VOL. LIX.

COLBY & RICH, Publishers and Proprietors. BOSTON, SATURDAY, APRIL 17, 1886.

\$3,00 Per Annum, Postage Free.

NO. 5.

#### CONTENTS.

FIRST PAGE. The Anniversary: The Thirty-Eighth Anniversary of the Advent of Modern Spiritualism.

BECOND PAGE .- Postry: Lines Suggested by the Passing On to Spirit-Life of Thomas Gales Forster. What I Found in Spirit-Life, April Magazines. The Spiritual Rostrum: The Thirty-Eighth Birthday of Modern Spiritualism. Spiritualism in Chicago. THIRD PAGE. - Banner Correspondence: Letters from

Washington Territory, Ohio, New York, Rhode Island, and Tennessee. Free Thought: Truth as Each Understands It. Southern Convention, Oblivary Notices, etc. FOURTH PAGE .- "The Marriage Ring"-Heredity, Gladstone's Speech, "Just as He Wrote Them," Mrs. Richmond's Work in Chicago, etc.

FIFTH PAGE.—Washington Letter. The Anniversary on the Pacific Slope. Movements of Mediums and Lec-turers. New Advertisements, etc.

HIXTH PAGE. - Message Department: Invocation : Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Elmer, Meonie; Controlling Spirit, for Capt. Aivah Bradley; Controlling Spirit, for Thomas R. Hasard; Henry C. Wright, Saily S. Wetmore, Levi K. Coonley, Mrs. L. Day James French, Maria Simmons, John H. Currier, SEVENTH PAGE .- "Mediums in Boston," Book and Mis-

cellaneous Advertisements.

EIGHTH PAGE.—The Anniversary—continued. Spiritualist Meetings in Boston. The United States Mail, etc.

#### Annibersary. The

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. In front of the grand organ was the word Welcome, formed of floral letters of alternate white and gold. Thirty-two dozen fine calla-lilles were used in connection with other flowers in the decorations. One large floral design was consequed to the memory of Mrs. Dr. flowers in the decorations. One large floral design was consecrated to the memory of Mrs. Dr. Carrier and D. Howlaud, 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 entiled "The Old and the New." Mrs. E. L. and opened at eight o'clock with an overture.

Comman, 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

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

would not do: he must have the assurance of his own experience. He then drifted away into materialism. Science searched among the hidden springs of life, 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 holy zeal, and not to the stern logic of reason. The heart of man in its more devotional 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 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 human-ity, embracing all that is good and necessary for man's happiness in this life or in the here-

Here Mr. Owen stated that he was a resi-[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 religious meet with opposition. In

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 experi-

aiscrealt já aottombón a 2011 - 2011 Aotailte leis i - 2011

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 skepfical 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 needs and longings of the human soul. It recognizes the operation of law and teaches obedlence to it as the only way to happiness. On this basis it rears a structure or 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 Millennial 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

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

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 truth comes in God's own way and touches 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 Childen's Lyceum hald its regular

The evening service was largely attended, and opened at eight o'clock with an overture, on the organ by Prof. Eckman, followed by the on the organ by Frot. Ecoman, 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, Liz-zie Doten.

The genial Chairman of the meetings and leader of the quartette, Charles H. Wadsworth, then favored the audience with the vocal solo,

"Far Away."

The leading feature of the evening was the inspirational address by Mrs. E. L. Watson, on "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 be the distinct the resolution and the section. 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 hear-

After the cenediction 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 plano. 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.

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 unprepred to speak it, gaya her pleasure to

unprepared to speak, it gave her pleasure to look into the faces of so many that were famil-

[The meeting held at Washington Hall Sun-[The meeting held at Washington Hall Sunday evenings, under the able management of Mr. S. B. Clarke, entered fully into the spirit of the Anniversary, and their hall was crowded to everflowing, 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.

Ars. 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 faciling.

which proceed the large addicate in the best of feeling.

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

Wright and Mrs. Ada Foye.

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

The closing Anniversary exercise was an entertainment and dance at St. Andrews Hall, Tuesday evening, March 30th, under the auspices of the Progressive Spiritualist Society, which was a well-attended and enjoyable remain.

#### 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 amuse-"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 thirtywere in substance as follows:

Mr. Chairman and Friends: Is it thirtyeight years ago, or was it yesterday, that you
commenced talking with those loved ones
whose last fleeting breath you watched as they
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 held it 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 hock ages old that had

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 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 but 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 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 sci-

unprepared to speak, it gave not proceed to look into the faces of so many that were familiar, and brought up memories of days gone by.

Mr. James Battersby said that this Anniversary was suggestive of a world-wide range of thought; it was emphatically an occasion of joyful interest, of retrospective instruction and future glory. Spiritualism was a profound, solemn and truly important subject.

Mrs. Eggert Aitkin next took the rostrum, and, under control, spoke of the protecting power of spirits, and an increase of spiritual revelation in the future.

Mrs. Carrie Miner sang a solo, under the infect of the first of the past; and he will then have commenced to rebuild upon the principles of reason and solence.

Spiritualism came not to teach the human family how to die, but how to live correct, just they do not, or bless them if they do, but that, by a wayward course, they will damn them selves, and the blessings which they require will be further away than they otherwise would have been. This cause of ours is making itself felt throughout the world. Those designated as mediums stand conspicuous in the community to day and your citisooner had it become powerful and respectable in the crueities 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 for in the Church and out, are quietly and persistently investigating its claim.

Mrs. Carrie Miner sang a solo, under the influence of which Mrs. J. H. Whitney became the Church and out, are quietly and persistently investigating its claim.

The facts of Spiritualism were so marvelous in the credulous and superstitious, while the enlightened thought of the world received communications shook under the enlightened thought of the world received communications shook under the distract not unmixed with ridicule its new and some fact the sincert instruction and family how to die, but how do die, little sinner, he said, is to be family how to die, but how do die litter leads of their thanks and trust lines family how to die die l

a happy spontaneous greeting to a quickly recognized dear one.

After a songregation, Mr. Coolidge, President of the Union meetings held every Wednesday night in Scottish Hall, spoke earnestly on the subject of the Union meetings held every Wednesday night in Scottish Hall, spoke earnestly on the subject of the Union meetings held every Wednesday night in Scottish Hall, spoke earnestly on the subject of the hall spoke earnestly on the subject of the hall spoke and the spoke of Spiritualism had been rapid and long, and the platform, and referring to this as below, and the platform, and referring to this as below, and the platform, and referring to the society, spoke of the spirit-power that had stood behind and pushed forward the work of since its inception; that they realized its importance more than mortals could.

An original poem was read by Mrs. J. Mason, entitled "Spiritualism: Our Live Oak T. E. Schlessiper was the last speaker, and the post of the welfare of his dear one, of the babe who goes to spirit-life in its infance, professed and the president of the work and the president in the call on other speakers. He referred to the plan of the Society of the welfare of and the regretted that time would not be remit him to call on other speakers. He referred to the plan of the Society of the welfare of and occasion would be given for new members to the plan of the Society of the welfare of and occasion would be given for new members and occasion would be given for new members to the plan of the Society of the welfare of and occasion would be given for new members to the plan of the Society of the welfare of a society of the welfare of a society of the welfare of his dear of his dear of his dear of the welfare of his dear of his 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 rate. The Character is a starter of the priestly and religious rate.

where. 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 moonday, 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 Peirce and Mr. Claffin, which was received with marked favor.

marked favor.

Mrs. Maud E. Lord, the popular test and cir-

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, giving very satisfactory tests to a large number.

Miss Mae Dinsmore 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 pencilings produced by spirit-artists through his instrumentality, which were displayed on the wall back of the platform. These were symbolic in character, and the Professer's interpretation was listened to most attentively. Howard Dow's arrangement of "The Sweet By-and-Bye," sung 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 Weisgerber'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. Pepoon, of Painesville, a medium artist, and designed by him as a presthe Advent of Modern Spiritualism. The hall

the work of Mr. W. A. Pepoon, 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! Thir-Rochester Rappings, the modern interpretation of one of the most ancient philosophies! Thirty-eight years of continued warfare on the errors and 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

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,"
toking in organization we apparently

Lacking in organization we apparently make but little progress; yet a retrospective glance over the thirty-eight years of Modern Spiritu-alism shows us the wonderful growth of our cause. Hardly a book or newspaper published 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 their old literal hell, the sinner, 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,

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 permented 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 abler 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 commity; and

Waereas, it is well to revert to the time of small beginnings, and hold in remembrance the first ploneers 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 rapplings an anniversary day, the services of that day to be conducted in each locality as may be deemed most practical.

In support of the resolution, Mr. Lawrence read the communication received through his sm.
It is not because it has not walked in the

Resoured, That this Convention recommend to all State Conventions and Local Societies to make the time of the appearance of the Rochester rapplings an anniversary day, the services of that day to be conducted in each locality as may be deemed most practical.

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 28th, 1880. Our promoted hyother did much for the cause while in earth-life. So all hours to him and his co-workers now in spirit-life—D. A. Eddy, Sarah J. Thompson, N. E. Crittenden, Christopher Auduwe, to spiritualism, after securing freedom for the slave, has so well championed the questions of woman's rights, temperance, labor, etc., as to make them sufficiently popular even for the slave, has so well championed the questions of twoman'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 atolished through them instead of in spite of them. Aft

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 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 cosy little hall, 57 W. 25th street.

In the afternoon the exercises were varied. 3. A. F. Goodspeed described a large number of

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. Beard, 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. us with remarks, tests, and much that was pleasant.

pleasant.
In the afternoon the exercises were commenced with a song by the congregation, and Anniversary 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 spiritlife, were announced as being present and giving words of cheer for the success of the past [Continued on eighth page.

Written for the Banner of Light. LINES SUGGESTED BY THE PASSING ON TO SPIRIT-LIFE OF THOMAS GALES FORSTER.

Can love that is bright as the sun's golden sheen. And pure as the gems in the crown of a queen, Cease to live with the life that has passed from our

Gone before to the home of the spirits of light?

Can he, who has known us and loved us so well, Forget in the home where the bright angels dwell? Would life be worth living if this were the last, And ended were all in the night of the past?

Can it be that the spark which was given of God Is dead with the ashes we lay 'neath the sod? The honor of manhood, the sweet, trusting faith-Can it be all is reaped with the sickle of Death?

Can it be he has lived out his life's little span? 'T was noble and true—'t was the life of a man! Can it be it is ended? Ah i no, just begun— For his spirit is free and the victory won.

The spirit immortal has broken the chain Which bound him to earth with its wearisome pain; And he lives in a home where the purified are, And life has no discords its music to mar.

He has lived, he has loved, he has suffered, and died No, no, only floated away with the tide; Just crossed the dark stream to the opposite shore, And awakens to glory unheard of before.

He has gone from our earth-life-or, rather, his form Has passed from our sight like a leaf in the storm; But his spirit—the one whom we loved and still love, Will strengthen and help us wherever we rove.

His visions of beauty, so lovely and sweet, Are realized now where angel friends meet; And the home he inherits, most wondrously fair, Is brighter and sweeter than tongue can compare.

The casket which held the bright jewel was worn. And the jewel has slipped from the case—it is gone Where it shines with a brighter, more exquisite glow Than the heart can conceive of, or mortal can know. JULIA GREY BURNETT.

Washington, D. C., March 25th, 1886.

#### WHAT I FOUND IN SPIRIT-LIFE.

BY BUSIE,

THEOUGH THE ORGANISM OF MISS M. T. SHELHAMER

## IN SIX PARTS.

We may study books and become cultured as men and women of letters. We may search into the mysteries of natural law, or seek instruction from the physical universe, and become learned savants whose dictum will be taken as scientific truth. We may grow wise and knowing and conceited from what we gather in this way. But a thorough study of human life, an analysis of human action, an acquaintance with the depth of human nature, and a study of the wonderful mechanism of the human mind made through personal observation and experience, will do more to enlarge our conceptions of life, to develop our sympathies, quicken our perceptions and arouse our activities, than all we can learn from books; while the training we thus receive will take all the conceit and sense of superiority out of us,

unfortunate to find knowledge and peace. When we see the depraved and impure soul vainly striving to core with its terrible autoundings, we are filled with pity, and we desire to help him get free from the passions that assail him. When we find a heart broken from the world's neglect, we long to comfort it. When we see a life floundering in misfortune, we want to buoy it up; and so our sympathies are cultivated, and our zeal for the accomplishment of beneficent works is awakened. And then, if all the while we know there are grand souls above us constantly busy, who do not disdain to labor unceasingly for the benefaction of humanity, itstimulates our efforts to be of use, and at the

for by it we learn that all men and women

are brothers and sisters, and to feel it the

duty of the enlightened and happy to assist the

same time makes us humble and meek in spirit. The warmest impulses of the heart, the highest aspirations of the spirit are stirred, and the strongest elements of character are deepened by contact with human nature; and so indeed 'the best study of mankind is man" in every department of his being.

What I found in spirit-life was something more than a beautiful home, kind and loving friends and teachers, delightful surroundings: opportunities to study literature and the sciences, and many other like blessings. All these were given me, it is true, but I also found a knowledge of human nature; practical information of the capacities of the human mind for entertaining goodness, and of its power to deteriorate into evil tendencies, was supplied me.

I learned how mankind could suffer; how many of my fellow-beings gained success and peace and spiritual grandeur only after long years of painful toil and effort. An education such as I could not get on earth came to me over there," though many of my lessons came from my pilgrimages to this world of yours. The knowledge often gave me distress. The sorrows I missed in the body crowded upon me here, because of the misery I saw but could not avert. I was shocked, unhappy and sad.

Yet the experience was good for me; it gave me to understand how the human heart could suffer, and made me feel compassion for every troubled soul. As I have before said, I believe every one will sometime know what it is to suffer; if they miss it in one condition of life they will find it in another. So all will sometime know what it is to be happy and free. The law of justice would not be complete without such a discipline for all instead of a part. Suffering may come in different ways. Mine came through witnessing the dreadful experiences of others, but it was none the less keen and severe. I reverently believe that God's purposes are wise and grand, and that he molds each life according to its highest needs and for its greatest development.

Years came and went, but to me time had no significance save as it recorded achievement or failure, or opened opportunities for greater efforts, or taught me lessons that I needed to learn. Changes had fallen upon some of those I loved on earth, yet while I knew of their experiences, I had no cause to grieve over them, for I could see each change was tending to ripen the individual powers, and to perfect their tree

of life. Among other events, however, occurring among my friends, there had been one of vital importance to me; one that bore pain and grief to bereaved hearts on earth, but that only brought sunshine and joy to my spirit-home. My beloved eldest sister had come to me. My queenly, beautiful sister-how delighted I felt, even though I sympathized with the weeping mourners below.

My sister at once took her place in our harmonious home on the hill. It was not long before she became fully acquainted with our mode of life, and deeply interested in it. She desired to join us in our work, but while we were | D

glad to have her company and assistance at all times, yet there were especial duties and cares calling her back to earth-life that she could not neglect. Among the dear ones she had left were tender young souls in need of watchful guardianship and guidance, which none other could or should supply but herself. And so the work of my spirit-sister was many-fold, divided between important lines, and always performed with love, fidelity and a conscientious sense of

After my sister joined me I seemed to get along more speedily in any task I undertook, and especially did I observe this if she was with me, planning and helping in the work. Afterward we learned that "Morna," as I shall call her, as that was the name the higher spirits gave her, was a medium, a sensitive, susceptible being, who could receive and radiate magnetic light and power from spirits who dwelt in even more advanced worlds than ours, and that through this faculty of hers the powerful beings from beyond could aid and guide us in our

I shall not tell you how we discovered this important truth, nor of the unfoldment of her mediumship, nor of our experiences with celestial spirits, as I hope to persuade Morna to tell these wonders herself at some future time; but it is true we did learn this and how to profit

Henceforth the way was smoother to us. We were not able to accomplish all our desires or to fulfill all our plans, but we saw many completed, and the way to the fulfillment of others was open to us, so that we could see the end, and thus my mother, my sister and little Sue made up a trio of spirits who were ever ready at the call of duty, and who, under the direction of wiser intelligences, found ample scope for the exercise of their powers, and many opportunities and occasions of teaching and befriending the needy and unfortunate.

In the pursuit of congenial studies and the attendance to important tasks and duties, time continued to speed along until it brought another addition to our spiritual household. My father, strong, manly and grand in nature as in physique, had never neglected an opportunity of informing his mind on useful subjects, or of exercising his mental abilities in important ways. Thus he had kept abreast the times, his mentality had been kept in training, and his mind had remained vigorous to the end.

His life on earth was long and useful; all around him felt a good man had been taken when he was called home. His spiritual nature, like his moral character and his intellect, was richly developed. Death brought no fear to him; he was prepared to meet it. He believed in a future life; he believed the deeds of the body govern the condition of the soul in passing beyond. He realized the truths of spiritcommunion. Many times had I paused by his side for a draught of love and remembrance from his fatherly heart, and been gladdened by witnessing the thought in his mind that his 'little Susie must be near," and to know it made him happy.

And so, full of years and honor and ripened experience he came to us, and what ineffable joy he brought to the three women on the hill. How grand and true he seemed, and how he settled down at home at once. There was no unswittening surprise in his looks, no wondrous inquiry in his tones. He had simply known all along that he should go home to his wife and daughters when the time came, and he had at last come to his own.

Neither was there any long sleep or slow awakening of spiritual forces for him; he was on the alert at once-quick to see and understand, ready to grasp the lessons that came to him. , We could not teach him; his mind went in advance of ours, and seized truths that we had not begun to comprehend. And so he became our instructor and we his willing, loving pupils, content to learn of him the lessons he gained from a higher research into hidden things.

And now our household was indeed a blessed one. True, one of the members of its original. band, a dear sister and daughter, still dwelt on earth, but we knew in the fullness of time she, too, would come to take her place with us. And so we took up our duties of life happy and grateful for the reunion of hearts and of lifepurposes that after earth's fitful, changing discipline, comes to all kindred harmonious souls in the eternal world.

#### April Magazines.

THE ATLANTIC MONTHLY for April has among its contents two important papers on "Responsible Gov-ernment under the Constitution," and "Reformation of Charity"; the first by Woodrow Wilson, the second by D. O. Kellogg; "Problems of the Scarlet Letter" are treated by Julian Hawthorne; a most interesting and remarkable paper in due legal form is presented by Charles Henry Phelps under the title of "Shylock vs Antonio. A Brief for Plaintiff on Appeal," which no admirer of Shakspeare can afford to let pass-as whatever results may follow in his or her mind, from the reading, regarding the relative standing of Shylock and Antonio, the process of perusal will be found one of amusement and mental profit; among the poetry the grand lines by John G. Whittier on "Revelation may be cited as voicing the instinctive longings of the present age; the reviews, continued stories and de partments combine harmoniously in the make-up of this attractive issue of an old favorite with magazine

readers. Houghton, Mifflin & Co., Boston, publishers. MAGAZINE OF AMERICAN HISTORY.-A portrait of Gen. W. S. Hancock is given as a frontispiece, and an interesting sketch of "The Newgate of Connecticut" as the opening article. The latter, by N.M. Egleston describes the old Simsbury copper mines, opened in 1700, and in 1773 converted into a prison, that for half a century was associated with much that was distress ing, and has been compared with the "Inferno" of Danté. The narrative is illustrated with six engrav ings. A "Tribute to General Hancock" is rendered by W. L. Keese, and the civil war makes its record in three articles—"Chancellorsville,""Shiloh," and "Our First Battle" (Blue Pasture Mountain). "Original Documents," here first printed, and "Minor Topics," "Queries," "Replies," etc., occupy the remaining pages. New York: 30 Lafayette Place.

MIND IN NATURE .- " An Outline of the Study of National Psychology" is given in the leading article, by F. A. Becker. H. W. Thomas, D. D., reports briefly the appearance of Mrs. C. L. V. Richmond be fore the Western Society of Psychical Research at its last monthly meeting. Dr. Valin continues his "Spiritual Evidences of Man's Descent," in this chapter treating upon the reappearance of early traits in old Some Mental Oddities," is the subject of an entertaining contribution by B. W. Conant, M. D., and 'More Mental Oddities" are given by an anonymou writer. Cosmic Publishing Company, Chicago, Ill.

VICE'S MONTHLY .- A superb cluster of carnations -half a dozen varieties-adorns the opening page, followed by descriptive, instructive and suggestive ar-ticles upon floriculture; indispensable to amateur gardeners. James Vick, Rochester, N. Y.

Hale's Honey, the great cough cure, 25c., 50c. and \$1. Giomn's Sulphur Somp hoals and beautifies, 25 cts. Commissi Coris Remover kills Corns and Bunions. Mill's Hahr and Whiteleer Dyo—Black and Brown, 50c. ke's Teethache Brops cure in One Minute, Mc, an's Rhoumaile Pills are a sure cure, Ste.

means "sympatoy," and would be the spoulaneous act of every noble life. But you don't want several names for the same thing, sympathy is not religion unless you are adding on a moilve of trying to please God.

Keeping "one's self unspotted from the world" is an impossibility. The old hermits couldn't do it even in a cave in a desert. The man who tries to live without the joys and sorrows, the pains and pleasures, the weakness and strength, the temptation with its sometime victory and oft time defeat, is trying to live an unnatural life. Like the old Furitat, he may get rid of everything that makes life joysome, but he without the less be spotted all over as he earns his daily broad. The religious emotion always includes and is based upon worship; worship of some being who can do you good or harm it he so choose; and it strikes at the very root of independent manhood. Founded in every case upon ignorance and superstition, the tendency has traveled down the ages till we see thousands of Spiritualists who have found lible and creed fall before the new truth, yet want to turn their Spiritualism into a religion. Such men and women have been trained to lean upon crutches have been cruelly snatched away, they are determined to whittle another pair out of Spiritualists who demands protection from a legislation of Spiritualist who demands protection from a legislation as religion. But he are such as the such as a strength of the fetts worth per of Africa.

Here is an aerolite that yesterday fell from a cloudiess sky near to yonder village. It is still not and hissing as it lies half burled in the dampeath. It is an awful mystery to the savage, so he commences to worship and pray that it will do him no harm. In a thousand directions he finds objects of dread, and therefore of worship. Today it is the lightning that has burned his hut. If no one is killed or burned next month, then, of course, it is his worship of lightning and fire that has saved them.

Travel up the ages for a few thousand year, and allover the country

proof that it is a fact.

But that fact of nature has proved an earthquake to your old belief. You have discovered that the holy men who wrote your Bible did not know what you know. You thus lose reverence for what you once worshiped. But almost immediately the old savage instinct breaks out; you think you must have something to worship, so you want to take this new-found fact and make a religion of it.

The caterillar discovery the problem was a supplied to the problem of the problem.

The caterpillar discovers that his brother who spun

intig to worship, so you want to take this new-found fact and make a religion of it.

The caterpillar discovers that his brother who soun himself a winding-sheet last week has become a butterfly, and he immediately gathers all the caterpillars of the neighborhood, and says, "let us worship." I am shocked to find how many men and women are still caterpillars. No! I apologize to the caterpillar. I do not know that he has sunk low enough to want to worship; but I do know that is the mental level of many human beings.

There is not a fact of nature but can be misused, and until it is put just where it belongs it may be a curse instead of a blessing. Science is simply the orderly arrangement of facts. It attempts to find out and record everything about a fact. One fact fully established is capital upon which you can commence a science. Spiritualists have that fact, and listen to their theories; but the fact is one thing, and the use you would put it to may be quite another. The moment you want to take your fact and turn it into a religion, you rightly become a laughing stock. The foundation of every religion is mystery; but you have only a natural fact, so cannot build up a religion for lack of the raw material.

Now I want to lay down a cardinal principle for use by every Spirkualist in the world: Never attempt to prove, or even support, any statement or assertion by what any spirit says to you; for you can soon find some other spirit who will contradict it. Unless what you believe can be shown to be in harmony with mortial experience and reason, enjoy your belief in stience. Some spirits call themselves God; others come as Messiahs and apoatles. Revery Bible God contradicts every other Bible God, and eals him bad names. This means that the spirit did not know enough to be able to aupport his assertions except by declaring "thus saith the Lord."

The hour has now come for such an assertion to arouth the total proves of the revery mind, capable of doing his

to support his assertions except by declaring "thus saith the Lord."

The hour has now come for such an assertion to arouse rebellion in every mind capable of doing his own thinking. Much of the ridicule to which Modern Spiritualism has been subjected has come from violating this law. The books upon our shelves clinch an argument by quoting from some spirit's teachings. Whatever is said by a spirit carries so much weight to many minds that we have had monstrous absurdities taught in the name of Modern Spiritualism. I do not mean that we should reject what is said by a spirit, because he is not a mortal; but that we must bring his assertions right down to the standard of this-world experience, or they can be of no real value. This is one of the most important lessons of Modern Spiritualism; for he who is wise compares the manifestations of today with those upon which religions are based, and soon learns that he must do his own thinking every time, without regard to Moses and the prophets.

Scientists pride themselves on going no further nor faster than the facts will warrant. This is the position I want to see Spiritualists take—for then they will soon command the respect of mankind; and will neither be claiming spirit-return as a religion, nor will mediums be subjected to insults as mountebanks. Our phenomena are facts, grand truths, but as used by Spiritualists in argument they remind me of rockets used by soldiers, which often do most harm to the aide which fires them.

But Modern Spiritualism has many a grand lesson flowing from it if we are ready to listen; and we need

Thirty-Eighth Birthday of Modern Spiritualism.

A Discourse delivered before the Convention of the Seathern Association of Spiritualism.

A Discourse delivered before the Convention of the Seathern Association of Spiritualism.

A Discourse delivered before the Convention of the Seathern Association of Spiritualism.

A Discourse delivered before the Convention of the Seathern Association of Spiritualism.

A Discourse delivered before the Convention of the Seathern Association of Spiritualism.

A Discourse delivered before the Convention of the Seathern Association of Spiritualism.

A Discourse delivered before the Convention of the Seathern Association of Spiritualism.

OH AR LESS DAW BAR N.

CReported for the Baner of Light.)

We have come cogniture to celebrate a birthday not of a man but of a mint celled Notern Spiritualism. It is a child of a large family whose calliders have been born and offer a man but of a mint celled Notern Spiritualism. It is a child of a large family whose calliders have been born and offer a man but of a single spiritualism. It is a child of a large family whose calliders have been born and offer a man but of a single spiritualism. It is a child of a large family whose calliders have been born and offer a single whose calliders have been born and offer a single whose calliders have been born and offer a single whose calliders have been born and offer a single whose calliders have been born and offer a single whose calliders have been born and offer a single whose calliders have been been been been been been as a single spiritual spi

truth.
But the more such men grow, the further they are

Tarsus.

Modern Spiritualism declares that this century is the most glorious era the world has ever known. It brings to us truths unknown to the Roman, and a knowledge of nature that dwarfs the old Greek. Will you not, then, recognize your own manhood? You have a new world of knowledge at your feet; an immortality that belongs to you as a birthright; with an endless, power of growth. Be a man, every inch of your scorn superstition; bow the knee neither to God nor man; but mind and live so as to show the world that Modern Spiritualism has taught you the grandeur of true manhood.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, Especially Desirable for Children,

A LADY physician at the Child's Hospital at Albany, N. Y., says: "We have been using Scott's Emulsion with great success; nearly all of our patients are suffering from bone diseases, and our physicians find it very beneficial."

For the Laundry, JAMES PYLE'S PEARLINE is invaluable. It cleanses the most delicate fabric without injuring it, and saves a vast amount of wearisoms labor. For sale by

Spiritualism in Chicago.

To the Editor of the Banner of Light:

Would you and your many intelligent readers like to hear of the state of Spiritualism in Chicago? It is indeed not what we would like to report it, but on the whole we are making progress. There is and has been a wonderful apathy as to lectures. From 1805 to 1870 our lectures were better attended than now and in these later years. And yet there has been progress, and Spiritualists are more numerous, and their principles and claims are more numerous, and their principles and claims are much better known. Then it was the question, "What is it?"—It was so strange, and people turned out to see what it was. The novelty and strangeness now passing away, they who attend do so for the most part because they are truly interested in the cause itself.

As to the Sunday meetings, Mrs. Richmond. lately To the Editor of the Banner of Light:

people turned out to see what it was. The novelty and strangeness now passing away, they who attend do so for the most part because they are truly interested in the cause itself.

As to the Sunday meetings, Mrs. Richmond, lately returned, is performing her usual rôle. She has fair audiences, and they are as ever well pleased with her. She is the only paid lecturer at present in the city. There are four other places of public meetings at different points, all sustained by home taient. The programme is generally a short opening address, then a conference mostly by normal speakers, and afterward the mediums have the preference. And I have it to say, Mr. Rditor, that I think very highly of this method of discovering and promulgating our spiritual truths. Let "the poor have the gospel preached to them," "without money and without price," according to the style of original Christianity. There is a great deal of home talent that may as well be utilized, even if we have money for professional traveling star lecturers, which here we have not. And if we utilize what we have, then we will have so much the more. There will be spirit demonstrations, likely, by various methods, and by those we know, and these are always earnestly sought for, and they will be for a long time if not forever. Give us a Pentecost one very day, and the gospel will spread accordingly.

Speaking of the work of mediums, while I cannot make personal mention of our own, so many are they, it seems to me that I ought to mention the presence here for a few months of a lady medium from your city, Mrs. L. A. Coffin. Her professed speciality is Psychometry, and she exhibited her powers several times in the public meetings, and gave great satisfaction. She is also good in personal and parlor sénuces along the line of clairvoyance and clairaudience. I can say from personal experience and observation, and from what I hear from others, and especially is regard to her psychometry, that she honors ner calling and is highly worthy of patronage.

