

VOL. LIX.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 24, 1886.

\$3,00 Per Annum, Postage Free.

NO. 6.

CONTENTS.

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

- SECOND PAGE .- The Spiritual Rostrum? The Advent. Growth, Status and Needs of Modern Spiritualism. What I Found in Spirit-Life.
- THIRD PAGE. -- Postry: Spirit-Teachings. Banner Correspondence: Letters from Massachuetts, Connecticut, Ohio, California, and New York. Questions Answered at Horticultural Hall, Boston. April Magazines. Veri-fication of Spirit Messages. Obituary Notices, etc.
- FOURTH PAGE .- The Blair Educational Bill, In Re the Bannor Messages, Modern Spiritualism and the Miners, An Avalanche of Medical Assurance, "Mad " Doctors, Transition of the Mother of Emma Hardinge Britten,
- FIFTH PAGE.-Foreign Notes. Brief Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.
- SIXTH PAGE. -- Message Department: Invocation ; Que tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Louisa Morton, J. H. Ford, Mrs. Louisa J. Wilson, William Stephens, George Estey, Nathan Guilford, George Thomas, Elizabeth Miller.

SEVENTH PAGE. - " Mediums in Boston, " Book and Miscellaneous Advertisements.

EIGHTH PAGE. - The Anniversary - continued. Letter from Florida. Spiritualist Meetings in Boston. Cleveland Notes. Spiritualist Meetings in New York: J. J Morse in New York, Two Cases in Virginia, etc.

The Annibersary.

The Thirty-Eighth Anniversary of the Advent of Modern Spiritualism; Commemorative Services of a High Order of Merit, Interest and Spiritual Benefit, Held in Boston, Mass.; Cleveland, O.; Philadelphia, Pa.; Providence, R. I.; Liberal, Mo.; Mantua Station, O.; Topeka, Kan.; Trenton, N. J.; Victoria, B. C.; Titusville, Pa.; New Bedford, Mass.; Brockton, Mass.; Springfield, Mass., Etc.

Horticultural Hall, Boston. [Concluded.]

The opening number on the evening programme was a trio, "Stars of the Night," which was excellently rendered by Mrs. Clapp and Messrs. Claffin and Scamman. "The Sloux Chief's Daughter," by Miss Onthank, which followed, was admirably recited, the varied emotions being faithfully and vividly por-trayed. "Consider the Lilies," by Mr. Lillie, elicited much well-deserved applause, and in response to an encore he sang, "I live for those

who love me." President Holmes then introduced Mr. Eben Cobb, whose remarks in substance were as fol-

How many of the schools to-day will tell you in sober earnest that they are convinced, after looking over all the old records bearing upon the history of that time, that there never was a Homer? "Woll, then," we ask, "how with regard to the works ascribed to him?" "Why,

glorious souls to come into existence, ere thou couldst claim protection to such an extent that thou couldst come and open the avenues of thought and wrest human life from the demons of the past, the gods of the now, and the preju-dices of the future ? Friends, Spiritualism is something that can-not all be expressed in Applementies.

Friends, Spiritualism is something that can-not all be expressed in Anniversaries, upon the rostrum or through the literature of your time. It is the revelation of sciences. It unlocks everything in nature, for everything in the uni-verse is permeated with its power. It is a light among clouds, sunshine in the storm, and a sol-ace in the great sorrows of life. The world has asked so many times : "Where is the spirit-world? Where are we going? In what field or element of space has it an exist-ence?" Friends, around you are all the forces through and by which the world of matter has been evolved, and within your lives exists the spirit sphere in which you live to-day as much as you can three hundred and sixty-five days been evolved, and within your lives exists the spirit-sphere in which you live to-day as much as you can three hundred and sixty-five days or a hundred years hence. It is molded by your power and genius, and colored by the thoughts and motives which prompt your actions every day. It is not necessary for you to ask others to talk with the angels or to read any Bible in order to find out what your spirit sphere is, for by your present lives you can re-alize what it must be. The spiritual realm is very near you. Each one is surrounded by an atmoschere of unboliness or by one in which are blended the purity and grandeur of the highest principles of life's noblest unfoldment, and into one of these spheres you must go when you pass from the physical form. If it be into the lower, you will be obliged to remain there until you learn how to govern these con-ditions, and rise above them into higher and better surroundings. Science tells us there is no vacuum in space, and when we realize that that which seems such is filled with invisible particles of matter im-pregnated with a power we cannot discern by the physical senses or comprehend by physical knowledge, we are forced to admit that the rea-

the physical senses or comprehend by physical knowledge, we are forced to admit that the re-lations you bear to the spirit-world are identical with those you bear to one another hero. The elements of tenderness and kindness come

The elements of tenderness and kindness come in contact with those same attributes in the world beyond, while hate, malice and revenge attract to themselves the same. It is not to be expected that the world of spirit is filled with the true, the just, the moral and the pure, when every day you are thrusting from your world into it those who have committed crimes and transgressed the laws. In the spirit-sphere they must pay the penalty of that transgression; and there is no power in the universe that can remove them from the conditions by which they find themselves surrounded except the slow power of progress.

find themselves surrounded except the slow power of progress. When the spirit of your friend leaves the physical form you behold the body just as it was before death came, every member intact. What has gone? The living, loving, acting, propelling power that expressed itself to your consciousness, that which you loved—where has it gone? You say to heaven. Where is that? You answer, "I do not know." Neither do I. You say to hell. Where is that? Your answer is the same. The Spiritualist says, "To the spirit-world." But where is that? Out in the regions of space, away from love and tenderness, away from those who held it dear? I answer, "No, no, no." But you say you can-not accept this statement, you have no proof that the spirits of your friends are about you. Have you any proof that they went away? are you sure of that? Do not ask for the negation to be proven until you have demonstrated the you sure of that? Do not ask for the negation to be proven until you have demonstrated the truth of the affirmation, and when you have done that you must necessarily learn that no spirit leaves earth's atmosphere when it first crosses the river of death. You, as human beings of to-day, are but the result of the ages past, the result of the laws of growth. God did not make anything. Noth-ing over was created outside of the great and of growth. God did not make anything. Noth-ing ever was created outside of the great and grand laws of evolution. When the human family take the right to use their minds in seeking to comprehend the conditions sur-rounding them and the general principles of life, to know why they are, what they are, whither they are tending, and from whence they came, at your anniversaries you may, without going outside your own sphere, meet those spirits who will transmit to you the wis-dom of the grand old souls of ages past. Spiritualism has done enough within the past thirty-eight years. It now has a foundation of facts upon which to establish itself. I do not think there is anything that the American peofacts upon which to establish itself. I do not think there is anything that the American peo-ple can place before the car of spiritual pro-gress that will stop its motion. I know that stronger efforts than have yet been made will be put forth to accomplish this result. As 1 said this afternoon, the church is endeavoring to charge the sector of the United States to change the government of the United States. I need not ask the citizens of this great nation I need not ask the citizens of this great nation to be careful, watchful and ready to rouse themselves into action, for that they will be; but I do call upon them to put themselves in a condition to meet this onslaught by seeking to come en rapport with the higher spiritual in-telligences who are working so earnestly for the welfare of the human race. The great lights of the world did not struggle here for a few years to secure freedom and peace, and then pass on where their influence can no longer be felt by the world. The age is coming when we can close the door on the heaven and hell of theology. As civilization is destructive to barbarism, so is truth to error; and if Spiritualism could have an equal chance with Christianity before the intellectual world, in three hundred and sixty-five days Christianity would take its place where it belongs and be numbered with the things of the past. "A Golden Day," sung by Mrs. Clapp and Miss Peirce, was well received; after which Mrs. Lillie made a few remarks, and at their conclusion improvised a poem upon "The Spirit of Wisdom." Mr. Scamma's fine ren-dering of "Let All Obey" was followed by Miss Dinsmore's humorous recitation of "The bad boy's story of the joke he played on hispa." lelt by the world. The quartette gave "Good Night, Beloved," and the audience then sang "Auld Lang Syne," which brought to a close the exercises in Hor-ticultural Hall in commemoration of the ad-vent of Modern Spiritualism.

humorous song that ridiculed the Bible story of the tempting of Eve by the devil. Mrs. H. S. Lake then delivered the Anniver-sary address, entitled, "The Mission and Ob-ject of Modern Spiritualism." Mrs. Lake is a lady of rather petite form, with a wonderful flow of language. She speaks under spiritual inspiration.

inspiration. She said: It is well, upout this Anniversary day, to inquire whether Spiritualism has a mis-sion in the world; as it is unquestionably true that so practical is the age it makes a demand

that so practical is the age it makes a demand upon all things which present themselves for recognition that they show pause why they ex-ist. Modern Spiritualism then demands, first of all, personal purity. Its mission is to cleapse the body from the grossness of vices and appe-tites which degrade and destroy, as a prepara-tion for the evolution of that finer spiritual or-ganization which is an outcome of physical ex-istence. When I see a man who indulges in the vices of tobacco and stimulating drink and glut-tonous living. I say that Modern Spiritualism tonous living, I say that Modern Spiritualism has failed of its mission in that particular case.

vices of tobacco and stimulating drink and glut tonous living, I say that Modern Sufritualism has failed of its mission in that particular case. Then, too, when leaving the individual we en-ter society and look about /to discover the mis-sion of Spiritualism, we find that it has a work to perform in the social, the religious, the in-dustrial and the political world. If we discov-er those who are giving false weights and meas-ures, thereby destroying the balance of com-mercial life, although the person may have be-come convinced of the continuity of life and the communion of the two worlds, the mis-sion of Modern Spiritualism has not been ac-complished in his person. The religious systems which have preceded this modern dispensation have advanced and emphasized the idea of a male God, which has been incorporated in a male government. The mission of Modern Spiritualism is to enunciate the higher truth of divine uniou of the mascu-line and feminine in what you can interpret as deity, if you please, and, in recognizing this fact, to incorporate it in a government which shall accord to woman her right of political ex-pression at the ballot box. A free man cannot be born of a bond woman. This era presents the fact, brought forward by Modern Spiritual-ism, that woman can publicly expound and privately interpret the will of the Divine as suc-cessfully as can man, who, hitherto, has been thought to be the proper minister of God. There is signification in the fact that the rev-elation of spiritual truth which we meet to celebrate to-day was produced through the or-ganism of little Katle Fox, instead of some Tommy or Johnny. A girl was chosen as the fitting instrument by which to introduce the new dispensation, the mission of which is par-tioularly to break the bonds and fatters which have so long bound womanhood, thus bringing liberty as a vitaligng principle into the world, so that it shall permeate and penetrate every avenue of trade, religion, industrial and social life, and avert, if possible, the thr

bury and Mrs. Royal Church, of Chagrin Falls; Mrs. Colby and A. G. Smith. of Painesville; Dr. C. L. Belden and wife of Ravenna; Mrs. C. C. Bacon, Elyria; J. S. Hunter, New Lisbon; George Rose. Mentor; Dr. A. Underhill, Akron; Charles Behlen, Collamer; Mrs. N. J. Beeman, Akron; Charles Pease, East Rockport; Wil-liam Watson, Lowellville; Chas. Thompson, Nottingham; Mrs. Smith Steele, North Am-herst. and others. The following telegram of greeting was sent by the Convention to a reunion of Spiritualists in Louisville, Ky.:

ing their experiences as Spiritualists and in-vestigators. At 2 P. M. the Children's Progressive Lyceum

At 2 P. M. the Children's Progressive Lyceum met and held its regular session. Mr. Kaufman, Conductor, and Mrs. Phillips, Guardian. The exercises were varied, and the two hours allot-ted to them in singing, recitations, etc., proved very entertaining to one and all. I am glad to say the school is increasing in numbers, and that a deeper interest is manifested by the So-ciety than formerly for its growth and success. At the close of the children's exercises, Mr. Benner, our Vice President, spoke in memory of those belonging to our Society, and fifteen in number, who had passed on during the last year. His remarks were very touching, and as he spoke of each one separately brought tears to many eyes. Mr. Benner is a whole-souled, live man, ever ready to work for the good of the Society of which he has lately be-

good of the Society of which he has lately be-come a member, he having graduated out of the Methodist Church. At the close of Mr. Benner's remarks we had a recitation from Miss Rutter, a young lady who twelve years ago was one of the scholars when Mr. Dyott was Conductor. We also had a fine recitation from Miss Clara Shepard, a young lady who has lately been developed as a speaker; she made a few remarks under con-trol after giving the recitation. This closed the afternoon services.

Conference was again held from 6 to 7:30, when Mr. Wright gave us the closing lecture, on "The Outlook of Spiritualism." JAMES SHUMWAY, Cor. Sec.

Liberal, Mo.

To the Editor of the Banner of Light :

The celebration by the First Society of Spiritualists of the 38th Anniversary, on the 31st of March and 1st day of April, was a grand success. A harmonious gathering throughout was held in the fine Opera House, nicely prepared for this occasion by its owner, Mrs. M. A. Bur-gess, who although not a Spiritualist, is a true liberal Christian, and we as a Society feel to liberal Caristian, and we as a society feet to appreciate this preparation for the reception of the many friends from abroad. John McRae, our Vice President, occupied the chair, and conducted the proceedings with his usual dignity and skill. Music was furnished by the Miss L. Burchard.

Miss L. Burchard. Among the speakers were Mrs. Lois Wais-brooker (the editor of Foundation Principles); Dr. Abbie E. Cutter (the founder of Wickett's Island); Mrs. S. U. Scovell (of Columbus, Kan); Dr. Dailey (of Golden City, Mo.); Miss Flora Hodge-possessing remarkable powers as an elocutionist-(of Kapsa City); Mr. Adams (of Nevada. Mo.); G. H. Walser, Jay Chaapel, (edi-tors of The Liberal); H. Hapgood, (Fort Scott, Kan.), and J. K. Moore (formerly of Chicago, Ill.), who has now settled in our stronghold of Spiritualism.

happy wishes; and in response were sent by telegraph to G. W. Kates, Dr. Jennings, Dr. Hovey and Dr. Spencer, our greeting to mortals and immortals, and a hearty wish for their suc-C658.

ate and excellent songs; little Misses Nellie Turner and Bessie King sang a "Song of the Unseen." beautifully; and several selections by the orchestra contributed to the musical en-tertainment of the people. In the forenoon a fair-sized audience was present, and O. P. Kellogg gave a short history of the rise and progress of the spiritual move-ment which had called so many throughout the world to assemble and celebrate its advent. He then introduced Mrs. Hyzer, who chose for her theme, "What Hast Thou Gleaned To-day? or During the Past Thirty-Eight Years?" The principles of evolution, progression and universal love, she said, controlled all manifes-tations of being, and "To be, or to live," was a sufficient evidence of immortality, for neither faith nor hope could answer the question, "Do the dead live?" The study of all phenomena leads to the ultimate conclusion that the great-est interpreter or poet is universal man, and the greatest poem is universal truth. In the afternoon a conference meeting was addressed by O. P. Kellogg and Mr M Viller

In the afternoon a conference meeting was addressed by O. P. Kellogg, and Mr. M. Miller, of New Lyme, O., and the remaining time was spent in cheerful and pleasant social inter-

spent in cheerful and pleasant social inter-course. At 7 p. M. the hall was filled by an attentive audience, whose members listened for nearly two hours to Mrs. Hyzer, as she briefly and rap-idly reviewed the past and present develop-ments, and spoke of the future condition of the universe in matter and spirit, in its relations to the ultimate destiny of the human race. For sublimity of thought and expression, and a depth and profundity of reasoning, the speaker is rarely excelled, and all regretted the neces-sity of crowding in a single discourse subjects and themes which required many discourses to fully elucidate to the minds of the audience. Visitors were present from all of the adjoin-ing towns, and from Alliance, Ravenna, Char-don, Cleveland, Milan, Ashtabula, etc., and this meeting was pronounced an occasion of much enjoyment, rich in spiritual food, and long to be remembered. HENRY COBB. Secretary Mantua Association of Spiritualists.

Secretary Mantua Association of Spiritualists.

Topeka, Kan.

To the Editor of the Banner of Light:

The Society of the Ladies' Progressive Union, uniting with the First Society of Spiritualists, and friends of this city, met at the Temple on Topeka Avenue, on the evening of March 31st, to celebrate the Thirty-Eighth Anniversary of Modern Spiritualism. The goodly number assembled were prepared

Dr. Abble E. Cutter (the founder of Wickett's Island); Mrs. S. C. Scovell (of Columbus, Kan); Dr. Dailey (of Golden City, Mo.); Miss Flora Hodge-possessing remarkable powers as an elocutionist-(of Kansas City). Mr. Adams (of Nevada. Mo.); G. H. Walser, Jay Chapel, (edi-tors of *The Liberal*); H. Happood, (Fort Scott, Kan.), and J. K. Moore (formerly of Chicago, Ill.), who has now settled in our stronghold of spiritualism.
Mediums who were wholly or partially con-trolled were Mrs. Lois Walsbrooker, Mrs. S. C. Scovell, Mrs. M. A. House, and Mrs. L. Sprague. Noticeable among the audience were Leeo Vincent, one of the editors of *The Non-Conform-ist*; Mr. Onslook and Col. Fellows of Spring-good of Fort Scott, Kan; Mr. Grover of Nevada, Mo.; Dr. Van Pelt of Lamar, Mo.; Prof. C. W. Stewart, and many others. The first day of our meeting two telegrams were received from the friends at the Louis-ville, Ky., Convention, sending greetings and happy wishes; and in response were sent by telegraph to G. W. Kateg, Dr. Janning, Dr.

regard to the works ascribed to him y " why, simply this," they reply : "they were written by some one else." "Oh ! then they are of hu-man origin ?" "Of course; though we do not believe that Homer wrote them, for we do not believe there ever was such a person." And so it is down through the whole line of poets and writers to the cloudy of herd of A yop. "There billis of the second was about a forsol. And so writers to the glorious old bard of Avon. There are scholars who will tell you that they know there never lived a William Shakspeare who wrote the plays credited to him; but I tell you, friends, that there is a work attributed to him, and I love the grand inspiration and majestic genius embodied therein. I call the author Shakspeare; you may call him something else, but it matters not—it is a mind-power we wor-ship, and not a name. I care not from what book the words just sung by our brother, "Con-sider the lilles of the field," were taken, or who wrote them; I simply know they were penned by some one and garnered up for us of to-day. So with Spiritualism. On this glorious Anni-versary, through how many different glasses So with Spiritualism. On this glorious Auni-versary, through how many different glasses and in how many different ways do those who call themselves Spiritualists view this grand outpouring from heaven. The spirits have heard more than one remark to day to the effect that these Anniversary se-

vices are getting to be rather too showy ; that there is a little too much of a variety character about them, and a catering to the lower tastes. Poor souls I how little you know of the wealth of the lily compared with the pomp and show and glitter of theology. There was a dismal tomb beneath the church platform at one time. in which they baptized in the name of the Fath-er. Son and Holy Ghost; and when theology celebrated its anniversary there was praying and singing and preaching from texts that had been hammered for the past four or five cen-turies—nay, longer; but this has not availed to keep the Church intact. But when Thomas K. Beecher, brother of Henry Ward, erected a church in Elmira, N. Y., it was planned accord-ing to his own liking. This gentleman is a strict out-and-out Orthodox, but he conceived the idea of adding a kitchen and large dining-room, with a stage and dron-ourtain in the latter in which they baptized in the name of the Fathwith a stage and drop-ourtain in the latter apartment, upon which plays could be acted. This he did, and oh ! how his church did grow, and what a grand institution it is to-day. Now the secret of it is this: There is a great out-pouring of soul there, and the cooking stove has done a hundred times more good toward the salvation of the young members' souls than did that old, dark, hidden, baptismal font of luke

warm water. Our Anniversary observance is not a prayer meeting, and our good committee did not draw you here to have a revival, for that the angelworld is carrying on every day, north angel-south and west. Our celebration is not to make converts, but is meant for a joyous thanksgiv-ing. Let the merriment ripple on, and sand wich between it something solid and gracious; but you do not want all of wisdom on these oc-casions. One flower alone does not make a bouquet, and one hue is not so beautiful as a varied and harmonious blending of colors.

and narmonious blending of colors. Spiritualism is finding its way here, there and everywhere, carrying with it a knowledge of immortality, and bringing hope and comfort to mourning hearts. It comes not to a favored few, but to the many, and high, low, rich and poor alike may bask in its warm and genial sun-

Cleveland, O.