Yes, while I have

and others do not squarely deny the phenomena, and are willing to admit the possible good sense of its believers.

At the meetings of the Secular Union they have lectures every Sunday evening, with criticisms and a free platform afterward. The materialistic element has greatly prevailed there. When we Spiritualists have an opportunity either to lecture or join in debate, we take occasion to put Spiritualism in the front rank, and so even here it is making progress. There has also been formed a Society for Psychical Research, meaning for the most part, or entirely, the investigation of the spiritual phenomena. The members are mostly those who yet stand a little remote and affect much wisdom. They have had mediums before their committees, and, I think, before the Society itself; they have heard the raps and seen the tables tip, and the like, by some unseen and unknown power. Mrs. Richmond lately lectured under the control of Rev. A. Ballou, who spoke on questions presente; and in the lecture and in answer to the critices, and in answer to further questions, there was such intellectual power exhibited as astonished all. Some said in wonder, "What is it?" others said (they whose God is force, and all the exhibitions of man, or mind, are only varied forms of energy, and when the heart ceases to beat there is the end), "Well, if you are pleased with imagination we will confess you have got a good thing." But still it was evident that they had got hold of a puzzle, and one not well explained by their narrow and cold philosophy.

and a licens of case, well know that a receive construction and a free and licens of the set with the Leaf." Man-most alrecupites it as a natural with the Leaf." Man-most alrecupites it as a natural with the Leaf. "Man-most alrecupites it as a natural with the Leaf." Man-most alrecupites it as a natural with the Leaf." Man-most alrecupites it as a natural with the Leaf." Man-most alrecupites it as a natural with the Leaf. "Man-most alrecupites it as a natural with the Leaf." Man-most alrecupites it as a natural with the Leaf." Man-most three colors are proved to others as a most it, will of course want to continue coing good as a spirity but more could think by the most and the colors are continued of an individual, rices only more and there is them as manning whose could then be more and the colors and the present present whose work for a runs intended of an individual, rices and the leaf is many continued to the colors and the leaf is a natural work for a runs intended of an individual, rices and the leaf is a natural work for a runs intended of an individual, rices and the leaf is a natural work for a runs intended of an individual, rices and the leaf is a natural work for a runs intended of an individual rices and the leaf is a natural work for a runs intended of an individual rices and the leaf is a natural work for a runs intended of an individual rices and the leaf is a natural work for a runs intended of an individual rices and the leaf is a natural work for a runs intended of an individual rices and the leaf is a natural work for a runs intended of an individual rices and the leaf is a natural work for a runs intended of an individual rices and the leaf is a natural work for a runs intended of an individual rices and the leaf is a natural work for a runs intended of an individual rices and the leaf is a natural work for a runs intended of an individual rices and the leaf is a natural work for a runs intended of an individual rices and the leaf is a natural work for a runs intended of an individual rice magnetic healing. These all seem to me to be of and under the same power, as Paul says, all "by the same spirit."

There are some things about this strange craze that are decidedly ludicrous, and if their claims are true, vasily phenomenal, marvelous, indeed miraculous? The Queen Bee, from Boston, lays a few eggs (no, not so very few), and in the heat of a few hours' lectures behold a full swarm of neophyte lecturers, healers, mind curers, spring into existence, (always provided \$300 is paid, cash in hand.) and these at once go forth full-fidedged for conquest over all disease, and science, too, as to that matter, for the hardest questions ever propounded all along the ages, and never satisfactorily answered, pertaining to mind and matter, and even the Word of God, are all made easy and set at rest. What Plato and Berkeley did not understand, and what Isalah and Jesus did not make clear, are all now understood and made clear. And now again, wonderful to tell, all these young bees swarm again (always provided the sum of \$25 is paid cash in hand), and the latest swarms—their name is legion—go forth able-bodied lecturers and healers like so many Minervas directly from the head of Jove, at once, in an hour or less, panopiled in all that learning that is required to tell you, and convince you, that there is no matter, that there is but one spirit, and that spirit is God, etc., etc. after which all is made easy, and all are made well!

By the latest advices I am informed that new swarmings are under calculation, and at the reduced price of ten dollars per capitom; but I am also as well informed that the Queen Bee is sending forth her edict that this must not be; that she is scandalized in learning being attained so easily and so cheapit, and that they must come to her to get the true light, knowledge and power; so I don't know what the result will be. By other late advices, too, I have been informed that those who have authority by virtue of maternity are chastising some who have had he indiscretion to heal some of t

The malicious charge that the Jewish

The malicious charge that the Jewish people, nineteen hundred years ago, had tried, convicted and executed an innocent man, has brought upon them indescribable misery, and bears every day its bitter fruit. This charge has been the cause of wholesale murder, and for nineteen centuries has our nation been persecuted for no other offence than that their ancestors had orucified Jesus. We were, and are still, called Deicldes, or, as vulgar language expresses it. Christ-killers. But the charge is as false as t is malicious. Hy our scan the Jewish law from its beginning to its end, you will find that no such trial as related in the gospels could ever have taken place. The whole form of the proceeding, as told in the gospels, is illegal, according to the form minutely described by the Jewish law. It shows again that the writers of the gospels have not been Jews, but must have been Greeks or Romans who were ignorant of the Jewish law. And so it was; and, with this fact, the whole charge explodes. The whole charge was a fabrication of the early Churchis Habbi Behindler.

# Banner Correspondence.

Washington Territory.

WALLA WALLA .- As an illustration of good results attending home efforts to develop mediumship, Mr. I. Plaquet writes: "In February, 1884, a poor family of our acquaintance, living in the mountains of Idaho, having lost their only child, were thinking of sending to some medium to obtain a message from their child, but when they came to read The Book of Mediums,' by A. Kardee, they thought to sit at a table and to try themselves to obtain the communication so much desired. After many days they got controlled for writing, and by persevering, obtained more than they first expected. With great joy they wrote to us, announcing their discovery and how rich they were, notwithstanding their great poverty in this world, and invited us to try, too. We did so. My wife and I sat at a table. We had nothing that evening—not a rap, not a single movement, but we did not get discouraged. The following evening we sat again, at the same hour, the same table, and in the same place of our cabin. No more success than before. We went that way twelve consecutive evenings, without any success so far as we knew. It is true, living in a small 'box house,' a poor, low, miserable cabin, full of holes and shrunken and cracked old lumber, where we boil in summer and freeze in winter, it is very inconvenient for anything, and, with that, being tired, fatigued, worn-out, dull and sleepy by a long day of hard labor, the conditions were very deficient.

The thirteenth evening my wife's hand was moved violently, but nothing intelligible was obtained for three weeks. Then, to ber great joy, she obtained the name of a niece of ours, Sophie, who died two years previous, and afterward, once, and one at a time, the words: Bonheur, quel bonheur, jois, contentes, ma tante, ma chère tante, etc. Afterward my wife's mother, who died in France thirty-six years previous, came and wrote: 'Ma chère fille, quel bonheur, quelle grande joie que nous puissions nous communiquer par toi. Nous sommes heureux, ton père et moi, et nos autres parents. Oh! écrits à tes frères et sœurs en France. Envoies leurs de nos messages, et dis leurs qu'ils s'occupent aussi de Spiritisme.' [My dear daughter, what a happiness, what a great joy that we can communicate to you through your own self! We are happy-your father and I-and the rest of our family. Oh! write to your brothers and sisters in France. Send them the messages we give to you, and tell them to also investigate Spiritism.]

There also came to us Julie, a sister of Sophie, who died four years previous, two years before Sophie; their mother (who was Swiss), who died eight or ten years ago; my own mother, who died in France in 1849; my father, and nearly all of our deceased parents

I have a brother in this Territory, the father of Julie and Sophie, whose spirits came to us first. Our success induced him to try in his own family, and a little girl of twelve years, 'Ana,' (Anastasia,) was found to be mediumistic, proving to us that mediumistic persons are in every family. Pages would not suffice to give you a just idea of the joy in my own and brother's family in our ability to meet and converse with those who have departed from our mortal sight, but are present though invisible. Let others go and do as we have done and every family will have a like blessing."

#### Ohio.

CINCINNATI .- A correspondent writes: "The Union Spiritualists of Cincinnati are making most commendable efforts to keep the Spiritual Philosophy before the people. Since their organization, January, 1885, they have had as speakers: C. Fannie Allyn Geo. Brooks, Warren Chase, C. Fred Farlin, Lizzle Bailey, Rev. Samuel Watson, J. Wm. Fletcher, E. H. Greene, and Mrs. R. Shepard Lillie. For the past two months Mrs. H. S. Lake and her husband have been speaking each Sunday, morning and evening. The audiences have been attentive and appreciative. Their engagement closed March 28th with a large and cordial audience, who, in token of its appreciation of their work, presented them with a series of resolutions, a copy of which I give below.

The several officers of this Society are zealous and devoted, and untiring in their efforts to keep the Soclety on a good financial basis, and their last report was very gratifying. There is one thing, however, to be regretted, and that is that the old-time Spiritualists of the city are not, to any extent, identified with the present movement. They leave the newer converts to the work, who, in consequence, bear a burden which might be made much lighter with their cooperation. I trust that those who read this communication, and who are not yet identified with the Society, which is making such strenuous efforts to sustain the spiritual cause in Cincinnati, will come forward and assist these

At the close of the engagement of Mrs. H. S. Lake and Mr. W. F. Peck with the Union Society of Spiritualists of Cincinnati, O., on the evening of March 28th, 1886, the following token of appreciation was presented and adopted by the Society:

lowing token of appreciation was presented and adopted by the Society;

Whereas, Mrs. H. S. Lake and Mr. W. F. Peck have jointly sorved the Society of Union Spiritualists of Cincinnati, O., during the months of February and March, and by their very able and earnest endeavors to advance the cause of truth and to better the condition of our Society in every respect, and by their many noble trails of character and pleasing social qualities have won the love and admiration of all; and as this Society desires to express its high appreciation of Mrs. Lake and Mr. Peck as a lady and gentleman, as able and eloquent lecturers, and true and faithful friends to the cause of reform, therefore, be it Resolved, That the Spiritualists of Cincinnati hereby tender to Mrs. H. S. Lake and Mr. W. F. Peck their sincere and most cordial thanks for the very able and acceptable manner in which they have performed their duties during their sojourn with us, and we extend to them the assurance of our esteem, and our heartfelt wishes for their success and happiness wherever they may be.

E. O. Hare, President.

JOHN W. HUSSY, Secretary.

# New York.

SARATOGA SPRINGS .- A correspondent, over the signature of "Veteran," writes: "One of the most interesting portions of the BANNER OF LIGHT as I scan its well filled pages from week to week, is that page devoted to the Free Circle reports. For some weeks my wife and myself have been sitting every evening when not otherwise engaged, with our hands on a table to welcome and help our spirit-friends to manifest. The variety of spirits who have reported to us from time to time has been quite singular, and their various manifestations have been more than once recalled to us by the Questions and Answers which introduce the report of each Free Circle.

Thus in the report of the circle held January 1st, I find an inquiry regarding spirits who seemingly from ignorance remain in a dormant condition for years after passing over. We occasionally have parties brought in who have been in the spirit-land for years, who profess ignorance of their rights and privileges. until informed thereof by friends who had hunted them out. So, too, we had one come a few evenings since who had been for years a standard-bearer in an Orthodox Church. He said he found things very different from what he had expected, but he was not yet prepared to give up his Orthodoxy.

Another evening, a daughter, who has been over ten years in the world beyond, came with a group of little ones and introduced a brother and sister whom she had found over there, who had never seen the light of life in this stage of existence. Our experience has been quite similar to that of the questioner at the Circle of January 1st, as at an evening lecture where one of clairvoyant powers saw and described spirits the daughter we had known came with the two we had not seen, and we confidently expect to meet them together when we pass to the life beyond.

I have a large and varied acquaintance among those who have gone before us, relatives and friends, and my wife, who is the medium of our home circle, has been accorded a clairvoyant vision which enables her to see and describe those who manifest, very clearly, so that I am frequently amused to hear her tell of the actions of our callers, which are so characteristic of the parties as I remember them in life here.

Altogether, I am convinced that the evening hour we have usually spent at the table during the past winter has been productive of good to ourselves, and I hope that many of our friends beyond have been

### Rhode Island.

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

dence of S. W. Kenyon, Mrs. Coles and Dr. Cornell, at all of which very satisfactory proofs of spirit return, communication and ability to become visible to mortal sight were received. Some of these not known by him to be correct at the time were, by subsequent investigation, proved to be so.

#### Tenuessee.

MEMPHIS .- Mrs. E. V. Wilson writes: "Mrs. Isa W. Porter and myself remained two months in New Orleans. Our séances were well attended, and deen and earnest inquiry after truth was manifest. We met many friends of my husband (E. V. Wilson) and those who were brought to the knowledge of the truth through his labors.

Leaving for Memphis we accepted the invitation of Mr. and Mrs. Massle to accompany them to their home across Lake Pontchartrain, to obtain a rest, which we needed. We remained ten days in their hospitable home, and did indeed rest in the fullest sense of the word, mentally and physically. We left these kind friends with regret.

We are now (March 30th) located at Memphis for a few weeks. Then stop over at Indianapolis, Ind., on our way home, which we expect to reach the 1st of May. Wherever we are we shall with pleasure do what we can to keep the BANNER OF LIGHT to the front as the paper to bring the light of immortal life to

## Free Thought.

TRUTH AS EACH UNDERSTANDS IT. To the Editor of the Banner of Light:

I read with pleasure the articles of those brave and honest promulgators of truth, A. E. Newton and Warren Chase. It seems to me to be right that each should voice truth as he understands it, in his own way. The former brother does not intend to yield to error, nor the latter to be overbearing; but they differ in methods. "No two being alike, no one can rightly direct another one." The iconoclastic Col. Ingersoll is needed so long as there are bigoted Talmages. Materialistic believers in the communion of spirits with mortals must give utterance to sentiments in accordance with development. The church-member who believes in the phenomena but not in the philosophy of Spiritualism, will do more good among his brethren than a progressive Spiritualist, because the less enlightened can sincerely say that which the better informed cannot. Not that it is wise, perhaps, for the advanced thinker to utter at all times his deepest thoughts, but he should endeavor to have what he does say leave the right impression. Soun rather than hearty food is better for the starying; yet we should not forget that there are

Some years ago, in course of conversation, a Spiritualist friend of mine told a lady that he did not believe the Bible to be more holy than a book of inspirational lectures on the table. I said those lectures fed only my intellect, and as parts of the Bible met my moral and religious demand, the latter, to me, was a more holy book. The lady, after drawing an unfavorable comparison between my friend and myself, said, "He believes the Bible. You see what it has done for him." Now I had said that which I felt to be true, and yet I had evidently left an untruthful impression upon my listener's mind. But if I had said to her what I should have said-that I believed all truth to be God's word: that, as a whole, modern inspiration was purer and assisted me more than ancient; that I found more intellectual, moral and spiritual benefit in reading the "Healing of the Nations"-especially the second series-than I did in reading the Bible, she would have been truthfully informed.

many who demand and should have strong men-

tal pabulum.

I fully see what called out Mr. Newton's articles: sympathize with him in his wish to aid mankind; would treat the Christian's sensibilities as tenderly as maybe consistently with my truth: but do not see the necessity of putting "new wine into old bottles" to do so. Explain the atonement as you will, the evangelical believer still thinks, in a certain condition, that Jesus's blood will save him. I wish to tell him that man is his own saviour; that no man that ever did or will live can save him; that to be regenerated or saved, he must work out his own salvation, by striving to let the divine within him overcome or harmonize his animal or selfish nature; that heaven is a state rather than a place; to be found on earth, and if found, to go with him when he enters the next state of existence.

Some Spiritualists when speaking of the principles of Love and Truth prefer, for one or both, the term, "The Christ." Why should we feel it necessary to use obsolete words to express that which existed ages before the Nazarene was born? Yes, always existed. The name matters little. The more the rubbish (low desires and thoughts) of the external man is cleared away, the more open will he be to the truth his own God would reveal to him. It should be to him of greater value than truth spoken by any man past or present. He should venerate his God more than all other men's. Emerson says: "Obey thyself. That which shows God in me, fortifies me. That which shows God out of me, makes me a wart and a wen. There is no longer a necessary reason for my being."

Be true to thyself, and, as a rule, give utterance to the full light generated in your own soul. Let your language be stamped with your own individuality. There are many who cannot believe the spiritualistic phenomena; while there are those who accept the manifestations who are not ready for its philosophy, however

The following lines are from the inspirational poem, "A Lyric of the Golden Age:" "Speak all thy thoughts, oh ! Thinker, howsoe'er They flout the speculations of the age, Its pet conceits or fantasies ; speak on, Marshal thy thoughts like phalanxes of horse: Scatter the idle dreamers of the time. The phantom hosts of popular ignorance Shall strike their cloudy tents, and silently Shrink to their own nonentity again. The age needs plainness and simplicity; To mystify the people is the trick Of painted harlequins of Church and State. Be true, oh ! Thinker, to thy nature's law. And borrow not another's style, but speak

Call things by their right names, right minds shall ABBOT WALKER.

#### Verification of a Spirit-Message. EDWARD S. NORTON.

Thine own brave thoughts in thine own spirit's tongue.

I have shown the BANNER OF LIGHT of April 3d, which has the communication of Edward S. Norton in it, to many of the business men of Rockland, Me. They all say it is just like him, and correct in every particular (except the letter S., which should have been P.) But there is quite an excitement over it, as all he says is correct about his business in Rockland and in New Orleans. DR. H. P. FAIRFIELD. East Union, Me.

Bam 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.

#### SOUTHERN CONVENTION.

Closing Days of the Meeting. [Forwarded by our Special Reporter.]

The closing days of the meeting of the Association of Southern Spiritualists, in Louisville. have been very interesting and marked by

some excitement of debate. The Globe-Democrat of Sunday has three columns of report and interview, which will arouse yet further interest, and it also gives portraits of the "three Fox Sisters." The Globe devotes most of its article to Mr. Charles Dawbarn, whose scientific Spiritualism the reporter calls "a bomb dropped into the Spiritualist camp." Mr. Dawbarn insists that Spiritualists must cultivate the scientific "doubt," upon which all true progress is based, and go no further nor faster than a fact will warrant. He builds his arguments in logical sequence, traveling upward by stages that seem very novel to Spiritualists, and yet command the respect of the independent thinker. He positively re-fuses to accept "thus saith a spirit" as a finality, and would establish "scientific Spiritualism" as the mental motor of humanity. This is what the Globe-Democrat of St. Louis, the Courier and the Times of Louisville, understand as Mr. Dawbarn's position. Their published "interviews," although very imperfect. have been, in all cases, attempts to give his thoughts and express his position on these subjects.

The meetings on Saturday were devoted to visitors and mediums. The only merit of the week's weather has been its consistency. But Saturday was a little more consistent than usual. Umbrellas and waterproofs were discovered to be only imperfect substitutes for dry weather; but even the driving storm could not keep these audiences at home for a single session. Mrs. Glading gave some excellent tests by automatic writing, which commences at the bottom of the page and is upside down. The medium is talking whilst the message is being written.

Sunday, which was the last day of the gathering, was cloudy, cold and drear, though without actual downpour. In the morning Miss Zaida Brown was entranced by a spirit who gave a lengthy address upon Spiritualism. The afternoon lecture was by Warren Chase, upon his favorite subject, "The Bible and Spiritualism," and is reported at considerable length by the local papers. It was an admirable effort, logical and clear, with a formidable array of facts set in a frame of the speaker's own radicalism.

A crowded house welcomed the speakers of the evening. Short speeches, and many of them. were to be the rule, and it was faithfully carried out. "Hoolah" gave a "valedictory" and also some excellent tests through her medium. Judge Holbrook denounced the law taxing mediums, and recited a poem evolved from his own soul. Charles Dawbarn devoted his ten minutes to showing the impossibility of mutual recognition in spirit-life from the standpoint of the Spiritualism of to-day. He gave several amusing illustrations, and declared that the spirit-voice was valueless to mortals on this subject. It could only be made clear to the scientific mind by scientific truths built upon mortal experience, but he positively declared that these problems can be so solved, and to the thinker will never be solved by any spirit assertion. Warren Chase followed, but missing the point of Mr. Dawbarn's argument, proceeded to demonstrate spirit recognition by what spirits have taught as the laws of attraction and affinity. The Secretary, G. W. Kates, then gave an eloquent summing up of the proceedings of the Association, and the meeting was adjourned till next August, when Lookout

Many visitors are remaining for the "benefit" of to-night. Mrs. Helen Stuart-Richings, Mrs. Glading and Mr. Dawbarn will give an entertainment for the local society of Louisville; and the proposed lecture upon "True Individuality," by Mr. D., will undoubtedly be as original and instructive as usual. But as the Association has adjourned, and the coming meeting has no national importance, your scribe here brings his reports to a close. THISTLE.

### Passed to Spirit-Life

From her residence in South Boston, Mass., April 9th, Mrs. Mary E., wife of Mr. Edwin Tyler, at the age of 48

Mrs. Mary E., wife of Mr. Edwin Tyler, at the age of 48 years and 3 months.

Attor some months of sickness, terminating April 1st with a stroke of paralysis, she passed on to the better life without a struggle—like one going to sleep. Mrs. Tyler was a noble, good woman, beloved by all who associated with her. She was an active member of the Ladies' Aid Society, and her aim in life was to dogood both in acts and words. Sheleaves a devoted hustand and daughter, two brothers, one sister, and many relatives and friends, who will sadiy miss her genial material presence. The most of the family are Spirtualists, and the philosophy is their strong, sustaining power in this their affliction.

Funeral services were held at her late realdence, Mrs. Sarah A. Byrnes officiating, who spoke fitting and consolatory words upon the occasion—paying a high tribute to the life and character of the departed. Quite a delegation of the members of the Ladies' Aid Society were in attendance to pay the last earthly tribute to one of their respected members, and turnishing a symbolic floral offerings were bestowed. Her body was taken to her native home, Camden, Me., for burisi.

From Bartonsville, Vt., Sept. 24th, the spirit of Lucy Ann Barton, wife of Osman B. Emery, and daughter of the late Jeremiah and Sarah Barton, of Bartonsville, aged 59 years 10 months and 18 days.

In the death of Mrs. E., Spiritualism has lost one of its firmest supporters, and her family and friends a stanch, true friend. She was for many years a subscriber to the BANNER OF LIGHT, and to her it was ever a welcome visitor; nothing could shake her faith in the, to her, beautiful doctrine it advocated. In her humble way she did much for the cause in the Society of which she was a member. She left a kind husband (who is also a strong believer in the doctrine of Modern Spiritualism), a Sughter, three grand-children, a sister and brother, the latter following her in the short space of five weeks. Our gifted sister, sarah A. Wiley, officiated at the funeral, services being held in Spiritualists' Hail, where was gathered a large number of sorrowing friends. The floral offerings were many, and very beautiful.

From Potsdam, N. Y., April 7th, 1886, Augustus N. Tup

per.

Mr. Tupper was a man deserving of more than a passing notice, for he was strictly honest and upright in his business relations; one who not only possessed positive convictions, but had the courage to speak them on all occasions when called in question. He was an extensive reader and close thinker; became convinced of the truths of Spiritualism twenty-five years ago, and was a regular subscriber and reader of the Banner of Light many years. In his departure our town has lost one of its most accommodating and useful citizens; even those who differed with him in politics, religion and science, are ready to say that he was a good and honest man. Mr. Tupper leaves a widow, but no children, although on his arrival in the "land o' the leai" he will meet his little daughter Hattie, who so often visited him since her departure. The comforts of our faith and knowledge are precious to his widowed companion.

S. C. C.

From Boston, Mass, (at the residence of her daughter,

From Boston, Mass. (at the residence of her daughter, 48 Brighton street), March 28th, 1886, Mrs. Bachel Perkins, aged 72 years 8 months and 8 days.

She was a firm believer in spirit-communion, and has received many communications from departed spirits teeming with spiritual truths, confirmatory of her belief, through the mediumahip of her son and others. She passed on peacefully and calmiy, with the full assurance that she would meet the loved ones who were waiting to receive her in the higher life. She leaves a son and a daughter.

COM.

A Like the of arest

From Columbiana, Ohio, Feb. 15th, John Fitzpatrick, aged 80 years 4 months and 11 days. The deceased was an earnest and devoted believer in the truths of Spiritualism, and has been a reader of the Ban-WER OF LIGHT for a number of years. He was profoundly

interested in the Anti-Slavery movement, and also an earnest advocate of the cause of temperance—a thorough prohibitionist—a reformer in every sense of the word. He was an honest and noble man, ever ready to promulgate the truth not only by word but by example, and was a bold defender of the right; a kind husband and an affectionate father. We believe he will join his former companion and friends in a beautiful home "over there." We also believe that he will not lose his love and care for those that are left to battle with life's cares and toils, but will still be our adviser and friend. The writer has had but few years' acquaintance with the deceased, but those years have been fraught with happiness and joy. I expect ere long to join my dear husband in that beautiful home of the soul.

M. C. FITZPATRICK.

From near Sacramento, Cal., Azelia P., daughter of J W. and M. E. Loomis, and grand-daughter of Mrs. P. W. Stephens, aged 12 years and 9 months.

Stephons, aged 12 years and 9 months.

She had become familiar with the beautiful philosophy of Spiritualism, her parents both being believers in its truths, and strongly mediumistic. She told them, when first taken sick, in November, that she knew she would not get well, and that she was not atraid to die. Often, when in great distress, she would sayshe had rather die than suffer so. She passed away perfectly conscious and calm. This shows how a knowledge of Spiritualism will rob death of its terrors even with the young. She has already appeared to the little children of the family, and has also visited me.

[Light for Thinkers pleaso copy.]

Suddenly, from Gaffney City, S. C., Col. Win. G. Gaff-

He was a man to be missed by all. Of handsome personal appearance, refined and cultivated intellect, with courteous and agreeable manners, he was a most pleasant companion. By those who knew and loved him he will be remembered with deep affection and tender regret. M. S. J.

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

# FREE!----PREMIUMS!----FREE. UNTIL FURTHER NOTICE,

Persons sending BIRECT TO THE "HANNER OF LIGHT, Bosworth Street, Boston, Mass.," \$3.00 for a year's subscription to the "BANNER OF LIGHT," will be entitled to a choice of one of the following Premiums, of his or her own selection.

All New Subscribers, or Old Patrons, on Renewing their Subscriptions

TO THE

# BANNER OF

MAY OBTAIN FOR THEMSELVES AND FRIENDS THE FOLLOWING PREMIUMS BY COMPLYING WITH

THE TERMS ABOVE MENTIONED. Choice of ONE of the below-described benu-

tiful works of art:

ENGRAVINGS.

"NEARER, MY GOD, TO THEE," Painted by Joseph John, and engraved on steel by J. h. Rice. Size of sheet, 22x23 inches; engraved surface, 16x21 nches.

"LIFE'S MORNING AND EVENING." From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 luches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; en-graved surface, 15x20 inches.

"HOMEWARD."

Designed and painted by Joseph John. Size of sheet, 22x2\_

"FARM-YARD AT SUNSET." Copied from the well-known and justly colebrated paint-ing designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches.

"THE DAWNING LIGHT."

From the original painting by Joseph John. Engraved on teel by J. W. Watts. Size of sheet, 20x24 inches.

For each additional Engraving 50 cents extra. Any person sending \$3.50 for one year's subeription to the BANNER OF LIGHT will be entitled to Hollyer's Line and StippleSteel Plate

Engraving of the late Henry W. Longfellow in His Library At "Craigie House," Old Cambridge, Mass.

Mountain will become headquarters.

Resolutions of thanks to railroads, hotels and speakers were voted, and this memorable gathering passed from the pencil of the BANNER of Light reporter to the pen of the coming historian.

The plate is 21x32 inches. The central figure is that of the GREAT POET. He is seated on the right of a circular table, which is strewn with his books and writing materials. The surroundings are harmonious and symmetrical. The artizan is in his workshop. To the extreme left stands the carved book-case, containing all the Poetr's own works, in their original manuscript, flanked by those of De Quincy, living, flacon, Allton, Danté, Shakspeare, Scott, Byron and Innumerable others. Irving, Bacon, Miton, Dante, Shakspeare, Scott, Byfon and innumerable others. Hanging on the wall is a portrait of Nathaniel Hawthorne, bis classmate at Bowdoin. The Sago of Concord, Raiph Waldo Emerson, also adorns the wall. The chair was presented to him by the school-childron of Cambridge, and is made from the Spreading Chestnut which stood before the Old Biacksmith Shop. Samuel Taylor Coleridge's Inkstand rests near the open desk on the table.

table.

This beautiful historic work of art is a lasting souvenir and ornament for sitting-room, parlor, library or office of any American home. We will mail the engraving free to any one sending us \$3,50 for a year's subscription for the BANKER OF LIGHT, or we will send the engraving alone for \$1,00. The publisher's trade price for the engraving is \$7,50.

Any person sending \$1.50 for six months' subscription to the BANNER OF LIGHT will be entitled to one of the

following Pamphlets:

the BANNER OF LIGHT will be entitled to ONE of the following Pamphlets:

SUMMARY OF SUBSTANTIALISM; on, PHILOSOPHY OF KNOWLEDGE. By Jean Story. The author claims to show conclusively the mythologic origin of the Christian system of worship—the worship of the Lamb; thence unkes a most urgent appeal for a higher appreciation and cultivation of the GOOD in humanity; thence urges the utter repudiation of the GOOD in humanity; thence urges the utter repudiation of the soul-degrading practice of idol-worship, whether the idols be ideal-gods, or sun-gods, or men-gods, or leading-men, or animals, or inanimate things. 12mo, paper, small plea, 113 pages.

DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. By Mary F. Davis, The following subjects are treated; Universal Unity of Things; Nature Without and Within Man; The Absolute Certainty of Death; The Bool's Supremacy to Death; Degrading Teachings of Theology; The infallible Teachings of Nature; Harmonial Views of Life and Destiny; Man, the Highest Organization; The Reality and Experiences of Death; Spiritual intercourse through Spirit-Culture; The Soul and its Aspirations identical; The Last Scene of All. Paper.

DANGER SIGNALS; AN ADDRESS ON THE USES AND ABUSES OF MODERN SPIRITUALISM. By Mary F. Davis. This eloquent and comprehensive pamphlet is especially needed in the present "crists," While it reveals the sublime inner life of true Spiritualism; it most pointedly and compactly portrays the errors and abuses that adound. Mrs. Davis's effective utterances at once protect the friends and enlighten the enemies of truth and progress.

the friends and enlighten the enemies of truth and progress. Paper.

AGASSIZ AND SPIRITUALIBM: Involving the Investigation of Harvard College Professors in 1857. By Allen Pulnam. This sterling work combines in itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

TALES OF THE SUN-BAYS. What Hans Christian Andersen tells adear child about the Sun-Rays. Dedicated to the Dear Child Sands, by the Spirit Hans Christian Andersen. Written down through the mediumship of Adelma, Baroness Von Vay, of Gonobits (in Styria), Austria, and translated by Dr. G. Bloede, of Brocklyn, N. Y. Paper, THE LIFE. The main object of this little volume is to

THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has.

Paper.

ORDEAL OF LIFE. Graphically illustrated in the experience of fifteen hundred individuals, promiscuously drawn from all nations, religions, classes and conditions of men; alphabetically arranged, and given psychometrically through the mediumship of Dr. J. C. Grinnell, in presence of the compiler, Thomas R. Hazard.

SERPENT AND SIVA WORSHIP, and Mythology in Central America, Africa and Asia; and the Origin of Septent Worship. Two Treatises. By Hyde Clark and C. Staniland Wake, M. A. I. Edited by Alexander Wilder, M. D.

Or any two of the following pamphiets:

ANSWER TO CHARGES OF BELIEF IN MODERN REVELATIONS, ETC. Given before the Edwards Congregational Church, Boston, by Mr. and Mrs. A. E. Newton. RELIGION OF SPIRITUALISM. By Eugene Crowell, M.D.

REVIEW of a Lecture by Jas. Freeman Clarke. SYMBOL SERIES of Three Lectures, by Cora L. V. Tap-

pan.
SOLAR AND SPIRITUAL LIGHT, AND OTHER
LECTURES, delivered by Cora L. V. Tappan.
SKETCH OF THE LIFE OF EDWARDS. WHEELER, the Distinguished Improvisator and Lecturer. By Geo,
A. Bacon.

A. DECOM-INNER MYSTERY. An Inspirational Poem, delivered by Miss Lizzle Doten, at a Festival Commemorative of the Twentieth Anniversary of the Advent of Modern Spiritual-ism, held in Music Hall, Boston, March 31st, 1868. Paper.

TERMS OF SUBSCRIPTION, IN ADVANCE Six Months...... 1,50

## BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY.

INSUED ARBKTA At 9 Bosworth Street (formerly Montgomery Place) Corner Province Street, Boston, Mass.

COLBY & RICH, Publishers and Proprietors. ISAAC B. RICH......BUSINESS MANAGER, LUTHER COLBY.....EDITOR, JOHN W. DAY......ASSISTANT EDITOR, Aided by a large corps of able writers.

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

ESTING AND INSTRUCTIVE READING—embracing
A LITERARY DEPARTMENT,
REFORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and
Scientific Subjects,
EDITORIAL DEPARTMENT,
SPIRIT-MESSAGE DEPARTMENT, and
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE: 

In remitting by mail, a Post-Omce Money Orders on Boston, or a Draft on a Bank or Banking House is Boston or New York City, payable to the order of Colby & Rich, is preferable to Bank Notes. Our pairons can remit usibe fractional part of a dollar in postage stamps—ones and twos preferred.

ADVENTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

subscriptions discontinued at the expiration of the time Bubscriptions distributed the paid for.

All Specimen copies sent free.

All The List of Hooks and Engravings given as Premiums to Nubscribers, will hereafter be printed every other week, instead of weekly as heretofore.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a complete assortment of Progressive, Reformatory,

and Miscellaneous Books. Among the authors are Andrew Jackson Davis, Hon. Robert Dalo Owen, Dr. James M. Peebles, Henry G. Wright, Glies B. Stebbins, D. D. Home, T. R. Hazard, William Denton, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Brittan, Allen Putnam, Epes Sar, ont, W. F. Evans, Kersey Graves, A. B. Child, P. H. Randolph, Warren S. Barlow, J. O. Barrott, Mrs. Emma Hardinge Britten, Miss Lizzie Doten, Mrs. Maria M. King, etc. Any Book published in England or America, not out of print, will be sent by mail or express

To Catalogues of Rooks Published and for sale by Colby & Rich sent free.

AC Publishers who insert the above Prospectus in their espective fournals, and call all mison to it editorially, of the barnet of the land of the provided a copy of the Bannet or Light one tear, provided a marked paper is forwarded to this office.

#### Historical Revelations OF THE RELATION EXISTING BETWEEN

CHRISTIANITY ? PAGANISM

Disintegration of the Roman Empire.

ROMAN EMPEROR JULIAN

(Called the Apostate),

THROUGH THE MEDIUMSHIP OF T. C. BUD-

Historical Revelations, or a Comparison between the Reations of Paganism and Christianity since the disintegration of the Roman Empire, by the spirit purporting to be the Emperor Julian (the Apostate), is one of those peculiar spiritual works that come like a meteor in a dark night or a thunderbolt from a cloudless sky.

Flashing its light upon the spiritual darkness of the me-

diavalages, it gives to this generation a hint of the spirit-ual forces which have long been trying to lift the pall which has shrouded the religious world for centuries. No person in Religious History has been more vilined and misunderstood than Julian, and probably there are few so well able to illuminate the spiritual gloom which settled upon the world after the overthrow of the old Em-

Coming at this period when the foundations of Christian faith and its relations to the spiritual life are being scrutinized as never before, and especially when the phenomena of Christian Spiritualism are perplexing and confounding the beholders the work of Julian should and will be welcome to all classes who desire to know the truth.

### CONTENTS.

CHAPTER 1 .- The Political Status of the Empire. CHAPTER 2,-History of the old Roman Empire-The Transition from the Republic to the Autocratic Form of Government.

CHAPTER 3 .- The Influence of the Christian Faith upon the Destiny of the Empire-How it should be considered by all thoughtful minds. CHAPTER 4.—The Influence of Christianity upon the na-

tions of Western Europe after the disintegration of the Empire. CHAPTER 5 .- The Rise of Rationalism in modern Europe, and its relations to Civilization.

CHAFTER 6 .- The Cause of the Antagonism between Rationalism and all Religious Systems of the present age based upon Christianity. CHAPTER 7 .- The Spiritual Movement of the present age, and its relation to the conflict between Rationalism and Religious Traditions.

CHAPTER 8.—The result of the efforts of advanced spirits to instruct the people of earth in the principles of Spiritual Science. Cloth. Price 75 cents; paper, 50 cents.

### Works on Theosophy, Etc. THEOSOPHY,

F or sale by COLBY & RICH.

Religion and Occult Science, with Glossary of Eastern Words. By Henry S. Olcott.
Cloth. Price \$2,00.

THE PERFECT WAY: Or, The Finding of Christ. Cloth, 4to, pp. 347. Price \$3,00; postage 15 cents.

THE OCCULT WORLD. By A. P. Sinnett.

ESOTERIC BUDDHISM. By A. P. Sinnett, Esq. Cloth. Price \$1,25, postage 10 cents.

Theosophy and the Higher Life: Or, Spiritual Dynamics and the Divine and Miraculous Man. By G. W. Cloth. Price \$1,25.

THE PURPOSE OF THEOSOPHY. By Mrs. A. P. Sinnett. Cloth, 75 cents; paper, 50 cents.

How Best to Become a Theosophist. By G. Wyld, M. D. Paper. Price 10 cents.

LIGHT ON THE PATH. A Treatise written for the use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its in-

uence. Paper. Price 5 cents. For sale by COLBY & RICH.

#### THE SPIRITUAL HARP: A MUSIC BOOK FOR THE

Choir, Congregation and Social Circle.

By J. M. PEEBLES and J. O. BARRETT. E. H. BAILEY, MUSICAL EDITOR.

This work has been prepared for the press at great expense and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. It need only to be examined to merit commendation.

Over one-third of its poetry and three-quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it.

The SPIRITUAL HARP is a work of over three hundred pages, comprising BONGS, DUETS and QUARTETS, with PIANO, ORGAN or MELODEON accompaniment. Single copy 2,00, full gilt \$3.00; 6 copies \$10,00, 12 copies \$19,00. When sent by mail, 14 cents additional required on each copy. E. H. BAILEY, MUSICAL EDITOR.

sach copy. For sale by COLBY & RICH.

TO BOOK PURCHANERS.

TO HOOM PURCHABERS.

Colby & Hiels. Publishers and Booksellers, 9 Bosworth street (formerly Montgomery Place), corner of Province street, Boston, Mass., keep for sale a complete assortment of Sprintral, Products site, Reformatoral And Miscellance of Sprintral, Products for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be pild C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postago stamps—nees and twos preferred. Postago stamps in quantities of Morke than one dollar will not be accepted. All business eperations booking to the sale of Books on commission respectfully decined. Any Book published in England or America (not out of print) will be sent by mail or Express.

AP Cainlogues of Books Published and for Sale by Colby & Rich sent free.

#### SPECIAL NOTICES.

TI quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the express on of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give uttersnee.

the varied shades of opinion to waited shade on the utterance.

The name and address of the writer are in all cases indispensible as a guaranty of good raith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain mater for our inspection, the sender will confer a favor by drawing a pencil or tak line around the article in desires specially to recommend for perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

# Panner of Pight.

BOSTON, BATURDAY, APRIL 17, 1886.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place). corner Province Street (Lower Floor).

WHOLENALE AND BETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Business Letters should be addressed to ISAAC B. RICH. Hanner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLUY.

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

#### "The Marriage Ring"-Heredity.

Rev. Dr. Talmage of Brooklyn, N. Y., last month made a missionary tour, so to call it, in the West, and preached a series of his peculiar discourses to the people of Missouri and Kansas. his objective point being Kansas City. In a discourse at Fayette, Mo., he treated of the influence of blood upon the moral and mental qualities of the young, taking for his text the familiarly known question put by Saul to the youthful David, when the latter brought to the King the head of Goliath, the champion, "Whose son art thou, thou young man?" Dr. Talmage thought the King saw and knew that this question of heredity is a mighty question. "The longer I live," said the preacher, "the more I believe in blood-good blood, bad blood; proud blood, humble blood; honest blood, thieving blood; heroic blood, cowardly blood." If the tendency skips a generation or two it is sure to come out, as we sometimes see a little child resembling in its features those of a great grandfather whose picture hangs on the wall.

Dr. Talmage proceeded to illustrate this truth by pointing to the Hapsburg lip of the Austrian sovereigns; the cruelty, bigotry, and sensuality of the Stuarts; the persistence that characterizes Scottish and the reverence for the ancient that characterizes English blood; the religiosity of Welsh blood; the fondness for the sea of the Danish blood; the roaming disposition of the Indian blood; the fervidness of the Celtic blood, and the love of conquest of the Roman blood. The Jews have an instinctive faculty for accumulation. Some families are characy longevity, having a strong tenacity of life. Others are addicted to stature, showing in a long series of generations. One family line is given to theology, another to tragedy, another to literature, another to art, another to philanthropy, another to states manship, another to religious devotion, another to mathematics. Some are celebrated all the way through for keen intellects, while others are all warriors. This law of heredity, said he, asserts itself without any regard for social or political position; the ignoble are found in high places, and the honorable in obscure ones. A descendant of Edward I. becomes a toll-gatherer; a descendant of Edward III. a doorkeeper; a descendant of the Duke of Northumberland a

trunk-maker. Many of the most powerful English families have become extinct, while some of the peers now most highly honored date back to an ancestry of hard knuckles and rough exterior. In some families, avarice, jealousy and sensuality have full swing. The law is a divine one. But the particular point at which the Brooklyn preacher aimed his discourse was this: Some persons, after listening attentively to such statements, may reply that a law whose operation they cannot escape relieves them of all responsibility for their conduct. Born of good ancestry, they would say, we are bound to be good at any rate; born of an evil parentage, we are bound to be evil, and cannot help ourselves. This view is combated by the use of an illustrative argument; thus, the centripetal force in nature has a tendency to bring all things to the centre, while the centrifugal force has a tendency to throw everything to the circumference. Now one may be made to overcome the other, or to balance it. The good in a family may be overcome by a tendency to evil, and the evil by a tendency to good. The problem of life is to help place the right tendency in control. This is really the practical and only worthy end of living.

If one has a pure and noble ancestry, he is bound to develop his inherited traits to the utmest; if he has a vicious and depraved ancestry, then it becomes his duty, as it is the allotted task of his life, to discover the family frailties, and in arming the castle to put the strongest guard at the weakest gate. Regarding the subtle power of sweet memories of parents, the preacher said: "That early association has been a charm for you. There was a time when you got right up from a house of iniquity and walked out into the fresh air, because you thought your mother was looking at you. You have never been very happy in sinning, because of a sweet old face that would present itself. Tremulous voices from the past accosted you until they were seemingly audible, and you looked around you to see who it was that spoke. There was an estate not mentioned in the last will and testament, a vast estate of prayer and holy example and Christian entreaty and glorious memory."

Then he asked the direct question of each person among his hearers: Standing, as you do, between the generation that is past and the generation that is to come, are you going to pass the blessing on, or are you going to have your life the gulf in which that tide of blessing shall drop out of sight forever? You are the trustee of good in that ancestral line, and are you going to augment or squander that solemn trust fund? Are you going to disinherit your sons and daughters of the heirloom which your parents left you?

Grip and grind and gouge in the first generation, it is apt to be the same in the twentieth. The thirst for intoxicants has burned through the arteries of a hundred and fifty years. Pugnacity and combativeness are the characteristic of other families. It is one form of evil in one case, and another form in another. But evil may be successfully resisted, because it has been resisted. Hence he advises, if the family fault be avarice, to cultivate unselfishness and charity; teach your child never to eat an apple without feeling willing to give away half of it. If the family failing be combativeness, then

pass through the British Parliament, but all men of foresight and large views firmly believe that either by this ministry or some other one it is to become an accomplished fact, to the glory and honor of England.

The new measure does not propose to withdraw the viceroy from Ireland, to abolish the existing police system for that country, or to separate the financial interests of Ireland from those of England. All that it does is to establish a separate and independent parliament at Dublin, to consist of two houses, with power to legislate for all the local interests of Ireland as distinguished from those of the empire at large. But that is a great deal, when all the circumstances of the case are considered. No British premier ever stood up in the House of Commons and proposed such a measure before. This step alone renders it morally impossible for England to recede, whether the existing Parliament accepts the proposal or not. If it does not, then another Parliament is sure to, after the issue shall have first been openly discussed before all the people. The recently added two million voters will not fail to see, as the result of such a popular presentation of the question, that the principle underlying it is one that comes home to themselves, and is the guarantee of the permanency of their own newly-achieved citizenship as well as of the revived independence of the people of Ireland. The die is finally cast. The current is to flow There may be delays and obstructions, and they are indeed to be expected; but as for any going back, that is wholly out of the ques-

This movement for the recovery to Ireland of its freedom, and therefore for the prosperity and elevation of its people, was begun not more than ten years ago by Charles Stewart Parnell, who has continued to be its sagacious and consistent leader, and who to-day beholds its successful achievement. To him humanity owes a lasting debt, if only on the ground of his devotion to the welfare and rights of his countrymen. It best shows the persistence and adroit management of Parnell that when Mr. Gladstone held office before, he treated home rule for Ireland as a visionary scheme, impossible of realization, and held its leaders to be conspirators and criminals against the public peace and the common interests of the kingdom. To-day he steps forth to become the champion and advocate of the measure himself in a speech to Parliament, to the British nation, and to the civilized world, that will associate the name of Gladstone with the most grateful feelings to the latest posterity. He speaks, in advocating the cause of down-trodden Ireland, for the cause of our common humanity, in that he would have it possess the right to self-government, and consequently learn the way of develonment and continual elevation of character. Verily it is that invisible influences are being poured down into the minds of men in this age, to stimulate progress and liberality, and open a new and grander career.

Midnight burglaries in this State are rapidly on the increase. Why? Because the law against this class of offences is not half stringent enough. The penalty should be at least twenty years in the State Prison. A house in Arlington, Mass., was robbed on the 10th instant. About \$600 worth of personal property was taken away, and the inmates dreadfully frightened. There ought to be established a burgiar special police in every town in the

"Just as He Wrote Them."-Tribute to the Late Thomas R. Hazard; Sketch of His Life as Prepared by Himself for the Providence Journal.

From the columns of the Evening Bulletin, brought out by the Providence (R. I.) Journal Company (which latter paper has often published extended articles on Spiritualism from the pen of Mr. Hazard), we transfer, for the benefit of our renders, the following appreciative tribute to his memory. A special interest will attach itself to the sketch which it prints (given below) as prepared for it by Mr. Hazard some years ago as the basis of an obituary notice in case of his demise :

tice in case of his demise:

"The sad intelligence is received from New York of the death of Thomas R. Hazard, Esq. in his ninetieth year. Mr. Hazard was one of the best-known and most respected citizens of Rhode Island, prominent in its life and affairs during the long span of his existence from his strong youth to his phenomenally vigorous old age. Sprung from a strong and original stock, he exhibited it, and his own individual characteristics, in a marked degree, and was one of teristics, in a marked degree, and was one of those sturdy specimens of provincial breeding which make the strength if not the salvation without feeling willing to give away half of it. If the family failing be combativeness, then avoid quick-tempered people, and never answer an impertinent question until a space has elapsed between question and answer.

We are taught by all this argument and illustration two things: first, that the law of heredity is a divinely natural law, operating down through a long line of generations, and, where the inheritance is a noble one, that it is capable of the largest development, to which worthy task every one born of a good ancestry should gratefully devote himself; second, that even where the ancestry is depraved and the inheritance a deplorable one, it is the duty of the unwilling recipient to make all possible efforts to correct evil tendencies, to conquere evil passions, and to permanently control, if not to eradicate, the evil. It has been done, and can be done again. It is a far higher spiritual achievement, too, and is sure to put one in possession of a vastly stronger character than if it were only to cultivate and cheristic what is well derived at first. But, above all, this netural and divine law of haredity count.

The year extended to the strength if not the strength if not the salvation of a composite nationality. Tenacious in his periods and vigorous in expressing them, he was always governed by a sense of right and a desire for the benefit of humanity. For this he was always governed by a sense of right and a desire for the benefit of humanity. For this he was always governed by a sense of right and a desire for the benefit of humanity. For this he was always governed by a sense of right and a desire for the benefit of humanity. For this he was always governed by a sense of right and we sall dentified with most of the notable social and legislative reforms that were all personal activity. He loved Rhode Island with a deep-rooted affection, and his conservations and legislative reforms that were all personal activity. He loved Rhode Island with a death will be regarded as that of a personal friend

one in possession of a vastly stronger character than if it were only to cultivate and cherish what is well derived at first. But, above all, this natural and divine law of heredity counsels man to be wise in matters to which the world has hitherto paid little heed.

\*\*Ciladstone's \*\*Npecch.\*\*

No public man ever had the opportunity to lift himself by a single supreme effort to permanent distinction that fell to the lot of Mr. Gladstone, the Premier of Great Britain, in stating to Parliament the long-standing grievances of Ireland and proposing a practical measure for their remedy. It was not merely the occasion and event of a century. He had the civilized world for an audience, and his words were borne along on the swift current of all men's sympathy. His speech may be truly said to have created a nation. It is true that he did not propose the separation of Ireland from the common realm; what he proposed was the resurrection of her people from their centurylong life of servitude, by granting them the power to legislate upon and administer their own. This, he plainly asserted, instead of weakening the United Kingdom, would only add to its strength, as the union of Austria and Hungary had done by the former power. It is by no means expected that this new measure of Mr. Gladstone is to immediately pass through the British Parliament, but all men of forgaleth and large values device her controlled from the former power. It is by no means expected that this new measure of Mr. Gladstone is to immediately pass through the British Parliament, but all men of forgaleth and large values device her and in the Agriculture of the control of the case and in the Agriculture of the State form the former power. It is by no means expected that this new measure of Mr. Gladstone is to immediately pass through the British Parliament, but all men of forgaleth and large values deviced the control of t

The people of the State through their Representatives have never to this day gone back on a single law or appropriation enacted or made on his recommendation.

In 1839, when the African Colonization Society was at low obb, he contributed \$1000 to the cause, and in the year following the same sum. His name now stands at the head of the Society's life directors. About 1850 he got up a petition to Congress to make an appropriation to establish a line of packets to Liberia, and assist the people of color to emigrate there. This so fully met the approval of Mr. Clay [\*1] that he told Mr. H. that he "would make it the closing act of his political life" to carry it into effect, and favored it until death. A committee of the House reported in favor of establishing the line, but asked for an appropriation of \$5,000,000 to carry it into effect, which was more than Congress would grant.

To this day Mr. Hazard has always felt confident that if the safety valve he suggested had then been adopted our late civil war would have been prevented, and slavery gradually but surely annihilated through its weakness. For twenty and more years past (until very lately) the Rhode Island papers, and others, and especially the Newport Afercury, have contained articles from his pen, asserting again and again that come what would the colored race would finally emigrate to Africa, and establish a Republic after the model of the United States, that would reach, before the year 2000, from ocean to ocean. It has always been the point where they become popular enough for others to carry them on, when he would leave them to propose and advocate other new reforms when it required an indomitable will and energy to break down public opinion in favor of his proposed reforms.

For the last twenty years he has devoted his time and energes mostly to the promotion of Modern Spiritualism—no doubt with the sincere conviction that has ever prompted his other labors. In this cause, though now in his eligity-second year, he is arduously engaged, and manifests

By reference to our sixth page the reader will find a message from Mr. Hazard, as voiced by Spirit John Pierpont, at the Banner of Light Free Circle Meeting, held Tuesday, March 30th. We shall print in a future issue an interesting biographical sketch of Mr. Hazard from the pen of A. E. Newton, Esq., wherein the writer deals particularly with the materialization phenomena, and the earnest interest which was ever displayed in its defense by this venerable brother

(\*The venerable JOSEPH PEACE HAZARD writes us under a recent date:

"Brother Thomas was not active as a politician, that I remember, save in the case of Henry Clay's candidacy for President of the United States. Mr. Clay was a friend of Brother Thomas, and used to visit his house at Vauciuse, and spend several days at a time. During the candidacy above mentioned, my brother wrote a book, 'Facts for the Laboring Man,' of which more than one hundred thousand copies were printed (on more than one occasion. I think,) and distributed gratuitously, though had it been printed in ordinary size type it would have made a large book that could not have been published for less than a dollar and a quarter in one volume. It was devoted to Protection of Home Manufactures, of Domestic Industry, of which Mr. Clay was the great defender and exponent in Congress."—ED, B, Of L.] [ The venerable JOSEPH PEACE HAZARD writes us un-

Senator Frye, of Maine, is on the war path regarding the fisheries question. His grand speech in the Senate tells the whole story. If "The Dominion" excludes Uncle Sam's vessels from entering their ports, whether fishing craft or otherwise, we have an equal right to exclude British steamships, etc., from that does n't work both ways. We should be extremely sorry to have trouble on account of world over, and we hope and trust Senator Frye's fisheries resolution will receive favorable attention by Congress.

We are under obligations to our special reporter at the late gathering of Spiritualists in Louisville, Ky., for very succinct yet comthemito our office.

Mrs. Richmond's Work in Chicago.

We are informed that the First Society of Spiritualists, for which the guides of Mrs. Richmond minister, continues to hold its meetings at Princess Opera House, 558 West Madison street; the meetings are filled with most attentive audiences, and characterized by everincreasing numbers.

The Society did not celebrate the THIRTY-EIGHTH ANNIVERSARY in their own place of meeting, but united with the "Mediums' and Spiritualists' Society," on Wednesday evening, March 31st, of which Dr. Warn is President, on the corner of 22d street and Indiana Avenue. Mrs. Richmond's guides gave the Anniversary address, and it was listened to by a very large and appreciative audience. After the address and suitable music, the exercises concluded with dancing, in which many participated, Spiritualists from all parts of the city and suburban towns joined in the exercises, although the night was one of the most stormy of the

Mrs. Richmond has from three to four meetings each week to attend, where her guides speak, beside the regular Sunday services.

The labor question has been one of the prominent subjects of the discourses lately. On a recent Sunday evening large delegations from the Knights of Labor were present to hear Mrs. Richmond's controls speak on the "Eight Hour Question." Another recent subject was "The Death of Moloch and the Dawn of Peace."

There is, we learn, much activity among all spiritualistic circles and mediums' meetings in Chicago, and apparently great harmony and good fellowship. Mrs. Richmond would like to accept the invitations tendered by the societies meeting Sunday afternoons; but two discourses in one day are all that her guides feel they ought to tax her strength to give. Occasional funeral discourses must come on Sun-

#### Beecher on Labor and Capital.

In his recent discourse from his Brooklyn pulpit on the positions of capital and labor, Mr. Beecher said that he saw in the clash and upsetting, here and there, the fair steps of a coming condition that will be better for both ends of society-readjustments that will lead them relatively nearer to each other, and to be more helpful to each other. He asserted the law of benevolence to be the law of wisdom just as much on the grindstone as at the altar, just as much in the smithy and over the anvil as in the church and temple of God. Anything that tends to make men love one another, and sympathize with one another, and tends to make the strong protectors of the weak, thus bringing society together in the bonds of love, prospers men in every relation, and in every way. The churches—the tests of plety, orthodoxyhe declared to have been and to have meant anything but that distributive love works. as sunlight works, by carrying light and heat. Mr. Beecher regards the disturbance as but a great process of evolution, not revolution.

New Foreign Spiritualist Periodicals. Since the publication in our columns, May, 1885, of eighty-two papers and magazines pub-

lished in foreign countries, nine new ones have appeared, as follows: Paris, Le Magnetisme: Lyons, Le Spirite: Brussels, La Pensee Litre; Bayaria, The Sphinx; Buenos Ayres, El Universo, Spirite de Lion, Luz del Alma, La Vérité : Cienfuegos, La Neuva Alianza. These bring the number of periodicals published in foreign countries in the interest of Modern Spiritualism up to ninety-one: a pretty good showing for its Thirty-Eighth Anniversary, after a combined effort of the churches and the skeptics to destroy it. See Ants v: 39.

### Lecture by J. Frank Baxter.

We shall print next week the Appiversary address delivered by Mr. Baxter before the Ladies' Aid Society and friends in Tremont Temple, Boston, on the 31st ult., and entitled: A DVENT. GROWTH STATUS AND NEED OF MODERN SPIRITUALISM."

The bill before the New York Legislature to open the Metropolitan Museum of Art and the American Museum of Natural History on Sundays passed the Assembly by a vote of seventy-six to thirty-one. The debate over it was prolonged and heated. Only one member from New York City opposed it, and he did it on the bare-worn ground of desecration of the Sabbath. He asserted that rich and poor were alike opposed to it, forgetful of the fact that, if they are opposed to it, they are not themselves obliged to go to the museums on Sunday. He even read a list of names of clergymen who regarded it as he did. A member from the North Woods stood up and said that it was the "Puritanical spirit" that had made this great land what it is. Three-fourths of the beautiful things in the museum, he said, were given by Christian men and women, who would certainly take them away if the bill were passed. He said the public schools might just as well be opened on Sundays. A Poughkeepsie member. an editor, thought it would be better to open the museums two evenings in the week than on Sundays. He compared it to Coney Island and its Sunday festivities, which, he said, were a blot on civilization. Those who spoke for the bill urged the advantages which all broadminded persons recognize.

A JUST TRIBUTE TO A. B. FRENCH.-Mrs. E. M. Shirley, Secretary of the Worcester, Mass., Association of Spiritualists, writes us, under date of April 5th: "We have been favored indeed this season in our selection of speakers. I am particularly glad that Mr. A. B. French has been called East, as we consider him a true man and one of rare intellectual ability, who will do much in any society to harmonize and spiritualize the elements. We enjoyed his services one month, and reluctantly bade him good-bye for this season. Hope we may be able to secure him again at some future date."

There are potent reasons why workingmen should organize for self-defense. Selfish capitalists should be made to understand this fact-and they are. To illustrate: Ten men, it is said, who control the production of bituentering our waters. It is a very poor rule minous coal, have ordered an advance in price that will add more than \$8,000,000 to the profits of the companies which they represent, while the treaty blunders of our ancestors in regard | laborers in the mines, to the number of twentyto the fishery question; but right is right the five thousand, have gone on strike because their starvation wages cannot be increased by the pittance which they ask.