[From the Plain Dealer, April 1st.] The Afternoon Session.-A large gilt star made of two triangles interwoven adorned the wall in rear of the platform at Weisgerber's Hall vesterday. Opposite each point of the star the cardinal qualities of Spiritualism--"Peace, Wisdom, Truth, Justice, Liberty, Love"-were named.

shine. A solo, "Thine Eyes so Blue and Tender," by Mr. Claffin, was followed by Mrs. Colby's lec-ture, which was in effect as follows: Oh I Spiritualism, where hast thou been all these ages when darkness was spread over the spirits of men, and their ories was tobliged to wait for martyrs and saints, great minds and

in Louisville, Ky.: "To Geonce W. KATES, Secretary: The Splittualists of Cleveland and vicinity, assembled to commemorate the Thirty-Eighth Anniversary of Modern Spiritualism, send joyous greetings to these assembled at the Louisville relation-one in purpose, one in progress and one in destiny. THOMAS LEES." During the afternoon session Thomas Lees read a splitualistic nursery rhyme, written by himself, embodying the names of the principal speakers on the spiritual platform. At the Evening Session the following reply to the falegram sent the Louisville friends was

the telegram set the Louisville friends was received and read :

"THOMAS LEES, Chairman: We are rejoicing with you and our mutual spirit-friend by joyful hosannas. GEO. W. KATES, See'y."

Mrs. Hyzer, of Baltimore, then made an ad-dress. She is an elderly lady, tall, slender, and possessed of a great command of language. (Mr. Critchley remembered that twenty-two years ago Mrs. Hyzer spoke in this city on Spirtualism.) In her address she ridiculed the old

itualism.) In her address she ridiculed the old Orthodox idea of a heaven in which people float about half recumbent in ether, and do nothing but twang a harp. Who that has enjoyed the industry and laudable ambition of this life would be contented with such a heaven? There was a peculiarly striking idea of death in the address, to the effect that one puts off childhood for youth, youth for maturity, matu-rity for old age, and, finally, when the soul has aggregated to itself all the matter that it has use for, throws it aside and it goes back to mother earth to be used in clothing other chil-dren. The oratress pictured the future when men and women will not, as now, be the slaves dren. The oratress pictured the future when men and women will not, as now, be the slaves of the sensual, when mothers perfected will not bring into the world deformed children, children with deprayed tendencies, and when there will be no seats of government, because each man will be a law unto himself. The services on the 31st closed with a ball, which was well attended. [[Concluded next, neck.]]

[Concluded next week.]

Philadelphia, Pa.

To the Editor of the Banner of Light:

The First Association of Spiritualists of this bity celebrated the Anniversary in a very pleas ing and profitable manner, on Sunday, April ing and prontable manner, on Sunday, April 4th. Our hall, which we had used for a fair during the week previous (which enterprise, by the way, proved successful in a pecuniary direction far beyond our highest anticipations), was beautifully decorated for that purpose, and as we did not close our fair until late on Satur-day evening the decorations were all ready for Sunday, and with the addition of flowers, made a beautiful display. Our meeting was opened at 9 A. M., with a

a beautiful display. Our meeting was opened at 9 A. M., with a Conference to 10:30; then our regular speaker, Mr. J. Clegg Wright, gave us a very fine dis-course, tracing in his remarks the birth of the modern movement in 1848 at Hydesville, and

At_night a "mediums' meeting " was held for the public, resulting in a very crowded house, with scarcely any standing-room; and the quietness that prevailed was particularly noted by friends from abroad.

The mediums who occupied the rostrum numbered about twenty. Mrs. S. C. Scovell, one of our best clairaudient, clairvoyant mediums, (as well as a psychometric reader,) took the charge of and arranged the circle. Dr. Boucharge of and arranged the circle. Dr. Bou-ton, the noted materializing and independent slate-writing medium, and Mr. Crum, a re-markable physical medium, were present, and through them came raps, which were heard by many—and a communication through the al-phabet was given to the large audience. [Dr. Abbie E. Cutter gave a series of lectures on Physiology to the ladies and gentlemen of our town, which discourses proved highly pleas-ing and instructive. She also rave a lecture

ing and instructive. She also gave a lecture before our Society on Sunday afternoon.] C. G. BROWN., Sec. of 1st Spiritualist Society.

Providence, R. I.

The Providence Spiritual Society celebrated the Anniversary with appropriate exercises at Blackstone Hall. The platform was beautifully adorned with tropical flowering plants and shrubs, and at the opening exercises three hun-dred persons were present.

antubs, and at the opening exercises three fun-dred persons were present. The programme was opened with an organ recital by Mr. George H. Fenner, which was followed with an address by President N. W. Britton. Mrs. E. M. Spooner delivered an in-spirational poem and Mrs. Juliette Yeaw de-livered an Anniversary address, giving a very interesting synopsis of the rapid growth of Spiritualism since the time of the manifesta-tions in the Fox Family, and presenting a com-parison of the doctrines of Spiritualism and Christianity. Quartette selections were ren-dered by Messrs. Bogle and Davis, Mrs. Lap-ham and Mrs. Prior, and Mrs. Davis and Mrs. Prior sang a duet. Mr. Edgar W. Emer-son gave a highly satisfactory descriptive test-séance, and his guide, "Sunbeam," was partic-ularly successful in describing a score of spirit-forms, all of whom were recognized, and many

ularly successful in describing a score of spirit-forms, all of whom were recognized, and many interesting communications were received by relatives of the spirit-visitors. The session closed with "Nearer, My God, to Thee," by the audience. A social conference was then enjoyed until seven o'clock, and sup-per was served in the dining-rooms. The evening exercises consisted of a literary and musical entertainment, comprising vocal and instrumental selections and readings, and was highly enjoyed by the people present, who

was highly enjoyed by the people present, who afterward indulged in the pleasures of a pro-gramme of ten dances, to the accompaniment of music by White's Orchestra.

Mantua Station, O.

To the Editor of the Banner of Light:

The Spiritualists of Mantua Station and vicinity held a meeting in King's Hall on Sunday, March 28th, to commemorate the advent of course, tracing in his remarks the birth of the modern movement in 1848 at Hydesville, and the progress year after year by which the de-velopment of wonderful and varied manifesta-tion has been achieved. At 1 P. M. our hall was again crowded, and a Conference was held till 2 P. M., many taking part in five and ten minute speeches, embody-

freshments, ice-oream and cake) filled up the hours till 12 P. M., when the company dispersed, well pleased, and will long remember the date with satisfaction. J. H., Sec. L. P. U.

Trenton, N. J.

To the Editor of the Banner of Light:

The Anniversary was celebrated by the First Association of Spiritualists of the city of Trenton with special services. Our speaker. Mr. James W. Royle, being confined to his home by serious illness, Mr. Milton Baker kindly offered to fill the vacancy, and gave us a grand lecture on the subject : "The Anniversary of Modern Spiritualism, and its Mission."

We had meetings morning, afternoon and evening, the exercises consisting of lectures, tests, singing and recitations. The services were well attended, and no doubt the seed sown will lead many to think differently of our cause

[Our society is in a very prosperous condi-tion, and our cause is stronger in this city now tion, and our cause is stronger in this city now than ever before. Mr. Royle has filled our ros-trum nearly every Sunday for the last six months, and his controls, through him (he is entirely unconscious for the time being,) pre-sent a vast variety of thought, ever interesting and instructive, holding the listeners in won-derment and admiration; yet Mr. Royle refuses any pecuniary consideration for his highly ap-preciated services, thus aiding our society in a large degree and helping the cause in general.] ANTHONY NIEDERMEIER.

Victoria, British Columbia.

From the Daily Colonist of April 1st we learn that on the evening of March 31st the Thirty-Eighth Anniversary of the Advent of Modern

that on the evening of March 31st the Thirty-Eighth Anniversary of the Advent of Modern Spiritualism was celebrated by a largely at-tended social meeting in Harmony Hall, on View street. The hall was tastefully decorated with wreaths of flowers, evergreens, banners, etc. Mr. Hastings, the Vice-President of the Association for the Investigation of Spiritual-ism, officiated as Chairman. The evening's en-tertainment was opened by a vocal quartette by Messrs. Colby, Under influence, then ad-dressed the audience for the space of about a quarter of an hour, after which the following programme was gone through: Song, "Silver Bells." by Miss A. Penketh, accompanied by Miss Elliott; reading, "Thana-topsis," by Mr. Muntoe Miller: song, "My Boyhood's Happy Home," by Mr. Murdoch (the gentleman on receiving an encore sang, "The Land of Dreams"); plano solo, "Chant du Bergen," by Miss Annie Hicks, encored; solo and chorus, "A Mother's Watch by the Sea," by Mr. Colby, assisted by Messrs. Cros-sette, Beasly and Miller-encored and followed by a quartette by the same gentleman. The hall was then cleared for dancing, music by the Victoria Orchestra Band, led by Mr. Frank Campbell, Jr. A sallor's hornpipe by Capt. Hicks drew well deserved applause. Refresh-ments by the committee. **Titusville, Pa.**

Titusville, Pa.

To the Editor of the Banner of Light :

Our Anniversary meeting was held the 28th of March, under the auspices of the Spiritual Conference Society of Titusville, and was very well attended—there being quite a number present beside Spiritualists. Our first meeting was held at 3:30 P. M., and [Continued on eighth page.]

LIGHT. BANNER OF

wrote :

The Spiritual Rostrum.

The Advent, Growth, Status and Needs of Modern Spiritualism. An Anniversary Address Delivered by

J. FRANK BAXTER, At Tremont Temple, Boston, on March 31st, 1850.

(Reported for the Banner of Light.)

(Reported for the Banner of Light.) Thirty-eight years ago communication between the spirit-world and our own was revived; better still, was noticed and encouraged; later, was accepted, and to-day Modern Spiritualism isclatining as neverbefore the attention of the civilized world. Indeed, I may say it is an established fact, with its millions of open and avowed believers. With the rise of Spiritualism much of dogma has decayed. In its establishment theology has seen and sees its great loss of power, though true religion has been the gainer thereby. 'I is true there are those to day who, like those who once were nu-merous, ety.'' Beware, beware of dension and like i'' The cry has only increased the demand to know of the matter, and through this investigation the numbers in its advocacy have grown to millions, and the cause is spreading to day with unparalleled example, with lif-net high upon much of the previously mysterious religions history, as well as the offitmes strange civil history of the past. We see whereby the peoples of those and real same reverence which causes the groves, temples, etc., which their prevence had hai-lowed. It is that same reverence which causes the Nazirene wis born as ''holy.'' the same feeling which hidding to the `''stern and rock-bound coat''' of our New England, where the Piliptins landed, she

of our New England, where the Pligrims landed, she

** Av, call it ho'y ground, The s- i on which they trod ;**

"A, can it no y ground, The schoon which they tred;" the same spirit which actuated our artist, the risen Joseph John, to path that pleture, "The Dawning Light," from which so many engravings have been made, ant which decorate the walk of so many homes to-day—the fathful representation of not only the home of the Fox family at Hydesville. New York, in 1848, but the portrayal also of the successful visit to that horse of the spirit band on that eventful 31st of March. To be ignorant of the origin, development and ac-complishments of Modern Spirithalism is as culpable as not to know the source, progress and changes of Christianity, Whether true or false in our interpre-tation of the facts, as a matter of history, every one should know the facts, and every child should be true, then it is the most important discovery and an-nouncement the world has ever known, because it solves the greatest problem of all ages—human des-tiny. Many gathered here are Spiritualists : but there are

nonneement the world has ever known, because it solves the greatest problem of all ages-human des-ting. Many gathered here are Spiritualists; but there are many who are not. I have noted many visitors interest-ed, and who in ageneral way know what this Anniver-sary gathering means, yet are curious in many direc-tions as to how it all came about, and are puzzled over many naturally uprising queries. While, however, 1 do not propose to rehearse in detail the story of the Evx family and the origin of the present era in Spirit-ualism known as the modern, dating from the first unexpected experiences on March 31st, thirty-eight years ago, 1 do ask the indugence of Spiritualists while I call attention to certain things in order to an-swer certain questions rising and to clear certain per-plexities obtaining in the minds of inquirers. The first intimation of the mystery was through sounds and distinct knockings. Orlicinally our spir-tual movement was designated as "the Rochester Knockings," While these sounds were in progress, a little child chanced to snap her fingers, and was sur-prised, as were olders, to find the act followed by the same number of sounds from the mysterious source. This indicated intelligence. Then was the experi-ment repeated agin and agalo at the request of the child. "Do as 1 do," she said, snapping her fingers, and it was done. This intelligence was taken advan-tage of by one Mr. I saac Post of Rochester, N. (now a dweller in the spirit world himself), and he began an investigation by proposing that one ray should sig-nify "no," two rays. "don't know," and three raps, "yes." This was laid the basis of action, and from it spirit communion developed. Ottentimes in we hear in opposition to Spiritualism, "its manifesta-

secrets; it has encouraged humanity to action and aspiration instead of discouraging it with theories of inability, depravity and endless punishment; it has given a new impetus to free thought; it has given not only man but woman a broader freedom, and still but the second second second second second second second second only man but woman a broader freedom, and still aspiration instead of uncontaging it with theores of inability, depravity and endless punishment; it has given a new impetits to free thought; it has given not only man but woman a broader freedom, and still seeks to emancipate, as it ever has, all, black and white, who are suffering from physical or mental op-pression; it has given the world new inventions; it has revealed hidden laws; it has warned individuals of danger; it has healed the sick when human agency failed to do so; it has entered every reformatory movement; in fact the leaders of the various reforms have been and are Spiritualists. Witness Garrison, Wright, Wilson and Lincoin, in the anti-slavery move-ment; John Pierpont, in the temperance reform; Emperor Joseph of Austria, Victor Emanuel in Italy, in their plans for maintaining religious liberty; the CarA tlexander of Russia, when, at the command of his spirit father, Nicholas, he set free thirty million slaves; and other instances might be given, but time forbids. Spiritualism shows itself among the greatest genuases in music, oratory, literature, art, religion, who declare themselves conscious of a power higher than themselves which inspires them. I am thankful that as inaugurated, so it stands, so it works. No would-be leader has by it been re-loo-nized; but, controlled wholly by the spirits, mortals have had to succumb, and the work has gone on, re-gardless of fastidious tastes or any one's plan of how it donous victory. The status of Spiritualism is worthy of further attention to day, for, notwithstanding mighty contentions within the ranks of Spiritualista, and most rabid and continued opposition from with-out, not to add, also, the politic indifference of many individuals, yet believers have multiplied very fast. Of course, as no organization exists, it is impossible to know the EXACT NUMBER OF SFIRITUALISTS. Johnson's New Universal Cyclonedia. Volume IV..

EXACT NUMBER OF SPIRITUALISTS.

Johnson's New Universal Cyclopaedia, Volume IV., subject, Spiritualism, gives us the benefit of the following statement :

lowing statement: "The number of those who accept more or less reserved-by the phenomena of Spiritualism, may be safely assumed to exceed in the United States 7,50(40, and in the rest of Christendom at least as many more. One might have to double this last amount, reaching 30,000,600, to include all in the Christian world whose skepticism in what is called the supernatural—but what is the law-governed spiritual— has need, eldedy by this movoment, more or less shaken or emoved."

the superastical-but what is the law governed spiritual-has need, chiedly by this movement, more or less shaken or removed." There are those who authorize 11 000 000, others 13,-000 000, as the correct number of Spiritualists in the United Status. Some few years ago, when certain mediums were on trial in Philadelphia, Pean., Judge Briggs, in his charge to the jury, lest the jurymen might be prejudiced in the case, because of any preju-dice toward Spiritualism or any existing fudifier-ence toward an alleged insignificant and unpopular belief, said, among other thines, the number of Spirit-ualists outspoken in the United States could not be less than 5 000,000. But, although there were only half this number in the United States, when we con-sider that only thirty-eight years have passed with-out the existence of organization, with no efforts at proselyting, such is the fact, it strikes me it must speak not only of power, but somewhat of truth, to any unprejudiced mind. "Figures mean little in such a matter." says opposition." for Pagan religionists outnumber, by far, all others, and yet we know they are superstitious idolators, not to say ignoramuses, and entirely in error." To which I would say, if it were fashionable and popular to be a Spiritualist, as it is to be a Protestant churchist, or if, through fear and threat of God or man, men were driven to Spirit-ualism as they are into Catholicism; or if, by the sword and pike, men must acknowledge spirit-com-munion as many nations are now compelled to bow to a monstrois misconception, as in the Mohammedan Church, then numbers would not speak much, if aught, of truth; but when it requires true manhood, true wo-manhood, some sacrifice to name, position, popularity or fame—If then we count such men, such women, the people who dare, it is that number which speaks of truth. If the bare number of believers in any relig-ion was to decide no to its truthfulness, then Bud-dibists with their 340,000,000 and Pagans with their 200,000,000 mist have the truth." On

The pure where through underen channels-in their coming through mortals, organized just right, yet intelectually and mortaly more or less faulty it may be we shall not altografted just right, yet interesting the spiritualism is accepted, after thorough donor of the spiritualism and the collision of the acc that the selection had been made from the kernest latellects, from those that were acknowledged to have the strongest analytical minds, from among the most ranscendent genuses, and from among the purest moral reformers of the age. Speaking of and exhibiting this list to a gentleman of ulture not long since. I was surprised to hear bim say. "Well, what of 1f? Suppose I were to make out the vasily longer list of scholars and scientists who are not Spiritualism, and hace however many, would count for little in the matter, while my list contains, show hose names will live the the claims and facts of Spiritualism. But here, however many, would count for little in the state and science in both continues, and whose hear grounded and firm because of their investigations. But it is a fact gainsayed by none, that Modern Spiritualism is embraced by men of the first talents and science in both continues, and whose names will live in the republic of letters, and shine with lustre long after those of fawing sycophanis shall have been lost in unremember, Modern Spiritualism is but begun, so to speak. Remote all explores and enclower ensay <text><text><text><text><text><text><text><text><text><text><text><text>

is a question of momenious importance. I deplay it was to misrepresented and misroprate. Our mother, where, sliters and daughters are enthralled and are crying for freedom; are pained from the cramped condition of their physical, metal, moral and social natures; are trammeled by State. by Church and by society; and, since Spiritualism. calls for purification, shall it not take up the work is lumanity's name? Then, all hail to a true reformer on this question as or all others. But understand me here. If I am quot ed, quote me fuily. Although I device to insurantic box-ay, iree low (would we could low our neight box so surgelyse, would we could low our neight box so surgelyse, would we could low our neight box so surgelyse, would we could low our neight. Then, all has the so in singer the source of the so

voyants, healers and all, should have sure and just protection. Some places, like Boston, own their own edifices. And

voyants, healers and all, should have sure and just protection.
Bome places, like Boston, ewn their own edifices. And here, in passing, let me say when the First Spiritual Temple of Boston was built, several of our city papers made the statement that it was the first building the purposes. It was not correct. No such building the point of cost and magnificence had previously been erected; but Spiritualists in Willmanito. Somersville and Stafford, Ct., for years have had suitable buildings erected wherein spiritualistic meetings were malutained. Such buildings, so owned, controlled and used, can be found in each of the following places, viz.; Georgetown, Rallston Bya, and, I believe, too, in Freeville, N.Y.; Greenwich of this State, also, has an architectural beauty, and from which most influentiate benefit is constantly outpouring. But every place should one, and in it maintain, our cause by lectures. conferences, lyoeums, etc. In them libraries, established not alone for the Spiritualist, but for the community about. The young should have proper spiritual and liberal instruction. We need public benevolent and educational institutions. How can we attain to these save through associate effort?
But webther we have organization or not, we should have usity of action among Spiritualists. It must say here what I teel, and that is, if the First Spiritual Temple of Boston, corner of Newbury and Exeter streets, was fully serving its legitimate purpose, and if the Spiritualist. It is or there audience is not large in compariso of the Bacta Bay District to day, and the immense audi once, as well as the work, would present such a showing as Boston or elsewhere never withe the start the different spiritualist. Societies in the fore so the Bacta Bay District to day, and the immense audience, as well as the work, would present such a showing as Boston or elsewhere never withe the society among what file end relister strengthen the cause were with the different spiritualist. Societis in the the stre

by the Church, slain by the materialist, slain by scl ence.

Not so I Spiritualism was never more alive than a Not so i Spiritualism was never more alive than at the present. Such blows as it has received would have killed all else namable. Facts are, as they have been, stubborn things. Theology, materialism or aught else could not and cannot cope with them. "Truth is mighty and will prevail." Yes, Spiritualism lives, and, as the poet sings of liberty, so may we of Modern Spiritualism : "It lives, it lives, and ne'er can die 1" For certainly is it a demonstrated fact that— All the wat to the centre stirred

ertainly is it a demonstrated fact that-All life was to its centre stirred And lifted from its woe, When first that liftle rap was heard, Years thirty-eight ago. Shadows dark of doubt and dread lift of the tomb : No sound had from the silent dead Era pierced, 't was said, the gloom. From aching hearts did prayers ascend, Asking, soeking light ; But not one single ray could rend Earth's vell of darkest night. When lo i a sound from spirit-shore With echo filled the air ; A welcome word to all it bore— An answer to earth's prayer. Quickly the vell was turned aside. Most swift the shadows sped ; And mortals heard, both far and wide, These voices from the dead. It was a grand electric shower i Its influence thrilled the world; It showed to all the grave had power The fiesh alone to hold, The sound still penetrates the soul, Plays on its finest strings ; The music 'shorne from pole to pole On love's vibrating wings. Then no more tay the dead are lost. List: volces 'yond the tomb : 'We come ! we come ! an angel host ! Return we to our home ! Return We to our home i
 "We come to heal the breaking heart, To raise the head howed low;
 We from our lovel could no'er depart; God wills us come and go i''
 Those raps were like to bugle calls, Summoning friend and loo;
 Though o'er so high mon build their walls, Where angels will they go.
 Praise and triumph let us sing For coming here below—

For coming here below— An angel tapping carnestly Years thirty-eight ago !

WHAT I FOUND IN SPIRIT-LIFE.

BY SUSIE, THROUGH THE ORGANISM OF MISS M. T. SHELHAMER.

APRIL 24, 1886. derstand, but also the laws and the principles

of thousands upon thousands of spiritual sciences, and the secrets of countless worlds and conditions of human life to penetrate. As the spirit advances, however, it does not become stupefied as the facts of this wondrous existence appear before it, nor does it feel overwhelmed and disheartened at the tremendous mountain of knowledge it has to scale.

A consciousness of his ignorance gives an impetus to his mental powers and stimulates him to grasp for more light. Yet he learns not to take up more at a time than he can assimilate and comprehend. A little learning inspires him to gain more. The thought that he has mastered one subject or thoroughly learned one lesson, electrifies him, so that he is strong and able to attempt another. There is an exhilaration in the pursuit of knowledge or the performance of labor in the other life, that ever refreshes and never fatigues. This quality, imparted to the spirit by its works, tones up the mind and strengthens the heart and makes of life a perpetual joy.

Time passed. What were months or years to those who had a definite object and aim in life, and knew that sometime all their plans would be fulfilled? Yet I will not say I was not sometimes impatient and anxious to more speedily find my purposes accomplished. There are rare souls who are never impatient, never rebellious. nor discomforted; but who, exercising their powers and labors constantly for the elevation of man, wait God's own time for the perfection of his work, but sometimes we who have not arrived at their state of exaltation cryout, "How long, oh I how long must we toil and wait for the golden day ?"

As we found one spirit after another rising from a condition of ignorance and impurity to one of intelligence and honor, our hearts rejoiced at the goodness of God. But no one of the great band of missionary workers could retire from the field, for fresh arrivals of unfortunates constantly appeal for help and instruction. So the work goes ever on, as it must, until human life on earth is so purified and enlightened that it will send no more degraded and turbulent spirits from the mortal state.

In the midst of effort and toil for spirits, we never for a moment forgot our loved friends on earth, nor did 1 relax my endeavors to reach my dear brother with the torch of truth. What time 1 could snatch from my duties elsewhere, devoted to him, and from my attendance upon his steps I gained much experience and learned of many things.

At last, oh ! at last, after more than thirty years of waiting and of effort, circumstances arose that enabled me to come into conscious communication with that beloved one. He became interested in Spiritualism, investigated it, wondered why he had ignored it so long, and received the evidence of a future life, of the love and watchful care of his ascended friends, and found a new meaning and a joy in life such as he had never dreamed of before.

To my brother came many revelations from the unseen world. Spirit-hands unlocked for him the door of the tomb and gave him wondrous glimpses of the land beyond. The visitants from above moved cautiously at first, lest he should grow bewildered by what they produced. But as he became familiar with the thought that really death was but a harbinger of joy to humanity, they came stronger and brought their lessons that he might begin to learn here and now. To him light came, before which life assumed new proportions; in its rays the struggles and turmoils of this world were shown to be the stepping-stones to a higher, calmer experience beyond. He could bear the ills and burdens better, knowing that the sad minor strain below is but the prelude to a loftier, grander pwan to be chanted by-and-bye.

But if thanksgiving and joy came to him through the door of spirit-communion, none the less did rejoicing fill the hearts of those who had waited long for this day. We were happy. My soul was filled with triumph, for what I had longed for had been accomplished. Henceforth I labored with a new song in my neart. The way seemed lighter and easier to me, and I felt convinced that as this work had been accomplished, in God's good time all other useful and good things would come to pass. I am still pursuing my work in connection with spirits who are wiser and stronger, and who give me guidance. I love to enter the homes of the lowly and the oppressed and bear to them a magnetic breeze that will inspire and console them. I am pleased to touch the hearts of those mortals who are susceptible to such influences, and quicken them with the desire and the determination to help the needy and raise the lowly. I am happy if I can be present at the deathbed of a mortal whose life has been full of misery, and by my exertions open the eyes of that person to the possibilities before him, and it is heaven to me to show such a one the means and the way to reach a pure and happy home. I am only one of a vast multitude of spirits who have learned the great lesson that not in the pursuit of personal ambition or gratification, not in the attention to self-interest alone, is the greatest happiness found, but in the at-

or. SPIRITS ARE HUMAN. They are men, women and children. I am to be the same person in the spirit-world, after transition, that I am here. I shall be divested of gross materiality. but my character, my disposition, my propensities will be, on my arrival there, what they were when I left here. Vou, here and now, are spirits as much as ever you will be. We are ourselves here, and we will be ourselves there. We'll be natural. I have sold that spirit-communion was revived, for although we speak of Modern Spiritualism as thirty-eight years old, yet spirit-communion in some form has been known and recognized among the followers of all religions. But the trouble has been that until of late the people in any numbers, among whom It has appeared from time to time, have not understood it, and have not known what to do with it. But upon its advent in 1813 it found itself among educated and thinking people, a people sufficiently emancipated from ecclesistical thraildom to regard it with reason. Immortality is a fact of man's nature. The buman race never puzzled out the question. It has always

from ecclestastical thraildom to regard it with reason. Immortality is a fact of man's nature. The buman race never puzzled out the question. It has always had intuitive possession of the mind in all ages and places, and among all people. It needed no record like any of the many Bibles to announce it; it needed no Krishna or Jesus to establish it; no revelation to confirm it. It was, and is, an intuitive bellef; but though most people have an intuitive sense of their own immortality to a greater or lesser degree, yet in-tuition is wholly silent as to the mode of it. And here it is that Bibles and history, experiences, written and oral-the words of Krishna, Confucius, Jesus, and all who bear testimony, the facts of both the past, and the present, come to our aid, and in the light of all knowledge thus gained, do we find that although we may celebrate an Anniversary of the beginning of a Modern Era in Spiritualism, yet under some name and form Spiritualism has been known to every age of man.

nd, as I glance from left to right, wonder if sheep know black from white. R wolder it successful and the train which, But list : there comes from among the sheep A volce that sounds both low and sweet. And it says, ''We sheep can ne'er docide. For the blackest sheep are like others inside, So we go by this : Judge not thy brother, And dwell in peace, and low cach other, '' And user in prace, and nove tach other. In the pastures green of this world of ours There are many thistles among the flowers, And the time neter'll come, till we sleep our last sleep, When a flock will be found without its black sheep. Lye wondered sometimes if in that last day, When the good and the bad shall go on their way. If we'll not be astonished, p'raps doubt our sight, To see many of our black sheep turn out white. While, however, we would ever declare

IN SIX PARTS. PART SIX.

I have said that my father was an earnest thinker and a zealous student. The bent of his mind and the training of his intellect led him to inquire into the sources of things, and brought him into association with many brilliant and advanced thinkers of the spirit-world. He was one who, while remaining a student, could still become a teacher in his turn, and it was not long before he was busy with a class of pupils who sought the knowledge he had to impart.

On earth every branch of instruction or of labor has among its followers and teachers those who are not qualified for or adapted to that especial line of training. Thus, in your schools there are teachers who have no faculty for the profession, their heart is not in their work; their pupils are dull and listless, and never show their best powers under such tuition as they receive. There are physicians whose medical knowledge may be profound, but who do not meet with that success in their

APRIL 24, 1886.

Written for the Banner of Light. SPIRIT-TEACHINGS.

The spirit never sleeps nor slumbers, Though the body worn may be, But in active work is flitting . Through the ether spaces free. Ne'er confound the mortal forces That invest the finer frame With the pure and heavenly product That shall ever be the same.

From the Father's hand it cometh, Pure and spotless as the snow; Unto him it sure returneth When earth's winters come and go. Let the heart cease its replaing; It is surely wrong to moan ; Let the summer sun keep shining, Cease to murmur and to groan.

Catch the tone of angel-voices, As they float on every breeze, Coming from the heavenly temples, From the pearly, jasper seas. Let their music touch and mold thee Into face and form more fair, Rouse the noblest chords within thee, While the heart wells upits prayer :

Father, keep my feet from stumble, Bring me joy and peace each day, Keep me earnest, true and humble While by faith I kneel and pray. Let glad forms that e'er have loved me Come and aid me still with light : Cheer my heart amid earth's trials, Till my faith shall end in sight.

D. GILBERT DEXTER.

Banner Correspondence.

Massachusetts.

BOSTON.-Mrs. L. A. Coffin writes : "In the March 20th number of your valuable paper was an article headed 'The Next World Interviewed.' which gave rise in my mind to a train of thought prompting me to send you this brief article. I have gained many new ideas from my long experience as a writing medium. When I gave communications to persons twenty years

<text><text><text> familiar characteristics, but receiving and audibly returning the greetings of their friends who were present. The utmost harmony prevailed through the séance, and all who were privileged to be present expressed their pleasure and their entire satisfaction at what they saw and heard. Mr. Wellington, who is well known as an ardent and enthusiastic Spiritualist, dedicated several months ago, with appropriate exercises, a spacious room in his house to the development of the highest and purest phases of spiritual truth, and the increasing interest his generous course has awakened in this direction is highly gratifying." Connecticut. NORWICH .-- C. Fannie Allyn writes : "I am glad to notice in your columns reference concerning the Knights of Labor. Knowing that some of your readers are interested. I take the liberty of writing a few words. The Order (to which I have the honor of belonging) numbers over five thousand Assemblies. Its advocates are of all nations and creeds, and its aim to uplift the workingmen and women in every direction. We ask of the State, and at the hands of Congress, certain laws that will further our objects. Adoption of 'measures providing for the health and safety of those engaged in the various industries ; weekly payments; arbitration instead of strikes; prohibition of employing children under fifteen years of age in workshops, mines and factories; the establishment of cooperative institutions, and the securing for 'both sexes equal pay for equal labor,' are among the things needed and demanded. Having made a practical study of some of the woes among our working class, I am heartily in sympathy with the movement. Having spoken for them, and being under engagement to speak more, I cannot tell you how gladly I saw that you were recognizing the inspiration of those gone before. As Spiritualists do not believe in heaven a la theology, I cannot see why they are so silent in this great movement. Robert Owen, one of the fathers of cooperation, and his son, Robert Dale, must be deeply interested in the problem of labor and its worth. In Cincinnati I saw a lecture given by the latter upon this subject some thirty-three years ago. It is rife with facts, interests and prophecies. Our foremost reverends are thinking and talking about it. The Inter-denominational Congress holden at Cincinnati some months ago devoted, three days to its discussion. I do not like to think the Spiritualists are behind on this Important question. I am glad that some of them have taken and still take an active interest in it. For my part I feel that all help is needed that the angelworld can give. My recent explorations in shops and mills make me feel that there are many spirits inprisoned in the fish that need our aid and sympathy. I have felt it before, but in a dim way that led to efficacious."

BANNER LIGHT. \mathbf{OF}

Hall, Boston, by the Spirit Control of Mrs. R. S. Lillie, April 4th and 11th. QUES .- Where are the spirits of those who existed on

ANS .- You must have a very limited idea of the vast-

well as solicing thoughts for the invision decays. For one, I feel none the less my Spiritualism, because I find on earth so much to do. Belleving that love is death-less, I cannot find a spirit-world where hearts are closed to the unspoken prayers and wrongs that are with us on earth. I find in this little city good audi-ences, pleasant welcome, and excellent people among felt. Their speakers are surrounded with comforts and kladness. This makes it seem like looking into heaven to come among them. Their Helping Hand Association is one of the superior features of the de-voted workers. The BANNER of LIGHT is a wei-come visitor, and a favorite." MEW LISBON.—John S. Hunter writes: "I have taken the BANNER of LIGHT from its earliest num-bers, and herewith enclose my renewal for another year. I shall be seventy eight years old next June; was raised a Presbyterian, joined the church, remained of the rut of Calvinism, discarded immortality, thought a member until I was forty years old, then jumped out of the rut of Calvinism, discarded immortality, thought

to desist, reason with them, and then you will make them better as well as the medium. Q.—Are we to conclude, therefore, that mediumship is uangerous? A.—Well, it is dangerous to eat, for some have died by so doing; but we do not cease to eat. Because the steamer Columbus was wrecked and lives lost, are we to travel no more on steamboats? Or because a train of cars was wrecked, are we to conclude it is danger-ous to ride on the railroad, and avoid doing so? How much has mediumship, on the other hand, done to ele-vate man? how much to enlighten him on the subject of a future life? There is in every band of spirits that surround a medium some that deserve their confidence. Rely upon such rather than the more powerful. She who comes before you to day comes with an empry head, and with that confidence in the spirits she stands up without one word of preparation and takes such subjects as may be presented for a lecture. The first experience this medium had was after giving four lec-tures on subjects previously anhounced. She asked her controls what for the next lecture. The stat de audience would give the subject. "Don't leave me so," she replied. They said : "We will answer the questions from the audience, or shall not say a word to night." Trusting, she compiled, and success fol-lowed. Ever after that she has relied on us, and we have sustained her. You will be, as she has been, di-rected in your eating, in your mediumship. For you eat and make a disturbance in your stomach; you will then have a hell in the brain, and devils will have a high time there. Control yourselves, and the controls you draw around you will be elevating. Q.—Will the agitations of the present time are for the beeling of the present you colone agit agit the are for the ending of the present you colone agit agit agit agit the stome.

sonably to be looked for, in a sermon by Prof. E. C. Smyth, Co-Editor of the Andover Review, given the first place in the month's issue. New York : Funk & Wagnalls.

THE SIDEREAL MESSENGER remarks that the red sunset glows have greatly diminished during the last six months, and gives a brief summary of records of them made during that time. A list of prize awards of the Warner Observatory for essays on the red sunsets is given. Papers from thirty-five competitors were received, nearly all taking the ground that they are caused by foreign matter in the upper atmosphere but they are not agreed as to the source from whence it comes. Northfield, Minn.: W. W. Payne,

THE ELECTRICIAN.--All matters of interest to per-sons engaged in the study or application of electrical science in its many branches, are intelligently dis cussed to their edification and profit. A voluminous correspondence from all the leading centres of traffic Imparts much local information. New York : 115 Nassau street.

THE BUILDER AND WOOD-WORKER contains designs for moderate cost dwellings, with specifications of details, and a general review of industrial art. New York : F. A. Hodyson.

Verification of Spirit-Messages. SAMUEL WILLARD-GEORGE T. HOPE.

Believing you have expressed a desire to have spirit messages verified, I write to state I have recently observed two in the columns of the BANNER OF LIGHT of persons known to me, and have not observed that any one has written you respecting them.

In your issue of Jan. 9th Jennie McKee speaks for a spirit named SAMUEL WILLARD, whom she judged to have been about threescore and ten years in the body, and had not been many weeks out of it; that he has friends in Hingham, and other parts of Massachusetts. This person has been a resident of Hingham for the last eighteen or twenty years, was well known during that time to very many of the inhabitants of that town having been blind for nearly or quite the whole of his long life of seventy-one years, which I learn through a letter of inquiry was his age at the time of his death on the 16th of September last, and as he reported at your Circle Room on Nov. 6th, the spirit friend was quite right in thinking he had been but a few weeks out of the body.

His father was the Rev. Samuel Willard, formerly of Hingham, a Unitarian preacher, who was also blind, but in his pulpit services could readily recite from memory the chapters and hymns appropriate to his discourse ; he was the author also of a volume of hymns bearing his name. The latter part of his life was passed in Deerfield, where he died in 1859.

GEORGE T. HOPE.

In your paper of Jan. 23d is a long message from GEORGE T. HOPE, who declares himself to have been an expert in Fire Insurance business in this city for very many years, and during a long period President of the Continental Fire Insurance Company of New York; this is quite correct; as such he was known to the writer and all men prominent in fire insurance business here for many years past. The remainder of his message I cannot of course speak for, but this statement must be quite sufficient to prove his identity, and that the message was genuine.

Yours respectfully. WILLIAM STURGIS. New York, April 8th, 1886.

Hale's Honey, the great cough cure, 25c., 50c. and \$1. Glenn's Nulphur Noap heals and beautifies, 25 cts. German Corn Remover kills Corns and Bunions, Hill's Hair and Whisker Dye-Black and Brown, 50c. Pike's Toothache Brops cure in One Minute, 25c. Dean's Rheumatic Pills are a sure cure, 50c.

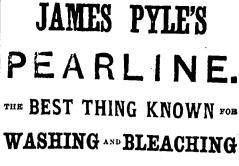
Passed to Spirit-Life

From Bangor, Mc., April 8th, 1886, Elljah Gordon, aged

From Bangor, Mc., April 8th, 1896, Elijah Gordon, aged S2 years. Mr. Gordon was a prominent and consistent Spiritualist for more than thirty years, and passed away calmiy with full faith of that better state of existence beyond. The day be-fore his denth he called one of his sons to his side and said to him: 'You are soon to lose your father for this life, but, my son, I am going to see my father and mother and my brother a and sisters. But a short time and all of us will be gathered together in that better land, where there will be no pain, no separation and no death; and what a happy family we will be! Oh! it is glorious! glorious!'' Twenty-four bours before bis death a most beauifful and touching manifestation of spirit power occurred in bis room: A son and daughter were with him, when, at 100 clock P. M., the most beauliful strains of music were heard, which grad-ually swelled out and scemed to fill the entire room with the inost grand music, and the air of ''Home, Sweet Home'' was most beauliful strains of any lordon was the father of then when be called when are living to-day, and eight of them were present when he passed beyond the river. If leaves a wife eighty-four years of age. This is the first break in the family circle. The Bargor Why and Courier in an obluary says of him that ''he was one of our most respected cilizens, and an and mest man.'' COM.

From Springfield, Mass., Mrs. John F. Earle, aged 79

Mrs. Earle was a believer in spirit-communion for thirty



3

IN HARD OR SOFT, HOT OR COLD WATER.

NAVES LABOR, TIME and NOAP AMAZINGLY. and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEIWARE of Imitations well designed to mislead. PEARLINE is the ONLY NAFE labor-saving compound, and always bears the name of

JAMES PYLE, NEW YORK.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

INNUED WEEKLY At 9 Bosworth Street (formerly Montgomery

Place) Corner Province Street, Boston, Mass. COLBY & RICH.

Publishers and Proprietors.

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-emblacing

A LITERARY DEPARTMENT, REPORTS 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.

world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

In remitting by mail, a Post-Office Money Orders on Bos-ton, or a Draft on a Bank or Banking House 1. Boston or New York City, payable to the order of COLBY & HICH, is protorable to Bank Notes. Our patrons can remat using fractional part of a dollar in postage stamps-ones and two preferred.

ADVRITISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent in-sertion. Subscriptions discontinued at the expiration of the time

paid for.

Ar The List of Books and Engravings given as Premiums to Subscribers, will hereafter be printed every other week, instead of weekly as heretofore.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books.

and Miscellaneous Books. Among the authors are Andrew Jackson Davis, Henry G. Robert Daio 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. Kd-monds, Prof. S. B. Brittan, Allen Putham, Epes Sarzent, W. F. Evans, Korsey Graves, A. B. Child, P. B. Rondolph, Warron S. Barlow, J. O. Barrett, Mrs. Emma Hardwore Hritten, Miss Lizzle Doten, Mrs. Maria M. King, Mrs. Cora L. V. Richmond, etc Any Book published in England or America, not out of print, will besent by mail or express. **Gradulogues of Hooks Published and for sale**

AF Catalogues of Books Published and for sale by Colby & Rich sent free.

AP Publishers who inwert the above Prospectus in their respective journals, and call all nison to it adductally, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper is fortwarded to this office.

Historical Revelations

OF THE RELATION EXISTING BETWEEN



Questions Auswered at Horticultural speaking of it, but not to a decided activity for the redemption of humanity. I am now fully alive to some of the needs of my earthly sisters and brothers, and

earth prior to those of whom we have some account?

ners,' and what matter is it if those who feel that they have all the truth should stay away; somebody will be blest, and the good angels have, through us, administered of temporal things, so that we are sus-

shall hope to be able to do a little work for them, as well as wolcing thoughts for the invisible ones. For

one, I feel none the less my Spiritualism, because I find

death ended all, would not talk or read on Spiritual-

ism: but the spirits took hold of me, put me through

various phases of mediumship, and proved beyond all

doubt that there is no death. I have now no fear of the 'king of terrors,' but rejoice in the prospect of

HICKSVILLE.-Willard R. Caldwell writes : "As

matter of interest to your readers, and in corrobora-

tion of the truth of the Spiritualist theory of medium.

ship. I give you an account of an experience with Mr.