We learn from the London Medium that Mr. F. Herne, the well-known medium, has so far recovered his health as to be able to resume his occupation. We congratulate this grand prehensive accounts of the proceedings from | medium for the materialization of spirit forms day to day and his promptness in transmitting on his recovery, and hope to see him in this country at no remote date.

The Practical Physician.

We have received the first number of this monthly publication, edited by Dr. J. J. Rivera. and published at 83 Elm street, New York. Dr. Rivera is an educated physician of the most liberal and advanced school, coinciding in principles with Prof. Buchanan, opposing med-

ical legislation, and advocating the claims of clairvoyance, psychometry, magnetic healing and Spiritual Philosophy, in connection with advanced medical science and new discoveries. Its objects are stated in its introductory as follows:

1. To disseminate among the people a knowledge of the philosophy of cure embraced in the practice of the New School of Practical Physicians.
2. To advocate a more thorough organization of its adherents.
3. To protect and encourage them in the exercise of God's best boon to man, the 'Gift of Healing.'
4. To demonstrate the present existence of that gift among thousands of men and women in all its ancient power.

5. In the interest of the people to earnestly invite an

5. In the interest of the people to earnestly invite an investigation and adoption by the medical profession of the curative methods employed by Practical Physicians in the treatment of disease.
6. To arouse the people to the encroachments of present medical laws upon their freedom of thought and action in medical matters.
7. To demand the repeal of all laws by which the people are deprived of the physician of their choice.
8. To insist upon the recognition of the principle in medical appointments by Government, State or City, that the success of any system of practice shall be the only standard of merit.
9. To give to woman her place as the natural physician of her own sex.
10. To prove that vaccination is a fallacy; compulsory vaccination a crime."

Those who believe in the new school of prac-

Those who believe in the new school of practice should take this journal and circulate it among their neighbors. Such a journal has long been needed, and the friends of progress will find it a powerful ally in enlightening the public and overcoming old errors.

#### In Re Ira Davenport.

Our editorial notice of the destitute and almost sightless condition of the venerable Ira Davenport, father of the celebrated Davenport mediums, in last week's BANNER, has induced two Spiritual Societies of Boston to give notice that on Sunday, April 25th, they shall take up collections in aid of this worthy Spiritualist. Shawmut Lyceum and the Spiritualistic Phenomena Association will send what money they receive for the purpose on the 25th inst. to the BANNER OF LIGHT OFFICE, to be forwarded to Mr. Davenport at Buffalo, N. Y.

Will not the other Spiritualist Societies in our city also solicit contributions in their respective meetings on that day for the same worthy object? An eminent oculist in Buffalo has stated that the subject of this appeal can have his eyesight restored through an operation. Let not the means, therefore, to accomplish this desirable result be lacking, but let all do what they can to aid in its attainment.

THE SPIRIT MESSAGE DEPARTMENT the present week is introduced as to contents by an important statement from "Elmer," regarding the care which should be taken to prevent persons supposed to be dead from being buried alive; he also favors the process of cremation as the best method of disposing of mortuary remains; remarks follow from "Meenie" to her medium; the Controlling Spirit endorses "Elmer" and his statements, and gives a message for Capt. Alvah Bradley; Questions follow, and receive answer, in regard to "holy worship," "a particular day of worship," and the spiritual power of the Christ; after which Spirit Pierpont voices a message for Thomas R. Hazard; Henry C. Wright speaks appropriately regarding the Anniversary time (of which this particular séance is commemorative, being held on the 30th of March, and advanced as to report for the benefit of the BANNER readers); and messages of a personal and comforting character are given by Sally S. Wetmore (of Newtown, Ct.), Dr. Levi K. Coonley (of Plymouth, Mass.), Mrs. L. Day (of Bartonsville, Vt.), James French (of Newton, Mass.) and Maria Simmons (of Hartford. Ct.)-Dr. John H. Currier of Boston making a brief but practical address at the close, concerning the Thirty-eighth Anniversary, and the encouragement to be gained by a contem plation of the thoughts that rise on its recurrence.

FREE PASSES VS. JUSTICE,-"Gentlemen of the jury, what chance has a man for justice in this place, where justice is supposed to reign? The Sheriff who impaneled you rides with his family over the road my client is suing on a free pass. The District-Attorney, with whom he consulted, has an annual cardboard over the same road. The foreman of the jury has a pass in his pocket now. And with all deference to the Court, I say it is understood that the Judge upon the bench, when he travels, does so at the expense of the stockholders of this road. What chance is there for an impartial verdict for my client against so many passes?"

We are pleased to learn from The New Thought, of Maquoketa, Iowa, that several new mediums have been developed in Madison the past winter, among them Mr. D. Smith, who is not only a trance medium, but gets the rappings, lights, and other forms of physical manifestations; also Mrs. Mary Fritz, a German woman, is said to be a good medium, and Miss Laura Reid, a school-girl, has developed as a spiritual medium.

Prof. Alexander Wilder presented a noble plea for medical freedom before the Assembly Committee on Public Health, at the hearing at Albany, March 31st. The Professor-together with W. H. Vosburgh, of Troy, and others-deserves great credit for the strong fight they are making in defense of citizens' rights vs. doctors' monopoly in the Empire

The introduction, advance and rapid growth of Modern Spiritualism among the miners of Northumberland, England, is interestingly detailed in an article by Mr. George Forster, that forms the leading feature of the London Medium and Daybreak of the 26th ult. We shall refer to this narrative more fully in our next issue.

A communication from William H. Hunt, of New Orleans, published in the Message Department of this paper Jan. 16th, is alluded to, its leading points given, and its correctness inferentially vouched for, in a leading paper of that city, a cutting from which, giving the remarks of the editor, is sent us by Joseph Maille of 26 St. Charles street.

Mr. Simmons, agent, and Dr. Slade, medium, are in Paris, France. Light informs us that M. Victor Meunier has four columns in Le Rappel descriptive of séances held in that city by Dr. Slade. They were highly satisfactory.

Thanks to Mrs. Sarah E. Chace, Jacksonville, Fig., for a box of flowers for our Free Uircle-Room table.

#### Washington Letter.

Events of a varied and time-consuming character have of late so monopolized my attention, in connection with a continued pressure of official duties, that certain occurrences and personal items of more or less general interest to some of your readers have failed to find publie mention.

The removal of Bro. Thomas Gales Forster has left a void in our midst that time alone can fill. His presence to me was always replete with good and genial influence; his thought and conversation full of wisdom and inspiration. I mourn his physical absence as a brother be-

Not a few representative Spiritualists and well-known mediums have visited Washington during the present season—the former socially and the latter professionally-all of whom, I believe, have in their several ways been pleased with their visit. Among the visitors may be mentioned: Hon. and Mrs. R. T. Van Horn of Mo.; Prof. M. R. Leverson, San Francisco; Mrs. M. J. Healy, Ct.; Mr. and Mrs. W. S. Butler of Boston; Mrs. Rachel Wolcott, Baltimore; Mr. Glading, Pa.; Mr. and Mrs. E. H. Mozart of Oregon; Mr. and Mrs. P. C. Tomson of Philadelphia; Miss Mattie D. Hendricks, Charles Dawbarn, Esq., and others whose names just now escape me.

Among the late mediums have been Mr. Edwin Powell, Dr. A. W. S. Rothermel, Chas. J. Barnes and Pierre L. O. A. Keeler and wife. These have given frequent séances, which I understand have been well patronized, and their audiences well satisfied.

During the stay of Mr. and Mrs. Butler and Mr. and Mrs. Mozart, they were the recipients of several very pleasant receptions, which were held at the respective homes of Mr. and Mrs. George A. Bacon, Capt. and Mrs. S. G. Cabell, and Mr. and Mrs. D. C. Chapman. These were attended by the leading Spiritualists of the city, and all the local mediums, each occasion proving to be exceedingly harmonious, socially happifying, and spiritually entertaining. An oldtime friend and brother, A. A. Wheelook, after several years of enforced silence caused by prolonged ill health, has recovered, is again harnessed into the service, and seemingly with renewed power is vigorously battling for the truth once more. He is occupying the desk here during this month, and the character of his lectures is such as to command the closest attention of his delighted audiences. He speaks in the entranced condition generally in the morning under the control of T. Starr King. In the evening usually some other party voices choice sentiments through his lips. Last Sunday evening Bro. E. S. Wheeler for the first time sought to use his brain, announcing as his subject: "What I Know of Spiritualism." None who were accustomed to hear Mr. Wheeler would think of questioning but what many of his mental characteristics were manifested in a most remarkable manner. The lecture, it need scarcely be said, was a grand and noble one in all respects.

At its close, by invitation, Bro. Charles Dawbarn responded to a call, and in an earnest, effective and highly intelligent manner, enforced a practical lesson of gravest import relative to the necessity of educating in a rounded manner all the faculties that inhere in man's mature. These exercises proved a feast of good things.

Never have I sensed in so marked a degree the palpable presence and power of spiritual entities and forces brooding over this city, as I have this present season. Whether owing to my own growing susceptibility, or to an actual accumulation of mental and spiritual activity, I know not: but never have I realized the active participation of free and ascended minds, those once prominent in our country's history. of revolutionary and of recent times, as I have been made to feel it of late. The gathering of spiritual elements, the concentrating of | gant." powers, the focussing of spir minds, are evidently being centered here for purposes best known to those who, being specially and vitally interested in, have the general shaping and directing of our governmental policy. Many others, as well as myself, have realized this. That it has reference to public affairs; that it relates to the welfare of the people; that it concerns their practical interest, indicating an amelioration of conditions through political action, by the introduction of new elements, added forces, new questions, more intimately connected with education, labor, personal rights and privileges, evolving a grander social state and science than have hitherto prevailed, I am fully assured. The time is drawing near for an advanced movement all along the line. Governmental organizers in spirit are constantly at work upon such material as they can reach. Certain public men, distinguished in social life, in financial and industrial circles, as well as representative men in our halls of legislation, are becoming (for reasons that they cannot explain.) more and more disposed to help create improved conditions for the social happiness of men; more inclined to establish new, rather than to follow old precedents; willing to incorporate more justice into laws, more equity into statutes, and to manifest more fraternity in their dealings with one another. That higher principles should have better opportunity to outwork themselves into practical life, is being almost universally felt. That national legislation must be in the interest of all rather than the few. is fast becoming such a public conviction as to make it an overwhelming demand. No longer shall private interests stand in the way of the public good. No longer shall selfish corporations or monopolies be fed and supported at the expense of those whose interests are heartlessly ignored. That somewhat of this feeling is taking possession of the public mind and conscience is evident as daylight. Its significance is pregnant with the deepest meaning. G. A. B. Washington, D. C., April 12th, 1886.

A correspondent writing us from the Palmetto State, says: "The Charleston mind, though very sectarian or set, is quietly opening to our cause. There are numbers of silent Spiritualists here."

Mrs. Maud E. Lord, with whose reliable mediumship many of our readers are familiar. desires us to state that she has changed her residence from 1742 to 1308 Washington street, Boston.

The séances in this city for the materializing of spirit-forms are crowded, and a deeper interest in them than ever before is manifest. For localities, see advertisements on the seventh page.

Miss Shelhamer and Mrs. M. C. Bagley will speak in Berkeley Hall, Odd Fellows Building, Tremont street, Boston, next Sunday afternoon, for the Spiritualist Pienomena As-

#### ALL SORTS OF PARAGRAPHS.

TO THE KNIGHTS OF LABOR. In ancient time— (The nation's prime)— When people all were good, They had full health, Sufficient wealth. And plenty wholesome food.

But now we feel That it's all steal, And sharpers rule the roest; But, WORKINGMEN. Do all yon can To give such folks the boost.

The Boston Common Council is altogether too common. A radical change in this respect is absolutely necessary. Too much "rum influence" runs the machine. Is n't it high time for real estate owners and other responsible people to organize so powerfully as to put responsible and respectable men into city hall? We have no fault to find with the Mayor. He is the only salt there is in Court Square.

They pelted the deputy marshals at East St. Louis with stones. The deputies returned the compliment with cold lead. That's the way Napoleon quelled mobs in France. If the deputies had no right to shoot, what were they there for, armed with breech-loading rifles. The Knights of Labor do not favor mobs, and they claim that the shooting was indirectly attributable to the action of Gould's railroad agents. The courts will probably so decide.

WOMAN SUFFRAGISTS APPLAUD GLADSTONE,-NEW YORK, April 11th.—The following has been sent to Mr. Gladstone: "The woman suffrage party of New York admire and applaud your glorious stand for fustice, freedom and peace in Ireland. Soon or late you will succeed. Be sure at the earliest moment to secure these blessings of liberty and self-government also to the women of three kingdoms."

Thieves recently entered a Cuban powder magazine for the purpose of stealing powder. During the operations a light was let fail, causing an explosion which killed seven persons, wounded thirty-eight others and destroyed twelve houses.

Monday, April 12th, the Minneapolis Post Office and other property were burned, involving a loss of \$250,-

The late horrid tragedy on the Fitchburg Railroad -whereby, on the night of April 7th, a train was launched some two hundred feet downward into the river at Deerfield, Mass., with a loss of ten passengers killed and a long list of wounded—was occasioned by the roadbed settling on account of the action of the frost and the spring rains loosening the earth under the track. Where all such dangerous slopes exist a law should be enacted providing that the railroad sleepers be set on piles driven as far as possible into the ground. This would virtually stop all accidents of this class, which, it is too well known, are prevalent every spring in various parts of the country. There ought to be an United States law enacted at once to remedy the evil which causes so many premature deaths.

People who have been asleep concerning the question of Woman Suffrage, during the last few years, will have their eyes opened by the fact that the doctrine received in the New York Assembly the other day sixty-three votes in favor, and but fifty-two against. It lacked but a few yotes of passing.—The

Premier Gladstone has boldly brought out his home rule scheme, and now come crimination and recrimination—as the nation (i.e., John Bull's side of the house) do n't relish his democratic views, notwith standing the fact that he has justice on his side.

A serious fire on Saturday, April 16th, in a building of the Pemberton Mills at Lawrence, caused the death of two men, and the wounding of eight or ten others. The property loss is estimated at \$100,000, with an insurance of \$86,000.

Here is what an experienced fournalist has to offer. which, though intended as simply a humorous paragraph, contains many germs of truth. He says: "If we insert articles that please the ladies, the men are jealous; and if we do not cater to the wishes of the ladies, the paper, in the fair ones' opinion, is not fit to make a bustle of. If we remain in our office and attend to business, folks say we are too proud to mingle with our fellows; but if we go out, they say we never attend to our business. If we wear old clothes, it is insinuated that business is bad; and if we wear good ones, they say we are getting rich and extrava-

At Music Hall, Boston, Sunday afternoon, April 11th, an audience of nearly 4000 persons assembled at a service held in memory of John B. Gough-Miss Frances E. Willard, Mrs. Mary A. Livermore and others being the speakers.

The papers report this as a great year for spring poetry. Yes, indeed! It springs into existence in our sanctum so rapidly that our "printer's devil" has made quite a spec. selling the paper on which it is written.

The great victory secured by the temperance people last week in Rhode Island, when by a more than three-fifths vote they put prohibition into the constitution, shows what can be accomplished by concerted

Sir Thaddeus Fairbanks, the inventor of the celebrated scales bearing his name, died at St. Johnsbury

on the 12th inst. Dr. George L. Ditson, author of "Circassia" and other works, deserves the chief honor of originating the Free Library of this city. He was among the first to recognize the public need of such an institution, and generously gave weeks and months of personal effort to start the movement. Now that it is established on a sure foundation, and its usefulness fully demonstrated, he has the satisfaction which belongs peculiarly to the unselfish laborers for the public good.

—Home Journal, New York, March 24th.

Mrs. Mackey, the wife of the "Silver King" of California, has rented 7 Buckingham Gate from Lord Sudely for the season. This will be joyful news for the Lord Outstellows and the Lady Nothing Nowhere class of aristocrats who sponge so assiduously upon wealthly Americans, says London Truth.

New Zealand dispatches of April 12th state that the coasting steamer Taiaroa has been wrecked between Wellington and Christ Church. A heavy gale pre vailed at the time and the sea was very rough. Three boats were launched, but each was speedily capsized. Twenty-nine persons were drowned. Only two passengers were saved.

ERRATUM.-In the report of messages given through Miss Shelhamer at Berkeley Hall, April 4th-as printed in last week's BANNER-the name Dexter Pratt is made to read as that of a returning spirit, whereas I was given by the first spirit to manifest (Lizzie L Guilford) as that of her father, who still lives at Melrose Highlands.

Is it not time for artists to discontinue the disfiguring of their representations of angel-forms with wings? The practice might have been allowable in the "dark ages," but since light has dawned and the fog-bank of churchly superstition has moved, to some extent, from the face of the earth, to continue such an abomination tends to weaken the theory of those who profess to believe in "the survival of the fittest," and disposes many to have more faith in its reverse. Just now the store-windows display a large variety of Raster Cards which would be beautiful but for the gross disfigurement to which we refer.

The news respecting the floods in the South Indicate a frightful calamity. The estimate of the loss of property in Alabam a alone is placed at \$2,000,000. A Chattanooga special says that five thousand people are homeless, and are being taken care of by the Relief Committee. Many lives have been sacrificed by the freshets. There is a loud call for charity to aid the

A Zufil princess whose name is Wawa is the guest of Mrs. Stevenson in Washington this winter. Her hostess has taken her about with her a good deal, and the dark-faced malden has received much attention, though she can speak very little English.

The Anniversary on the Pacific Slope. On our first page will be found the interesting report of Anniversary services held in San Francisco, with which we have been favored by Albert Morton,

The Corresponding Secretary of that organization informs us that the Anniversary was celebrated on Sunday afternoon, March 28th, by the Children's Progressive Lyceum of San Francisco, Cal. The hall was beautifully decorated, and a delicious perfume of lilles and roses filled the air. After the usual singing and opening exercises, the thirteen groups gave their words of wisdom, interspersed with recitations by Florence Porter and Master Rae Irvin (two of the Lyceum's wee ones); a plane sole by Miss Vernie Morse; recitations by Miss Winnie Michener and Miss Avis Morris, and a reading by Miss May Cormack. Mr. George Irvin recited a short original posm, and Mrs. Laverna Mathews, Conductor, closed the Lyceum with appropriate remarks.

We are indebted to the Golden Gate of April 3d for additional items here appended regarding the com-

memoration of the event in other places:

Los Angeles,—The Anniversary was commemorated on Sunday evening, March 28th, by the First Society of Spiritualists of Los Angeles. The hall was beautifully decorated with American flags and with some of the choicest floral productions of that sunny clime. The principal address was an inspirational discourse by Miss Susie Johnson. The President, C. N. Earl, and Thomas A. Gavey made brief impromptu speeches, and W. N. Slocum read a short address on "True Spiritualism." Mrs. Holman, formerly of San Francisco, one of the committee of arrangements, did much to make the celebration a success.

Oakland.—At Grand Army Hall in Oakland, last Sunday at 2 o'olock P. M., there was a gathering of Spiritualists to celebrate the Thirty-eighth Anniversary of Modern Buritualism. A plane solo by Mrs. Dahm; a short address by the President of the Association, Mr. Carter, followed by asong, "The Vision," by Miss Hall, "America" and "Nearer, My God, to Thee," by the audience; an interesting flower lecture by Mrs. Spaulding; and "The Sweet By-and-Bye" and another solo by Miss Hall made up the programme. memoration of the event in other places:

SPIRITUALISTIC PHENOMENA ASSOCIATION .- This organization has issued in a neat pamphlet of sixteen pages a list of its officers and members, together with copies of its charter and by-laws. It is an organization with no partisan bias, and as long as it is kept so it will be a success, and do much good in promoting the Cause.

The eloquent discourse delivered by Mrs. Richmond in Chicago, Sunday, March 28th, under the inspiration of Spirit Thomas Paine, entitled " My RE-LIGION," appears in pamphlet form as No. 4 of the weekly series from the press of The Spiritual Publishing Co., 64 Union Park Place, Chicago.

We are asked to announce to the friends of Mrs. James A. Bliss that she has been confined to her bed for over a week past by a severe attack of inflammatory rheumatism; and because of her present condition her scances are necessarily suspended until

Frank T. Ripley having closed a successful engagement at Haverbill, Mass., for the Brittan Hall and Good Templars' Hall Societies, will be in Boston for the next ten days at 3 Concord Square, where he can be consulted for tests.

Mr. J. William Fletcher is not open to lecture ngagements on the spiritual platform at present, but can be consulted at the Ashland House, New York City, until further notice.

A recital will be given by the violin classes of the Boston Conservatory of Music, in Tremont Temple, Friday afternoon, April 16th, at 3 o'clock, Julius

As will be seen by his card, Dr. J. C. Street can now be found at No. 78 Montgomery street (near corner Dartmouth and Tremont streets), Boston, Mass.

Movements of Mediums and Lecturers. (Matter for this Department must reach our office by

Monday's mail to insure insertion the same week.]

J. Madison Allen spoke in Vineland, N. J., at the Anniversary meeting, March 31st, continuing April 4th and 11th. Will make further engagements. Address at Ancora, N. J.

Mrs. K. R. Stiles writes us from Belleview, Fla.:

"We expect to turn our steps northward about the

Mrs. K. R. Stiles writes us from Belleview, Fla.:
"We expect to turn our steps northward about the
1st of May, making a few stops on the way."
Dr. Dean Clarke, who has just ministered with great
success in Portland, Me. speaks in Balem next Sunday. He has no immediate engagements further.
Spiritualists cannot afford to allow their able speakers
to remain fide. Send for him at once. Address care
this office.

Mr. Colville commences a new series of lectures in Odd Fellows Hall, Main street, Cambridgeport, Sun-day next, April 18th, at 3 P. M. precisely. Subject: "The Labor Question from a Spiritual Standpoint."

We are requested to state that Mrs. Cornelia Gard ner will commence meetings in her home, Rochester, N. Y., Sunday, April 18th, at 2:30 P. M. Strangers from abroad will be welcome. These meetings are

Mrs. H. S. Lake speaks in Providence, R. I., each Sunday of April; at Stafford, Conn., May 2d and 9th; at Alilance, O., the last three Sundays of May and each Sunday in June; at Cassadaga Camp, Aug. 7th, 8th, 11th and 13th; at Onset Bay, Aug. 28th and 29th.

sth, 11th and 13th; at Onset Bay, Aug. 28th and 22th. J. Frank Baxter with last Sunday closed his present engagement at Cambridgeport, and last Wednesday evening lectured, sang and delineated spirits at Hyde Park. He will lecture the remaining Sundays of April in Willimantic, Conn., and on some near week evening be in Hyde Park again. On Tuesday evening, April 27th, he will address the people at Woonsocket, R. I. In May he will be in Providence, R. I., Fall River, Mass., Dover, N. H., and again in Woonsocket, R. I. Many of next season's months are engaged, and parties desirous of his services then will do best to write or speak now.

Miss Lizzle W. Kittredge will answer calls to lec-

Miss Lizzie W. Kittredge will answer calls to lec-ture. Address, Field's Corner, Dorchester, Mass., (corner Foster and Freeman streets.)

Dr. H. P. Rairfield spoke at East Union, Me., Sunday, March 28th. [Report of Anniversary services there will appear next week.] He should be fully employed. Address him for engagements at Box 347, Rockland, Me.

Mrs. Clara A. Field spoke in Amesbury, Mass.. on Sunday, April 11th. Mrs. Field has removed her office and residence to 28 West street, Boston, where all let-ters and communications for her should be addressed-The Daily Bulletin, of Haverhill, Mass., devotes in a recent issue nearly a column to a report of Frank T. Ripley's Sunday services at Good Templars' Hall.

Mrs. Susle Willis Fletcher is quite ill at the home of her mother, in Lawrence, Mass. Mrs. Scott-Briggs will make engagements to speak at camp-meetings and elsewhere; for which purpose she may be addressed at 18 Alken street, Utlea, N. Y. Mrs. F. O. Hyzer of Baltimore is speaking in Cleve-

land, O.

On Sunday, April 11th, Miss L. Barnicoat lectured in Fail River, Mass., giving excellent tests at the close of each lecture. She has been doing very satisfactory work in New Bedford, Mass., also in Manchester, N. H., recently. Would like to make engagements for April and May, for Sundays or week evening seances. Address her at her office, 175 Tremont street, Boston.

Mrs. Helen Stuart-Richings produced a marked in-Mrs. Helen Stuart-Richings produced a marked interest at the Southern Convention by her choice readings and her eloquent ministrations. The local society of Louisville, Ky., has invited her to address its members before she leaves for the North, which she expects to do in June. May 23d and 30th she speaks again in Somerset, Ky. Her address, till further notice, will be at Hopkinsville, Ky.

We publish in to-day's Age the prospectus of the Banner of Light. It is the oldest Spiritualist paper published, and it also is the ablest and most fearless of them all. If the Banner could circulate in every home in the land much Light would be shed and many errors and superstitions would be banished from the family circle and from the land. We commend the Banner to all seekers after truth.—The Progressive Age, Estillville, Va.

MATERIALIZED APPARITIONS, by E. A. Brackett. A work of great interest, particularly at this time when so much is being said for and against this phase of phenomena. This book is this time when so much is being said for and against this phase of phenomena. This book is well written, and the author appears to be an honest, painstaking investigator. For saie by Colby & Rich, BANNER OF LIGHT office, Boston, Mass. Price, cloth, \$1,00.—The Olive Branch, Utica, N. Y.

FACTS SOCIALS will be held every Thursday evening at Laugham Hall, to which all are in-

Horsford's Acid Phosphate. Unanimous Approval of Medical Staff. Dr. T. mous Approval of Medical Staff. Dr. T. G. Comstock, Physician at Good Samaritan Hospital, St. Louis, Mo., says: "For years we have used it in this hospital, in dyspepsia and nervous diseases, and as a drink during the decline and in the convalescence of lingering fevers. It has the unanimous approval of our medical staff."

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon street, Boston, Mass.

### Subscriptions Received at this Office

FACTS. A Monthly Magazine. Published in Boston. Per year, \$1.00.

THE SPIRITIAL OFFERING. Published weekly in Octumws. Iows. by D. M. and N. P. Fox. Per year, \$2.00.

THEOLIVE BRANCH. Published monthly in Utics, N. Y.

\$1.00 per annum.

LIGHT: A journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price \$3.00 per year.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2.00 per year, postage 50 cents.

postage 50 cents.
THE THEOSOPHIST. A Monthly Journal, published in India, and sent direct from India to subscribers. \$5,00 per annum. annum.
THE GOLDEN GATE, l'ublished weekly in San Francisco,
Cal. l'er year, \$2,50.

#### For Sale at this Office:

FACTS. A Monthly Magazine. Published in Boston. Single copy 10 cents.

THE BFIHITUAL OFFERING. Published weekly in Ottumwa, lowa, by D. M. and N. P. Fox. Per year, \$2.00. Single copy 5 cents.

THE ROSTRUM. Published in Vincland, N. J. A Fortnightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents.

MISGELLANEOUS NOTES AND QUERIES, with Answera in all Departments of Literature. Monthly. Single copy, 10 cents.

in an Departments of Interactic. Monthly. Single Copy, 10 cents.

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

THE WATCHMAN. Published monthly at Chicago, Ill. Elight pages. Per year, \$1.00. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York.

THE TRUTIL-SEERER. Fundament work, in Single copy, 8 cents.

THE MIND-OURE AND SCIENCE OF LIFE. Monthly, Published at Chicago, ill. Single copy, 10 cents, Problem of HEALTHAND JOHNALOF PHYSICAL CULTURE. Published monthly in New York. Price 10 ents. The Shaken Manifesto. Published monthly in Sha-

ARE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 80 cents per annum. Bingle copy 10 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Bingle copy, 50 cents.
LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Bingle copy, 5 cents.
THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.
THE GARRIER DOVE. Illustrated. Monthly. Copies 25 cents.

#### RATES OF ADVERTISING.

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

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

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

Notices in the editorial columns, large type, leaded matter, fifty cents per line. leaded matter, fifty cents per line. Payments in all cases in advance.

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

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements 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. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

### SPECIAL NOTICES.

Cure for the Deaf .- PECK'S PATENT IM-PROVED CUSHIONED EAR DRUMS PERFECTLY
RESTORE THE HEARING and perform the work
of the natural drum. Invisible, comfortable,
and always in position. All conversation and
even whispers heard distinctly. Send for illustrated book of testimonials, free. F. Hiscox, 853
Broadway, N.Y. 6m. Mh6

Dr. F. L. H. Willis may be seen every Tuesday. Wednesday and Thursday, from 9 un-til 1, at No. 20 Worcester Square, Boston. J2.13w\*

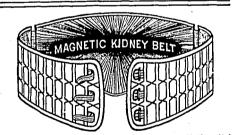
Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w\* Ap17

Read Andrew Jackson Davis's advertisement in another column.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J.