Charles H. Brown, whom I met in the village of Hicks-

ville, Defiance County, O., about the middle of Febru-

ary. I had never been in Hicksville before, and was

an entire stranger in the place. While in a dry-goods

store I noticed the gentleman I refer to, scanning me

rather closely for some time; and as he continued to

look at me mysteriously I became somewhat embar-

rassed, and was on the point of accosting him, when

he said to me, 'Stranger, excuse me, I do not wish to

be ungentlemanly, but I am strongly impressed—yes.

called upon by those whose presence cannot be seen

by the material eye, to give you two or three proofs of

spirit-presence.' Then he continued : 'I see standing

throwing off the old, worn-out garment."

imparted health to the sick, and they, in return, have tained physically. What more do we need than to fill up our lives with usefulness? If we were as rich as a Vanderblit, Stewart or Raiston we could take nothing with us when we go hence but that which belongs to the spirit. We have also open doors for circles Tuesday and Friday evenings, for development, and the

New York.

good angels come in."

NEW YORK UITY,-George H. Perine writes : The progress of the cause of Spiritualism in this city is evident from the interest exhibited by the intelligent and refined class of people who are being instructed each Sunday at the Metropolitan Church for Humanity and the First Society of Spiritualists in the beautiful philosophy of Spiritualism. The mediums are also awakening great interest in the truth of spirit-phenomena by their extraordinary manifestations. Mrs. M. B. Thayer, 323 West 34th street, one of the most gifted in her great power in producing flowers and independent slate writing, is doing a good work for the cause.

I recently had a sitting with this lady for slate-writing, when I took two clean slates in my hands, keeping them tightly closed, in a clear light, without pencil between them, and there came a communication written to me, a copy of which I give below :

ten to me, a copy of which I give below: 'My Kind Friend-Permit me to write you a few words. As I was a powerful medium when on earth, and well-known to the public, I did much good for the truth of Spiritualism; but I could have done more than I did; but now my mission is to return to mor-tals, and especially to mediums, and do a greater work for humanity than I did while in the physical body. And I wish to impress upon the minds of all who have the knowledge of this mighty truth of spiritual exist-ence and power to return to their mortal friends, that they ought to improve every opportunity to let their light shine on an ignorant world. The false teach-ings of the past must fade and pass away; the mas-sive walls of Old Theology will crumble and fail, nev-er to rise again in the coming future. Then, my mor-tal friend, work while the day lasts for us and human-ity, and a power that is mighty will help you. Accept this from one who suffered much. CHARLES H. FOSTBE.'''

Scott's Emulsion of Pure Cod Liver Oil, with Hypephosphites,

In Scrofulous and Consumptive Cases.

Dr. O. O. LOCKWOOD, New York, says: "I have frequently prescribed Scott's Emulsion, and regard it as a valuable preparation in scrofulous and consumptive cases; palatable and

April Magazines.

PHRENOLOGICAL JOURNAL. - Portraits and biographical sketches are given this month of John B. Gough and Edward Everett, and in "Familiar Talks" portraits of Lord Churchill, (just now prominent in his attack on Gladstone's proposed measure of justice to Ireland.) and King Leopold of Belgium. "A New Doctrine of Evolution " is set forth in an able review of Prof. John Fiske's recent work, "The Destiny of Man Viewed in the Light of his Origin." The remaining articles are entertaining and instructive. Fowler & Wells Co., 753 Broadway, New York.

THE NEW ENGLAND MAGAZINE.-The current number is one of unusual excellence. The town of Andover, Mass., is the subject of the leading article and twelve engravings. The first part of "A Romance of King Phillip's War" is to be followed by the concluding portion next month. Victoria Read gives an account of Rev. Thomas Prince, the founder of the New England Library, with a portrait. "New England Manners in the Early Days of Bryant" and "New England Characteristics" in our own day are of his torical interest and value. There is also a portrait of James Otis, two poems and an illustrated narrative of the Webster Family. Bay State Co., 43 Milk street, Boston.

FLORAL CABINET .- "Easter Lilles " are charming ly portrayed in an illustrated verse. A descriptive sketch of "Some Massachusetts Wild Flowers" will lead to a closer observation and better appreciation of the beauties of nature that adora our woods and waysides. Hints on flower culture, home decoration. etc., will prove very acceptable to housekeepers. 22 Vesey street, New York.

SIGNS OF THE TIMES .- Views concerning the influande of the planet Neptune upon mankind; special astrological hints for the month, etc. Grant & Co., Boston.

THE NEW YOR & FASHION BAZAR has a choice display of colored plates and many engravings appropriate to the purposes of this popular magazine; much useful information in the same direction is conveyed in the letter-press, together with continued stories. selections, etc., for a leisure hour. George Monroe, publisher, 17 to 27 Vandewater street, New York City.

HERALD OF HEALTH .-. "How to Strengthen the Memory" is treated upon in No. 12 of the series by John Fretwell. "A Case of Hot Water Cure" is described; directions are given for rendering clothing fire-proof, for the prevention of baldness, which, the writer says, is rapidly becoming universal; and a number of studies in hygiene for women to be found.

Mrs. Earlo was a believer in spirit communion for thirty-five years, and being a haly of quiet and reticent manuers, she never tried to enforce her belief on others, but was al-ways unfilmenting in defense of her belief nothers, but was al-ways unfilmenting in defense of her belief when occasion required. While in the enjoyment of good health, she met with an accident in the fail of 1884, whereby her hip was broken, and during long months of suffering and close con-finement she was attended by her true and alfectionate daughter, and was comforted with the weekly visits of the BANNER OF Licht. During the last ten days of her sikter nead, other dear friends "gone before." She expressed a desire to go, and when the final change came her faith did not fail her. We carried out her wishes in full in regard to the funeral, inviting Mrs. Clara A. Banks to conduct the services, whose remarks were excellent, being full of sym-pathy, consolation and heartfeit feeling, and gavo great satisfaction. June 1990

From the residence of Mr. N. J. Willis, on the morning of March 31st, 1886, Mrs. Mary Houghton, aged 80 years 8 months and 12 days.

months and 12 days. Through months of physical torture she lay longing for her releaso-for the call "Come up higher." Her sole con-solation was the blessed truths of our Spiritual Philosophy, and the assured ministrations of her spirit rireleds. These who know her worth can but rejoice in her joy, can sin-cerely congratulate the freed spirit that the ontanglements of matter are ended. Her funeral was attended on Satur-day, April 3d, by Mrs. N. J. Willis, and the service was repiete with beautiful sentiments and noble, uplifting thoughts. S. C. CLARK. ____

From Chicago, Ill., Dec. 10th, 1885, Dr. E. W. Stevens,

From Chicago, Ill., Dec. 10th, 1885, Dr. E. W. Stevens, in his 6ith year. He resided in Rock Prairie, Wis., but while attending to his professional work in Chicago he was stricken down with typhoid pneumonia. He was one of the serifiest, and, up to his death, most faithful exponents of the Spiritual Phi-losophy. No one will be more missed than he, for his sphere of usefulness was very large, in the treble capacity of phy-sician, lecturer and psychometrist. His friends are num-bered everywhere from Massachusetts to California-men and women who have been benefited through his healing ministrations. He lived and died poor, because he gave so freely of his time and strength to help the beedy and the sufforing so often without expectation of money compensa-tion. Knowing him intimately, I can truly say there are whom we give this feeble tribute. MRS, ELVIRA WHEELOCK.

From the residence of his sister in Reading, Mass., Tuesday evening, April 6th, suddenly, of pneumonia, James

Hobbs, aged 69 years. Since the departure of his wife, six years ago, he has been a firm believer in spirit communion, and loved to read the BANNEL OF LIGHT. Although his sufferings were agoniz-ing, yet just before his departure he saw and recognized his loved companion, and many other spirit-friends. They were also seen by other friends in theroom. Mr. Fairchild, of Stoneham, officiated at the funeral, and the choir of Reading sung his favorite songs, "At Rest, ""At Home." M. A. B.

From North Easton, Mass., April 5th, Mr. James Humphrey, aged 78 years and 6 months.

rey, aged 78 years and 6 months. He was a subscriber to the BANNER OF LIGHT from its first issue, and its teachings were his chief solace and de-light, especially through his declining years. He died with the names of the loved ones gone before on his lips, thus giving proof that he was with them in spirit before his re-lease from earth-life. COM,

From Ionia, Mich., March 27th, 1886, Mrs. Priscilla Sny-

From Ionia, Mich., March 27th, 1886, Mrs. Priscilla Sny-der (wife of John Snyder), aged So years. Mrs. S. wasthrown from her carriage and instantly killed. She leaves a companion and four children to mourn the loss of one they dearly loved. She was a firm believer in Spir-itualism. For some time past she has had a premonition that some unforescen calamity would hasten her departure to the spirit-world, and so expressed herself to friends. She burled a darling daughter two months ago, and has often remarked that he feit that she would soon follow her. She was loved and highly respected. A large concourse of friends were in a thendance at the functal services, thus showing their appreciation of her worth. The services were conducted by MRS. J. H. DUNIAM. From his home in Winsted, Conn., Wednesday afternoon, March 315, 1856, Mr. Daniel B. Wilson, ared &i years and

March 31st, 1896, Mr. Daniel B. Wilson, aged 81 years and i months.

4 months. After a long and painful illness another of our outspoken Spiritualists has passed away. He was one of the first to receive and accept the light of the Spiritual Philosophy, and was firm in his belief to the last. He has gone but a step before us; the way is not long; and the beautiful gates are ever ajar. B. F. P.

paration in sorof-to palatable and difference of studies in avgiene for women to be found. paration in sorof-to palatable and difference of the studies in avgiene for women to be found. to palatable and difference of the studies in avgiene for women to be found. to palatable and difference of the studies in avgiene for women to be found. to palatable and difference of the studies in avgiene for women to be found. to palatable and difference of the studies in avgiene for women to be found. to palatable and difference of the studies in avgiene for women to be found. to palatable and difference of the studies in avgiene for women to be found. to palatable and difference of the studies in avgiene for women to be found. to palatable and difference of the studies in avgiene for women to be found. to palatable and difference of the studies in avgiene for women to be found. to palatable and difference of the studies in avgiene for women to be found. to palatable and difference of the studies in avgiene of the studies in a studies of the studies of

Disintegration of the Roman Empire. BY THE

ROMAN EMPEROR JULIAN

(Called the Apostate),

THROUGH THE MEDIUMSHIP OF T. C. BUD-DINGTON.

Historical Revelations, or a Comparison between the Retion of Paganism and Christianity since the disintegra-tion of the Roman Empire, by the spirit purporting to be the Emperor Julian (the Apostate), is one of those pecu-liar 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 medieval ages, it gives to this generation a bint 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 villfied and misunderstood than Julian, and probably there are

and misunderstood than Julian, and probably there are few so well able to illuminate the spiritual gloch which settled upon the world after the overthrow of the old Em-pire. Coming at this period when the foundations of Christian faith and its relations to the spiritual life are being scru-tinized as never before, and especially when the benom-ena of Christian Spiritualism are perplexing and con-founding the beholders the work of Julian should and will be welcome to all classes who desire to know the truth.

CONTENTS.

CHAFTER 1.-The Political Status of the Empire. CHAFTER 2.—History of the old Roman Empire--The Transition from the Republic to the Au-tocratic 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.
- CHAFTER 4.—The Influence of Christianity upon the na-tions of Western Europe after the disin-tegration of the Empire.
- tegration of the Euppre. СИАРТЕВ 5.—The Rise of Rationalism in modern Europe, and its relations to Civilization. СИАРТЕВ 6.—The Cause of the Antagonism between Ra-tionalism and all Heligious Systems of the present age based upon Christianity. СПАРТЕВ 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 prin-ciples of Spiritual Science.

Cloth. Price 75 cents : paper, 50 cents.

For sale by COLBY & RICH.

Mrs. M. M. King's Works.

The Principles of Nature. As discovered in the Development and Structure of the Universe: The Solar System, Laws and Methods of its Development; Earth, Hilstory of its Development; Expo-sition of the Spiritual Universe. Vol. I, price \$1,50; Vol. II, \$1,50; Vol. III, \$1,50. The three volumes to one address, \$1,00, postage 12 cents per volume.

volume. **Beal Life in the Spirit-Land.** Being Life-Experiences, Scenes, Incidents and Condi-tions, Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy. Price 75 cents, postage 10 cents.

The Spiritual Philosophy vs. Diabolism. Two Lectures. A positive and able argument against the theory of evil spirits, and their influence in producing dis-cordant manifestations through mediums. Price 25 cents, postage free.

What is Spiritualism? and Shall Spiritualists have a Creed?

have a Creed? Two Lectures. These discourses admirably present the fundamental principles of Spiritualism, as discerned by the author, with an argument for the organization of Spir-itualists to advocate and develop them. Price 25 cents, postage free.

The Brotherhood of Man, and what follows

from it. In two lectures, which treat of Man the agent of the Diety on every plane of Life, to supervise and forward nature's work; Original Number of Racces of Men, and Where Ap-peared; Grades of Men a Necessity by Nature's Law of Ucoperation of Forces for the Maintenance of Life, etc. Price 2 cents, postage free. For sale by COLBY & BICH.

4

LIGHT. BANNER \mathbf{OF}

TO HOOM PURCHANERS. Colby & Bich, Publishers and Bookselers, 9 Rosworth strict (tormerly Montsconery Place), corner of Province strict (tormerly Montsconery Place), corner of Province strict, Booton, Mass, keep for sale a complete assortiment of strictive at, Photoeness V. RKY601810007 AND Mis-Call ASLECTS BOOKS of Whole selfs and Retail. Terms Cash, -Orders for Books, to be sent by Express, money forwarded is not sufficient to fill the order, the bai-neer mast be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the bai-since mast be pidd C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount for each order. We would remind our patrons that they can remit us the **Fractional** part of a dollar in post-system stations booking to the sale of Books on com-pission respectfully declined. Any Book published in England or Am rice (not out of print) will be sent by mail or supress.

or express. Sor introduces of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.

FIFTCHAL AUTURAL.

the varies shades of option to which correspondents give interance. **A**^T We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of gosd faith. We cannot un-dertake to return or preserve manuscripts that are not used. When newspers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a pencil or tak line around the article he desires specially to recommend for perical. 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.



BOSTON, SATURDAY, APRIL 24, 1886.

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

WHOLESALE 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.

I 4AAC B. RICH.BUBINESS MANAGER.

By Business Letters should be addressed to ISAAC B. Cit, Bannor of Light Publishing House, Boston, Mass. other letters and communications should be forwarded to GUTHER COLBY.

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

The Blair Educational Bill.

Both Congressional committees having the Blair Educational Bill before them have failed to agree on any measure in this direction. Movements to secure some favorable action upon it have failed, and the whole matter is for the present postponed. Opposition to the bill has been developed in the Labor Commit- on schools as simply wasted. They count on a tee, as well as the Education Committee, and the friends of the measure appear to have been deceived in believing that the Labor Committee was friendly. A number of motions were made at the last meeting of that Committee, none of which, however, prevailed. The latest tidings from Washington are that the bill is regarded as dead. But such a conclusion may prove to be only the result of discouraged feeling.

The House, it will be remembered, by a majority vote took the bill from the Education Committee, and referred it to the Labor Committee. It was generally understood that that vote meant a censure of the former committee, and a reserved determination of the majority to pass the bill as it came from the Senate. The people of the country were led to suppose that this action of the House was equivalent to instructing the Labor Committee to report the bill to the House without further delay for its action. If this committee should longer delay reporting the measure, or should go to the unlooked-for extreme of positively refusing to report the bill at all, there is no question whatover that it will be called upon to explain its conduct, and to justify it if that be possible; and if the House does not exact as little as this

support of colored schools, the colored people themselves paying in the aggregate less than two millions in taxation. These eleven States pray for the very help which this bill offers them when they need it most. There is no question, after such a statement, that the South is doing the very best it can and all it can to relieve itself of the burden of popular ignorance under which it groans. And there is no more doubt, either, that it will continue thus to do the best it can and all it can, whether it is encouraged in its efforts by Congress or not. But the rest of the nation is to remember that even when it does its best there is an enormous deficiency remaining which appeals with singular force to the country for its assistance. The need is far greater than are the means to meet it. The case is one of overwhelming necessity. The time to act is now, when all the formative

elements are under complete control. It ought to be an effective, as it certainly is a touching argument for the measure, that the colored people in all parts of the country are working together vigorously to secure its success. A public meeting of their number was recently held in Philadelphia, at which energetic resolutions in favor of it were adopted with much enthusiasm, and a petition in furtherance of it was forwarded to Congress, containing the signatures of thousands of prominent and well-known colored people in that city. And copies of the resolutions were sent also to each Pennsylvania member of Congress, from whom letters in reply were promptly received. The journals in New York City and State representing the colored people all unite in their earnest advocacy of the measure. None know and feel the needs of their brethren in the South better than they do. And they are become all the more solicitous for the final success of the bill since its passage through the Senate, and the well understood meaning of the sentiment of the House respecting it in taking it from a reluctant committee and giving it to another one.

If the public treasury is full to overflowing, in what way could a portion of the vast surplus be more safely or profitably employed than by devoting it to the education of the ignorant and poor who are already citizens, and who are ready to become such? What are jobs" of any kind in comparison with a large and plain necessity like this? Congressmen are not chosen by the people merely to vote away the public money for their own benefit or even that of their party, but for the widest and most permanent good of the people of the whole country. No doubt there are some Congressmen, and not a few, it is to be feared, who would prefer to have the blacks ignorant and the whites illiterate, where they are in that state now. They would consider money expended firmer support of themselves from constituencies that are lacking in what, in a free country, all men alike should possess. Nothing can be more dangerous in a free government than a mass of ignorant suffrage. It saps the foundations of everything. There is, in point of fact, no opposition that can be offered to a measure like this, presented at such a crisis in the national life, that can stand for a moment. It is petty and puerile. No kind or degree of party devotion can excuse it. It lacks the element of patriotism itself, since it is the very existence of a free country, with its free governments and institutions, that is seriously threatened. The worn old dispute over constitutionality is out of the case. It is an occasion for large practical statesmanship. The appeal is

for the enlightenment of the masses, now grove eling in ignorance, who already hold in their hands a large share of our common destiny. Let Congress act wisely and at once.

In Re the Banner Messages. The issue of Light (London, Eng.) for April 3d

opens with a contribution by "M. A. (Oxon)," which reads as follows : Which reads as follows:
 "Miss Shelhamer, the medium of the BANNER or LIGHT Free Circles, is strongly testified to by those who know her and have experience of her rifts. 'She is a frequent visitor in my wife and I have studied her character and peculiar work closely. We regard her as a very sincere and honorable person, oue who could not lend hersel to any fraudulent purpose. Aside, however, of any opinion of ours about her, her mediumship tells its own story to any one who will carefully study it. It is simply impossible that she should labricate the communications given at the Free Circle... On very remarkable feature of her mediumship is that it can be depended on for fixed days and hours every week. Punctually at 3 p. M. on Tuesdays and hours every week. Punctually at 3 p. M. on Tuesdays and hours every week. Punctually at 3 p. M. on Tuesdays and hours every week. Punctually at 3 p. M. on Tuesdays and hours every week. Punctually at 3 p. M. on Tuesdays and Fridays she is in her seat on the platform before usually about a hundred hearers, and in fem minutes or less is under control. It matters not what the contition of her health or other circumstances. Indeed, she says that often, when feeling at her worst, the communications are the most striking and unquestionable. That most of the communications through her are very commonplace and devoid of interest common context, is very strong in his testimony to the value of Miss Shelhamer's mediumship, and to the results obtained at the Free Circles. 'I think' (my correspondent, who has excellent means of Knowing the truth of what he writes, and who by no meaus errs on the side of credulous and wholesale acceptance of alleged marvels, is very strong in his testimony to the value of Miss Shelhamer's mediumship, and to the results obtained at the Free Circles. 'I think' (my correspondent writes) 'no one who has taken proper pains to inform himself can have any doubt of the good faith of the publishers of the BANNER of Liour as regards the me "Miss Shellianier, the medium of the BANNER OF LIGHT Free Circles, is strongly testified to by those who know her and have experience of her gifts. 'She The above requires no special comment from us, save the closing passage which refers to the advisability of subjecting the communications received at our circle to such investigation as will subsequently verify them as matters of fact, "unknown at the time both to the recipients and to others present": And the addition by way of rebuke for our seeming remissness of duty in this respect, that "This is a method of scrutiny which I do not gather that the BAN-NEB has ever pretended to pursue." Now the facts in the case are, that for a long period of time after the inauguration of the Banner Message Department we did not allow one spiritcommunication to appear in our columns until we had personally investigated its verity. In few, who without their aid would have passed every instance we received replies from those we communicated with on these matters, each one acknowledging the correctness of the spiritbility of our medium or any one connected with the BANNEB knowing anything of the life and death by the returning intelligence.

accumulated evidence, of the reliability of our gathered in his mind, but he was not to be demedium, and of the authenticity of the messages voiced through her organism. We then adopted learn, unseen helpers were not slow in giving the custom of printing the messages as delivered him knowledge, and new light rapidly dawned in our Circle Room from week to week, without prior investigation, believing that the knowledge we possessed of the genuineness of the Government Elementary Science Classes, our Message Department warranted us in doing and failed in nothing he took up, but often

The verifications we now receive from all over the land of the correctness of spirit-messages which we have printed come to us voluntarily on the part of the writers, most of whom purporting to have communicated. Many of the facts of the case.

In the same number of Light appears an explanatory contribution from the pen of C. C. M., extracts of which we give below :

planatory contribution from the pen of C. C. M., extracts of which we give below: "Having by the courtesy of 'M. A. (Oxon)' been permitted to see his Notes which appear this week on the above, in MS. I wish to say that be has quite cor-recily represented the motive and meaning—the sole motive and meaning—of the remarks I made recently in regard to evidence of identification, which have ap-parently given some offence. I know nothing, alleged nothing, and suggested nothing against Miss Helha-mer. I had forgotten even her name when I penned my first remarks. I will go further, and say that for my own part, were I compelled to wager on the que-tion of the letters received at the BANNER office being genuine attestations or otherwise. I would elect to back their authenticity. But that is because I, being in one sense a Spiritualist, and having some of the ex-perlence of Spiritualist, have a very different relative standard of probability from that which prevalls in the world at large. That is to say, that whereas human fraud always remains for me a possible hypothesis when not excluded by evidence, it is no longer for me, as the for most others, the preferable, or more' prob-able' hypothesis, just because, and only because, the alternative is a psychical mystery. But this is very different from saying that the attestations are proved for me, more than for others, to be genuine. If you want to put a letter in evidence for any purpose, you must prove, not assume, that the letter was really written by the person it purports to come from. In the absence of proof, you may have one opinion about its authen-ticity, and I may have another, but neither of our opinions has the least objective value, and you may go on calling me credulous, and I may 20 on calling you ignorant and prejudiced, to the end of the chapter. It must always be remembered that facts have different degrees of credibility according to the experience— our only assignable standard of probability-of each. Now proof—I do not mean scientific proof, whic

We are glad to see that a disposition is manifested to accord to us worthy motives and honesty of purpose in our efforts to help in keeping open the door of communication between the two worlds, even though the writers imagine we err in judgment in our methods" of so doing.

We think that those who know us best will be ready to attest that we are ever willing to coöperate with any one who in a spirit of fairness, and a desire for truth, is seeking evidence of the reliability of spirit communications given either at our own Circle or elsewhere. We have given much time and labor to such work, and we intend to do all we can in that direction in the time to come, regardless of transatlantic censors and domestic vilifiers.

Modern Spiritualism and the Miners.

The introduction, advance and rapid growth of Modern Spiritualism among the miners of Northumberland, England, is interestingly detailed in an article that forms the leading feature of the London Medium and Daybreak of the 26th ult. The writer is Mr. George Forster, who was at one time an active worker among the Methodists at Seghill, he having joined them at the age of fourteen. He fly he. came an exhorter, a step that brought him out of the narrow limits within which he had been confined, and his reading changed to a wider range than that of "strictly Orthodox" works, to the writings of Dr. Channing and Theodore Parker. A public debate on Spiritualism. in 1872. which he attended as a listener, led him to an investigation of its philosophy and the evidence it gave of a future life. He was at the time a leader of the choir of the Primitive Methodist Society. The turn of his thoughts and interests to Spiritualism aroused the usual exhibition of rancor on the part of the clergy, shown by them whenever so daring an invasion upon their sacred (?) ground is made as that which the subject foreshadows as near at hand, and they publicly denounced it in their pulpits as "the work of the devil." Mr. Forster and the few who with him determined to know the truth despite all obstacles, remained unmoved by all such displays of bigotry and intolerance, and their numbers gradually increased, so that in the summer of 1873, Mr. J. J. Morse (now lecturing with great success in this country) was engaged to speak in Seghill. From that moment a new impetus was given the movement, and it spread from village to village, to the rank dismay of the clergy and their followers. The chief centres of work were and continue to be Seghill and Ashington. At the latter place regular Sunday services have been sustained by the Spiritualists for many years, and also a Children's Lyceum. These are held in a good hall, furnished at a nominal cost by the manager of that colliery. The lecturers there and at Seghill have been the best England could furnish, and occasional lectures have been given in the colliery villages of Bebside, Choppington, North Seaton, Cambois, New Delaval, New Hartley, Cramlington, Shiremoor, Backworth, and the town of Blyth. Mr. Forster wishes it to be known to the credit of the managers of the above collieries, that they have unhesitatingly granted the Spiritualists the use of their schoolrooms for the lectures. As mediums, Miss Fairlamb, Miss Wood and Mrs. Esperance were prominent in Northumberland in 1873 to 1876 for physical phenomena. Many mediums have been developed among the miners themselves, including nearly every phase of control. Mr. Forster mentions a number of healing mediums, who, though what are termed illiterate men, have, under spirit-control, relieved inveterate cases of disease, and given health and long life to not a the boundary of mortal life, or lived to suffer. Of prominent workers the writer mentions message in point, and attesting to the impossi- convert outside of Seghill, cited by Mr. F. as an illustration of what Spiritualism can do for a man. He was, at the time his attention

terred from his inquiry by them. Willing to on his path, and new life was imparted, giving new energy to all his endeavors. He entered came off at the examinations with a Queen's Prize. He holds certificates acquired in those classes, on "Magnetism and Electricity," "Ap-plied Mechanics," "Coal and Metal Mining," etc. He studied the spiritual phenomena simare relatives or personal friends of the spirit ultaneously with those sciences. He has been a normal local speaker during the whole of the these vouchers bear the address of their au- last thirteen years in the Spiritual Movement, thors, and it is an easy task for those who without fee or reward. His knowledge acdoubt their authenticity to learn from them | quired at the Science Classes, on " Magnetism and Electricity," enabled him to show up the ignorance of Rev. and other opponents, when they sought to explain spirit-phenomena by those forces.

Of other workers for the cause is Mr. Joseph Skipsey, known as the Northumberian Poet. He investigated the subject when he was foreoverman at Ashington Colliery many years ago.

Mr. Forster gives a summary of the history of the Spiritual Movement all through Northumberland, in which district it is now firmly established, daily increasing in the number of its adherents and the power of its benign influence among the miners; and closes his interesting narrative as follows :

"We are encompassed about by two enemies "We are encompassed about by two enemies: the 'theologic despiser,' and the atheistic mock-er: hitherto we have stood our ground, and are better prepared than ever before to put both to flight. Lord Brougham's forecast, ut-tered some thirty years ago, is being rapidly realized in present events. He said then: But even in the most cloudless skies of skepticism, I see a rain-cloud, if it be no bigger than a a man's hand; it is Modern Spiritualism."

An Avalanche of Medical Assurance.

We are put in possession of the following facts by a correspondent residing in New York City. He well says that our readers, and the friends of medical freedom everywhere, ought to know the efforts now making by the Regulars to overslaugh the people's liberty of choice in matters remedial. The following is a digest by title of the bills (as far as our informant has been able to ascertain) already before the New York Senate. It will be seen that the persecutive characteristics of the "Regular" (?) school in medicine are boldly presented in these wouldbe statutes :

No. 40 (by request). Mr. Pierce, lawyer from 2d District, New York City, introduced it. Was referred to Miscellaneous Corporations Committee. Title is to establish Board Medical Examiners and regulate practice of medicine. It creates certain titles and makes it "felony" to employ such titles or append their initials to their names by persons not authorized by the bill. y the bill

their initials to their names by persons not authorized by the bill. No. 46 (by request). Mr. T. S. Fassett, lawyer, 27th District, Elmira, introduced it. Referred to Public Health Committee. By its title it aims to establish Board Medical Examiners and regulate practice of medicine and surgery. The old penalties continued of fine, two hundred and fity dollars, and imprison-ment for every person lilegally calling himself "Dr." or "M. D.," with burden of proof thrown upon the practitioner to show he practices lawfully. No. 305 (by request). H. C. Connelly, manufacturer of Rosedale cement, introduced it, Esophs, Ulster Co. Sent to Public Health, and then recommitted to "citles" Committee. Alims "to amend act relating to examining candidates," etc., also to further regu-late the practice of medicine and surgery. Every per-son to be heid practicing medicine or surgery who couples with his or her name any combination of let-ters indicating a doctor; or the uses any means or discident and firty dollars fine and imprisonment. "There is, also," he writes, "in the Assem-bly a Medical College Charter, No. 101, which

bly a Medical College Charter, No. 101, which modestly calls itself a "Post Graduate School." but is really a medical college. It is not required to have capital. Now there are men who, as corporators, helped kill the United States Medical College [liberal], because its capital, they claimed, was not in cash-fifty thousand dollars-as general law required, and objected to its being founded by special char- were to be the last verses he would write, could ter, as there was a general law. It had twenty- he have chosen any more fitting close?" five thousand dollars in an unincumbered col-

were abundantly satisfied, through a mass of ly investigated the subject. Doubts at first Transition of the Mother of Emma Hardinge Britten.

The Anniversary of the Advent of Modern Spiritualism was marked in England by the transition at 2 A. M. of that day of Mrs. Anne Sophia Floyd, mother of Mrs. Emma Hardinge Britten, at the age of 93 years.

Mrs. Floyd was well known in this country, having resided here with her daughter during the engagements of the latter, and had among American Spiritualists hosts of warm-hearted friends who had been drawn into her sphere by her genial, motherly, sympathetic nature, all of whom will heartily endorse the words of Mrs. Britten, who, in a letter announcing the closing event, says :

event, says: "The record of her good, useful, changeful life, though passing strange and full of interest, will never more be alluded to or touched upon in print, but that life has been one of the levers which in many direc-tions has helped the world forward on the march of progress; and I may with truth say of her, as of oth-ers more known but less descript, "Earth has one angel less-Heaven one angel more i""

The funeral services were observed on Satur-day, the 3d inst. There was no estentation, no

day, the 3d inst. There was no ostentation, no display of emblems of sorrow ; only a deep feel-ing of the joy of the spirit at her glad release and reinion with the many friends and kindred who had passed on before. Mr. Britten, of whose long and serious ill-ness our readers are already informed, is, we are gratified in being able to state, slowly im-proving, and this notwithstanding the assur-ances of physicians that there was no possibil-ity of his recovery: but in accordance with those of his spirit attendants who, at the most critical stages, when it seemed that the silver chord must inevitable become sundered, de-clared that he would be restored.

The Spirit-World at the Helm.

For many years Spiritualism has been at-tacked and enticed by two contending parties; attacked by some and enticed by others from both sides; but as yet it has not fallen into the ranks of either, and, I trust, with the aid of our spirit friends, it may be kept out of both.— Warren Chase in the Spiritual Offering.

We have been aware of this fact for a long time, and governed ourselves accordingly. It is as Mr. Chase says, the pendulum has been swinging both ways-into creedism on the one hand and materialism on the other; but Spiritualism per se has not been injured thereby, and never will be, as our spirit-friends, who have outgrown the imperfections of earth, are zealously at work, through their reliable medial instruments, to keep intact the cause, notwithstanding the attempts that are from time to time being made by ambitious individuals to accomplish their purpose by endeavoring to weaken the efforts of those who rely upon the independent course they are pursuing to keep intact the glorious philosophy youchsafed them by the wise ones in spirit-life who have these willing servants in their keeping-to the end that the people of earth may in due time become enlightened to such a degree as to cut loose from all the dogmatic teachings of the past and join hands in unity with the angelsthus inaugurating the true religion of humani-

Longfellow and Spiritualism.

In the "Life. Letters and Correspondence of H. W. Longfellow," by his brother, Samuel Longfellow, recently published, frequent allusion is made to Spiritualism, and thoughts and incidents co-relative to the subject are not uncommon. In the journal of the poet, under date of Nov. 21st, 1859, is recorded the following:

"This morning I dreamed that Charles Summer had returned, and that I had seen him. I was awakened suddenly by the sound of two cannon shots. It was the salute of the British steamer in Boston harbor. So after breakfast I went into town; and sure enough, in the little parlor in Hancock street I found him."

We have previously mentioned that he (L.) gave audience to Kate Fox in his library, and that he made a note of the fact that while she was present raps were heard by him on the door, the walls and the floor. The following are the last lines of verse written by him previous to his transition. They are the closing ones of his poem, "The Bells of San Blas." Says his biographer, "Had he known that they

"Out of the shadow of nig

of the committee, then the people of the country may be depended upon to do it directly themselves. They will openly demand to know why a measure of such far-reaching results, and of such an incalculable influence in both cementing and elevating the union of these States, having the known approval of both branches of Congress, is suffered to be killed by deliberate neglect in a committee room.

The day for treating measures of the widest necessity and most enlarged beneficence in this summary manuer is gone by, and members of Congress might as well understand it at once. The people are not to be trifled with by plotting and trading politicians. They have a way of brushing them aside, and out of further consideration, when they refuse to become the agents and servants of the asserted popular will. It is a great deal to know that this bill is approved warmly by the great majority of members from the Southern States. They are ready and waiting to vote for it, if they are but allowed a chance. They of all men in the land understand the full meaning of a prolonged state of ignorance and illiteracy among the voting popniation of their section. If any can see it, they can see the dire necessity for which a timely measure like this will supply adequate relief. And every educator, who is giving time and effort to the establishment of the schools so much needed all through the South, bears willing testimony to the fact that the help which this bill promises is absolutely necessary to the social and political integrity of that section.

When it is the case, as it notoriously is in many of the Southern States, that more than one-half of the voting population are so illiterate as to be unable to read the ballots they cast, it must be conceded that free government cannot long subsist. Such a condition of dense ignorance is too sure to prove fatal to everything like republican institutions. They may continue to be called by the name republican, but they are certain to be something very different. It is granted that it would be better if the States chiefly interested would provide educational facilities for their illiterate population themselves, but as they cannot do so it is deemed wise for the general government to take the matter in hand, and provide the means itself, lest such a body of ignorance should in time consolidate in some form that would paralyze free government in certain States, and imperil its existence ultimately in them all. Therefore it is proposed to appropriate certain sums of money from the national treasury for the purpose of schooling the ignorant and illiterate portion of the population sufficiently to qualify them to discharge intelligently the practical duties of citizenship. Who could ask for less from Congress? and who expects it to do more?

We find that eleven Southern States now pay annually sixteen million dollars for education, of which sum five millions are devoted to the | We continued to pursue this course until we | ous and irksome calling of a miner. He eager. resentative.

lege building and lot near to 5th Avenue, New York, and as much more in needed medical paraphernalia and good assets."

The Practical Physician (the new paper which we took occasion to commend in our latest issue) is taking ground in the right direction to combat these New York medicos-proposing as it does a union of action, and the organization of all opponents of these mean encroachments on popular rights. Determined organization in defense of their rights by the friends of medical freedom in the Empire State is the only way out of the present difficulty.

"Mad" Doctors I

It is a curious fact that the "regular" M.D.s are after M. Pasteur of Paris, who prevents hydrophobia by his new process of treatment. As he has been very successful in his new practice, and is not a "diploma" doctor, the craft have pounced down upon him and had him brought before a French legal tribunal as a un-professional interloper, as, fortunately for him, he has more brains than the whole Parisian fraternity combined. He was arrested for not having a license as a "regular" practitioner. Foreseeing the jealousy he had inoculated into the minds of the said fraternity, he shrewdly warded off the blow intended for his head-similar to the movement in this country to suppress our very successful healing medium by law ! - by employing an assistant, "duly licensed to practice medicine"; consequently the move was a signal failure. We give these late French facts in order to show that the Allopathic "rule or ruin" animus is quite the same the world over. Here also is to be found additional proof that, in strict justice to their constituents, Legislators, when appealed to in America to give the medical practice of their respective States into the hands of the "Regulars" as a close corporation, should promptly decline, when these titled gentlemen so plainly show that their motto (practically) is, "Doctors first, and the public afterward."

Despicable Business.

Quebec dispatches of a recent date state that the police, the government authorities and the clergy in that part of the Dominion of Canada are thoroughly aroused to active protest against the rapidly increasing trade in young girls, who are exported regularly from the north into the United States for immoral purposes (over fifty girls, for instance, in one year having been sent to a single domicile in the city of Chicago.) The Quebec authorities several, among them Joseph James, the first have already sought the aid of the American consul to stop the traffic, and it is reported that a strong appeal in the same direction is to be made by them to the "powers that be" at was called to the subject, following the labori- Washington, through the resident British repsuciencia en

The world moves into light : It is daybreak everywhere."

Newspaporial.

The Carrier Dove has added to its assurances of being a well-conducted and successful periodical the name of Albert Morton at the head of its editorial columns as an associate with Mrs. Schlesinger in its management. Mr. Morton gives his salutatory in the number for April. His long experience qualifies him in an eminent degree for the position. We congratulate that paper upon this grand accession to its working force. The Dove for this month contains four full-page size lithograph portraits; D. D. Home, and Fred Evans, independent slate-writer, with biographies by Mr. Morton; Mrs. Melissa Miller, with a sketch by Mrs. A. W. Mayo, and G. Milner Stephen, the Australian healer, with an account of his labors compiled from various sources. It also contains addresses by Mrs. Schlesinger and Mrs. Watson, a report of the Anniversary observances quack"! The "profession" did n't like this at various points on the Pacific Coast, including W. N. Slocum's oration at Los Angeles. Publication office, 8541 Broadway, Oakland, Cal. The Carrier Dove is for sale by Colby & Rich, 9 Bosworth street, Boston.

> 15 The Spiritualistic Phenomena Society meeting of this city was fully attended last Sunday, and the proceedings were exceedingly interesting. Miss M. T. Shelhamer (of the Banner) delivered the opening lecture under the influence of one of her spirit-guides, the subject being "Phenomenal Spiritualism: Its Develop-ment and Growth." The speaker traced the course of the physical phenomena from the advent of the tiny raps to the clearly defined communications from spiritual intelligences; the formation of but a portion of a hand, by spirit-agency, (bringing to their aid the elements composing the atmosphere,) to the full form manifestation of a materialized body-deducing from these demonstrated facts the possible continuous growth of Modern Spiritualism until it shall become, not simply the religious faith but the actual knowledge of all mankind. Subsequently Mrs. M. C. Bagley, an excellent test medium, kept the large audience on the qui vive for an hour, describing various spirits which the control saw and conversed with in the hall, giving names and other particulars-all which were at once verified by persons present. This phase of mediumship is one of the most convincing to skeptics that has been inaugurated by the spirit-world workers. Other services of a very satisfactory character were gone through with in the course of the afternoon. We advise those who are anxious to become acquainted with facts in regard to the spiritual phenomena to visit Berkeley Hall on Sunday afternoons.

> Ber Read James A. Bliss's card on seventh page, and the set unit and a first area to

APRIL 24, 1886.

College of Therapeutics.

It will be seen by a notice in our columns that Prof. Buchanan again offers an opportunity to magnetic healers and students to acquire a scientific and thorough understanding of the new healing art. His students enter upon their professional labors with the consoiousness that they occupy the most advanced position and are worthy of the public confidence. Some of them have already gained a wide reputation by their superior skill.

Prof. Kiddle in Boston.

Prof. Henry Kiddle of New York will speak for the Spiritual Fraternity Society at the First Spiritual Temple, corner Newbury and Exeter streets, Boston, next Sunday afternoon at 8 o'clock. His many friends in this vicinity will be glad to avail themselves of the present opportunity to hear him. The services will have special reference to Easter.

BF We deeply sympathize with that noble worker in the ranks of Spiritualism, Mrs. Emma Hardinge Britten, who at the present time is in deep distress on account of the demise of her dear mother, and the illness of Mr. Britten. In consequence of this double dispensation she has been obliged to cancel her public engagements in different parts of England; and she writes us in a despondent mood, fearing that she may not again resume her work upon the public platform. We hope this will not be the case, as she is one of the best speakers in our ranks. The friends in England should do all that lies in their power to alleviate the sad condition of this worthy lady, to the end that her able services in our Cause heretofore may still continue. Mrs. Britten has, in the severe ordeal through which she is passing, the deepest and tenderest sympathies of thousands in America.

EF We call special attention to J. Frank Baxter's great lecture, delivered on the 31st ult., before the Spiritualist Ladies' Aid Society, of this city, at Tremont Temple, which we print entire in the present issue of the BAN-NER. Those societies which feel disposed to circulate this admirable discourse can be supplied with copies of the BANNER containing it on the most liberal terms. Mr. Baxter is popular as a lecturer, and so well known that a large and wide circulation of this speech-entitled "THE ADVENT, GROWTH, STATUS AND NEEDS OF MODERN SPIRITUALISM "-will undoubtedly result, to the honor of our Cause and the oredit of its author.