### ADVERTISEMENTS.



MAGNETISM will cure disease, renew all the vital forces quicker than any other remedies known to man. The reason this powerful life-force works so effectively is because it is part of the man. We are dependent upon this magnetic law of Polarity for capillary attraction. The hiod of the body is a Magnet. When the iron in the blood loses its magnetism the law of polarity is unbalanced, and we are sick. This subject is fully considered and scientifically explained in our new 60-page book, entitled "A PLAIN ROAD TO HEALTH." We send the book free on application. Our Magnetic Foot Batteries warm the feet, provent colds, fortify and protect the whole body from disturbing influences and meteorological changes in the atmosphere. Reader, if you prize health and value life, you cannot afford to pass these statements without investigation. Bend \$\overline{s}\$ in stamps or currency and secure a pair of these Foot Batteries. Magnetism imparted through our Magnetic Shields is soft and gentle as the sunshine, and muscle in the body. It is Nature's powerful, vitalizing force, intended to preserve the health of our race. The moment this shield touches the body the entire system responds to this energizing, invigorating, natural stimulus. All persons who wear them feel this warm, genial glow in five minutes after putting them on. This healthful tonic continues all the time, when sleeping or awake, and will last for soveral years. A natural, cavy and successful system of healing without medicine. Unprecedented results from the new method of applying magnetism. Send for our new book, "A PLAIN ROAD TO HEALTH," free. CHICAGO MAGNETIC SHIELD CO..

No. 6 Central Music Hall. Chicago, Ill.; and 106 Post Street, San Francisco, Cal. Api7 NOW READY.

### Sub - Mundanes:

The Elementaries of the Cabala; Illustrated, being THE HISTORY OF SPIRITS, reprinted from the Text of the Abbé de Villars.

One of the most celebrated works on the occult sciences, Deals especially with the Sexual questions elucidated by Mr. Hargrave Jennings in "The Resicrucians."

Price 10s. 6d., post free: Only a few left.
Address, ROHT. H. FRYAR, Bath, Eng.

Address, HOHT. H. FREAR, BAIR, EMB.

The eminent Russian Occultist, Gustave Zorn, says:
"Sub-Mundanes' I have received, and am enchanted by
it; it is really, notwithstanding the somewhat covert way
of its writing, as instructive as it is entertaining, and I am
very grateful to you, as in general all Occultists will be. for
affording them the means of diving into long-lost lore."

### E. H. MATHEWS,

TRANCE Medium and Psychometrist, Hotel Helen. Suite 6, Castle street, near Washington street, Boston. Api7

DR. J. O. STREET 78 MORTGOMERY STREET, BOSTON, MASS.

THE STAR-GAZER, a regular ASTROLOGICAL MONTHLY: 10 cents; \$1,00 per year; tells all about the stars. Send sats of birth, and be notified of favorable and evil changes. A book containing upwards of 125 pages, relating to Astrology and effects of Planets for 1896, first to yearly subscribers. Address "The Star-Gazer," 91 Oliver street, P. O. Box 3408, Bostom.



Our Factory Ends of Embroidery Silk are known far and wide, and are in great demand. Price 40 cents per box. Club wide, and are in great demand. Price detents per box. Club orders of ten boxes getono extra. Crazy Stitches in each pock-age. Latest book on Knitting and Art Needlework, 10 cts. Send Postal Note or Stamps to The Braimerd & Arms-strong Speed Silk Co., 35 Kingston street, Boston, Mass. Api7

# EMERSON Piano-Fortes.

(ESTABLISHED IN 1849.)

blore than 40,000 of these popular instruments, now in uso in the various parts of the country, have fully established their reputation.

A First-Class Plane at a Medium Price.
Send for catalogue, or call at warerooms,

146A TREMONT STREET, BOSTON.

#### LADY AGENTS WANTED FOR MADAME GRISWOLD'S



DEV. A. J. SWARTS, editor Mental Science Magaberiae and Mind-Cube Johnal, and President Mental Science University, 161 La Salie street. Chicago, Ill., has issued three pamphlets of 16 pages each. The 1st—"Evolution, the Garden, the Skripent, the Tribe. A New Theory on the Origin of Evil." This is original, and overturns every theory yet advanced. It is unanswerable. The 2d—"Personality and Identity," destroys forever the scientific possibility of a local heaven or a local God. The 3d—"Is God A Ferson?" It is useless to argue the individuality or visible nature of God in the face of this lecture. Every preacher should read this. It shatters dogmas. Each of the above 3 cts, a copy, or 24 cts, per dozen.

#### 43- NO POSTPONEMENT. CO SATAN IS COMING

To Govern the Entire World, June. 1886.

Great Christian Triumph Over Satan and Second Coming of Christ, 1890 — Universal War and Great Financial Crisis Throughout the Entire World, June, 1896.

World, June, 1886.

For Sale, —THE BOOK OF KNOWLEDGE.—Contents: Arrival of the long-anticipated Jowish Messiah; Satan, the bloff Anti-Christ, time of his birth, incidents connected with Satan's birth, powers and advance skirnishers, Satan's Temple, Ten Commandments, Ensign and inscriptions, what Satan says concerning his ensign to all nations, etc. Price, 28c., stamps. Address AUGUST ROHE, St. Paul, Minn.

1w THE ENGLISH KAMA SUTRA;

THE ENGLISH KAMA SUTRA;

Being the Gelebrated "Chilmead" Translation from the French of Dr. Ferrand's "Erolomania," from, it is betteved, an unique copy of 160.

THIS work runs in permissible lines with that remarkatiole example of kastern erotics, "Annaga-Ranga" (Stage of the Bodliess One), or the Hindu Art of Love (Ars Amoris Indica), Davenport's "Aphrodisiaes and Anti-Aphrodisiaes," "Curlositates Erotics Physiologis," embodying much in these prohibitively priced works.

As only One Hundred Copies, numbered and signed, will be privately printed, intending subscribers are requested to send in their name at once, as nearly half the edition is already guaranteed for export.

Price per copy, uniform with the "Bath Occult Reprint Series," appropriately bound and illustrated, One Guinea, post free. ROBERT H. FRYAR, Bath, England.

Api7

#### S. A. DAVIS & CO., Horse Shoers and Light Jobbers,

NO. 20 CREEK SQUARE, BOSTON, rear Blackstone Market. Entrances from Union and Marshall streets. All kinds of Blacksmithing and Forging done. Blacksmith Jobbing promptly executed. Special attention paid to Contracted Feet with my improved Shoe. Corns Cured. Interfering and Overreaching a Specialty. Specialty made of Too Weight and Side Weight Shoes. First-class references. All orders promptly attended to. 4w\* Api7

### MRS. G. WELCH,

TLECTRICIAN AND MAGNETIC HEALER. Par-Justs, Obsession, Insanity, Loss of Sleep, Norvous Prostration, General Debility, are my specialities. Parties at a distance successfully treated by Magnetized Lettersand Paper. By special permission I refer parties to Dr. James A. Bliss, under whose hands I have become developed. Address 271 Tremont street, opposite Hollis street, Boston. Ap17

DROF. BEARSE, Astrologer, 259 Meridian st., East Boston, Mass. Your whole life written, horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, stamp, and hour of birthif possible.

FOR SALE.

A FINE MAGIC MIRROR (imported from Hindestan), probably the only genuine one now for sale in America. For price, etc., address PROF, R. BOREHAM, Greensboro', N. C.

Apl7

A FEW PERSONS who desire to improve their forces and gain a more practical beautiful to the forces and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain a more practical beautiful to the force and gain and gain a more practical beautiful to the force and gain and ga A forces and gain a more practical knowledge in the Occult Forces, Metaphysics, Mediumship, etc., etc., can embrace the opportunity to join a small class at 78 Montgomery street, Boston.

Api7

182w

JUST ISSUED.

Mental Therapeutics.

BY W. F. EVANS. Author of "Divine Law of Cure" and "Primitive Mind-

# CONTENTS.

CHAP, 1.—The Receptive Side of Human Nature, and the True Method of Acquiring Spiritual Knowl-

edge. CHAP. 2.—Trust as a Saving or Healing Power. CHAP. 3.-What is the Fundamental Idea of Disease? And

What is it to Heal Disease in Ourselves or Oth-

CHAP. 4.—The Unchanging I AM in us, or the Divine and True Idea of Man.
CHAP. 5.—Is Disease a Reality or an Illusion?

CHAP. 6.—The Fall and the Redemption, or the Fundamenetal Evil in Human Nature and the Remedy.

CHAP. 7.—The Glorification of our Humanity, or Full Sale

vation from Sin and Disease. CHAP. 8.—The Breath of God in Man, or the True Elixir

of Life. CHAP. 9.—Pain and its Mental Conquest.

CHAP. 10.—The Influence of Mind on Mind, or the Doctrine of Mental Spheres and its Practical Application to the Cure of Disease.

CHAP. 11.—Phrenopathy, or Mental Cure, as a Practical CHAP. 12.—The Keys of the Kingdom of the Heavens, or the Power to Deliver Ourselves and Others from

#### For sale by COLBY & RICH. THE THEOSOPHIST,

the Bondage of the Senses.

Cloth. Price \$1.50, postage free,

MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY, HISTORY, PSYCHOLOGY, LITERATURE AND ART. Conducted by H. P. BLAVATSKY.

Published at Madras, India.

March number just received.

Subscriptions will be taken at this office at \$5.00 per year, which will be forwarded to the proprietors, and the magazine will be sent direct from office of publication; or the subscription price of \$1\$ per annum, post free, can be forwarded direct by post-office orders to 'The Proprietors of 'The Theosophist,'') at the above address.

Single copies for sale by COLBY & BICH at 50 cents each, sent by mall postage free.

# Message Bepartment.

Fublic Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), every TURSDAY and FRIDAY AFTERNOON. The Hall (which is used only for these essance) will be open at 3 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egrees until the conclusion of the stance, except in case of absolute necessity. The public are cordially (welfed.

The Message published under the above heading indicate that spirite carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped date, eventually progress to higher conditions. We sak the reader to receive no doortine put forth by spirits in these columns that does not compert with his or ser reach. All express as much of truth as they perceive—no more.

coh. All express as much of truth as they perceive—no more.

To list our earnest desire that those who may recognise the messages of their spirit-friends will verify them by informing us of the fact for publication.

All Natural flowers upon our Circle-Room table are grateforming appreciated by our angel visitants, therefore we solicited the state of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of spirituality their foral effectings be written questions for answer at these seances from all parts of the country.

These seances from all parts of the country.

(Miss shelhamer desires it distinctly understood that she give no private sittings at any time; notither does abe regive visitors on Tuesdays, Wednesdays or Fridays.)

All Letters of inquiry in regard to this department of the BANNER should not be addressed to the medium in any Laws.

Laws B. Wilson, Wasfradas.

## SPIRIT MESSAGES,

GIVEN THEOUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Feb. 3th, 1886-Continued from our last issue.

Eimer. I have visited this place many times, Mr. Chairman, with the hope of being able to communicate with my friends, and to establish such municate with my friends, and to establish such a pathway between their home and mine as I could travel over from day to day, bringing them such knowledge as I think they may require, and in visiting this place I have come in contact with many strange spirits. I have listened to words of wisdom spoken by exalted ones, and I have also listened to the wanderings and mutterings of spirits who hardly understand their own condition and do not seem to be properly balanced in mind.

I have met with those who have never communicated with you, but who have been brought to this place to learn some lesson, to gain some experience, or for some special and

gain some experience, or for some special and good purpose, and I have also learned lessons good purpose, and I have also learned lessons myself from what I have seen and heard, and now that I have accomplished my wish and come to you in a condition to speak plainly and strongly, I have concluded to withdraw my special purpose or object in coming until some other time when I can reach out to the understanding of my friends. You may wonder why I do this, and I will make my purpose more fully known before I leave.

fully known before I leave.
I was a Boston merchant. I was thoroughly familiar with the streets of our good city. I walked over them day after day, and I had an walked over them day after day, and I had an interest here, not only spiritually but financially. I have at this time friends in the city who, perhaps, could they know really and thoroughly that I have the power of returning from another life and speaking to them, would rejoice and grasp me by the hand in the old spirit of friendly good-will.

I was a man who lived two days in one, if you can understand the expression. I put all

you can understand the expression. I put all the energies of my mind into my daily labors; In made use of my brain to such an extent that while its labor brought me large returns, materially speaking, it exhausted the nervous powers of my being. I did not understand this, nor did my friends. It lowered the temperature of the physical body. I did not know this. I appeared to be in robust physical health; I hardly knew a day of sickness, and of course helisyed! I could encroach upon the powers of believed I could encroach upon the powers of nature without feeling any serious effects from

nature without feeling any serious effects from it.

The result of this was, that after passing the prime of life and getting along into the fifties, the wear and tear of a business career began to make themselves felt on the system. I did not perceive this. I did not pay heed to the little tokens of weariness, of exhaustion, which nature gave to me; I ignored them, and still went on using my brain-power and employing my energies in such ways as would direct others in my employ in bringing to the firm with which I was associated those returns that would make a good showing in the world.

The time came when I could go on no longer:

The time came when I could go on no longer: suddenly and without warning I was stricken down. My family found me in a state which they believed to be nigh unto death. They called in a physician—the best medical examiners of this city were employed in my case. I am speaking plainly and to the point, because I wish to impress upon the public a serious truth. These medical experts pronounced me dead! They said life was extinct, and amid the grief of my family and near friends I was consigned to the grave, in that beautiful cemetery called Forest Hills. I possessed a large family let and in the group of their lost friends, and in many ways has done good with her mediumship. After a while, when she gets stronger that way, she will do more, if she is patient and can wait for her spirit-guides to do the work which they are family lot, and in the confines of that lot my body was buried.

I am here to speak of these things, because at

I am here to speak of these things, because at my last visit here, when I thought, "Now perhaps I shall have an opportunity of coming and speaking to my friends and giving them the message which I have repeated over and over to myself, that it may fall in truthful lines upon their hearts," I listened to the questions read and to the answers given at that time. One question was concerning "cremation of the body." In the answer the controlling spirit advocated that method of disposing of human remains. I was not particularly interested in aught that was said until the spirit gave as one emphatic reason why he endorsed such a disaught that was said until the spirit gave as one emphatic reason why he endorsed such a disposal of human remains, that it would be of benefit to a spirit whose body would otherwise be buried ere life was extinct; and I come here to tell you a little of my story.

I shall not give you my name, because in this city there are loved ones of my household who would grieve themselves well nigh to death could they possibly believe that the father and husband they loved so well was buried alive, wet this is the fact.

yet this is the fact.

I did not know what was taking place around me. I was not conscious at the time my family entered my room, and discovered my condition, nor was I aware of the medical examination nor was I aware of the medical examination made over me. I have learned of all this since I became an arisen spirit in the higher life. But just a little while, I cannot tell whether it was five minutes or an hour, before my body was lowered to its last resting-place, I came to partial consciousness. I did not know where I was, or what my condition. I only realized that I was confined, and held in darkness, that some terrible environment was around me which I could not break through. It is impossible for me to describe my feelings; yet I was sible for me to describe my feelings; yet I was not sufficiently conscious of my surroundings to feel as deeply and intensely upon them as I to feel as deeply and intensely upon them as a did later on. Time passed—I cannot say whether it was hours or days when at last I came fully to a consciousness of my condition, suspended animation was restored, and I knew as soon as reason could assert itself that I was buried alive! I will not attempt to express my feelings at that time. Although they were brief, as you measure time by minutes, yet they were hor-

After a while-soon or late, I do not know-After a while—soon or late, I do not know—I found myself standing apart from the casket—above the ground—and gazing down upon it, beholding the emanations arising from it to me. I shivered; I felt as one feels in going out of his warm home into the atmosphere without sufficient covering. I had no vital realization of what it meant, but as these emanations, partiales or whotever you may call them continued what it meant, but as these emanations, particles, or whatever you may call them, continued to come to me, and to attach themselves to my person, I grew warmer and better satisfied with myself, and in a few minutes, I think, I became conscious of others standing by me, beings with pleasant faces, who were assisting me, showering my form with those magnetic elements which were sustaining and strengthening, and helping me to rise. It was not long then before I discovered that I was an excarnated spirit, so called, and with my friends in another life. I went with them, weary, exhausted, to find a home, companionship, and all that I needed to recuperate my powers in the spiritworld.

If I should talk to you a year I could not describe the horrible sensations which came upon ment to questions and answers, because there me at the moment when I discovered my image hearts and minds all over the world reaching out in a spirit of inquiry, wishing to learn

friends, of all things, when one of your dear ones is supposed to pass from the body, do not commit the form to the grave unless you are positively assured that he is no more, so far as

positively assured that he is no more, so far as physical life is concerned.

My experience would make me an advocate of cremation, if nothing else would, for I believe, and have been assured by chemists on the spiritual side, that this process would immediately liberate the spirit from the body, if it was still confined therein. The body does not come in contact with fire, there is no trial of smoke and formed to the becaused friends to witness. It contact with fire, there is no trial of smoke and flame for the bereaved friends to witness. It is a beautiful process, a transformation of the ruder parts of humanity to the elements of the atmosphere: it is in divine accordance with the law of disintegration.

I should like very much, Mr. Chairman, now I have hold of this instrument, to speak to my friends, and give them assurances of my deep love, and tell them that I have been capable of witnessing their proceedings since I came to be

witnessing their proceedings since I came to be a spirit. I should love to do this, because I may not again have such a good opportunity—but I have felt it my duty to speak to you of these

The experience of one human being is worth The experience of one human being is worth more on any question of vital importance to mankind than all the theories or objections that can be raised for or against it, therefore I should feel that I had been recreant to duty when I had an opportunity of manifesting thus and remained silent on so important a subject.

Yet it is a temptation to say just a few words to those I love; but I will not, because they have never mistrusted that I was buried alive; they have never dreamed but what the spirit had entirely parted from its body and had gone

had entirely parted from its body and had gone on to another world far away from them ere that form was consigned to its last resting-

My friends are not Spiritualists; those nearest to me are members of the Episcopal Church. They are in high standing in society, and move in circles of Boston apart from the throng of daily workers; yet they have hearts that are warm and true, which would beat painfully and sadly should my story become known to them. Under this consideration I refrain from and sadly should my story become known to them. Under this consideration I refrain from speaking, hoping at some not distant time to come again, Mr. Chairman, in my own name, speaking the words of cheer thrilling through my heart, in the hope that they may reach those who are so dear to me. I am anxious to lead them into the light of spiritual knowledge and give them an understanding of the higher laws of being. When I do come in this way, as your spirit-president assures me he will assist me to do in a little while, I shall not allude to my present visit nor its object, for the reasons mentioned. You may simply call me Elmer.

It is possible one honored friend, who sometimes gave me that title, which no one else ever used, will read my message and recognize its author; if so, I wish him to accept my loving greeting. I know he will keep this visit and its object a secret with himself.

I would like to add a word in connection with what I have said: I have also heard here the question and its answer in relation to the power of excarnated spirits to pass through material substances. I can only speak from my own experience, and that is, that when I felt the sudden release from the body, the breaking away of those bonds that confined me to

felt the sudden release from the body, the breaking away of those bonds that confined me to
that prison, I had no difficulty in rising above
the earthly mould which had been piled upon my
form and stepping out into the atmosphere. Material substances of earth offered no obstruction to me as a spirit.

#### Meenie.

I am a little girl who controls a medium. She lives quite a good ways from here. I don't think she has ever been in this city, but she sometimes has wished I would come here and speak to her, so she would see it when it is printed, and I have come now, because she has been feeling dispirited and sad for quite a while. She gets dissatisfied with the way the spirits come to her; she feels that they do not spirits come to her; she feels that they do not do all they ought to do; she wants to accomplish so much work, and make everybody that comes round her know that the spirits can come back and reach their friends; she wants to give them all tests, and when she can't do these things it makes her feel bad. So I come here, because the old doctor said I had better send here a few words.

here, because the old doctor said I had better send her a few words.

Tell her we love her very much, and are doing all we can for her; she must not get discontented and impatient, because it prevents us from doing the work. She must n't think her powers are all developed yet, because they are not; she is not half-developed as a medium now. If we can come and talk through her by-and-bye, when we are able to make her stronger and more developed, we shall be able to accomplish more than we do. I think she ought to feel encouraged, because she has given a good many tests of spirit-power; she has helped poor weary people who are crying for spirit-guides to do the work which they are

preparing her for.

I send her ever so much love. I think she I send her ever so much love. I think she will feel better for what we say, because she knows there do n't anybody here know anything about her. I am just called "Meenie." My medium do n't know my name, nor none of the people I come to, only just as Meenie, because I can give my messages and do my work as well in that way as any other. I'm ever so much obliged to you for letting me come, and the Indian braves that are here are going to help me carry magnetism back to our band that will help along in the work. Is n't that nice?

#### Controlling Spirit.

We wish to say a few words connected with We wish to say a few words connected with some of the communications just given. One is from the spirit of a wise and good man who has long desired to manifest to his friends, hoping thus to draw them up to a consideration of spiritual things and a knowledge of the immortal life. He has laid aside the dearest wish of his heart, in order to speak to mortals concerning the sad experience which was his previous to his ascension above material things. We have assisted him to come in this way be-We have assisted him to come in this way because we believe his story is the strongest commentary which can be made upon the objections brought to bear upon the subject of cremation by those who are prejudiced, who desire to cling to old customs. As the spirit rightly said, "human experience upon any question is of more value than any theory or objection which can be brought for or against it." It may seem to you that much good might have been accomplished in a direct way had the spirit come in his own name bearing wit the spirit come in his own name bearing wit ness to his friends of his identity; but we can understand and sympathize with the object that deterred him from giving expression to that name, and with the delicate consideration that prevented him from wounding the hearts of those he loved. We are satisfied that, as a powerful spirit, having once gained control of our instrument, he will have no difficulty in doing so again. In a little while he will have

doing so again. In a little while he will have the power of coming to his friends and giving all that his heartdesires.

In connection with the little controlling spirit of another who has come to you under the name of Meenie, we would say that we permit the controlling intelligences of other mediums to come to our medium occasionally, at this place, in order to not only express what words of sympathy and love they hold for their own mediums, but also to receive a magnetic strength here from spirits who are gathered about, who are interested in the development of instruments for spirit use everywhere, and of instruments for spirit use everywhere, and who are never so happy as when dispensing their power for this end.

their power for this end.

We established this place something as a school for returning spirits, where they might gain experience and learn needed lessons. While our great object is to keep open an avenue between the two worlds, so that individual spirits may communicate with their friends, bearing tokens of love and cheer, and also evidences of identity to their earth-friends, yet it is also one of our objects to maintain here a place where spirits of all classes and conditions can come to gain whatever experience we may

can come to gain whatever experience we may be able to supply which they require. We devote a portion of our Message Depart-ment to questions and answers, because there are hearts and minds all over the world reach-

of the spirit-world, and also to learn of the laws and conditions of physical life. We believe this is an important branch of our labor, as is the return of individual spirits with their test-communications—as instanced by the return of such influences as the little child, bringing love to her medium and trying to cheer and encourage her as an instrument of spirit-power, and in seeking that assistance which she feels is needed in the further development of her mediumistic powers.

her mediumistic powers.

And now, Mr. Chairman, we will proceed to close by giving a brief message for a spirit who has come here expecting to control the medium and communicate for himself, but who is unable to make a direct personal use of her organism.

CAPT. ALVAH BRADLEY.

CAPT. ALVAH BRADLEY.

This spirit has only been a resident of the higher life a short time, which may be counted up by weeks. He remained on earth to pass the three-score years and ten allotted to mankind, and gained a large experience in his particular line of labor. He desires very much to send his greeting to friends. He gives a right hearty one, to use his own expression. He never feit more strong and able to cope with life than he does at the present time. It and all the send his research time is the sels out upon the great northern chain of lakes. He feels identified with the place, and almost with the labor, now, as he did in days gone by. He wishes to say that he has met many an old friend who traveled on before him, and that together they send back strong greetings to those who are left. The spirit passed on from Cleveland, O. He has friends in that city whom he hopes to reach, as well as in city whom he hopes to reach, as well as in other places. He gives the name of Capt. Alvah Bradley.

#### Report of Public Séance held March 30th, 1886-Published in advance. Invocation.

Glorious are thy works, oh! God, as revealed in the starry orbs rolling in space, or in the blooming flowers of the sod, breathing love and care and designing skill. Grand and mighty are thy ways, as we behold them in the system of worlds on high, and even is the regularity and beauty of the rains of sand beneath our feet. The birds sing, the waters chant their praises unto thee; even the winds, swelling through the tree-tops, tell a story of thy love; and shall not then the heart of man respond to all this grand chorus of nature, and in yielding up to thee its song of praise acknowledge that there is a Supreme Power, an Overruling Intelligence, a grand and skillful Designer in the universe, infinite, omnipotent and eternal? We recognize thee as a faiter and a friend, a mother and teacher, all that life implies when we speak of intelligent goodness and care. We worship thee as the one origing to thee the aspirations of our souls, feeling that in thine own good time and through thine own way with the conditions it most requires for the unfoldment of its best nature.

We would to-day come into communion with thy angel-ministers of reace. Oh! may they be given strength to speak the good word, to send forth the strength to speak the good word, to send forth the strength to speak the good word, to send forth the strength to speak the good word, to send forth the strength to speak the good word, to send forth the strength to speak the good word, to send forth the strength to speak the good word, to send forth the strength to speak the good word, to send forth the strength to speak of the golden, that thy angels do and can return from immortal life, bearing their songs of cheer, their tidings of great joy. Oh! this is to us a beautiful occasion, when we would acknowledge our blessings and ask of thee strength and guidance through all time.

Questions and Auswers.

#### Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.
QUES.—[From Providence.] In what does Sunday, or the Christian's day for "holy worship," consist? Is it anything more than a requirement the people have made themselves, rather than a direct command from a God or Laboveh?

ANS.—While humanity may not have had a direct command from an omnipotent being to observe one day in seven as one of rest, as one observe one day in seven as one of rest, as one of cessation from toil and strife, yet in our opinion it is a law of nature that man should have a period of such rest, of such cessation from strife and labor. The human system, physical and spiritual, must wear out under the friction of toil and discord, unless there be a cessation of this from time to time. The demands of life pressing upon mankind may push them forward continuously to delve and toil, to create avenues of strife and of labor, and to compete with each other in seeking the highest means of a physical existence; but the demands of the spirit, speaking in a voice that will be heard, also declare that man has a higher nature which must be fed, and which must be cultured. Through his struggles, through his experiences, man has learned that it is wise for him to come to a pause in his daily toil, and to claim one day in seven, perhaps, as a time when he can rest, when he may seek for mental and spiritual recreation, as well as for bodily repose. This is a law that we consider divine. an outgrowth of the common-sense of man, speaking through the outer world.
Q.—[By the same.] Do all people (savages included) respect a particular day or time for worship as a command from a God or the Great

A.—All people, savages included, have their own periods of rest and repose. Nearly all people, perhaps all, have their seasons of repeople, perhaps all, have their seasons of religious worship, crude and imperfect though they may be, and in many instances entirely dissimilar to the seasons of worship claimed by the Christian at the present day, but yet savage as well as civilized man feels that stirring within his nature that calls him out to a consideration of spiritual things, and to a conception of something in life beyond and above the mere cravings of a physical existence.

Q.—[By the same.] Admitting that there is a Christ, is it consistent with the laws governing spirit and matter for him to exert more power or influence than some other spirits, or does

or influence than some other spirits, or does the Church err in addressing itself solely to

the Church err in addressing itself solely to him?

A.—The Church we consider to be a body of people gathered together for purposes of religious worship. Any body of people coming together for spiritual purposes may be called a church, and in this connection, we may say, any body of such people recognizing a spiritual intelligence, whether it be called the Christ or whether it be known by the name of Socrates, Confucius, or any other exalted personage, may be excused, perhaps, for calling upon that intelligence and sending out toward it aspiration—a desire to receive spiritual instruction and influence. Any individual of earth recognizing a high and exalted spirit may be excused for calling upon that intelligence for spiritual guidance, for soul-instruction; and in this sense the Church may be pardoned for looking up to what they believe to be the Christ, the spirit of truth and holiness, and desiring that spirit to be present with them; yet there are millions of high and exalted spirits, wise and noble intelligences, who are constantly sending out a high influence toward mortals, and any one of this grand band of spirits may be just as powerful, just as benevolently inclined, may be as filled with love for humanity and ready to work for you in elevating your standard of right, your conception of truth to a high plane, as could that spirit known in the past and in the present as Jesus, the Christ.

#### Controlling Spirit Chairman, in Relation to Thomas R. Hazard.

Before opening the way for such induences as desire to communicate personally, we wish to give greeting here, and welcome, to a spirit who approaches but who does not feel equal, to-day, to manifest for himself. Having recently closed a long and laborious life on earth, he feels that he is prepared to ascend to the higher planes of spiritual life, there to coperate with wise workers in their efforts to befried and benefit humanity. But in passing onward he has a thought of the earth's tollers, its martyrs, its victims, whom he has left on earth. He has a compassionate sympathy for all who are treading the sorrowful byways of life. He has a deep tenderness of feeling for the send back his benediction, and bid them Godpassed in the worker for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to ment and good cheer for the time that is to more bright and pleasant than I can deprese the provide the ment and good cheer for the Before opening the way for such influences

he withdraw his influence from those who are in any sense in need of such protection or kindly feeling as he can give, and at all times when opportunities are provided him he will return to mortal life to strike a firm, square blow for spiritual truth, such as he feels he can deal. A long, laborious, useful and noble life has closed on earth, like the sound of a great amen. The beautiful closing moment came to him here, bearing memories of what he had accomplished, recollections of what he had tried to do, and fond anticipations of what the future might yield, speaking in a voice solemn and beautiful yield, speaking in a voice solemn and beautiful as the voice of an angel; and with this song ringing in his ears, passed to the spirit-world our dear friend, Thomas R. Hazard.

#### Henry C. Wright.

Chairman, I claim this as one of my privileges; that is, to step upon your platform on the well-known anniversary time of our beloved cause, to speak a few words to the friends on earth. If you will refer to your records, I think you will find that for several years I have made my appearance here as close to the thirty-first of March as was possible for me to do. I am here to-day, not to give an extended report of the doings of a past year, but to give a word of ento-day, not to give an extended report of the doings of a past year, but to give a word of encouragement and cheer to our fellow-workers in the glorious cause of peace and truth. I have looked around me, and almost wondered, amid the din, the discord and inharmony, if it was a cause of peace and love to man. But I know that Spiritualism itself has nothing to do with discord; I know that it is all harmony, all concord. all that is beautiful and sweet, opening a life of gladness and usefulness to mankind. I know also that human hearts, filled with their self-opinions, filled with the angularities that physical life somehow seems to sharpen for them, sometimes step forward in our ranks and create this din and smoke of which I speak, until the spirits in returning can hardly hear and see what is going on, because of the noise and see what is going on, because of the noise of the conflict. But I have great hopes for the future, and in spite of the inharmonies I find that our cause has advanced steadily step by

step.
Why! it amuses me, Chairman, when I hear those who know nothing of its advance, speaking in doleful tones of the lost ground our cause has made, how it has allowed its good vantage ground to slip from under it! They never were more mistaken in their lives, poor souls! They were dreaming. Why! the angel of truth has passed steadily on, entering homes where it has not been known before; it has not been denied by those who have hitherto welcomed it as a guest; it has been received with open arms by others who knew not that it had passed that way before. There is every reason for encouragement. And to-day, when I stood with a band of spirits, looking over records stood with a band of spirits, looking over records of the past twelve months, summing up the good work accomplished, and running over a report of much work attempted, and that is to be developed and outwrought during the coming twelve months, I felt that we were living in a great and glorious age, and that we should strive constantly to be worthy of our calling and improve our convertunities.

Just say, for me, that I send a word of greeting to all friends. I have been happy in giving welcome to those good and tried souls who have joined us in the spirit world within the last joined us in the spirit world within the last year, and before another year has closed I shall give welcome to others who are now in the field, laboring faithfully for the good cause. But as one by one of the old-time pioneers pass onward, other new workers will come to fill their places, to bear the burdens of the day, to perform a work and open the way for still higher unfoldments of spiritual labor which are to follow. So I come with a note of gladness, a thought of cheer, for all friends. I think I see the way right, and am encouraged accordingly. Henry C. Wright.

#### Sally S. Wetmore.

I lived a long life on earth; I saw many changes; I laid away my loved ones; I passed through trials, and at length I won a victory over all things temporal. I was not clouded and trammeled by false errors the latter part of my earthly life, for the great clear light of truth did shine in on me in some degree, and I felt its inspiring rays. I had in my family a blessed child, who was called to the work of ministering unto humanity for the angels; through her agency lessons of instruction were given; truthful words, thoughts of a higher life, and of a better way of living here, were spoken through her organism, and the brightof the spirit, speaking in a voice that will be heard, also declare that man has a higher nature which must be fed, and which must be cultured. Through his struggles, through his experiences, man has learned that it is wise for him to come to a pause in his daily toll, and to claim one day in seven, perhaps, as a time when he can rest, when he may seek for mental and spiritual recreation, as well as for bodily repose. This is a law that we consider divine, speaking out through the avenues of life, calling man up to a comprehension of that which his soul requires. The Sabbath day was not decreed by any command of Jehovah, it is only an outgrowth of the common-sense of man, speaking through the outer world.

Q.—[By the same.] Do all people (savages included) respect a particular day or time for worship as a command from a God or the Great

Spirit ?

Five years have passed since I laid down the worn-out body, and I come here singing a song of praise because of the advantages I have had. of praise because of the advantages I have had. I have long thought of coming and trying to make myself understood, and to-day I thought I should try very earnestly, because I knew it was the anniversary time that Spiritualists love, and it would be a fitting occasion for me to speak of my life, of my happiness, of all the hopes that burn within me, and above all things to bring an expression of my deen love for those to bring an expression of my deep love for those beloved friends who are yet struggling among the trials of the flesh.

I am Sally S. Wetmore. My home was in Newtown, Conn.

#### Levi K. Coonley.

Levi K. Coonley.

I am glad to see you, Mr. Chairman. I have not been gone long, but I wanted to come back at once and speak, first to tell how thankful I am to be freed from the body, and to say I really believe those friends whom I left will get along better, and after a while be happier, now that I have passed on to the spirit-world. They may understand this as I do—I think they will. Life was a burden the last few years that it hung upon me. I knew the bright spirits were around me, and they brought suushine and all things pleasant to try and cheer my heart, but the experiences of the physical were depressing, and I did not enjoy all the spiritual blessings that were mine as I could have done had the outer life been more cheerful.

I am glad I am freed from the body. I know

I am glad I am freed from the body. I know now I can work in harmony with the bright spirits. I was their instrument in times past, and I did what I could in response to their calls

spirits. I was their instrument in times past, and I did what I could in response to their calls upon me. I loved Spiritualism, and I love it to-day; it is my great aim to do all in my power to advance its cause by spreading the truth so it will reach the hearts of the people.

I came here soon after passing from the body, but then I could not speak through the medium, and good Mr. Pierpont told me to continue to come, day after day, until I should get strong enough to fulfill my desire. He said he would help me all in his power; and just now, when Spiritualism is being commemorated, and spoken more highly of by all its workers and advocates, I seem to have new strength, and I want to raise my voice in its behalf. I can testify to what it does for human kind; I know it did great things for me. and I know that now it has assisted me to find brighter relations and more pleasant surroundings in the eternal world than I could have gained if I had been wedged in by false opinions and errors that belong to an old-time religion.

I bring my greetings and love to all friends. I wish to thank every one who exercised a thought of kindness toward me. I wish to give my grateful thanks to all who showed by their deeds their sympathy, and I wish especially to give my earnest and sincere thanks to my friends of the BANNER OF LIGHT, for they have other world more bright and pleasant than I can express, and I appreciate all they have done. They will understand, though the world does not.

I wish to speak of the kindness of a lady

can see and realize; and I return her heartfelt thanks. I want to say to one connected with me on earth that she will in a little while see more clearly and understand better; the shadows have been laying heavy around for some time past, but they are rising, and it is best; she will be guided and she will receive that which is best for her—I am assured of this. Levi K. Coonley.

#### Mrs. L. Day.

I am glad to be one of the band of cheerful spirits who are here to-day. I see only bright smiles upon their faces, I hear only pleasant words spoken, and a sweet influence goes out from them which, it seems to me, every one here in the mortal must sense and receive benefit from. It is like a day of jubilee to us spirits; we pause for a moment in our work, to come back to mortal life and bring our love and cheer, not only for the personal friends we left but for all the dear humanity that are struggling along amid the trials and afflictions incident to mortal experience. I feel as though I loved all the world.

My afflictions—and I had many, for there

My afflictions—and I had many, for there were hours and weeks, along time of weariness, of weakness and physical pain, when it seemed as though, oh! I would give so much for a little rest—have only brought me into sympathy with my fellow creatures and made me feel so deeply and tenderly for every one who is weak, for all who suffer, and I do not regret any triat of the past life. I do not feel sad. Though sometimes the years seemed slow in passing, and sometimes it seemed as though the earth—life was eltogether too long vat it was just. Hie was altogether too long, yet it was just-right, and so I felt it here generally, only some-times the weariness would come.

right, and so I felt it here generally, only sometimes the wearlness would come.

I wish to send my love to dear friends, and tell them how happy I am in the spirit-world. The months since I parted with them have passed peacefully with me; they have been full of profit and experience, and I feel richer, stronger and better to-day than I did when I slipped out of the body. But oh! I have so much love for them I want them to feel it and know that I am waiting patiently but eagerly for their coming to me in the bright beyond.

I would like to say to dear Mrs. Hastings: I have seen your sorrows and trials since I passed out from you, in the little while since I went away: I know this year has been one of great experience; sometimes the shadows seemed harder than you could bear, and I tried to relieve you and to give you strength. I think you sensed my influence, knew I could come, and felt the power that was imparted. Your angel-friends surround you; they bring you peace; they are trying to open a bright way for you to walk in. I come to give you courage and strength, as well as to send love to other dear friends. I have nothing more to say now, but am very grateful for this opportunity of coming. I resided in Bartonsville, Vt. Mrs. L. Day.

#### James French.

[To the Chairman:] The thought struck me, my friend, that it would be a very good time for me to return and send a few words of cordial greeting to my family and friends, if I could find an opening large enough to enable me to enter. I have accomplished my desire, and send out a strong, glad greeting. I come with affectionate remembrances, and with a good word from spirit-life, as I find it, for those ho are still traveling along the way of mortal

I was an active business man here, and attended to my duty just as long as it was incumbent upon me; but when I laid down the external covering, I did not part with the activities of life; my energies seemed to gain power, to grow strong, and I found I could still exercise an influence for useful results. I was not altogether ignorant of what would come to me after the death of the body. I anticipated the spiritual life and its unfoldments, but the reality was so far in advance of the conception it is impossible for me to reveal it to my friends, because one must see, and know, and vitally experience the spiritual life for himself before he can gain a clear conception of it; but rest I was an active business man here, and athe can gain a clear conception of it; but rest assured it is all and very much more than the physical life can be.

Here on earth we seem to just put forth the first feeble attempts to take hold of existence, iirst feeble attempts to take hold of existence, and just begin to learn how to do it when we are swallowed up in the great change, but by the remembrance of our past experiences, and by making a wise use of our reason and common-sense, we can profit by what has gone by, and gain a firmer hold of life.

I have only good things to report. Not that I have always, every moment of the time, been supremely happy; I have had shadows sweep across my memory. I have seen places and

across my memory. I have seen places and times, when brought up before me in recollec-tion's glass, where I might have been stronger in thought and in endeavor, where I might have accomplished more than I did for the world's benefit. These shadows have come and gone, and sometimes they reappear, but in seeking to make the best of what is mine I am not depressed by them, I am rather urged onard because of their existence.

ward because of their existence.

I was, in former life, connected somewhat with the publication business, and also a dealer in stationery. Later on in years I turned my attention to real estate, and found in that an outlet for my activities. In the spirit-world I am occupied in the bringing out of mental qualities, and giving them clear expression for useful purposes.

for useful purposes.

I have many friends in Boston, at least I claim them as my friends; they surely cannot have forgotten me, nor will they turn a cold shoulder toward me when I assure them I come with a warm heart and outstretched hand. I passed on from my home in Newton, and to the friends in that vicinity I also send greeting.

#### Maria Simmons.

My name is Maria Simmons. I have friends in Hartford, Conn., who I hope will be glad to know I have returned to send them a word of love. I was not a Spiritualist, as those who have spoken seem to have been; I did not re-

love. I was not a Spiritualist, as those who have spoken seem to have been; I did not realize the beauty and the truth that brought Spiritualism to earth; I knew nothing of soulcommunion, though sometimes I passed into a certain kind of reverie in which I felt very pleasant influences, and it seemed as though I was lifted to a higher sphere; but I did not know that my spirit friends were around me, working on my mind and brain, and trying to draw me to a better condition. I had all that to learn after I passed from the body.

Sometimes I would talk with my friends on religious subjects. One particularly dear friend used to say to me: "Ria, somehow I think there is a beautiful world beyond this, that is peopled with men and women like ourselves; and it seems to me that our friends live there, and are given power to watch over our lives and help us out of any strait." I would reply: "It is a beautiful thought, Lizzie, but we do not know; how can we tell what lies beyond. All things are veiled in mystery." I have tried to speak to that dear friend many times since I passed from the body, to tell her she was very near the truth; she had only to take another step and she would come into direct communion with those friends that she thought might be watching around her. Now I send my love to her and say: "Dear friend. I am one communion with those friends that she thought might be watching around her. Now I send my love to her and say: "Dear friend, I am one of many who would like to speak to you and those with whom you live, to tell them of the bright world above, where there is so much peace and joy. True, I see sad hearts that mourn over lost opportunities, regretting the past of their own lives, perhaps, or grieving because of the sorrow or the waywardness of earthly friends; but in spite of all the shadows there is this great sunshine, there are eternal

words to you and to friends; and to-day, standing as we do upon the close of another anniversary year, and summing up the experiences of the past, counting what we have gained and mourning over what we have gained and mourning over what we have lost, if there be any loss, we of the spirit-world can clasp hands with you Spiritualists of earth, and bid you be strong, be ready for what is to come. There is great agitation on every hand; the very spirit of revolution is in the air; men and women are growing, they are expanding their mental and moral natures, they are giving birth to grander ideas and diviner truths than have ever yet appeared to mortals.

Well, there is pain and conflict and struggle in the effort, there is much that is sad, and in the effort, there is much that is sad, and in the effort, there is much that is sad, and in the effort, there is much that is sad, and in the effort, there is much that is sad, and in the effort, there is much that is sad, and in the effort, there is much that is sad, and in the effort, there is much that is sad, and in the effort, there is much that is sad, and in the effort, there is much that is sad, and in the effort is much that is sad, and in the effort is much that is sad, and in the effort is much that is sad, and in the effort is much that is sad, and in the effort is much that is sad, and in the effort is much that is sad, and in the effort is much that is sad, and in the effort is much that is sad, and in the effort is much that is sad, and in the effort is much that is sad, and in the effort is much that is sad, and in the effort is much that is sad, and in the effort is much that is the effort is much the effort is much that is to come.

If the interval is to come.

If the interval is in Boston.

If the interval is words to you and to friends; and to-day, stand-

well, there is pain and conflict and struggle in the effort, there is much that is sad, and which creates a condition of suffering; but never yet was any reformatory measure started or established but it had to pass through a period of pain, of travail, of almost despair, before it reached its height; and so, all these great questions of the day that belong to humanity, that affect mankind socially, politically, and in all those departments that take a most vital hold of its life, do bring pain and disturbance to humanity in their solution; but it is all right, I feel that it is, and I feel that every earnest, noble soul, that has the ability to create thought and to apply thought to human development is in sympathy with mankind today, is helping man in his struggles and trials, in his efforts to outgrow ignorance, to throw off the bonds of persecution, to step outside the trammels of injustice, and in every way is beckoning him on and helping him upward toward a happier stage of life.

So I think we, as Spiritualists, have every reason to congratulate ourselves. We might be a little more in accord one with another; we might show a little more consideration for each

a little more in accord one with another; we might show a little more consideration for each other's faults and peculiarities; we might generate a more heavenly spirit of love that would lift us higher, but I suppose we are all doing about as well as we know how. If we stop and think, and put our best ideas into practice, we shall by-and-bye find ourselves in a condition to appreciate the blessings of peace, the beauties of love. ties of love.

I send greeting to all my Boston friends, and to friends everywhere in this State and others. I am with them, to-day and to-morrow, and will be every time when they meet together to discuss plaus for the benefit of humanity, and send out an influence that will be helpful in any way in spreading abroad the great truth. John H. Currier.

#### SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Fcb. 9. J. H. Ford; Mrs. Louisa J. Wilson; William Stephons; George Estey; Nathan Gullford. Fcb. 12. — Elizabeth Miller; John Dillingham; E. B. Townes; Marla Myers; Mrs. Carrie White; George H.

THE MESSAGES GIVEN As per dates will appear in due course.

April 2.—Althadine Smith; Mrs. Emma C. Esty; Thomi Fletcher; Joseph Baker; Mary Ann Wiggin; James L. na Pleicher; Joseph Baker; Mary Ann Wiggin; James L. Tracey April 6.—James R. Knapp; James A. Nelson; Mary Hall; Jonnie Sylvester; O. P. Osborn; Callie.

## Adbertisements.

#### Dr. F. L. H. Willis May be Addressed until further notice,

Care Banner of Light, Boston, Mass. Parties Banner of Light, Boston, Mass.

R. Willels may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate sclentific knowledge with keen and searching psychemetric power.

Dr. Willis claims especial skill in treating all diseases of the bloed and nervous system. Cancers, Ecrefuls in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cuired by his system of practice when all others that failed. All letters must contain a return postage stamp.

Bend for Oirculars, with References and Terms.

Ap3

DR. J. R. NEWTON TILL heals the sick! MBS. NEWTON, controlled by Dn. NewTon, cures Disease by Magnetized Letters. Send for circular and testimonials. Address MBS. J. B. NEWTON, 954 Ninth Avenue, New York City. Ap3

#### SOUL READING. Or Psychometrical Delineation of Character.

Or Paychometrical Delineation of Character.

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

MBS. A. B. SEVERANCE, Address, White Water, Walworth Co., Wir. W DITO M BIOL' M BIMOL

Mrs. Abbie M. H. Tyler, O'T DOVER ST., BOSTON. Montal and Magnetic Healing. Dr. Stillman's Liver and Kidney Cure, a Blood Purifier and Infallible Cure of Constipation, and well known as a Spirit-Given Remedy. Sent by mail. Trial package 60 cents.

ASTONISHING OFFER. SEND three2-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free. Address DH. A. B. DOBSUN, Maquoketa, Iowa. Api7

**D**r. J. E. and C. M. Steers's SPIRITUALIZED REMEDIES. Disease Diagnosed S and treatments given at a distance. Send lock of hair, age, sex, and one leading symptom, and have your case diagnosed free. Omco 251 Hennepin Avenue. Address P. O. Box 1937, Minneapolis, Mina. 6w\* Mh27

SPIRIT COMMUNICATION From exalted spirits, such as deaborg, George Washington, Abraham Lincoln, Wilbertander, George Washington, Abraham Lincoln, George Washington, George Washington, George Washington, George Washington, George Washington, George

deaborg, George Washington, Abraham Lincoln, Wilberforce, Wm. Lloyd Garrison, J. A. Garfield, Horace Greeley, Thomas Paine, Mrs. Ehrenborg, Margaret Fuller and others, all by independent slate-writing, through different mediums, to J. G. Heilsberg of Cincinnati. Price \$1,50. For sale at MEADER'S Bookstore, No. 40 East Third street, Cincinnati, O., and at this office. 28w\* Old

Voltaic Mineral Rods. IMPORTANT to Miners and Treasure-Beekers. Send I stamp for Circular to E. A. COFFIN, No. 47 Bristol atreet, Boston, Mass. 4w\* Ap3

Sealed Letters Answered BY MRS. E. A. MARTIN, Oxford, Mass. Foe, 41,00 and two postage stamps.

DR. W. W. GLEASON, Provincetown, Mass., cures at any distance. Difficult cases solicited. Disgnosis 41 and stamp. Send for Circular. Satisfaction guaranteed.

The Writing Planchette.

ECIENCE is unable to explain the mysterious perfermances of this wonderful little instrument, which writes intelligent answers to questions laked either aboud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no demestic circle should be without one. All investigators who desire practice in writing mediutashly should avail thereselves of these: "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or triends.

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

The Planchette is furnished complete with box, pencil and directions, by which any one can easily underrished how to use it. and directions, by which any children with the least securehow to use it.

PLANCHETTE, with Fentagraph Wheels, 60 ceats, securety packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF OANADA AND THE
PROVINGES, Under cristing postal arrangements between the United States and Causda, FLANCHETTES
cannot be sent through the mails, but must be forwarded by

PATENT OFFICE,

express only, at the purchaser's expense, For sale by COLEY & BIOH.

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

April 14.—com

DIACNOSIS FREE.

Mediums in Boston.

T WILL send you a 15-page Pamphlet, containing full instructions, and a Scaled Letter designating all your phases of mediumship, also a copy of The Riddle of the American Spiritual Sphinx, or the Lost Key Found, and a sample copy of "THE N. D. C. AXE AND TRUE KEY-BTUNE," for ONLY 10 CENTS, in one or two-cent staups. Address J. 10 ALBERT BLISS, No. 474A Broadway, South Boston, Mass.

Hisckfoot's Hagmetissed Papper, to heal the aick, 10 cents per sheet, or 12 sheets for \$1.00.

Developing Paper 15 cents per sheet, or 7 sheets Api7

#### DO YOU WISH TO KNOW IF YOU ARE A MEDIUM?

TOR PERSONS AT A DISTANCE DESIRING TO KNOW IF THEY ARE MEDIUMS, enclose 50 cents and four cents return postage. State sex, name and age, and you will be truthfully told by letter if you possess any phase of Mediumship, and will receive a brief life and temperament reading.

DR. JAMES R. COCKE, M27 4W\* 603 Tremont Street, Boston, Mass.

# BERRY SISTERS.

CEANCES at their home, No. 55 Rutland street, Sunday, D Tuesday and Saturday evenings, at 80 clock; also Thursday, Saturday and Sunday afternoons, at 2:30 o clock. Ap3

### ANDREW JACKSON DAVIS,

Physician to nody and Mind, has become permanently a citizen of Hoston, and may be seen or addressed at
his office, No. 03 Warren Avenue. Boston, Mass., in the
Apothecary Store of S. Webyfor & Co. Consultation and
advice, \$2. Every Tuesday and Thursday from 9 to 12 A.M.
Mit. DAVIS would be pleased to receive the full name and
address of liberal persens to whom he may from time to
time mail announcements or circulars containing desirable
information.!

Apl7

# MRS. FAIRCHILD,

MATERIALIZING SEANCES Wednesday, Saturday Wednesdays and Sunday afternoons at 2 o'clock. Ladies admitted wednesdays and Saturdays for 50 cents. Tuesday Afternoon at 3 o'clock A SELECT SEANCE. Sunday and Thursday evenings at 8 o'clock. 74 Waitham St. 40w.

DR. JAMES A. BLISS, Unconscious Trance and Developing

Medium.

SITTINGS dally, from 0 A.M. to 5 P.M. Terms \$1,00.

Take any South Boston car except liay View and 6th street. Offices, Rooms 3 and 4, oven Post-Office, South Boston, Mass.

Api7

FRED A. HEATH,

THE BLIND MEDIUM, will give readings by letter, giving future business prospects and other items of interest. Enclose \$1,00, lock of hair and stamp. Address 27 Lawrence street, Charlestown District. Boston, Mass. Mhi?

# PSYCHIC HEALING,

OR Soul-Force, which is the most silent, electric, powerful and successful known. Trance Produced by One Application. To make engagement, address letts, DR. F. M. COBURN, 9 Bosworth street, Boston, Mass. Vital Electric Magnets; price \$1,00. 1w Ap17

MRS. MAUD E. LORD

WILL hold Séances at 1742 Washington street, Boston, on Sunday, Monday, Wednesday and Friday evenings, at 7:30. On other evenings MRS, LORD will attend to special dengagements in and out of the city. Private Sittings to ladies only.

Ap3

# MISS JENNIE RHIND.

TYPICAL MEDIUM AND SEER. Sittings by Letter Send own handwriting, age and sex, accompanied by \$2,00. Private Sittings daily on Health, Business, Medium istic Powers, etc., at 33 Roylston street, Beston. Oirel Thursdays, at 3 P. M. and at 7 in the evening. 4w\* Ap3 C. H. JOHNSON.

TEST, Business and Developing Medium. Private Sittings daily, from 9 A.M. to 6 P.M. Can be engaged evenings to attend Private Circles or give Private Sittings. 1050; Washington street, Room 8, Boston. 1w Api7.

## MISS A. PEABODY,

BUSINESS, Test, Clairvoyant Medium. Sittings daily, Oircles Monday and Thursday evenings, Tuesday afternoon, S. 1 Bennet street, corner Washington st., Boston.

Mrs. Jennie K. D. Conant, OF SCOTLAND, Trance, Test, and Business Medium, Bide door over Massachusetts Boot and Shoe Store, 919 Washington Street, Boston, Hours 9 A. M. to 9 P. M. Api7

MISS HELEN A. SLOAN. MAGNETIO Physician. Vapor and Medicated Baths.

M. Celebrated "Acid Cure." Office hours from 9 A.M.
to 8 P.M. 171 Trement street, corner Mason st., Boston.
Api7.

A. Ave., eradicates disease solls Me. Ave., eradicates disease solls Me. A. Ave., eradicates disease with his healing gift when medicine fails. Hours \$ to 4; other times will visit the sick, For 16 years he has had signal success in cures with his perefrit Spirit-Magnetised Paper; 2 packages by mail, \$1,00, 32

Mrs. A. E. Cunningham, TREMONT STREET, Suite 1, Bostor, Medical, Business and Test Medium. Private Sittings daily. Answers calls for public tests Bundays. 4w Aps

MRS. ALDEN.

TRANCE MEDIUM. Modical Examinations and Mag-notic treatment. 48 Winterstreet, Boston. Aps 5w\* CLARA A: FIELD

BUSINESS and Medical Medium. Medical Examina tions and Psychometric Readings by letter, \$2.00.
Hamilton Place, Beston, Mass. Mrs. Julia M. Carpenter,

CONCORD SQUARS. Hours from 10 A.M. to 4 P.M.,
Saturdays and Sundays excepted. Medical Examinations a specialty.

Api7

MRS. H. B. FAY. NO. 156 West Concord street, Boston. Séances Tuesday, Saturday and Sunday, at 8 F.M., Thursday at 2:30 P.M.

MRS. C. H. LOOMS, Test and Healing Medium. Answers six quastions on husband and healing Medium. dium. Answers six questiens on business by mail, 50; brief diagnosis from lock of hair and sex, 25 conts, dies sent by express. 128 West Brookline street, Be-disas. 2w\*

MRS. FANNIE A. DODD, MAGNETIC PHYSICIAN. 48 Winter street, Room 11.

AUGUSTA DWINELS.

SEERESS, Trance and Prophetic Medium (up one flight), 875 Washington street, Boston. Sw. Ap17

JOSEPH L. NEWMAN, Magnetic Healer, No. 8/2 Bosworth street (formerly Montgomery Place), Room 4, Boston, Mass. Office hours, from 1 to 4 P. M. J2

MISS L. BARNICOAT, Electro-Magnopath.
All diseases successfully treated. Lectures, followed
by Platform Tests, Private Sittings for Tests and Business. 175 Tremont street, Boston.

M18 6 Worcester Square, Boston.

Dr. H. G. Petersen . 4w\* MRS. M. E. JOHNSON, Trance Medium, 258
Shawmut Avenue, Boston, Suite 5. Hours 10 to 4.

MISS C. W. KNOX, Test Medium. Medical examinations a specialty. 27 Winter street, Boston, MISS L. F. HASKELL, Magnetic Healer, No. 278 Shawmut Avenue, Beston.

J. A. SHELHAMER, MAGNETIC HEALER, Office 81 Bosworth Street (Room 8), Boston, Mass.

Office 33 Bosworth Street (Roem 3), Roston, Mass., Will treat patients at his office or at their homes, as we desired. Dr. S., prescribes for and their homes, as of diseases. Specialists; Rheumatism, Neuralgia, Lung, Liverand Ridusy complaints, and all Nervous Disorders. Consultation; prescription, and advice; 25,00. Moderate rates for Medicines; when furnished it disapretized Paper 14,00 per package. Healing by rubbing and laying on of hands. Parties which consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspectic Liver and Midney, or Streagthening and Goothing Pills, Escants per box, or ave home for \$1,00.

Office hours from 10 At M. to 3 F. H.—arcsey on Touckays and Fridays, when healtested out-of-town patients. Letter address care of BARNER OF LIGHT, 13w.

Mediums in Boston.

SITTINGS daily from 9 until 5. Special evening appointments. Private Sittings Sunday afternoons from 2 until 5. Price \$1,00.

DEVELOPING SITTINGS. SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

Special Developing Circle Thursday evening at 7:30.

SUNDAY CIRCLES

At 11 A. M. for Development and Tests. At 8 P. M. for Psychometry, Tests and Inspirational Music. Admission 6 each, 25 cents.

W\* Bh27 MRS. A. E. KING,

#### Business and Test Medium, ALSO PSYCHOMETRIST

DRIVATE SITTINGS daily from 10 A.M. till 4 P.M. Price \$1.00.

PRYCHOMETHIC READINGS by letter. Enclose ock of half, state name, age and sex, \$1,00 and return postge. If special information is desired, name principal quesions, otherwise general reading will be given.

Mh12 13w 377 Shawmut Avenue, Boston.

AUGUSTUS W. ANDERSON, DEVELOPING AND HEALING MEDIUM, 340 Tre-from 9 A.M. to 8:30 P. M. Price \$1,00.

FOR DEVELOPMENT I will give a course of six private sittings for \$4,00. I refer parties by special permission to DR. JAMES A. BLISS, under whose hands I have been developed. 1w\* Api7

MRS. EMMA A. DERBY, Intuitive Physician and Natural Electrician, 230½ Tremont street, Boston.

Dr. Bernard's Remedies On Sale.

MRS. JAMES A. BLISS. **Materializing Seances** LIVERY Sunday, Wednesday and Friday evening, at 8 o'clock; also Sunday afternoon at 2:30 o'clock, at 121 West Concord street, Boston.

Ap3

MRS. A. E. HARDY, MEDICAL and Magnetic Physician: Psychometric Reader, Gives Diagnosis from lock of hair. Will yist patients at their homes if desired. Office is Milford street, Boston, Mass. Hours, 9 A.M. to 5 P.M. Apil

DR. J. N. M. CLOUCH, MAGNETIO and Electric Healer, 686 Tremont street, Hoston. All diseases treated without the use of medi-cines. Diseases of Eyes, Nerves, Brain and Lungs, spe-cialties. Will visit patients. 5w\* Apio

MRS. BESSIE HUSTON, MATERIALIZING Medium, 488 Tromont street, Beston. Séances Sunday and Wednesday, at 8 r.M., Friday at 2 r.M. Engagements for Séances at private residences.