ET THE SPIRIT MESSAGE DEPARTMENT OF the current issue opens with a communication from Louisa Morton, of Baltimore, Md. (advanced by request); the regular Invocation and the Questions and Answers Department follow-queries being replied to by the Controlling Intelligence regarding a personal experience met with by a Boston correspondent: cremation as compared with earth-burial, etc.: and the sensations experienced and scenes witnessed by the spirit in quitting earth-life, etc.; the desires of seven excarnated intelligences also find expression in the present installment.

THE INDEPENDENT PULPIT .- The opening article in the April number of this useful publication is by Dr. W. R. Wallace, treating upon "Christianity vs. Secularization as a Factor in Nineteenth Century Civilization." The usual variety of subjects of a liberal class fill the pages that follow. The magazine is regularly brought out at Waco, Texas, by J. D. Shaw, editor and publisher.

MRS. CLARA A. FIELD will speak in Manchester, N. H., the first two Sundays in May. She can be addressed at 28 West street (not 2 Hamilton Place, as stated elsewhere,) for engagements to lecture, medical examinations, by handwriting or lock of hair, psychometric readings of character, etc.

Foreign Notes.

BANNER

[Translated Expressly for the Banner of Light.]

La Constancia, Buenos Ayres, opens with an article from Cosme Mariño, dedicated to Ri Diario, which newspaper published the article of Prof. Peyret against Spiritualism. The readers of the BANNER will remember that this article was the cause of the said Professor being so handsomely snubbed by Seffor Hernandez. Cosme Mariño points out that the Professor was the cause of all the trouble, by publishing insulting articles in regard to what he termed " Spiritualism of 1846," and that the Professor's retrograde movement, wherein he disclaims any desire to undervalue the "Spiritualism of Socrates and Plato," is an attempt to trade horses while crossing a stream ; for if Spiritualism were true when those sages lived, it is true now. We notice a letter from Rev. Stainton Moses, President of the London Spiritual Alliance, directed to the "Society Constancia," asking them to affiliate, and promising there shall be neither "creed nor dogma." We are promised the answer of the "Society Constancla" in next issue, and hope that our South American brethren will weigh long and carefully any proposition tending toward confederation. One of our principal objections to the scheme is contained in Article 2, where it is urged that by this means a practical system of observation of mediumship and its various phases can be established, and thus give data to the various scientific societies who are now investigating the phenomena. Only a few weeks ago we had an instance of this practical system of observation on the part of these scientific gentlemen. After a medium had submitted to every test demanded, and yet the results followed, and powerful evidences of spirit-power given, the eminent scientists asked that the blood be extracted from his arm. In order to test if that were not the unconscious instrument of the manifestations. There is no such a fool as a scientific fool ; he is suf generis. It is a waste of time to try and convince him. Constancia also gives a history of the Society. It was founded in 1877 by D. Angel Scarnichia, who was its first President, and also editor of their organ. In 1882, Señor Scarnichia resigned, and since then the Senor Cosme Mariño has both presided over the Society and conducted Constancia. They now have two hundred and eighteen active members. The city of Buenos Ayres contains eight other spiritual societies, each having its own hall, where they meet two or three times a week, and in the neighborhood there are five more spiritual societies. All the large cities of the Repub lie, and many of the smaller, also have their societies, but as the data is incomplete, positive information is unattainable. We also notice the advent of two new papers-Et Universo and Spirite de Lion.

El Criterio Espiritista, Madrid, informs us that a new society, Amor y Union, has been formed in Lis-bon; that Allan Kardec's works have been published in Polish ; that in Stockholm Dr. De Bergen is delivering a series of public lectures on Spiritualism, and that their correspondent in Ufa. Russia, claims that the movement is under strong headway, and many soclettes have been formed. We notice an attempt to do away with the gambling hell established at Monaco. A committee has been appointed to publish a list of the suicides from 1877 to date, caused by losses at Rouge et Noir. It is claimed they number eighteen hundred and twenty. As many of these wrote their rea-sons for the act, these "last letters " are also published. El Criterio wonders why an establishment of this class should be allowed to blot the civilization of our times, particularly as Mónaco is quoted as a strong religious territory, its Prince one of the most dutiful sons of the "Ohurch," and fully one-fourth of its stationary population, clerics, either in or out of orders.

We welcome into the spiritual ranks Luz del Alma, a new publication of Buenos Ayres. In its second number it gives its readers extracts from "Here and Beyond," by our medium, Miss M. T. Shelhamer, and speaks in the highest possible terms of the sentiments the story contains, the morals to be deducted from it. and the information to be gained.

The Society La Fraternidad, of Buenos Ayres, has published a "Spiritual Almanac." It is a handsome pamphlet of eighty-four pages, and does great credit to its originators. Among its various items of interest we notice a biography of Allan Kardec-with like-ness-as also those of Victor Hugo, with his testimony in favor of Spiritualism, Emilio Castelar, the eminent Spanish statesman, Camilo Flammarion, and Viscount de Torres Solanot. It also, gives a cut of the Boston Spiritual Temple, and the description of it, taken from the BANNER OF LIGHT. Among the local items, we find a partial list of the Spiritual Societies in the Republic-twenty-five in number-and also a variety of other interesting matter, which will make it a valuable work of reference for the investigator.

Mme. Lucie Grange's instructive and useful " Manual of Spiritualism " deserves the highest praise. The

ALL SORTS OF PARAGRAPHS.

OF

AT EVENTIDE. Crimson and gold and russet, Against the blazing sky, The trees stood up in the sunset As the wind went wandering by. Crimson and gold and russet; And a drifting haze of rain Caught up the western glory And gave it back again. Just so, when life is sinking To the twilight time of tears, Worn with the fret and fever, The turmoll of the years. The turmoil of the years. Light from the land we're nearing Fails on the path we tread, Like the smile we see, through weeping, On the faces of our dead. --[All the Year Round.

A fire in Stry, Galicia, Austria, destroyed the townso Vienna despatches of the 18th inst. report. Many people were killed, one hundred dying in one street. Petroleum in a lamp did it.

London, with its four millions of population, has only thirteen daily papers, while Boston, with only four hundred thousand inhabitants, has eight, and counting those papers which issue morning and even-ing editions as two, which they practically are, Boston has as many daily papers as the great British metrop-olis.—Boston Journal.

The one hundred and eleventh anniversary of the battle of Lexington was commemorated in that town Sunday evening, April 18th, by appropriate services in the Town Hall.

Dr. Werner Siemens has given £25,000 to the German Government to establish an institute for scientific experiments.

Cornelius Spillane, a stationary engineer living in Chicago, has invented a device for telephoning between moving trains and railway stations.

It is now believed that the schooner which sunk the Oregon was the Charles H. Morse, built at Bath, Me., in 1880. She had nine men on board, all of whom are supposed to have perished.

"I tell you, Bromley, nothing is ever lost by politeness." "I beg to differ with you, Mr. Darringer. There is something I lose through politeness every morning." "What is that, Bromley?" "My seat in the street car."

CONSCIENCE. He who deceives Quite often grieves His better self within, For soon or late The law of Fate Upbraids him for his sin.

John H. Noyes, the founder of the Oneida Community, N. Y., died at his home in Niagara Falls, Ont.,

April 13th. The word "arbitration" has a deep significance nowadays, for it is the only anchor that will keep the ships of labor and capital from drifting into the breakers of certain destruction, while the tempest of this stupendous labor question is sweeping over the sea of American industries.—Ex.

JOHING UNDER DIFFICULTIES.-A few hours before the inte Senator Carpenter's death he was selzed with a violent spasm, and asked the doctor what it was. "It's the colon," said the doctor, referring to that portion of the anatomy bearing that name. "Then I've a little longer to live," replied Carpenter. "We never come to a full stop at a colon.'

The wild winds and waters have had their course during the last ten days to the full, and almost in all points of the compass. Sauk Rapids and other places in Minnesota, Coon Rapids, Ia., Burlington, Mo., and other towns in the West have either been utterly destroyed or severely smitten by cyclones-the loss in dead and maimed in Minnesota alone being seventyfour persons killed and two hundred and fifteen wounded, while hundreds of dwellings, dépôts, stores. etc., together with herded thousands of live stock were swept away like chaff ; wind, hall and rain have devastated parts of the South ; and Montreal in the North has been called upon to bear a heavy pecuniary loss from severe freshets.

There are but few now living in the County of Essex who took a prominent part in the early Garrisonian, or liberty party, movement. Among these are John G. Whittier, R. P. Waters, John B. Plerce and James N. Buffum.

Complaints are being made by officers of Station 4 that the herdios that have stands at the corner of Boylston and Washington streets are becoming a posi-tive nuisance. This morning in the Municipal Court several of the drivers of these berdies were fined the usual \$10 without costs for allowing their teams to stand on the street over twenty minutes.—Boston Herald

Horsford's Acid Phosphate, for Lemons or Lime Juice, is a superior substitute, and its use is positively beneficial to health.

Å.

Subscriptions Received at this Office

LIGHT.

FOR FACTS. A Monthly Magazine, Published in Boston. THE OLIVE BRANCH, Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. Peryear, 200. THE OLIVE BRANCH, Published monthly in Utica, N.Y.

1.00 per annum. THE CARRER DOVE. An Illustrated Monthly Magazine, containing Portraits and Biographical Sketches of Me-diums and Spiritual Workers. Published in Oakland, Cal. 12.50 per yenr. Light: A journaldevoted to the Highest Interests of Hu-manity, both Here and Herestter. London, Eng. Frice \$3.00 per year. THE MEDIUM AND DAYHHEAK: A Weekly Journalde-voted to Spiritualism. London, Eng. Frice \$2,00 per year, postage 50 cents.

postage 50 cents. THE TRIEGSOFHIST. A Monthly Journal, published in India, and sent direct from India to subscribers. \$5,00 per

THE GOLDEN GATE. Published weekly in Ban Francisco, Cal. Per year, §2,50. THE PATH. A Monthly Magazine, devoted to Universal Brotherhoed, Theosophy in America, and Aryan Philosophy. 57 Koner annum.

For Sale at this Office:

For Sale at this Office: FACTS. A Monthly Magazine. Published in Boston. Single copy locents. THE SFIRITUAL OFFERING. Published weekly in Ot-tumwa, lowa, by D. M. and N. P. Fox. Per year, 12,00. Single copy Scents. THE CAURTER DOVE. An Illustrated Monthly Magazine. containing Portraits and Biographical Skotches of Me-diums and Spiritual Workers. Published in Oakland, Cal. Single copy, 25 cents. THE ROBTRUM. Published in Vineland, N. J. A Fort-nightly Journal, devoke to the philosophy of Spiritualism, score for the Source of Me-misciella Skotches, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents. THE OLIVE BRANCH: Utica. N. Y. A monthly Pot-

THEOLIVE BRANCH: Utics, N.Y. A monthly. Price

THEOLIVEBBANGH: Utics, N.Y. A monthly. Price 10 cents. THE WATCHMAN, Published monthly at Chicago, IH, Eight pages. Per year, \$1.00. Bingle copies, 10 cents. THE THUTH-SEEKER, Published weekly in New York. Bingle copy, \$ cents. THE BIND-UURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, 11. Single copy, 10 cents. THEBRALD OF HEALTH AND JOURNALOF PUTSHCAL CULTURE. Published monthly in New York, Price 10 cents.

COLTURE. FUDISEC MONTRY IN NEW YORK, FRIGHT Cents.
 THE SHAKER MANIFESTO. Fublished monthly in Sha-kers, N. 40 cents per annum. Single copy 10 cents, THE THEOSOPHIST. A Monthly Journal, published in India. Single copy. 50 cents.
 LIGHT FOR THINKERS. Fublished weekly in Atlanta, Ge. Bingle copy. 5 cents.
 THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy. 10 cents.
 THE PATH. A Monthly Magazino, devoled to Universal Brotherhod, Theorophy in America, and Aryan Philosophy.
 Single copy, 20 cents.

RATES OF ADVERTISING.

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

Apecial Notices forty cents per line, Aninon, each insertion. Binsiness Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type. lended matter, lifty cents per line. Payments in all cases in advance.

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

The BANNER OF LIGHT cannot well underlake 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 accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request pattrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of con-fidence.

SPECIAL NOTICES.

Cure for the Deat .- PECK'S PATENT IM-Cure for the Deal.—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 illus-trated 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. Ap3

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 sont at the price named above to any foreign country em-braced in the Universal Postal Union.



5

RED HOT SHOT!

A NEW WAY OUT OF THE WOODS.

A NEW and common-sense method of treating disease, Education is the key to health. Knowledge prevents sickness, and the law of "Cure" can be applied by every one. Sickness comes from violation of natural law. Food, dress, habits of life determine most cases of good

Food, dress, habits of life determine most cases of good or ill health. The world stands in need of education more than me di-class. The whole process of eliminating disease should lead us away from "Drugs and Polsons." The light of the Nineteenth Contury dawns to point out a better method of securing sound health than destroying the functions of the stomach. Noteent Related Minister. Not and south

the stomach. Maguetism is Nature's Prime Minister. Soft and gentie as sunbeams, always stimulates vital force, energizes the blood and causes renewed nerve fluid. Nover works harm, and always increases physical healt strength and vitality. Read our **Pisin Road to Health**; judge from facts presented in this work.

i in this work

CHICAGO MAGNETIC SHIELD COMPANY, Ap24 No. 6 Central Music Hall, Chicago, Ill.

FACTS SOCIAL SEANCE.

At LANGHAM HALL, on NEXT Naturday evening, April 24th.

MARKAN CHARGENER CONTRACT CONTRACT OF A STATE OF A STAT

OCCULT SCIENCE.

A FEW PERSONS who desire to improve their forces and gain a more practical knowledge in the Oc-cult Forces, Melinphysics, Melinphih, otc., otc., can em-brace the suportunity to Join a small class at 78 Monigomery brace the opportunity to join a small class at 78 Montgomery street, Hoston. **DR. J. C. STREET.** Apt7 is2w

How to Mesmerize, by Prof. J. W. Cadwell. Tills interesting book will be sent post-raid to any one who will send us two yearly subscribers to FACTN. Ap24 iw

PIANOS ¹⁹ Chas. E. Rogers U prights in use in the N. E. Conservatory. Genuine Concert Grand Action. New Method of Tuning. Send for certificato from Conservatory, also list of purchasers, 616 Washington street, Boston. 13w Ar24

Spiritual Workers

Photographed from Crayon Portraits BY ALBERT MORTON.

Additions to this List of Portraits are being Drawn.

DR. BENJAMIN RUSH. PASCHAL BEVERLY RANDOLPH. CHARLES II. FOSTER. CHARLES II. FOSTER and SPIRIT ADAH ISAACS MENKEN, after Spirit Photograph by W. H. Mumler, PROF, ROBERT HARE,

PROF. WILLIAM DENTON. DR. H. F. GARDNER.

Cabinet size. Price 50 cents each. For sale by COLBY & RICH.

JUST ISSUED.



Mental Therapeutics.

BY W. F. EVANS.

Author of "Divine Law of Cure" and "Primitive Mind-Cure. 5

CONTENTS.

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

- 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 Others?
- 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 Falland the Redemption, or the Fundamental Evil in Human Nature and the Remedy
- CHAP. 7.-The Glorification of our Humanity, or Full Salvation from Sin and Disease. CHAP. 8.-The Breath of God in Man, or the True Elixir
- of Life. CHAP. 9.-Pain and its Montal Conquest. -The Influence of Mind on Mind, or the Doctrine

Dr. James R. Cocke has an advertisement on our seventh page which merits the attention of those interested in medial investigation and development.

Fr Mrs. Thomas Gales Forster has, we are informed, removed from Washington, D. C., and become a resident of Baltimore, Md., where she formerly resided.

BT Mrs. Fairchild has left Boston for New York. She announces that she will commence her séances in the latter city next week.

We are informed that Stephen Pearl Andrews is very low in health, and his demise may be looked for at any moment.

A Pleasant Occasion.

A large delegation of the many friends of Mr. and Mrs. J. Browne Hatch repaired to the residence of this worthy couple, on Alexander Avenue, Boston, Monday evening, April 19th. to wish them joy on the fifth anniversary of their marriage.

The parlors were tastefully decorated ; the refreshments were thoroughly appreciated ; the good wishes expressed were many and full of real meaning, and the post-prandial exercises were highly enjoyed-consisting of opening words by J. B. Hatch, sen. (who acted as chairman), remarks by Miss M. T. Shelbamer. Rev. Mr. Lewis of South Boston, John W. Day,. and J. B. Hatch, ir., the host of the evening (who felicitously returned the thanks of himself and wife to the friends for their kind sentiments and remem brances); singing by Masters Charlie and Eddle Hatch, Mrs. Carrie Hatch and her husband, Miss M. T. Shelhamer and Mrs. Nellie M. Day; and recitations by Miss Lucette Webster and Dr. J. A. Shelhamer.

The Next Southern Convention.

. It is suggested by Light for Thinkers that the next Anniversary celebration be held at Atlanta, Ga., one of the reasons for favoring that location being that a more direct influence would result to that section from its meetings. A renewed interest in Spiritualism has existed of late in that city, which was largely augmented by addresses made on the evening of Sunday, the 11th, by G. W. Kates and Miss Zaida Brown, concerning the phenomenal success of the meetings at Louisville. A new era of spiritual enlightenment is dawning upon the South, and its redemption from the bondage of ancient creeds and dogmas is near at hand.

A FACT FOR THE CITIZENS OF NEW YORK .-- We learn from a correspondent that Mr. Quimby Kipp of New York City, to whose serious illness we alluded in the BANNER of April 3d, is now on the way of recovery to his usual health, having been relieved of his paralysis by a lady who has had the magnetic gift ma contly unfolded. It is to be hoped that she will not be arrested for this good deed under the provisions of the present medical law of the Empire State, which make such an act a crime.

A gentleman residing in Memphis, Tenn., who is now on a visit to Boston, called at our office on Monday last, and expressed his great satisfaction at tests which he had just been privileged to receive through the medial instrumentality of Mrs. I. F. Han-cock, of 21 Hotel Present (Suite 2), 24 Carenove street, this eity, one of the messages referring correctly to the stekness of this daughter, who was at the time two thousand miles distant. is now on a visit to Boston, called at our office on two thousand miles distant.

pamphlet contains much valuable information, being written in an easy and comprehensive manner. The teachings and advice therein given are most excellent, and will prove themselves to be particularly useful to those about to become mediums. We recom mend it most highly.

"Eternity and Immortality" is the title of a valuable and interesting book written by Jules Baissac. It presents a number of ideas, some of which are new: they are treated with so much intelligence that the work cannot help but elicit praise. Its character is philosophic, presenting some absolute, incontestable facts, the doctrine of evolution being skillfully and scientifically treated. The work commends itself, requiring most attentive and careful reading. M. Baissag has done his work in a most praiseworthy manner, and has presented the public with a book which deserves to be read by all.

La Lumière. What proves the superiority of a spirit? It is his goodness, his indulgence, his simplicity. What proves the superiority of a medium? It is delicacy of sentiment and the force of thought. When simplicity and indulgences are found one finds a good spirit. A good medium is not one who is dis-Interested in the communications given; on the contrary, it is the one who is anxious to know them, that he may live righteously, thereby being instructed by truth.

Psychische Studien. Its numbers are filled with scientific treatises all almed against the truth and nower of Spiritualism. Nevertheless it is most gratifying to find in its pages acknowledgment of Dr. Slade's great power. The details are fully given of a number of his circles in Berlin. Dr. Slade has met with most extraordinary success, and, to all appearances, his circles have proved themselves to be more than satisfactory-proving a spirit-life. Naturally the communications were in English, with the exception of one, which, much to the astonishment of those present, was written in French.

A new journal in French and Spanish, entitled " La Verite," has appeared in Buenos Ayres, under the direction of P. Rastoull. What induced us, says the editor, to found this journal, is the little good will, in general, that the press accords us, and which is always ready to attack but never to defend us. Why this injustice in this era of progress and free thinking? What is Spiritualism but a world of study without end, where science never ends, always making new discoveries? It belongs to the region of science, appeals to reason, and leans upon undeniable phenomena.

Movements of Mediums and Lecturers.

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

Mrs. S. E. Gay will answer calls to speak. Address 6 Worcester Square, Boston, Mass. Dr. A. B. Brown, (P. O. Box 201) Worcester, Mass., will make engagements to lecture. Address as above.

We are not so sure about the "staying over time" part of their achievements, but we think those which stand on Tremont Row ought to receive the palm of supremacy, and be indicted as nuisances for the continuous uproar and noise that marks their presence from midnight far into the early morning. It might astonish these two-wheeled gentry to know that there are people in their vicinage who would be glad to sleep a little-----if they could be allowed the privilege.

Says the editor of the New England Magazine: Perhaps no one ever paid a finer tribute to conscience than John Adams, when, after advising his son, John Quincy, to preserve above all things his innocence, he said : "Your conscience is the minister plenipotentiary of God Almighty in your heart. See to it that this minister never negotiates in vala."