Api7

MRS. M. E. RHOADES,

MAGNETIC PHYSICIAN, for Nervous Diseases, Rheumatism &c. Contracted Cords a specialty. Hours 10 to 4 P.M. No. 31 Common street, Boston. 1w Ap17 MRS. E. B. STRATTON,

WRITING MEDIUM, No. 3 Concord Square, Boston Hours 9 to 12, 2 to 5. 1w Ap17 MRS. JENNIE OROSSE, Test, Clairvoyant, Businessand Medical Idedium, returned to 37 Kendali street. Six questions by mail, 50 cents and stamp. Whole Life Reading, \$1,00 and two stamps. Disease a specialty. Api7

TEST MEDIUM.

MRS. FANNIEA, DODD, 48 Winterst., Roomii, Boston.

MRS. K. E. FISHER, 468 Shawmut Avenue, Boston, Magnetic and Massage Treatment. Patients wisited. Patients MRS. J. C. EWELL, Inspirational and Medical Healer, 174 Northampton street, Boston. Hours 9 to 5.

DR. A. H. RICHARDSON, Magnetic Healer, Waverly House, Charlestown.

Sole Agents for SMITH Geo. Steck & Co. Pianos.

**PIANO** 

ORGAN Indorsed by the leading Planists of this and foreign countries, and are without doubt the equal of any Piano made. We invite comparison. "Steck" and Smith American

PIANOS, SMITH ORGANS,

AT OUR WAREHOOMS,

531 Tremont Street,
BOSTON.

Tremont Sireet Uars pass the door.

Illustrated Uatalogue free.

20toow

Mrs. Virginia C. Moon MAGNETIC HEALER AND MEDIUM FOR HARmer (for healing or developing purposes) for 50 cents; 3 sheets
25 cents; 12 Positive and Negative Pewders, 50 cents; 1 box
Exyptian Saive, for cuts, burns and bruises, 35 cents; or
will answer 5 business, medical or other questions, and give
Psychometric Reading of Character for 50 cents; 12 questions and reading, \$1,00. Address MRS. VIRGINIA C.
MOON, Osage, Iowa.

MRS. H. H. SANBORN. G7 GREEN St., Lynn, Mass. Athome Monday, Wednesday and Friday. In Boston, at 48 East Chester Park, Tuesday, Thursday and Saturday. Office hours 10 A.M. to 4P.M. Medical Clairroyant, Psychometric Reader, Developing Medium. Developing Circle Baturday, from 2 to 3 P.M. Aps.

Mrs. Dr. Lunt Parker. 1211 Penn. Avenue, N. W., Washington, D. C.,

Will give Clairvoyant Readings by letter on Disease,
Business, or Mediumship and its development. Sead
\$1.00, own handwriting or lock of hair, stating age and sex.
Would like to make ongagements to Lecture and give Tests
at the Camp-Meetings this season.

Api0 MRS. R. COLLINS.

HEALING Medium, formerly 23 years in Boston, is now in practice in Chelsea, at 815 Broadway. Will be happy to see her former patients and public. Lynn and Revere cars pass the house. Examinations \$1,00. 2w Apio

MRS. L. A. COFFIN Will give Psychometric Readings by letter: Character and Business, \$1,00 and stamp; Ores and Minerais, \$2,00. Book for Development, 10 cents. Corner Cross and Medford streets, Somerville, Mass. | 1w Api7

DR. J. R. BUCHANAN HAB remeved from 29 Fort Avenue to Me. 6 James Astroct, Franklin Square, between East Brook-lide and East Newton streets, Beston. Ap.

New Edition---Price Reduced. New Edition --- Price Reduced.

ITISTORY OF THE COUNCIL OF NICE,
I-A.D. 225. With a Life of Constantine the Great;
Containing, also, an account of the Scriptures Comone, as
adopted by the Christian Church; the Vôte on the Divisity
of Christ; the appointment of Sunday as a legal Sabbath
in the Homan Empire; and a general exhibition of the Christian Religion in the days of the early Fathers. By DEAN
DUDLEY, a Lawyer and Historian.
This is the fourthe edition of the original work, and greatly
enlarged and improved, with a portrait of Constantine, and
many critical notes from all the great writers on these subjects. The first edition was published in 1890, and we found
it very interesting and highly approved by various sects; in
fact, by all lovers of impartial history of Dormas, Creeds,
Divine Humanity, Bible Canons, and Inspired Superstition,
The style is excellent every way—Ismo, well printed and
bound. Price, full cloth, \$1.00, paper 50 cents.

For sale by GOLBY & BIOH.

#### REASONS WHY The New York Medical Law of 1880

A pamphlet of sixteen pages has been issued by the Anti-Medical Monopolists, which gives the veazons why the New York (as well as other States) Medical Restrictive Laws should be ripesied; also why they should not be enacted in other States. Facts and evidence going to show that the paoule are under medical slavery where the restrictive medical laws are upon the Statute Books.

Per copy, 5 cents; 2 copies, 10 cents; 100 do., \$1,50.

For sale by COLBY & RIOH.

SHOULD BE REPEALED.

Miscellaneous.

# The Spiritual Offering,

EDITORIAL CONTRIBUTORS.

EDITORIAL CONTRIBUTORS.

Prof. Henry Kiddie, No. 7 East 13ch st., New York City.

"Unina," through her medium, Mrs. Cora L. V. Richmond,
64 Union Park Place, Chicago, Ili.
Among its contributors will be found our oldest and ablest
writers. In it will be found Lectures, Essays upon Beientifie, Philosophical and Spiritual subjects, Spirit Communications and Messages,
A Young Folks' Department has recently been added,
edited by Outsa, through her Medium, Mrs. Cora L. V.
Richmond; also a Department, "The Offening's School
for Young and Old," A. Danforth, of Boston, Mass., Principal.

TERMS OF SUBSCRIPTION: Por Year, \$2,00; Six Montha, \$1,00; Three Months, 50 cents.

Any person wanting the Ofering, who is unable to pay more than \$1,50 per annum, and will so notify us, shall have it at that rate. The price will be the same if ordered as present to friends.

In remitting by mails Post-Office Money Order on Ottumwa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. Fox, is preferable to Bank Notes. Single copies 5 cents; newsdealers 2 cents, payable in advance, monthly or quarterly.

RATES OF ADVENTISING.—Each line of nonparell type 15 cents for first insertion and 10 cents for each subsequent insertion. Payment in advance.

ATT The circulation of the Offerning in every State and Territory now makes it a very desirable paper for advertisors. Address, SPRITTUAL OFFERING, Ottumwa, Iowa, Jan. 20.

# Light for Thinkers,

THE PIONEER SPIRITUAL JOURNAL OF THE SOUTH. issued weekly at Atlanta, Georgia,
A. C. LADD. Publisher, G. W. KATES, Editor
Assisted by a large corps of able writers.

Assisted by a large corps of able writers.

Light for Thinkers is a first-class Family Newspaper of eight pages, devoted to the dissemination of origina Spiritual and Liberal thought and news. Its columns will be found to be replete with interesting and instructive reading, embracing the following features and departments:
Reports of Phenomena; Reports of Spiritual Lectures;
Spirit Message Department; Original Essaya and Contributions; Children's Lycoum Department; Editorial Department, etc., etc.

tions; Children's Lycount Department, etc., etc., ment, etc., etc., Tarms of Subscription—One copy, one year, \$1.50; one copy six months, 75 cents; one copy three months, 40 cents; five cepies one year, one address, \$1,00 each. Single copy 5 cents; specimes copy free. Fractional parts of a dollar may be remitted in sections at a copy free. postage stamps.

Advortisements published at tencents per line for a single insertion, or fifty cents per inch each insertion one month or louger.

March 14.

THE N. D. C. AXE And True Key Stone.

(Successor to SPIRIT VOICES.)

A FOUR-PAGE WEEKLY JOURNAL devoted to the Development of Mediumship and the interests of the National Developing Circle.

INDEPENDENT IN EVERYTHING. TERMS; \$1,50 per annum; 75 cents for 6 months; 40 cents for 3 months; Single copies 5 cents; Sample copies

lor 3 months; Single copies 5 cents; Sample copies free.

Advertisements 10 cents per line, each insertion, average 7 words nonparell to the line.

JAMES A. BLISS, EDITOR, 474A Broadway, South Boston, Mass.

Until further notice this offer will hold good: To every yearly subscriber to THE N. D. C. AXE and True Key Stone, we will present a year's certificate of membership in the National Developing Circle. JAMES A. BLISS.

J9

Developing Medium N. D. C.

## La Lumiere.

A JOUINAL devoted to the interests of Spiritualism in A all its aspects. MADAME LUCKE GRANGE, Editor. The ablest writers contribute to its pages. Terms of Subscription, in advance, per year, \$1,20. remitting by mail, a Post-office order on Paris, France, the order of J. DAROY, Manager, 75, Boulevard Mont

PROPHETES ET PROPHETIES, by Hab. A BOOK of universal interest and influence. It contains an Historical Relation of Prophecies in Modern Times and Prophetic Spirit Communications. Paper, 12mo, pp. 240. Price 60 cents, postage free. For sale by LA LUMIERE, Paris, France.

# SPIRITUALISTS,

Light in the West, 314 Chesinut Street, St. Louis, Mo.,

FOR copy of a sixteen-page semi-monthly, devoted to the Philosophy of Spiritualism, at \$1,00 per annum. F20 Motto: "LET THERE BE LIGHT." COW

THE CARRIER DOVE, An illustrated Monthly Magazine,

An illustrated Monthly Magazine,
DEVOTED to Spiritualism and Reform. Edited by MRS.
J. SCHLESINGER. DR. L. SCHLESINGER and
MRS. J. SCHLESINGER. Publishers. Each number will
contain the Portraits and Biographical Sketches of some of
the Prominent Mediums and Spiritual Workers. Also
Spirit Pictures by our Artist Mediums, Lectures, Essays,
Poems, Spirit Messages, Editorials, etc.
Terms: \$2.50 per year; single copies, 25 cents.
Address all communications to THE CARRIER DOVE,
884% Broadway, Oakland, Cal.

The Boston Investigator,

The Esoston Involved and the process of the color of the

NOW READY. EIGHT

# Liberal Lectures,

A. B. FRENCH,

The Floquent Orator. This Pamphlet contains one hundred and forty pages, with portrait of the author. All who admire profound, thought-sparkling elequence and a broad spiritual philosophy, should order this book. The following are the contents:

tents:
Lecture 1.—Conflicts of Life.

\*\* 2.—Power and Permanency of Ideas.

\*\* 3.—The Unknown.

\*\* 4.—Probability of a Future Life.

\*\* 6.—Anniversary Address.

\*\* 6.—The Egotism of Our Age.

\*\* 7.—The Spiritual Rostrum—its Duties and Dangers.

\*\* 8.—What is Truth?

\*\* 9.—Future of Spiritualism.

Paper. Price 50 cents. For sale by COLBY & BICH.

# **Essence and Substance:**

A TREATISE ON

Organic and Inorganic Matter: The Finite and The Infinite: Transient and Eternal Life.

BY WARREN CHASE, Author of "Life-Line of the Lone One" and "Gist of Spiritualism."

Mr. Chase is known to be a deep thinker and close reasoner; Mr. Chase is known to be a deep thinker and close reasoner; his radical ideas are often original, and always frankly and clearly expressed, and this work presents the fundamental principles on which he bases his evidence of eternal life, and gives a concise view of the doctrine of repeated incarnations without re-incarnation. The origin of human life on earth is treated in a new and interesting manner, which cannot fail to interest the reader. The author has given many years and much thought to these subjects, and has put forth in this work a theory that satisfies his critical and skeptical mind of eternal life, which he does not think any more attached to the spiritual forms that we put out at death, and which our friends appear in, than it is to those mortal bodies, although evidently of much longer duration.

Cloth, price 75 cents; paper, 50 cents.

For sale by COLBY & RICH.

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. STONE. For tale at this office. Price 41,25 cloth-bound copies, \$2,50. A DISEMBODIED SPIRIT'S THEORY OF A THE ORIGIN, NATURE, AND DESTINY OF MAN, as a Creation based on his Conception of the Geological, Phrenological, and Inspired Bible Teachings, Having Belierence Thereto.

As this work presents a new view as to the special origin and nature of Jesus, and the effect of his advent, life and death on humanity, it is hoped that Trinitarians and Unitarians, as well as Materialists, will give it a carried perival and a candid criticism, especially as it does not deny the accuracy of Bible teachings.

Eaper, price 26 cents.

Paper, price 25 cents. For sale by COLBY & RICH, A ROMAN LAWYER IN JERUSALEM. By The Story of Judes Iscariot is here related in a different light from that usually hold by theologians. Paper, 10 cents, postage 1 cent. Fer sale by OOLBY & HICH.

# Rew York Adbertisements.

New York Beacon Light,

A N INDEPENDENT WEEKLY SPIRITUAL JOURNAL, GIVING MESSAGES PROM OUR LOVED ONES IN SPIRITUALIZE, AND CONTAINING MATTER OF GENERAL INTEREST CONNECTED WITH SPIRITUAL SCIENCE.

FREE FROM CONTROVERSY AND PERSONALITIES. Mrs. M. F. WILLIAMS, Editor and Publisher.

Subscription Rates.—One year, \$2,00; six months, \$1,00; three months, \$0 cents. Postage free.

Rates of Advertising.—One dollar per inch for first insertion; 50 cents for each subsequent one. No advertisement inserted for less than \$1,00. For long standing advertisements and special rates, address the Publisher. Payments in advance.

Newwiseless supplied by the American Name Company

Newscience applied by the American News Company, 39 and 41 Chambers street, New York.
All communications and remittances chould be addressed to Oct. 17. 222 West 46th Mt., New York City.

DUMONT C. DAKE, M. D., MEDICAL Clairvoyaut and Magnetizer for twenty years, "Incurables" cured. Diagnosis \$1,00, Terms reasonable. Send for Circular. 47 West 28th street, New

# reasonable. Send for Chronar. 1/10 cm. Send for Chronary York. "To the Friends of Science—I take pleasure in stating that I regard Dr. Dumont C. Dake as one of the most gifted individuals I have met in the way of Psychometric investigation and Diagnosis, as well as Spiritual power." Aps. 5w. (Signed) J. R. Buchanan." DR. HENRY ROGERS,

Independent Slate-Writing Medium. PRIVATE SITTINGS for development arranged for, 144 West 36th street, near Broadway, New York.

PROFESSOR ST. LEON. ANTROLOGER AND MEDIUM.

ANTHOLOGIES AND MEDBUM.

DEVEALS everything: no imposition. 3% East 4th
Lo street, New York. Horoscopes written from date of
hirth. Twenty years' practice. Office fee 50 cents to \$1,00.
Please send for Prospectus of Terms for 1985.
Feb. 28.—tf

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

HOLD Materializing Béances every Sunday Wednesday and Friday evening, So'clock, and Tuesday and Saturday afternoon, 2 o'clock, at their residence, 323 West 34th atreet, New York. Daily sittings for Communications and Business.

# J. W. FLETCHER,

Trance Medium. ASHLAND HOUSE, New York City.

MRS. M. E. WILLIAMS'S MATERIALIZING BEANCES, 232 West 46th street, New York, Séances: Monday and Thursday evenings, at 8 p. m., and Saturday afternoon at 20 clock. Beats secured in advance, personally or by letter.

TRANCE Test Medium. Treats the sick at his office, and the Mrs. Carrie M. Sawyer, TUILL-FORM Materialization Séances Sunday, Tuesday and Friday ovenings, at 8 o'clock, and Wednesday and Saturday afternoons, at 2 o'clock, at her residence, 785 Sixth Avenue, New York City. 2w\* Api7

DR. GEO. BANCROFT EMERSON, .

MRS. M. B. THAYER. FLOWER MEDIUM. Scances every Thursday evening.
Independent State-Writing-Sittings daily. Developing Circles Wednesday afternoons. 321 West 34th street,
New York City. Ap17

DR. J. EDWIN BRICGS. 70 WEST 11TH ST., NEW YORK CITY, is a Practi-cal Physician, Author, and powerful Magnetizer, Feb. 14.-57w

Mrs. Carrie M. Sawyer WILL hold a Select Béance for Full-Form Materializa-tion on Monday and Thursday ovenings at her resi-dence, 785 Sixtih Avenuce, New York City. Beats secured in advance personally or by letter. EAFRESS Its CAUNES and CURE, by one who by most of the noted specialists of the day with no benofit. Oured himself in three months, and since then hundreds of others by same process. A plain, simply and successful home treatment. Address T. S. PAGE, 128 East 26th Street, New York City.

PILES Instant relief. Final cure in 10 days, and suppository. Sufferors will learn of a simple remedy From by addressing C. J. MASON, 78 Nassau street, New York.

CANCER POSITIVELY can be cured by a thoroughly-tested Vegetable Remedy, comparatively painless in its operation. Send for Circular to RAYNOR CANCER CURE, 411 Adelphi street, Brooklyn, L. I. 13w MED

# DY Wonderful Clairvoyant and Magnetic Healer. Send age, sex, lock hair, and 4 2ct. stamps, we will give diagnosis free by independent spirit-writing. Address Dit. J. S. LOUCKS, Canton, St. Lawrence Co., N. Y. 123.

LIBERAL OFFER TO ALL

**RUPTURES** CURED in thirty days by my MEDICAL COMPOUND Stamp for Circular. Address CAPT. W. A. COLLINGS Smithville, Jefferson Co., N.Y. [Mention this paper.]

Api7

Clairvoyant Examinations Free. PINCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. BUTTERFIELD. M. D., corner Warren and Fayette streets, Syracuse, New York. 13w\* Ap3

The Spiritual Wreath, A NEW COLLECTION OF WORDS AND MUSIC FOR THE

Choir, Congregation and Social Circle.

CONT

Angels, Come to Me.
Angel Presence,
Beautiful Islo.
Come Angels.
Compensation.
Day by Juay.
Going Home.
Guardian Angels.
Home of Rest.
Hope for the Borrowing.
Humility.
Happy Thoughts.
He's Gone.
I'm Called to the Better
Land.
I Thank Thee, oh, Father,
Jubilate.
My Spirit Home.
Vearer Home.
We There.

My Spirit Home.
Verr.

Whisper Us of Spirit-Life.
Waiting On This Shore.
Waiting On This Shore.
Waltone Home.
Welcome Home.
Welcome Home.
Welcome Home.
Welcome Home.
Welcome Angels.
We Long to be Thore.

Boards. Price: Single copies, 35 cents; per dezen, 83,50. For sale by COLBY & RICH.

RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

SENT FREE.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Bent free on application to COLBY & BICH. NEW AND REVISED EDITION.

Psychometry; or Soul Measure; With Preofs of its Reality, and Directions for its Develop-BY MRS. L. A. COFFIN.

Paper. Price 15 cents. For sale by COLBY & RICH. THE TRUTH-SEEKER ANNUAL AND

Freethinkers' Almanac, 1886, With thirty portraits of distinguished European Freethinkers, Scientists and Philosophers, and numerous other illustrations.

Paper. Price 25 cents; postage 5 cents.

For sale by OOLBY & RICH. [Continued from first page.]

[Continued from first page.]
and the brilliant prospects of our cause for the near fature. The afternoon exercises were of gfeat spiritual profit, and all were pleased.

In the evening an intelligent audience assembled to participate in a literary and musical entertainment tendered to the Conductor of the People's Meeting, and was exceedingly pleased with the recitations given by Mrs. Adelaide Hicks, who volunteered her valuable services for the occasion, and perfectly captivated her hearers with her graphic delineations in character readings. The musical part of the entertainment was furnished by Mrs. Chamberlain and Mrs. Eaton—also adding largely to the interest of the occasion.

Thus has passed the thirty-eighth milestone in the history of our Spiritual Philosophy, and one which will be long remembered by the friends and patrons of the Peoples' Spiritual Meetings of New York City.

135 West 26th street, New York.

#### North Abington, Mass.

To the Editor of the Banner of Light: The exercises in commemoration of the Thirty-Eighth Anniversary, held in this place on the evening of March 30th, took the form of a seance under the charge of Mrs. Maud E. Lord, who truly has more mediumistic powers than any one we have seen in this place. Mental desires of members of the circle would be answered by a guitar being carried around the room and resting upon the head of any one of the party desired, etc. Handkerchiefs, articles of jewelry and a fan were passed to the members of the audience, and then returned to their owners, while the medium was at the same time engaged in communicating some tidings of recognition to a friend or loved one in the room—every one in the circle receiving some communication. Several so given were not recognized until the next day, thereby proving that the message was not obtained by mind-reading, as some of our opponents claim.

Perhaps the most astonishing part of the seance was the large number of lights (or balls of fire, as some called them,) that would appear, first no larger than an egg, and then grow to the size of a man's head; these lights floated around the room until they reached the one intended, and then formed into the likeness of the scance under the charge of Mrs. Maud E. Lord,

tended, and then formed into the likeness of the face of some departed friend.

The whole scance was, from first to last, satisfactory in its nature and results; and I would advise any one wishing to investigate the spiritual phenomena to attend a scance with Mrs. Lord. E. E. Brown.

#### Worcester, Mass.

Mrs. E. M. Shirley, Secretary of the Association of Spiritualists of Worcester, informs us, April 5th, that at the Anniversary exercises Miss Jennie B. Hagan (who had spoken for the Society for a month past) and Mrs. J. F. Dillingham were the speakers: "Several of our good people also took active part, and with songs and speeches, and music from a full band, a grand supper and dance, we felt we had not neglected a golden opportunity to serve God and each other."

## Philadelphia, Pa. To the Editor of the Banner of Light:

The Second Association of Spiritualists of Philadelphia celebrated the Anniversary at their church, Thompson street, below Front, on

Wednesday evening, March 31st. The church was trimmed with flags and pictures, and the rostrum was decorated with fine plants in pots, with bouquets interspersed. A large oil painting of Thomas Paine was hung over the desk.

The weather was very inclement, but there was a good audience. L. J. Abbott presided and made the opening address, as the President, James Marlor, was detained on account of illness.

Addresses were made by Drs. Olcott and

Addresses were made by Drs. Olcott and Bates, Mr. Allen and others. Singing and short speeches were participated in, and a pleasant time was the outcome.

[Just as we go to press, and too late for use in this issue, the report of the Anniversary service held by the First Association comes to hand. It will appear next week.—Ed. B. of L.]

#### Belfast, Me. To the Editor of the Banner of Light :

Notwithstanding the unpleasant weather, quite an assembly filled the hall to attend the Anniversary meeting of our local organization

The social meeting in the forenoon was conducted by Dr. Stevens. The afternoon services were opened by Dr. B. Merrill with a few inspirational and instructive remarks, followed by a highly interesting and spiritual lecture from Dr. A. T. Stevens.

After refreshments served at the hell all op-

After refreshments served at the hall, all enjoyed the earnest remarks made by Mrs. Cleaves at the social meeting in the evening

The cause is now in a flourishing condition here, and our organization is a grand success, both materially and spiritually.

MISS GEORGIETTA J. NICKERSON.

#### Newark, N. J.

To the Editor of the Banner of Light: The People's Spiritual Fraternity of Newark held its Anniversary exercises on Sunday. April 4th.

In the afternoon a short address was delivered on the advent of Modern Spiritualism, followed by the answering of questions and spir-itual communications and tests by Dr. F. O. Mathews, of Brooklyn.

Mathews, of Brooklyn.

In the evening a reading was presented by Mrs. Dorn, a poem by Dr. Candee, (formerly of Washington,) and a short address made by Dr. Mathews, followed by communications and spirit descriptions and personal tests also by Dr. Mathews, of Brooklyn.

H. C. Dorn, President of the Fraternity.

#### Washington, D. C. To the Editor of the Banner of Light:

Our celebration differed somewhat from the ordinary routine. Deeming this a suitable time to demonstrate as well as discuss, on consultation with the

Strate as wen as discuss, on consultation with the Board and the guides of Dr. Rothermel and P. L. O. A. Keeler, it was agreed that the "conditions" should be provided for the spirits to do what they could on the occasion. We were told that they would try to show forms, and Ed. S. Wheeler said, if possible, he would walk out and speak to the people. No public notice was given, and only a few had any idea of the promised treat.

would wait out and speak to the propie. At planting notice was given, and only a few had any idea of the promised treat.

The day was inauspicious; our audience was comparatively small; the speaking and manifestations under "control" were good, and heartily enjoyed. We had Col. Eldridge of Tennessee, enthusiastic and eloquent; A. A. Wheelock, rebaptized for a renewal of his public work (in this city, current month); Mrs. M. A. French, our well-known test-medium; Dr. Young of Vineland; Mrs. Dr. Lunt Parker; May Parker (six years old); Julius Burnham (infant violinist, four years old), and others of our "local staff" contributed to make the speaking all we could ask.

At the close of the intellectual and spiritual feast, Mr. Heeler (slate writing and physical medium) came forward to try what could be done in the slate-writing line. Three pairs of new slates were washed, tied and laid on the platform by the Committee, where they remained in sight during the previous exercises, untouched by Mr. K.

ever. Not alone those who have sought for truth and enlightenment by these limited, but never falling means,
but likewise great kings, and queens, and emperors,
who have bidden adieu as their last fareweil to glided
palaces and purple robes, crouch in the dusk of remorse—the one great shadow of heaven—and seek in
this meek way to hold communion between the living
and the so-called dead.

Kind friends, te many of you have I spoken from the
public platform in this capital city. To you, and all
others, I reach out in kindly spirit to clasp hands with
you across the great chasm of death. Friends, friends,
believe me, one and all, there is indeed a God in
Israel.

Your co-worker,
THOMAS GALES FORSTER.

On the platform were two cabinets, about four feet

believe me, one and all, there is indeed a God in Israel.

Your co-worker,
Thomas Gales Forster.

On the platform were two cabinets, about four feet apart. The lights were turned down. Into one went Mrs. Keeler (wife of Mr. P. L. O. A. Keeler), lately developed for form manifestations—in whose presence two forms frequently come at once. Into the other went Dr. A. W. B. Rothermel; Mr. Keeler sat between the two cabinets. In a few moments forms began to appear from each cabinet. From that of Mrs. Keeler caine first a form much tailer and larger than the medium. There came also a man dressed in black. From the other cabinet came first a small woman. Then from Mrs. K.'s cabinet came two full forms, dressed in shining white, (Mrs. K. was dressed in plain black.) and hand in hand walked about twenty feet from her cabinet to Mr. R.'s, in plain sight—diminishing in size, and changing slowly, until one assumed the exact personality of the form which first came from Mr. R.'s cabinet, and then disappeared in bis cabinet. The smaller of these forms bowed low and frequently in the passage from one cabinet to the other.

One came out, and handed Bro. Hadaway a beautiful bouquet, taken from the stand by the spirit, which was passed back and forth several times. One form came from the Doctor's cabinet dressed in canonicals, and gave his name as Rev. Dr. E. R. Lippett. Finally Ed. S. Wheeler, who had promised to do his best to appear and speak, came from Mr. R.'s cabinet in full platform dress, with long beard, such as he wore, and was fully recogulzed by A. A. Wheeleck, and others. He also came to the edge of the platform, and received the bouquet from the hand of Mr. H., and passed it back. Then, with an apparent effort, he uttered the words "Onward, Onward," so as to be distinctly heard by those in the vicinity. A number of names were given from the cabinets, and recognized. Before E. S. Wheeler manifested, Mrs. Keeler came out of her cabinet, and she and her husband sat near the opening of Dr. Rothermel's cabinet and receiv

of Mr. Wheeler.

A vote of thanks was cordially tendered to all the mediums. A press reporter was present, and we hope for a full account in the local papers.

Thus ended one of the most extraordinary public scances and Anniversary meetings I have ever witnessed. It is but just to add that a short time ago we had a cabinet upon the platform, and at the close of Mrs. Glading's lecture Mr. Charles J. Barnes (trumpet and independent voices,) went into the cabinet, and we had independent voices, which could have been heard by five thousand people, tests, singing, (woman and child) etc., etc.

Mr. Keeler is here temporarily, and on his way to California; Dr. Rothermel abides the direction of his guides; A. A. Wheelock has commenced his labors here, and has already made a favorable impression.

The outlook is bright, and our people are thinking strongly of owning a hall properly fitted up for the work of the invisibles. Every Society and individual Spiritualist in the United States should be interested in the success of our glorious cause in this city, and should feel it a privilege as well as a duty to give us sympathy and support in the effort to lay a foundation at the Capital, broad and deep, upon which to build the future of our cause and country.

102 F street, N. E., Washington, D. C.

## Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 9 Bosworth Ntreet—Every Tuesday and Friday afternoon at 30 clock, Admission free. For further particulars, see notice on sixth page. 1., B. Wilson, Chairman. Boston Spiritual Temple, Horticultural Hall. Lecturesevery Sunday at 195 A.M. and 75 P.M. R. Holmes, President; W. A. Dunklee, Treasurer.

The Ladies' Industrial Nociety meets every other Wednesday afternoon and evening at 178 Tremont street.

Room A.

Berkeley Congregation.—Permanent lecturer, W. J. Colville. Public service in Berkeley Hall, Odd Fellows Building, Tremont street, every Sunday at 10½ A. M. and 7½ P.M.; also Friday, 7½ P.M. Weekly meetings in Langham Hall (adjoining): Monday, 8 P.M., Questions and Answer Conference; Wednesday, 2½ P.M., Ladies Union; 8 P.M., Musical and Literary Bolrée: Saturday, 3 P.M., Lecture and Conversation. Everybody welcome.

Union Park Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner Union Park and Washington streets, every Sunday at 10½ A. M. All Fleedsof theyoung are invited to visit us. J. B. Hatch, Conductor.

Paine Memorial Hall. Appleton Street, near Tremont.—Children's Progressive Lyceum No. 1, Sessions Sundays, at 10% o'clock. Seats free, and all are cordially invited. Benj. P. Weaver, Conductor. Francis B. Woodbury, Cor. Sec., 45 Indiana Place.

First Spiritual Temple, corner of Newbury and Excier Mirects.—Bervices every Sunday afternoon at 3 octook and every Wednesday evening at 74. All are corlially invited. Scats free,

1031 Washington Street.—First Spiritualist Ladies' Aid Society. Meetings every Friday at 2½ and 7½ P. M. Mrs. Henry O. Torrey, Secretary.

College Hall, 34 Easex Mirect.—Sundays, at 10½ A. M., 2½ and 7½ P. M., and Wednesday at 2½ P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Thursdays at 8 P. M. Ablo speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Repiritualistic Phenomena Association holds neetings every Sunday afternoon in Berkeley Hall, 4 Berke-ey street, at 2% o'clock. D. J. Ricker, President. Facts Meetings, Laugham Hall, every Thursday st 8 P. M. L. L. Whitlock, editor of Facts magazine, Chairman.

1031 Washington Street, Ladles' Aid Parlors,— Katlonal Developing Circle meets every Sunday at 8 P. M. James A. Billss, Conductor, assisted by other good develop-ing mediums. Good speaking and music.

ing mediums. Good speaking and manc.

New Era Spiritinal Meetings, 24 Essex Street, Harmony Hall.—Developing circle, 10½ A.M.; tests and speaking, 2½ and 7½ P.M. Mrs. E. A. Cutting, Chairman.

Fraternity of the White Cross, 12 Pemberton Square, Room 9.—Meetings second and fourth Thursdays of each month. Service of Silence on Saturday ovening. The Meesenger will be at the rooms daily from 9 A.M., this 2 P. M., to give information respecting the Order.

Chelsea.—Spiritualist meetings at Pilgrim Hall, Odd Fellowshullding. Runday, at 3 P.M., Mediums' Meeting; at 7% Charles H. Harding will speak, followed by tests, Dodge and Logan, Managers.

Boston Spiritual Temple at Horticultural Hall .- The morning of last Sunday was devoted by Mrs. R. S. Lillie to answering questions, a report of which, together with several of the Sunday previous, will be given in our columns next week.

The subject of the evening discourse was, "The Saviours," in treating upon which she referred to the gods of the past that men worshiped; to the Grecian Mythology, which is read as fabilious now; to the Persian and Hindu worship; to the Jewish Jehovah, and later placing a Jewish child in the Godhead as co-worker with Jehovah. There were a few who for some special gift were admired, and as time rolled on were lifted up and worshiped.

co-worker with Jehovah. There were a few who for some special gift were admired, and as time rolled on were lifted up and worshiped.

Has there not been a change? and is it not going on now in the minds of men, whereby worship is being replaced by thought? The advanced thought of to-day does not look for a place to bow down, but to stand erect and claim a power in self as the saving power. There is no rationalist to day, or Christian even, that believes blood a saving power, rather that it is the power of principles that saves. Some who have preached the saving power of Jesus's blood are beginning to falter. It has not done what it has been claimed able to do—to save mankind—not even in that part of the world that accepts it, and that is the minor part of mankind. Buch men as Longellow and Whittler and others of our own time have opened the gates of light. In their works man finds that which lifts him above the mists of earth and brings light out of darkness. Such writers found when they passed over that there were helps they had not known, giving them inspiration from the spirit side in their labors here. No one of the old saviours has been sufficient for man. The red cloud of principles to practice, to reformatory work, is the saviour most valuable to mankind. Spiritualism comes now as one of the saviours of mankind. Many have left their idols by the wayside, as light has come to them through their instrumentality on the journey of life. The writing saviour, for by the exercise of it in the right way man has a power to save himself from wrong-doing and its effects.

Mrs. Lillie speaks next Sunday at the same place morning and evening.

Berkeley Hall Meetings.—Sunday last, April 11th,

and laid on the platform by the Committee, where they remained in sight during the previous exercises, untouched by Mr. K.

Mr. K. prepared the audience by a neatlittle speech, cliting facts from the Bible, ending with the instance of the writing on the wall of Belshazzar's palace, and deducing that if such things were ever done they can be done now. The Committee and several other persons then went upon the platform, and jointly with Mr. Keeler held the slates, still bound together, in the presence of the whole audience, the gas being full-head on. The writing was plainly heard by the wire nesses and others. I then, as President of the Society, cut the strings and examined the slates. On one was found a communication from Thomas Gales Forster (lately cremated), which was beautifully written the held a government position for a long time and was an expert writer). This communication I append. The handwriting and signature were recognized by a humber of persons who knew him well.

Maks to aches, and dust to dust."

Aska to aches, and dust to material career. But I have learned that there is no death for that incomprehensible spark that illumines, and lightens, and alimates for a brief period only that ontward coil to the spart friends, to night I extend to you in this humble way flad and kindly greetings from the world beyond the grave. I say humble way I indeed, if this be humble way flad and kindly greetings from the world beyond the grave. I say humble way! I noted, if this be humble way flad and kindly greetings from the world beyond the grave. I say humble way! I noted, if this be humble way flad and kindly greetings from the world beyond the grave. I say humble way! I noted, if this be humble way flad and kindly greetings from the world beyond the grave. I say humble way! I noted, if this be humble way flad and kindly greetings from the world beyond the grave. I say humble way! I noted, if this be humbl

ence, April 7th and 8th. The audiences chose subjects for lectures and poems, and asked questions.

Shawmut Spiritual Lyceum, Union Park Hall.—Last Sunday's exercises concluded our observance of the 38th Anniversary of the advent of Modern Spiritualism, and they were conducted with a full appreciation of the blessings of spirit-communion. Following the reading by the children, a vocal selection was given by the "Bhawmut Quartette." Miss Lucette Webster gave a reading of "Kate Shelley," after which recitations from Gracie Dyer, Minnie Bean, Little Edith, Leroy Thorp, Miss Emma Ware, and Sadle and Charlie Deming; duet by Eddie and Charlie Hatch, and a cornet solo by A. L. Gardner. Dr. J. V. Mansfield related a prayerful story that all were pleased with also facts from his mediumistic experience of many years. He has been with us the last two Sundays, and is expected to be with us next Sunday. Assistant Conductor Rand remarked upon the great advance Spiritualism had made in the last thirty-eight years, and contrasted the condition of humanity previous to its advent with its condition since.

ALONZO DANFORTH, Sec. of S. S. L. ance of the 38th Anniversary of the advent of Modern

Boston Spiritual Lyceum.-At the session held last Sunday, beside the usual lessons, music, callsthenics, etc., readings were given by Mrs. S. D. Franthenics, etc., readings were given by Mrs. S. D. Francis, Mr. Horace Johnson and Miss Maria Falls. The principal address was delivered by the friend of all the children, Mrs. W. S. Butler. A vocal selection rendered by Helen M. Dill, and a plano solo by Alice Hancock. On account of business arrangements it is impossible for the undersigned to continue his labors at present with this school; having worked in season and out of season for the advancement of the cause among the children, I regret that this step must be taken. Lyceum workers everywhere have my best wishes and sympathy. May the spirit friends be able to reach the hearts of Spiritualists throughout the land, and the much needed financial support be given the Lyceums. Francis B. Woodbury, Sec.

The Spiritualistic Phenomena Association,-Berkeley Hall was filled by an intelligent audience last Sunday afternoon. Prof. Milligan, Mrs. H. C. Mason, Mr. LeClaire, Mrs. Edwards, Mrs. Carr and the Hawthorne Choir participated in the musical part of the programme. Mrs. M. A. Ricker offered an invocation, and related many experiences through which she had passed in her twenty-seven years' public work for the cause. Thomas Dowling, of Malden, followed, giving his experience since his spiritual birth. His guides also manifested their presence by speaking and singing in Italian. President Ricker alluded to a statement in the Bannen of Light that a former President of this Association, Ira Davenport, needed financial aid, and asked that his friends present contribute to make the declining days of this pioneer in the field comfortable. Dr. Mayo also made an earnest appeal in his behalf. The baskets were then passed, and twenty-five dollars collected. Mrs. Maud E. Lord then delivered an eloquent and entertaining address, and closed the exercises with a descriptive scance convincing skeptics and astonishing believers by the remarkable evidences she gave of spirit presence. Miss M. T. Shelhamer and Mrs. M. C. Bagley next Sunday.

The Ladies' Industrial Society.—Wednesday Berkeley Hall was filled by an intelligent audience

The Ladies' Industrial Society .- Wednesday evening, April 7th, Mr. R. Holmes presided. After singing by Mrs. Mason and daughter Mrs. Clara A. singing by Mrs. Mason and daughter Mrs. Clara A. Field spoke on mediumship, advising mediums to be true to their work, and Spiritualists to be true to them. A song was then sung by Mrs. Mary F. Lovering. Mrs. Neille Palmer, of Portland, spoke of Spiritualism as an advance to a knowledge of spiritual life before unknown. Jr. L. Whitick followed with remarks in support of mediums. "There is," he said, "unity in diversity; and through all phases and conditions truth is presented to us," Mrs. Jackson, Mrs. Cutting and Mrs. Mason each spoke under control. Mrs. Davis and Dr. Tripp gave psychometric readings. ARNOLD.

Facts Social and Scance .- On Thursday evening, April 8th, after music by Mrs. Lovering, Mrs. Hattle Mason and Fanny Whitlock, a few remarks by Mrs. Mason and Fanny Whitlock, a few remarks by Mrs. Cutting, a poem by Capt. Holmes and some remarks on phenomena by Dr. J. C. Street, Mr. Whitlock proposed that the meeting be turned into a social for spirits. Mr. Lepine and several other mediums were controlled, among them Mrs. Hattie Mason, who sang with flue effect. These meetings, which are free to all, are held every Thursday evening at Langham Hall, 4 Berkeley street.

On Saturday evening Mrs. Bessle Huston gave a benefit séance for Facts. Langham Hall was crowded. About thirty forms appeared, most of which were recognized by their friends who were called up to the cabinet. It was a very satisfactory séance.

Haverhill, Mass .- Good Templars' Hall .- Dr. Fred L. H. Willis spoke for the First Spiritualist Society of Haverhill and Bradford, Sunday, April 11th, to good audiences. He opened the exercises at 2

to good audiences. He opened the exercises at 2 o'clock by reading extracts of Selden J. Finney's "Nature a Unit," after which he proceeded to discourse upon the "Genius and scope of Modern Spiritualism," claiming that an intelligent Spiritualist recognized the fact that Modern Spiritualism entered into the spiritual of every department of life; and while he would by no means decry the phenomena of the present day, he insisted that those persons who could only recognize Spiritualism from its phenomenal standpoint were viewing it at a disadvantage.

The Doctor reviewed uncient Spiritualism as recorded in sucred and profane history, and maintained that it was on the same plane as Modern Spiritualism, but insisted that the theology of to-day was churchianity, and not Christianity, as lived and practiced by the humble Nazarene. The Church had been weighed in the balance of scientific thought and been found wanting. Science had conquered world after world until it came before the spiritual world, before which it was compelled to stop as before the veiled Isls; there it left us, and we were compelled to move it was compelled to stop as before the veiled Isis; there it left us, and we were compelled to move on and explore the spiritual realm, or turn back to cold materialism. Progress being a forward and not a backward move, the spiritual realm had been explored until the two worlds had been united, and we were to-day realizing the fact of a demonstrable immortality.

The Doctor passing under control, the lecture was supplemented by a poem on "The Mission of Spiritualism," which was a wonderful production.

At 7 p. M. Dr. Willis lectured on "An Absolute Religion the Gospel of the Skies." Both lectures elicited the profoundest attention of the audiences, who realized that they were receiving a harvest of rich spiritual food.

Dr. Willis will occupy the same platform next Sunday, April 18th. W. C.

Cambridgeport, Mass .- The past two Sundays. afternoons and evenings, J. Frank Baxter has lectured to great acceptance at Odd Fellows Hall, Main street,

to great acceptance at Odd Fellows Hall, Main street, in this section of Cambridge. The Cambridge Press of Saturday, the 10th inst., gave a fine synopsis of his remarks on "The Standing and Tendency of Modern Liberal and Spiritual Thought," and the spiritual manifestations of both the Old and New Testaments. The same paper also gave the names of above twenty spirits whom Mr. Baxter had desoribed.

Last Sunday, April 11th, his subject was "The Persistence and Permanence of Spiritualism," dealing with questious propounded by auditors relative to positions taken in his lectures of the privious Sunday. The evening audience was very large, and manifested intense interest in the proceedings. At the close, for one full hour Mr. Baxter described spirit after spirit, and individual after individual in the audience testified to the truthfulness of one or another description which he or she recognized.

These meetings were instituted several weeks ago through the instrumentality of Dr. S. A. Wheeloek, he securing one of the finest halls in the city, and at first holding meetings Sunday afternoons, with Mr. W. J. Colville as lecturar. Mr. Colville continued till April, when Mr. Baxter filled the engagements, as per this

when Mr. Baxter filled the engagements, as per this

report.
Next Sunday Mr. Colville speaks in the afternoon at 3 o'clock, and in the evening at 7:30 o'clock.
Mrs. Cunningham, the test medium, is announced.

Chelsea, Mass.—Last Sunday afternoon W. J. Col-ville spoke on the labor question from a spiritual standpoint; his remarks were highly appreciated by a large and intelligent audience. In the evening Fred. A. Heath improvised asong upon subjects given from the audience, made an address, and at the close gave fine readings. Dr. Tripp, under control, gave many tests, which were recognized. We recommend Dr. Tripp to societies. Mrs. Willard gave some very fine tests. Next Sunday at 3 P. M. a Mediums' Meeting; at 7:30 Charles H. Harding will speak, followed by tests.

Providence, R. I .- Mrs. H. S. Lake most acceptably occupied the platform at Blackstone Hall, Sunday, the 11th inst. Her morning discourse was predicated the 11th inst. Her morning discourse was piculeased on the question, "What is Truth?" "The Power of Precedent" was the subject of the evening.

Next Sunday, Prof. Peck will speak in the morning. Subject: "Unity in Diversity; or the Location of the Spirit-World." Mrs. Lake will speak in the evening, answering questions presented by the audience.

WILLIAM FOSTER, JR.

Haverhill-Brittan Hall .- Sunday, April 11th, was one of much interest at this hall—the platform being occupied by Mrs. J. F. Dillingham, of Lynn, who gave many very interesting and accurate psycho-metric readings and also numerous descriptions of spirits purporting to be present with messages for friends.

Next Sunday Mrs. A. L. Pennell, of Boston, will occupy the platform.

E. P. H. The English sparrow is the herdic among the vehicles of the air,

The United States Mail.

The United States Mail.

On the end of a business house on Market street, Philadelphia, adjoining the new United States Post-Office, there is an exceedingly suggestive picture, in two panels, giving the old and the new ways of delivering the United States mails.

The one indicates a very little to do, with leisure in which to do it. The other, much to do, for which haste is required. To one who is familiar with the growth of the postal service, this picture starts a very interesting train of thoughts. One of these brings back the old stage-coach and the horseback rider, and the fact that between these two the work of distributing the mails of the country was divided. Over against these come to mind the facilities of the present day, with the high rate of postage reduced to figures hardly more than nominal by comparison. From the external mechanical changes the mind turns to the contents of the letters both of the old time and the new.

One of the most engressing topics, in which people accounters of a prescription of the propole accounters and always a have had and always and and alwa

One of the most engrossing topics, in which people everywhere always have had and always will have a common interest, is the matter of personal health.

A large class of writers seeing in the public press the statement of cures by the Compound Oxygen Treatment, which has been so widely advertised at one write to the references for oxygen Treatment, which has been so widely advertised, at once write to the references for fuller particulars. The patients who have been cured are so numerous, and they have so freely spoken of their restored health, that the divided task has been to many a light one. But one lady in Maine writes us that she has answered letters from nearly every State, and from some sections were many. from some sections very many. Hon. William D. Kelley, member of Congress.

one lady in Maine writes us that she has answered letters from nearly every State, and from some sections very many.

Hon. William D. Kelley, member of Congress, answers a very large number, saying that he owes the good health he has enjoyed for ten years to the treatment. Hon. William Penn Nixon, editor of The Chicago Inter-Ocean, receives hundreds of inquiries as to the genuineness of his testimonials, and as to the permanence of results. These he answers through the mail, as it was through a letter received from a relative in Boston that he learned first of the value of the remedy. Once in a while one too hard pressed finds it necessary to ask relief from part of the task, as in the case of a prominent member of the bar of Topeka, Kansas, Hon. H. P. Vrooman, whose title came through service in the courts for a term as judge. He is also prominent in temperance work, being Chairman of the State Executive Committee of the Prohibition Party of Kansas. In one of his letters he says, "I have been interrupted about twenty timessince commencing writing." This brief statement gives some idea of the value of his time. The reason for his being called upon on this subject, and letters written to him, is found in a letter to Doctors Starkey & Palen, June 27th, 1882, telling of the benefits his wife had received from their Compound Oxygen Treatment. We quote exactly: "In the interest of suffering humanity, I send you for publication an account of the almost miraculous cure which your Compound Oxygen performed in the case of my wife. Her condition was a very peculiar one. She had a complication of diseases: dyspepsin, torpid liver, or liver complaint, as her physicians have always called it, and general nervous prostration.

"If you will refer to my description of her case, when I made the first order for your Treatment, in December, 1877, you will see that she was suffering from severe attacks of colic and vomiting. Each time the attacks first came once in two or three months, when she would vomit herself almost to death'

two, and so escapes any severe paroxysms.
"We have used in all nearly five Home Treat-

"We have used in all nearly five Home Treatments in four years. One of our boys, fourteen years of age, had an attack of inflammation of the bowels, which left him in a very bad condition. The Treatment did him nearly if not quite as much good as it did Mrs. Vrooman. "I think it but right that we should make known to others what Compound Oxygen has done for us, and therefore send you this statement for publication."

Such a statement of necessity attracted wide attention, especially among invalids, who nat-

attention, especially among invalids, who naturally wanted particulars. These Judge Vrooman has in all cases cheerfully given, so far as his time would permit. This he has centinued to do for nearly four years, to the gratification of all who need such aid. At the same time his business engagements have made it desirable that a portion of the time thus occupied might be saved. This wish he expresses in a letter dated Feb. 24th, 1886. It is as follows:

dated Feb. 24th, 1886. It is as follows:

"Since I sent you my testimonial, which you published in June, 1882, I have received scores of letters from all parts of the United States asking almost all kinds of questions about the Oxygen, etc.; but the main thing most of them wished to know was, whether I do really exist, or whether I am a mere myth, and you only humbugging the people with fictitious names for the purpose of deceiving them.

"And now I wish to say to the public further (if you will publish it), to save my answering so many letters, that my wife has not been compelled to take any more treatment for near-

compelled to take any more treatment for nearly five years, since which time her health has been constantly improving, and she weighs more than she ever has before, and has borne a fine healthy boy, now almost four years old, who, of course, is smart, he being the seventh

"I impart this information to show the public that the Compound Oxygen is not merely a temporary relief, but that it will permanently cure, and give new life and vitality to the whole system: and if any are still solicitous to know whether I am or not, I will say in the language of Daniel Webster, 'I still live,' and may be found with my law sign still out at 155 Kansas Avenue, Topeka, Kansas.

"I hope what I have said may remove some doubt a concerning the particular to the same and may remove some doubts concerning the particular to the same area.

doubts concerning the permanency of the cures performed by Compound Oxygen, and that afflicted ones may not delay too long in testing its efficacy.

The request that Judge Vrooman makes that we print his statement, we cheerfully comply with, and agree with his thought that what he has said should remove some doubts. What he has written to patients has undoubtedly helped many to accept the evidence so freely and abundantly given of the curative power of Compound Oxygen. There are others coming forward to divide the task with him, and a very interesting letter just at hand, giving in one report the record of results in three cases, one thousand miles apart, will serve to show how this relief is coming. The writer, Rev. Isaac Leonard, of Sperry, lows, says:

"I have been able to labor in my old field beyond all my expectations. Some Sabbaths have four services, and some weeks preaching every evening." The request that Judge Vrooman makes that

every evening.

"My old friends express their surprise that I

appear so young and vigorous. For this I am largely indebted to your Compound Oxygen Treatment. My nephew, James L. Leonard, of Iona, N. J., writes me that he has been able to

I cons. N. J., writes me that he has been able to accomplish more the past season than for four years past, all owing to the Compound Oxygen.

"My sister, Mrs. Mary S. Leonard, has gone to Lake Worth, Fla., at the urgency of her physician. She writes me that she discontinued the Compound Oxygen Treatment on arriving there, but that she became so miserable that she hardly knew what she was doing. She then resumed the Treatment, and in one week was quite comfortable again. I see many that need the Compound Oxygen, and am not slow in recommending it. You are at liberty to use my letter as you desire, with the hope that others may derive the same benefits that my friends and I have received from the use of the Compound Oxygen Treatment.

"P. S.—Two of my friends, whose address I

enclose, have applied to me for your address; one in the State of Indiana, and one in Burlington, Ia. They want to see your Treatise. Please respond."

These letters show the wide-spread interest in this method of treatment for diseases, and in the vivid light they throw on the freedom of communication between different parts of the country, give emphasis to the thought of how great an institution is our United States mail.

A Treatise of nearly two hundred pages, entitled "Compound Oxygen," its mode of action and results, giving full and interesting information, is mailed free to every applicant by DRS. STARKEY & PALEN, 1529 Arch street, Philadelphia, Pa.

### Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualists holdsits meetingsevery Sunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Speakers engaged: April, May and June, Mr. J. William Fietcher and others. Morning service at 11 o'clock, evening at 7%. Allare cordially invited. Spiritual literature on sale in hall.

hall.

Church of the New Spiritual Dispensation, 418
Adsiphi street, near Fulton. Brooklyn, N.Y. Sunday sorvices 11 A.M. and 734 P.M. Mediuma' meeting 234 P.M. Ladies' Ald Society. Thursday. 3 to 10 P.M. John Jeffrey, President; B. B. Nichols, Vice-President; W. J. Cushing, Becretary; A. G. Kipp, Treasurer.

The Brooklyn Spiritual Union holds its meetings every Sunday in Fraternity Rooms, corner Fourth and South Second streets, as follows: Members' Developing Circle. 10% A.M.; Children's Lyceum, 2% P.M.; Conference, 7% P.M. Seats free.

Brooklyn, N. Y .- The fine weather prevailing on Sunday, the 11th inst., had the effect of bringing large numbers of our friends to the Church of the New Spiritual Dispensation, corner Fulton and Adelphi

Spiritual Dispensation, corner Fulton and Adelphi streets.

The spirit inspirers of J. J. Morse were particularly felicitous in the choice of subjects, and in their elucidation, deepening the favor with which their previous ministrations have been received.

In the morning their topic was "The Devils of Both Worlds," involving an examination of the origin of "the devil" idea, and what had been built upon it.

In the evening the subject was "The Effects of Entrance into Spirit Life Upon Different Classes of People," the treatment of which being a graphic series of pictures relating to such events as occur in the cases cited. No abstract could do justice to the information conveyed.

Mr. Morse and Mrs. Brigham exchanging platforms for next Sunday, that lady will be with us at our morning and evening services.

Mr. Morse will close his present engagement with us on Sunday, 28th inst.

Dr. A. B. Brown, of Worcester, Mass., we are in-

DR. A. B. BROWN, of Worcester, Mass., we are informed, gave two lectures on "Evolution, and the Origin of Human Life," before the First Spiritual Temple of Brooklyn, on Sunday, April 4th—his remarks being much admired. He spoke there again last Sabbath, morning and evening, on "The Great Strike! The People's Wrongs. Their Cause and Cure," and "Materialization, Its Fact and Its Science." We shall in a future number give extracts from his lecture on the labor question, which called out the special commendation of his hearers.

Spiritualist Meetings in New York. Grand Opera House Hall, 8th Avenue and 23d Street.—The First Society of Spiritualists holds its meetings at this hall every Sunday at 10% A.M. and 7% P.M. Arcanum Hall, 57 West 25th Sireet.—The People's Spiritual Meeting every Sunday at 2% and 7½ P. M., and every Friday afternoon at 2%. Frank W. Jones, Conductor.

Metropolitan Church for Humanity. 251 West 23d Street, Rev. Mrs. T. B. Stryker.—Services every Sunday, at 11 o'clock A. M. Sunday, at 11 o'clock A.M.

Rencon Light Parlors, 232 West 46th Street.—
The Children's Lyceum meets every Sunday at 3 P.M.

#### J. J. Morse in New York City Next Sunday.

In response to the desire of many friends to listen once more to the controls of the above-named English speaker, he will be with us for the last time this season on Sunday next, 18th inst., morning and evening, at the meetings of the First Society, in Grand Opera House Hall. corner 23d street and 8th Avenue, at 10:45 A. M. and 8 P. M., Mrs. Nellie J. T. Brigham having very kindly assented to fill Mr. Morse's platform in Brooklyn, so as to enable that gentleman to be with us as herein noted.

Clinton, Mass.—Mrs. N. J. Willis, of Cambridgeport, will speak for the Spiritualist Society of Clinton
next Sunday, April 20th, at two and at seven o'clock
r. M. Spiritualists of the adjoining towns cordially
invited.

J. D. WAITE.

[Mr. Waite desires us to say that in the late report
of the Clinton Spiritualist Society's Executive Committee, two names should read A. Helmold and
Charles G. Sartell.—ED.]

Portland, Me.-For the last two Sundays we have had Dr. Dean Clarke with us, and those who heard him have derived great benefit from what was said. On Sunday, April 11th, he specially did justice to him-self, and proved himself worthy all the accounts of him which have heretolore appeared in the BANNER. of Light.

Newburyport, Mass .- Edgar W. Emerson occupled our platform on Sunday afternoon and evening, giving, as always heretofore, perfect satisfaction. He speaks again next Sunday.

THE AMERICAN AKADEME.—The April number of the Journal of this Society contains an essay upon "Christ and Creeds," read by Prof. J. B. Turner, at its meeting in Jacksonville, Ill., on the 16th of last month, with a report in full of the conversation that followed the reading. Prefatory to these is given a poem by D. A. Wasson, entitled, "Seen and Unseen." The editor, Alexander Wilder, contributes a learned article upon "The Classic Hermes." and the contents close with selected aphorisms from Plato, Wieland and E. E. Hale. Orders, letters and communications for this periodical may be addressed to the Secretary, Miss Emily Wing, Box 101. Jacksonville, Ill., or to the Editor, 565 Orange street, Newark, N. J.

NEW MUSIC.-We have received from the publishers the following: The Young Folks' Musical Monthly for April, strongsville, O.-J. C. Groene & Co., 42 Arcade, Cincinnati, O., "Gentie Billows," for plano, A. T. Cramer, composer.-J. Fischer & Bro., No. 7 Bible House, New York, forward us an Easter chorus, by F. C. Goeb.

The People's Spiritual Fraternity of Newark, N. J., holds its meetings at Society Rooms, No. 12 Academy street, every Sunday at 3 and 7:30 P. M. H. C. Dorn (No. 139 Congress street), President.

# Berkeley Hall Lectures,

BY W. J. COLVILLE.

No. 1.—The Problem of Prayer.

No. 2.—The Living Test of Truth. No. 3.—All Saints and All Souls. No. 4.—The Practicability of the Ideal.

No. 5 .- Jesus at the Wedding Feast, Turning Water into Wine.

No. 6.—Spirit-Materialization: An Exposition

of its Philosophy and Phenomena.

No. 7.—Jesus of Nazareth; Was He the Promised Messiah, King of the Jews, or only a Carpenter's Son? Part I.

No. 8 .- Jesus of Nazareth. Part II. No. 9.—In Memoriam—Charles H. Foster

No. 10 .- The Lost Continent Atlantis; or, The Werld Before the Flood. No. 11.—Pre-Historic America—Who Were the

Mound-Builders? No. 19.—The Great Need of More Spirituality

Among Spiritualists. No. 13.—Spiritual Valentines—How to Send and How to Receive Them. Paper. Price 5 cents each. For sale by COLBY & RICH.

# Spiritual Workers

Photographed from Crayon Portraits BY ALBERT MORTON. Additions to this List of Portraits are being Drawn.

DE, BENJAMIN BUSH. PASCHAL BEVERLY BANDOLPH.

CHARLES H. FOSTER.
CHARLES H. FOSTER and SPIRIT ADAH ISAACS
MENKEN, after Spirit Photograph by W. H. Mumler,
PROF. ROBERT HARE. PROP. WILLIAM DENTON. Dr. H. F. GARDNEB.

Cabhast size. Price 50 cents each.
For sale by COLBY & RICH. tract profits of the 124