At six o'clock on the morning of April 20th, the vil lage of East Lee. Mass., was inundated by the breaking away of the dam at Mud Pond reservoir, a mountain lake about two-and-a-half miles distant. A stream of water six feet deep rushed through the village; a large tract of land in the Housatonic Valley was devastated ; much damage to property was inflicted, and nine lives are known to have been lost by the accident.

One of the hereditary legislators of Great Britain having gone to prison during the past month, and an-other having shot himself, the abolition of the House of Lords may be considered to be getting along as well as could be expected.

A sick farmer had an obstinate cow which he wished to get to market. On consulting his neighbors he re-ceived the following advice: The furniture man said let a bureau drawer; a small boy offered to holler; a newspaper man said let an editorial leader; the post-master suggested having a letter carrier; the village toper wanted to do his part, and offered to take a horn. Meantime the farmer expired of exhaustion, and the cow died of grief. This fable teaches that the possi-bilities of the English language are great.—Oregon Stateman. Stateman.

EASTEB CARDS .- We have received some beautiful specimens of Easter Cards—from the publishers, Ra-phael Tuck & Sons, 208 Broadway, New York City which recommend themselves, at sight, to all lovers of fine art in this department.

A minister's wife at Saranac, Mich., helps support the family by peddling milk from a wagon.

Some of the steam railroads have advanced their rates for carrying dressed hogs. On the horse cars dressed hogs continue to travel at old prices.—Lynn Item.

One hundred thousand orange trees were planted last winter in Southern California. The crop next winter is expected to aggregate 800,000 boxes of fruit.

The notorious Chatham street in New York has been re-christened, the Aldermen having named it Park Row



Message Department.

Pablic Free-Circle Meetings

Public Free-Circle Meetings Are hold at the HANNER OF LIGHT OFFICE, 9 Hosworth street (formerly Monigounery Place), every TUREDAY and FHDAY AFTERNOON. The Hall (which is used only for these scances) will be open at 2 o'clock, and services com-mence at 3 p'clock procledy, at which time the doors will be closel, allowing no egress until the conclusion of the stance, succept in Case of absolute necessity. The public ere cordisally investigat. The Mossages published under the above heading indi-case that spirite carry with them the characteristics of their basis spirite carry with them the characteristics of their basis who pass from the earbity aphere in an undereloped isate, eventually progress to higher conditions. We ark the realer to receive no deciring publics for the spirities in these columbs that does not comport with his of her rea-son. All express as much of truth as they perceive—no more.

All express as much of truth as they perceive-no more.
 The sour carnest desire that these who may recognise the massages of their spirit-friends will verify them by informing us of the fact for publication.
 Auralio wors apon our Circle-Room table are grate-fully appreciated by our angel visitanta. therefore we solicit donations of such from the friends in earth-life who may feel that it is a pic ware to place upon the sitar of Spirituality their for an and the place are the second state of the second state of the second state of the second state of the country. (Alise Shelmaner desires at distinct, while second states at any time, neither does she refer to site and they see any time, neither does she refer to site of an are to grader any time, neither does she refer to site and they see any time, neither and the shell see a distance to the modulum in any Lawis H. Wits H. Wilson, Usawing, Support 1990.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMBRIP OF

Miss M. T. Shellamer.

[Printed in advance by request.] Louisa Morton.

The spirit who had control of the medium at

The time, spoke of and for Louisa Morton (who could not take control) as follows: A beautiful young girl appears with a very sad expression of countenance. Some dear friend of hers is very ill, and she dealers to have the remaining friends know that it is impossi-ble for the loved one to recover; she will pass to the spirit-world and be taken in charge by to the spirit-world and be taken in charge by bright and dear friends, who will care for her, and be given power to regain strength and ac-tivity. The invalid has not been well for a long while, and has suffered at the thought of death, yet has folt within her soul that she would soon be obliged to meet it. This loving spirit who comes here does not wish her to feel so, but rather wishes her to be perfectly recon-ciled, as though she knew she would go to a bright home, where only love and peace and rest await her. rest await her. The sidness of the spirit is not caused by the

approaching change to her friend, but is a re-flection upon her sensitive soul of the sorrow, the grief hanging over her friends. It disturbs

the grief hanging over her friends. It disturbs her; she is drawn here and there, vainly seek-ing an avenue to express herself, and to be-come relieved of these disturbing elements. We shall ask you, Mr. Chairman, to advance the few words we have given for this spirit, whose name is Louisa Morton, because before the regular time of publication the soul of her friend will have passed to her keeping in the spirit-world. The lady's friends are in Balti-more, Md. April 9th. more. Md. April 9th.

Report of Public Scance held Feb. 9th, 1886. Invocation.

In vocation. The vocation. Thou who art the Soul of all Love, of all Tenderness and Mercy, the Source of all Wisdom and Truth, we look up to thee for knowledge and for guidance in life's devious ways; we reach out our hearts to the at this hour, longing to learn of thy laws and to understand something of thy power. We look abroad in the uni-verse and behold traces of thy skill on every hand; we read the lesson of thy love in the starry zones above our heads and hear the sound of thy voice in the berezes that blow around us, and all the manifestations of ma-ture appeal to our souls to learn more of the and fits being and its unfoldments. Thus, oh four Father, do we come to thee, ready to become patient scholars un-der the ministry of thy angel ones. Oh i give them power and strength to come back to mortal life, bear-ing those instructions which thy children most require bringing those influences and inspirations which will call the human heart upward above the cares of mate-tial hie toward the higher conditions of spirituality. To this end we would welcome all returning spirits; we would receive from them influences of magneties strength; we would, in turn, impart what we may of our influence and cheer, thus forging anew the chains of friendwide receive cand Amen.

easily and more immediately take place; there-fore the danger of contamination would be lessened to a considerable degree; and yet this contact with the earth would not prevent gases arising from the decomposing bodies, which gases and effluvia would excape through the porous soil and mingle with the atmosphere. This atmosphere, taken into the lungs of hu-This atmosphere, taken into the lungs of hu-man beings, would produce disease and perhaps death. These gases may be absorbed by vege-tation or even inhaled by the animal and by man, and thus convey poisonous germs of dis-ease into the system. We believe that the time is coming when man will have so matured this subject of the disposal of human remains, and so inwrought his thought into practical ideas, as to cause him to build crematories in every city of the world, where the bodies of humans

may be placed to pass through the process of cremation. There is nothing horrible in this idea if looked upon from a scientific point of view; it is only because it is new that it seems startling to mortals. The body placed in the startling to mortals. The body placed in the ground and left to moulder away certainly con-veys a more ghastly, repulsive idea to the thinking mind than that of one placed in a re-tort and allowed to so slowly consume itself away as to pass off in more gases. All earn-est, thinking spirits, who have the good of man-kind at heart, and who bestow any thought whatever upon this vast subject, unite in ex-pressing themselves in favor of cremation. They assert that the time is not far distant when mortals will have come to their plane of thought on this subject, and will adopt this method of disposing of human remains.

J. H. Ford.

J. R. FOF4. A man who has been in spirit-life eight years, Mr. Chairman, and made good use of his oppor-tunities, ought to be able to come back to mor-tal life and manifest some intelligence, so as to be recognized by his friends. I am in the posi-tion of such a man. I lived for many years on earth, nearly eighty-four, and I have been absent from the body about eight years, enjoy-ing the privileges and the realities of a spiritual world. world.

World. I can, to-day, give thanks that I accepted Spiritualism while in the mortal form. Life to mo had appeared very uncertain. I had no knowledge of a hereafter. I did not believe in any theorem of the order of the order of the second one. It seemed to me, from all the evidence I could gain, from creation, from nature and her works, that the mortal life, the consciousness of man, ended with the mortal life; that as the flowers bloom in the springtime, and go to de-cay in the autumn, as the blade of grass springs up, dries away, and disappears during the changing seasons, so man appears upon this footstool, and lives out his little experience, and dies, making way for other forms and pow-ers to take his place. That was something of my idea before the clear light of Spiritualism broke in upon my soul. I cannot say that I was altogether satisfied with my opinions, with the thought that there was no future, that probably death and the grave ended all of life and activity, of affection and consciousness for me aud for my loved ones. When I became really convinced that there one. It seemed to me, from all the evidence I

and consciousness for me and for my loved ones. When I became really convinced that there was a future life, that death only meant the entrance into a higher world, I cannot tell you how rejoiced I felt in spirit. Like the school-boy who has discovered something wonderful to him, I felt like shouting for joy, and was anxious that my friends and neighbors should understand the light I had found. Mr. Chairman, when I tell you that from the BANKER OF LIGHT I gained much that was con-soling to me, a great deal that was convincing concerning the future life, when I say that it was to me like a herald from another world, bearing dispatches concerning the life of the

Contracting the world beyond. Amen. Questions and Answers. ControlLing Synar, We will now listen to your questions, Mr. Chairman. Quest.--[By F. L. K., Boston.] On one occa-sion I entered a room in my boarding-house, on each side of which was a door. As I did so, a lady entered by another door. Closing the doors behind us we were about to pass into an-other room, when a lady who was in that room threw up her hauds and exclaimed, "Stop!" We did so, at the same time greatly amused at to her vision the upper half of each of our bodies had disappeared, and in place thereof sho

of, and I am afraid it will shock them more than I would have them, under any circum-

they lost their hold upon the external they yet found their inclinations and attractions hold-ing them in contact with the physical rather than with a higher, spiritual plane of life; that their interests were expressed more fully in the external than in the interior condition of being. We do not approve of embalming the body for purposes of preservation; we do most certainly approve of cremation. Q.—If our bodies were placed in contact with the soil, when put in the ground, instead of being greserved or protected by boxes and cof-fins, would there be that offensiveness and dan-ger? A.—Were your bodies placed in direct con-tact with the earth, decomposition would more easily and more immediately take place; there-fore the danger of contamination would be lessened to a considerable degree; and yet this contact with the earth would not prevent gases arising from the decomposing bodies, which gases and efluvia would escame through the the atmosphere, taken into the lungs of hu-This atmosphere, taken into the lungs of hu-time data many states of the games and efluvia would escame through the the provise soil and mingle with the atmosphere. This atmosphere, taken into the lungs of hu-there were states and states of the states of the states of the states of the states of this, for I understand her so well, and I now say it for here.

for her. I hope very soon to come in private to my own relatives, those dear ones of my home, and tell them some things which they much desire to know, but which i would not like to lay bare to know, but which I would not like to lay bare to the public. I bring them my love. I wish them to feel that though I have been cut off from the earth-life, yet I have not been sepa-rated from all that is pleasant to nie. It seems to me that I did what was best. I tried to be failhful, and to do my duty as it appeared to me. Perhaps my friends will say that through that feeling I met my death. But it is well; I would not have acted otherwise even had I known what was coming. I feel glad for the knowledge which Spiritual-ism has taught me; it gives me power to come back and speak to the friends in whom I am in-terested. I can bear testimony to its worth. I want my friends all to know that they will hear from me again, when I am in a different

lear from me again, when I am in a different condition to speak. I am Mrs. Louisa J. Wilson, of Cleveland, O.

William Stephens.

Like many others, Mr. Chairman, I have for a long time promised myself that I should pay a visit to this place, and perhaps succeed in reach-ing my friends and connections by so doing. My home, my business career, much of my best powers, wore centered at Montreal. There I lived, and tried to give expression to the energy and ability within ne.

lived, and tried to give expression to the energy and ability within me. I dealt largely in woolens and dry goods, and I became very well known throughout the city and country. I exercised my influence in my own way, and I believe I may say it was felt in different quarters. But now I find that is pass-ing away. I go back to the old scenes and try to bestir myself, and to make my power felt, but it is of no use; those with whom I come in contact—those who have stepped into my place— do not see me when I am there, and cannot undo not see me when I am there, and cannot un-derstand that an influence is upon them, and so I feel as one who is shut out from his own home. True, I have taken up new interests and new True, I have taken up new interests and new

occupations on the spirit-side, but yet there seems to be a thread running through the past to the present that holds me or draws me down to the old conditions. I have those here con-nected with me by ties of consanguinity who nected with me by ties of constangulaty who are perhaps influential, and are occupying places of importance, in whose career I cannot but feel an interest. I have felt many times, espe-cially within the last few months, that I would very much like to have this concern of mine known. I have thought it would do me good to come back to this earthly life and tell my friends that I live that I am net growing old in appear. come back to this earthly life and tell my friends that I live, that I am not growing old in appear-ance and feeble in manner, but that I am gala-ing in strength. I had many things to learn in the spirit-world; I had but a very faint concep-tion of the new life. I was like an infant born into a new plane of being. I had everything to learn; only, unlike the infant, I had many ideas and false theories and notions to unburden my-self of. It took some time to do this. I do not self of. It took some time to do this. I do not know that I can say it has all been accomplished,

know that I can say it has all been accomplished, but I am throwing off pack after pack of goods that have become unstaple and a drug, if not on the market, at least to myself, and I am try-ing to gather that which is more enduring. It would please me much to find an avenue of communication in Montreal—a medium whom I could use for my own purpose. I have matters to convey to friendly ears that I consider of im-portance. I home that some way will be found to convey to friendly ears that i consider of im-portance. I hope that some way will be found for me to express my mind on these subjects. I shall wait patiently, and in the meanwhile do what I can to inform myself further of spiritual life and of the power of spirits to return to the mortal life, and also concerning the carving out of a new career, one that will be more abiding than the one which is past. I am William Ste-

friends, or calling their attention to spiritual things. These things belonging to the spiritual things. These things belonging to the spirit-life have of course more weight with me to-day than those which are a part of the material, and perhaps I lay too much stress upon the matter that my earthly friends do not seek for knowledge of the life beyond and of the friends who have passed over its borders. However, a great desire animates me to reach them, to bring them my love, my assurances of abiding interest in their welfare, and my appeal to them to seek a knowledge of immortal life. and try to come into communication with the friends who have gone on. My home was in Boston. I made acquaintances here, and carried on my work. I thought, when in the body, that my business was an important one, and I put out my energies here and there to make them tell in a way that and there to make them tell in a way that would draw to me good returns. I endeavored, in many ways, to wield an influence with my fellow-men. I succeeded to an extent, but never to the height of my ambition. I wanted to be called a successful man, one who had made the best use of his abilities, and who would leave a place that could not readily be filled when he passed away. Who d us ever does reach the summit of his Who of us ever does reach the summit of his hopes ? Surely I did not, and after I had stepped from the body, and stood facing my past life, running over and summing it up, looking with-in myself and over my deeds, thoughts and mo-In myself and over my deeds, thoughts and mo-tives, as well as over my achievements, I felt rather small in my own estimation. No one, not even the highest and most exalt-ed spirit whom I met, gave me a word of censure : I saw on the face of none of the friendly ones around me an expression of scorn or intol-erance, and yet I felt in their presence, exceed. ingly small, as though I had wasted opportuni-ingly small, as though I had wasted opportuni-ties and accomplished but very little. I then felt that if I had the power I would now achieve much grander results than I had done. I sup-pose it is a state of mind that every one has to come to in order to understand themselves and to learn how not to overestimate or overrate their own value or their powers and solver their own value, or their powers and achieve

must be felt in some way, whether they under-stand its source or not; therefore I am glad to speak. My name is George Estey.

Controlling Spirit, for Nathan Guilford.

A spirit whom we have seen here a number of times, and who was exceedingly anxious to communicate through the medium, but found himself unable to do so, is present to-day. He attempted to take control of the instrument, but, as usual, without success. We will now speak briefly for him, hoping that at some fu-ture time he may be able to speak for himself. This gentleman is attracted here by some one pear to bim a hedy in the audience. He has This gentleman is attracted here by some one near to him, a lady in the audience. He has been many years in the spirit-world. He is a man who, we should judge, was philanthropic-ally inclined, one interested in the education of the young, a man of energy, who expressed himself thoroughly in whatever he undertook to do. This man lived a useful, good life on earth; and we may say he has been living a useful life in the spirit-world since his transi-tion. He wishes it known that he is trying to be a worker for humanity; that he interests ho a worker for humanity; that he interests himself in those who are ignorant and require the means of education, on both sides of life. He seems to be fitted for a supervisor of schools -for looking after the interests of those who are trying to gain practical knowledge from books and from observation.

books and from observation. He brings much love and assurances of watchfulness over the dear friends who are still on the earthly side. He has been speeding on, preparing the way for those who are to come after him, getting ready homes in the spirit-world for future occupancy; and he would like to have it known that he is happy in his life and in his work. We get the name of Nathan Guilford.

Report of Public Séance held Feb. 12th, 1886. Questions and Answers.

QUES.-[By Mrs. T. T. D., Parkersburg, Va.] When a person is passing from this life to spirit-life, does he feel the same sensations that mediums experience when a spirit is taking control of them?

diams experience when a spirit is taking con-trol of them? Ans.—Those mediums known to you as per-sonating trance mediums usually experience a sensation when passing under the control of a spirit similar to that experienced by a spirit in passing out of its own body to the spirit-world. A spirit in returning to such a medium for the first time, usually, through the effects of a psy-chological law over which it has but little con-trol, takes upon itself the conditions under which it passed from the body; the memories revived within it in again coming in contact with physical life bring to its organism those sensations of which we speak, and coming so closely in rapport with a medium, it throws the same sensations upon that organism ; and the instrument, if very susceptible and sensi-tive, cannot but feel them as distinctly as does the spirit itself, consequently a medium, in pertive, cannot but feel them as distinctly as does the spirit itself, consequently a medium, in per-sonating the last hours, the death scene of a spirit, in being absorbed by the atmospherio magnetism of that spirit, passes through pre-cisely the same sensations that the spirit did when the earthly body was dying. It is possi-ble that the consciousness of the medium may become larged before one predicts as a condibecome lapsed before she realizes her condi-tion. If so, she will not suffer any pain, nor become tapsed before sub relations has constructed. tion. If so, she will not suffer any pain, nor feel the peculiar sensations experienced in the last moments of the spirit on earth, otherwise she will realize precisely the same conditions. Q.—Is it a natural requirement that the spirit should leave the body, at times, in order to ac-quire rest? If so, what is the nature of the sensations at that time? A.—From our observation of this law, we be-

unrerest if it so, what is the nature of the sensations at that time? A.—From our observation of this law, we be-lieve that the spirit of every mortal, at some time, retires far from its body, to gain strength and refreshment from spiritual sources, and to come in contact with beings of another world. The nature of its sensations at these times is not a peculiar one; the spirit feels itself glid-ing away, so to speak, from the body; it feels light, as though unburdened of a weight; it is not fettered, but seems as though it could soar aloft to an indefinite distance. At such times the spirit throws off the cares that mortal life environed it with, and leaving behind it all thoughts of the material, it can come en rap-port with spiritual life and its inhabitants, and for a time bask in the conditions of that world, thus gaining magnetic strength, with which it

for a time bask in the conditions of that world, thus gaining magnetic strength, with which it returns to the body, and through which it is enabled to again take up the burdens of mortal life, and battle with them successfully. Q.—It is said that when passing to the spirit-world, all the deeds and thoughts of our past life come up visibly before us. Is that so? And do we see the lives of others as well as our own? How do these scenes affect the spirit? spirit?

George Estey. It has been many a week since I first came to this place, hoping to make myself known. I have not yet succeded in reaching the ear of my friends, or calling their attention to entrified

do n't make any difference how pleased other people are with him ; he is an unhappy person. That is how I feit until I got into some new work, and becaue so interested in it that I for-got all about my troubles, and so, almost before I knew it, I came to realize that I was working out of them, and doing better, getting ahead faster than I had ever done before. My friends may not believe any such story as I am telling. Some of them will be looking for "the Lamb of God" after they pass from the body ; some of them, I have no doubt will spend years, as I did, in searching for "the great throne," that I have as yst falled to find. Now I am not concerning myself with that at all. I am just trying to do my work as well as I know how, and do the best I can for every one I meet who is in need of something I can give. I have thought it would be a good idea to come back to some place on earth and speak to my friends, and tell them I have a strong desire to impart to them the light I have found. Now, when a man loves his friends he don't want to see them groning along in darkness

come back to some place on earl and apeak to my friends, and tell them I have a strong desire to impart to them the light I have found. Now, when a man loves his friends he don't want to see them groping along in darkness, stumbling over obstacles in their way, having a hard time of it and getting only a little ways ahead in their journey. That is why I desire to report to my friends the situation as I found it. Do the best I could, it was up-hill work finding out the truth about the spirit-world. Oh 1 yes, I had many bright beings around me who offered assistance, but I did not want to accept it. I thought I knew better than they did; their stories were all very pleasant to listen to; I feared they would lead me over the wrong road and I had better have nothing to do with them, so I lost a good deal of valuable time. I don't want my friends to be in the same situation. I want them to find out about these things while they are here, so that when their feet are set on the road on the other side of life it will be in the right path, where they can find the truth without any trouble. That is why I come to ask them to let me have a good long talk with them. I have heard Spiritualists say it is very hard to get a communication straight from a spirit. I don't know whether that is so or not, be-cause I never tried to come in this way before, but it seems to me my friends can find a medi-um somewhere that I can use in coming to them. I will do my best, at all events, and I ask them to do their part. I was a man of strong convictions when here. What appealed to me as a truth I took up and defonded. Unfortunately I did not see as clearly then as I do now. Perhaps one might be justified in calling me a little obstinate, be-cause i I folt that I had an opinion I did not care to lay it down for that of somebody else. I suppose that is why I have been steadily gaining, and I would like my friends to know I consider my situation as one very far in ad-vance of what was mine on earth. My name is George Thomas. I ha

had lived longer in my term of life on earth than perhaps many do who round out fourscore years of experience. Some of my friends are advancing in life, and it is time they gained a knowledge of the truth if they are ever to do so. I come here to enter a wedge that I hope will be useful in opening the way to such knowl-edge. edge.

Elizabeth Miller.

Elizabeth Miller. I come back as an old lady, Mr. Chairman, but I did not feel so before I stepped in here. I have been gone a number of years, and I have been throwing off the feeling of weariness that came over me before I parted with the body. A good many live to be older than I was, but there were conditions that made me feel my years, and when I got out of the body I was very glad to let it go, it had grown so tired. Well, before I gave out I was considered a wo-man of much energy. I tried always to find something to do, and my cares were such that there was always something to be done. Per-haps that is why I gave out at last. But I'm not sorry that I kept busy when here, for I think it is much better for a human being to wear out by hard labor than to rust out from sheer laziness. That's my idea. And on the other side I find plenty to do. I am not wear-ing out over it, but am getting stronger; the more I attempt, the easler I seem to do it, and I think that is a pretty good story to tell. I am not here especially to talk about myself, but I thought I would like to try and get a word of friendship and remembrance to friends of mine who live in Salem. that good dit town.

of friendship and remembrance to friends of mine who live in Salem, that good old town, where I sometimes go now, and look around and see if I can't make myself in some way un-derstood. I do n't accomplish much. None who knew me can tell I am there; they pass by and take no notice when I come up to their side and try my best to speak. I don't quite like this. I would like them to know I come to them, that I take an interest in them, and that I would like to do them good. Then there are so many things I could tell them of the spirit-world, and of those who have gone over : John and Sarah and Rebecca, and many others who are gathered there, and who are just as busy as so many bees in a hive. I think, as I used to tell the young folks, that it is much better for them to "lay up treasures in heaven" than to pile up a lot of stuff here that has to be scattered by-and-bye. Oh I I don't object to their setting enough ke no notice when I com bye. Oh I I don't object to their getting enough to keep themselves comfortably along. I think that is a duty they owe to themselves; I don't want any one of them to become a burden on residue to be other to be the burden on society or on the State; but I don't quite like to see 'em putting all their energy into plling up worldly wealth, and not very often paying any attention to what their condition will be on the other side. I thought I'd come in and say a word on this I thought I'd come in and say a word on this subject. It is easy enough for them to lay up treasures on both sides if they only think so. They can do their duty here : be honest, indus-trious and frugal, earn enough to get along de-cently well ; and they can also be patient, for-bearing, deal kindly with each other, try to do the best they can to make life bright for those around them, and they will be pretty sure to lay up something for the life to come. That is my idea, and I sneak of things as I see them on my idea, and I speak of things as I see them on both sides of life. I have a notion that what I say will be seen and understood by the friends I want to reach; that is why I am so glad to come here. I was commonly called Betsey by my friends, but my name is, properly speaking, Elizabeth Miller.

=

D

C

D cho are kno the torn com bay have

Sen

ore ng Bei sti

bodies had disappeared, and in place thereof she saw the head and shoulders of a lady with long blonde hair banging in ringlets to her waist. The lower portion of the body of myself and of the lady at my side were visible as usual. Was this a partial transfiguration? If so, how was it accomplished? I may add that the hair of my companion at this time was dark, while I am accounted a bald headed man. ANS.—We do not consider this manifestation

an instance of transfiguration or of materialization in any form ; but we should suppose it to be an instance of the awakened clairvoyance of the lady who saw the wonderful transforma-tion of the two forms before her. We should judge that a spirit possessing long blonde hair, such as described by the lady, had come in con-tact with these parties ; that she was possessed desiring earnestly to manifest herself so as to be recognized or perceived by these mortals, had cast upon both the lady and the gentleman her influence, thus for a time bringing them under her own direct magnetic power. We should also judge that this spirit had come so closely into the life of the lady who perceived her as to awaken and stimulate her clairwoyant yision, thus enabling her to behold the manifestation that appeared so wonderful to your correspondent. We will not say it is impossi-ble for a spirit to transfigure two forms and mediums at the same time, although it would take a large amount of magnetic power and psychological force to do this thing; yet a band of spirits who were united in labor and inten-tion could very easily, if possessed of two sen-sitive and negative instruments, so work upon sitive and negative instruments, so work upon their organisms as to transfigure both at the same instant, each one appearing to resemble some departed friend of a sitter present. Q.--{By D. P. Burnham.} Do you favor uni-versal cremation of the human body at death ? and what would be the effect on future posteri-tro?

ty i

A.-We do most certainly favor the universal cremation of the human body after death, and we believe that its effect upon posterity would be a most beneficial one, looking at the mat-

ter from a sanitary voint of view. Q.—Would not the depriving of mother earth, to so great an extent, of the human body gases, a deteriorating effect on future generations?

-We do not so consider it. We believe that the deprivation of the soil of the human gases which enter it upon the decomposition gases which enter it upon the decomposition of the body will not have a deteriorating effect upon the earth, but, on the contrary, that the soil will become more healthful both for vege-tation and for human beings. Q.-What was the effect of oremating and

Q.-What was the effect of cremating and mummyizing human bodies in an early period? A.-We have no records that there was any evil effect from the cremation of human bodies at an early period for those who remained upon the earth, and we are certain that there was no evil effect produced upon the spirits of those whose bodies were cremated at death. On the contrary, we have records in the spirit-ual life proving to us that those spirits whose bodies were gremated ware more readily deual life proving to us that those spirits whose bodies were cremated, were more readily de-tached from physical life, and more easily gained spiritual strength in the other world. The effect of mummyising the body must have been different from that produced by crema-tion, for we are informed that many of those spirits whose bodies were embalined remained in contact with earth and the environments of those preserved bodies, for they fail an attrac-tion toward those cast-off forms, and even when

Sector States

5

1.11

feet55

1.1

do not come with impaired powers; I am not feeble as I felt for some time before I passed from earth : I am ready to help any friend who is anxious to know of these truths, ready to bring to my loved ones who remain on earth some token of the world beyond. I believe that I shall be privileged to assist in the good work of spreading the spiritual light abroad. I believe I shall be given power to emphasize some truth that may bear good seed, and cheer the hearts of those who are ignorant concern-

ing these things. I have a desire to see this knowledge spread and grow in the locality where I lived. I have an interest in the people there, and I want them to receive this light and to walk by it. I an sorry to know that these grand truths are not working their way as rapidly as I would have them in those parts. I believe the time is com-ing when every heart and every home will be forced to accept them because they cannot get this knowledge I say, Be of good cheer; be firm; do not yield one inch of your power, of your convictions to any one; stand by them at all hnzards; you will be sustained by angel help-ers; your own lives, your convictions will force themselves upon the attention of those who are now indifferent, or who only look to scorn, and by and by you will have the satisfaction of knowing that your lives have not been spent in vain.

I presume I may report myself as from Geneva, Wisconsin-perhaps Geneva Lake would be better. I am J. H. Ford.

Mrs. Louisa J. Wilson.

I feel dreadfully! But I know the best way to get free from my unpleasant conditions is to come here and speak, not so much by what I may say and do, as by coming again into the atmosphere of a medium I may leave that which affects me, and get away to the beauti-ful spirit-world. I am not altogether ignorant of these things, but I feel so, almost, to-day, and have during the short time I have been out of the body. It is strange to me; I do not understand it

very well. I see the beautiful spirits that are trying to help me; they speak lovingly, they hold out their hands to help me up to their bright homes, and I want to go, but every little while I feel distressed, as though a great shock while I feel distressed, as though a great shock had come over me, and it brings me back to earth and its unpleasant conditions, so I have asked what I should do, and they said: "You had better go to the Banner Circle, and get an influence there that will relieve you." I would rather have waited until more time had gone by since my death, before I came to speak, because now I am wholly enveloped in the thought of it, it troubles me in mind and in thought of it, it troubles me in mind and in

body. I do not wish to speak of its manner-it was dreadful to think of; and yet there is only a confusing mingling of thoughts and memories, s though a great blow had come over me, or a cloud had fallen upon my life, and left me nearly in darkness; yst I know what happened; I can see now, and I knew at the iast moment just why it all happened. I do not wish to speak of it, for it would give even greater pain to those dear friends whom I left on earth.

I do not know, but it seems to me now he who is held will feel so worked upon by the in-fluences around him that he will be forced to tell just the whole matter. Some moments he feels as though he must speak, and if he does he will reveal to those who are interested in the case more than they have thought or dreamed

Standard the size of the

personal observation proves to us that it is not so. True, many, many spirits, at the very mo-ment of passing from the body face their past lives, so to speak, and review their transactions as in a glass; but other spirits seem to have sunken into a condition of almost unconsciousness; they are not aware of their own sur-roundings nor even of their existence, and it may be for days or for weeks that they con-tinue in this state. After a time something comes to them, differing in different cases, which brings consciousness to them, like a shock, and they regain a realization of their own existence. At that moment those memo-ries of the past of which we speak arise before them; they see them distinctly; they under-stand every thought and action that has aris-en from their own lives. These scenes may apen from their own lives. These scenes may ap-pear to them as plainly as though photographed upon a plate before them. Yet they are not seen by all spirits; they may not be seen by any spirit but the one to whom they belong. A spirit of a more celestial sphere, one who is exalted, coming in contact with the reviewer at the time, will be able to see precisely what the first perceives, for the simple reason that the mind of the first will be as an open book to the more exalted influence; but a spirit standthe more exaited influence; but a spirit stand-ing upon the same plane of being and of under-standing as the reviewer may be close by his side, and yet be perfectly unconscious of any thought or scene that arises before the first. thought or scene that arises before the first. This representation of the past is purely a men-tal process arising in the mind of the individ-ual and belongs to his spirit alone—he alone has anything to do with it, he alone must face his own past, sum it up as best he can, review it carefully, and judge of its merits and de-merits by his own standard of right. A spirit whose moral sensibilities are keen, in thus re-viewing his past will be his own arbitrator, will be his own accuser and judge; and just as his moral sensibilities are developed will he censure his own wrong-doing severely or will he seek to condone his past offences.

Counts to in order to duscissing streams inclusion or overaid their own value, or their powers and achievements.
 However, I have passed that state and have stepped up alittle. I have been duscissing the best or the conduction of the powers and achievements.
 However, I have passed that state and have stepped up alittle. I have been duscing the best or the conduction of the powers and achieves and the test of the powers. I have been duscing the power duscing the powers and the test of the powers. I have been duscing the powers and the test of the powers and the test of the powers. I have been duscing the powers and the test of the powers and the test of the powers. I have been duscing the powers and the test of the powers and the test of the powers. I have been duscing the powers and the test of the powers and the test of the powers. I have been duscing the powers and the test of the powers and the test of the powers and the test of the powers. I have been duscing the powers and the test of the

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Feb. 12. – John Dillingham; E. B. Townes; Maria Myers; Mrs. Carrie White; George H. Feb. 16. – William Mountford; Annie Beaman; Henry Morgan; Hannah Wright; Mary Murphy; George Savage.

THE MESSAGES GIVEN

BANNER OF LIGHT.



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

CANCER

POSITIVELY can be cured by a thoroughly-tested Vego-table Remedy, comparatively pathless in its operation, send for Creatar to RAYNOR CANCER CURE, 411 Adel-phi street, Brookiyn, L. I. 138* Mh20

LIBERAL OFFER TO ALL BY Wonderful Clairvoyant and Magnetic Healer. Send age, sox, lock hair, and 4 2ct. stamps, we will give diagnosis free by independent spirit-writing. Address Dif. J. S. LOUCKS, Canton, St. Lawrence Co., N. Y. J23 BW

RUPTURES



Or Psychometrical Delineation of Character.

Mrs. Abbie M. H. Tyler.

67 DOVER ST., BOSTON. Montal and Magnetic Treating. Dr. Stillman's Liver and Kidney Cure, a blood Purifier and Infailible Cure of Constipation, and well known as a Spirit-Given Remody. Sent by mail. Trial Mckage 60 cents. 18w Apg

ASTONISHING OFFER.

SEND three2-centstamps, lock of hair, age, sex, one lead-bing symptom, and your disease will be diagnosed free. Address DK, A. B. DOBBON, Maquoketa, lowa. 18w

Dr. J. E. and C. M. Steers's

SPIRITUALIZED REMEDIES. Discase Diagnosed and treatments given at a distance. Send lock of hair, age, sex, and one leading symptom, and have your case diagnosed free. Office 231 Heanspin Avenue. Address P. O. Box 1037, Minneapolis, Minn. 6w* Mh27

C. BOX 1037, BILINCELPOILS, BILINB. GW* MU27 SPIRIT COMMUNICATIONS Spirits, such as cleanborg, George Washington, Abraham Lincoln, Wilber-force, Vm. Lioyd Carrison, J. A. Garfield, Horace Gree-ley, Thomas Palue, Mrs. Ehrenborg, Margaret Fuller and others, all by independent slate-writing, through different mediums, to f., G. Heileberg of Olneinnail. Price \$1,50. For sale at MEADER'S Bookstore, No. 40 East Third Street, Cincinnait, O., and at this office. 20w Olo

Voltaic Mineral Rods.

IMPORTANT to Miners and Treasure-Seekers. Send stamp for Circular to E. A. COFFIN, No. 47 Bristol street, Boston, Mass. 4w° Ap3

Sealed Letters Answered

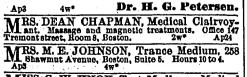
BY MRS. E. A. MARTIN, Oxford, Mass. Fee, \$1,00 and two postage stamps. Sw* Fee, \$1,00 and Ap24

DR. W. W. GLEASON, Provincetown, Mass. ources at any distance. Difficult cases solicited. Diag-nosis §1 and stamp. Send for Circular. Batisfaction guar-anteed. 2007

The Writing Planchette.

The Writing Planchette. BOIENOE is unable to explain the mysterieus perform-ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or men-tally. Those unacquinited with it would be astonished at some of the results that have been attained through its sener, and no denestic circle should be writout one. All investigators who desire practice in writing mediumship should avail themselves of these. "Planchettes," which may be consulted on all questions, as also for communica-tions from deceased relatives or triends. DIRECTIONS.-Place Planchette on a plece of paper printing or writing will answer), then place the hand lightly on the board i in a few minutes it begins to more, and is ready to answer mental or speken questions. Though the consulted on all questions, as also for communica-tions from deceased relatives or triends. DIRECTIONS.-Place Planchette on a plece of paper printing or writing will answer), then place the hand lightly on the board i in a few minutes it begins to more, and is ready to answer mental or speken questions. Though these directions will succeed in obtaining thedesired result, or cause the instrument to more, independent of any mus-cular effort of his or her own, yet it has been proved beyond question that where a party of three or more come together. It is almost impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remu-nerate you for the time and patience bestowed upon it. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand bow to use it. The Author of Bastos and Causda, PLANCHETTES cannot besen through the mails, but must beforwarded by express only, at the purchaser's argonnes. PLANCHETTE, with Pentagraph Wheels, & const. Becure-tiveness the United States and Causda, PLANCHETTES cannot besen throug





MISS C. W. KNOX, Test Medium. Medical examinations a speciaity. 37 Winter street, Boston, Ap24

MISS L. F. HASKELL, Magnetic Healer, No. 278 Shawmut Avenue, Beston. 2W* Apio

J.A. SHELHAMER.

International particular of the stime and patience bestowed upon 16,
 The Planchette is furnished complete with box, pencil
 and directions, by, which any one can easily understand
 how to use it.
 PLANCHETTS, with Pentagraph Wheels, 60 cents, secure Workers, and sent by mail, postage free.
 Moder catificity postal arrangements be reson the United States and Church, PLANCHETTEE
 cannot be sent through the mails, but must be forwarded by
 row and kidney complete, when furnished. Wheels, 60 cents, secure cannot be sent through the mails, but must be forwarded by
 row and kidney completes.
 Magnetics is for all by Colle Y a BIOH.
 The States and Church, PLANCHETTEE
 cannot be sent through the mails, but must be forwarded by
 row and kidney completes.
 Magnetics is formation, as a secure of the section of

And SKITU-Supporters. We keep on hand a large variety of styles, qualities and different lengths of Walsts in Shoulder Brace. Abdominal and other kinds, so we can fit every form. Prices within Department, 10 Department, 459 Washington Street, Boston, Opposite Jondan, Marshi & Co. 13w

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 excetted. Special attention naid to Con-tracted Feet with my improved Shoe. Corne Cured. Inter-foring and Overreaching a Specialty Beeclaity made of Too Weight and Side Weight shoes. First-class references. All orders promptly attended to. 4w* Api7

Mrs. Virginia C. Moon

MAGNETIC HEALER AND MEDIUM FOR HAR-mediate and the second second

MRS. H. H. SANBORN,

67 GREEN St., Lynn, Mass. At home Monday, Wednes-day and Friday. In Boston, at 4 East Chostor Park, Tuesday. Thursday and Saturiday. Office hours 10 A.M. to 4r.M. Modical Claitroyant, Fsychometric Reader, Devel-oping Medium. Developing Circle Saturday, from 2 to 3 P.M. Ap3

Mrs. Dr. Lunt Parker,

1211 Penn. Avenue, N. W., Washington, D. C., WILL give Clairvoyant Readings by lotter on Disease, Business, or Medlumship and its development. Send 51,00, own handwriting or lock of hair, stating age and sex. Would like to make engagements to Lecture and give Tosts at the Camp-Meetings this season. 4w* Apio

THE UNVEILING OF ISIS, BY CHARLES LATIMER, C. E.,

AND

Trinity in Unity; or, The Mysteries Solved by Kaleidoscopic Symbols, By JAMES A. BLISS. See N. D. C. Axe and True Keystons advortisement in anether column. Ap24 1w*

DR. J. R. BUCHANAN

THE ENGLISH KAMA SUTRA;

THE ENGLISH KAMA SUTRA; Being the Celebrated "Ohimead" Translation from the French of Dr. Ferrand's "Erolomania," from, it is believed, an unique copy of 1640. THIS work runs in permissible lines with that remarka-the erample of Eastern crotica, "Ananga Ranga" (Stage of the Hoddless One), or the Hindu Art of Love (Ars Approdises, "University Productions and Anti-Approdises," Curiositates Erotics Thysiologia," em-bodying much in these prohibilively priced works. As only One Hundred Coples, numbered and signed, will be privately printed, intending subscribers are requested to send in their name at once, as nearly half the edition is al-ready guaranteed for export. "Price per copy, uniform with the "Bath Occult Reprint Berles," spropriately bound and fluetrated, One Bunnes, post free. **BOBERT H. FRYAR, Bath, England.** Api7

New Edition.

 Six Months
 50 Cents.

 Three Months
 52 Cents.

 To Clubs of Five.
 44,00.

 You and the second se

La Lumiere.

A JOURNAL devoted to the interests of Briritualism in All its aspects. MADANTE LUCKE GRANNEE, Ed. Hor. The ablest writers contribute to its pages. Perms of Subscription, in advance, per year, \$1,20. remitting by mail, a Post-office order on Paris, France, the order of J. DARCY, Manager, 75, Boulevard Mont morency.

PROPHETES ET PROPHETIES, by Hab.

A BOOK of universal interest and influence. It contains and Prophetic Spirit Communications. Paper, 12mo, pp. 240, Price 80 conts, postage free. For sale by LA LUMIERE, Paris, France.

THE CARRIER DOVE,

An Illustrated Monthly Magazine, An IIIIISTRATEG MIONTNIY MIAGAZING, D.J. SCHLESINGER, DR. L. SCHLESINGER and MRS. J. SCHLESINGER, DR. L. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Each number will contain the Portraits and Biographical Skotches of some of the Prominent Mediums and Spiritual Workers. Also Spirit Pictures by our Artist Mediums, Lectures, Essays, Pooms, Spirit Messages, Editorials, etc. Terms: \$2,50 per year; single conics, 25 cents. Address all communications to THE CARRIER DOVE, 8543 Broadway, Oakland, Cal.

The Boston Investigator,

The Boston investigation, The oldestrator journal in publication. Price, 83,00 a year, 11,50 for six months, 8 cents per single copy. Now is your time to subscribe for a live paper, which dis-cusses all subjects connected with the happingess of markind, cusses all subjects

NOW READY. EIGHT

Liberal Lectures,

BY A. B. FRENCH,

The Eloquent Orator.

This Pamphlet contains one hundred and forty pages, with portrait of the author. All who admire profound, thought-sparkling eloquence and a broad spiritual philoso-phy, should order this book. The following are the con-reate:

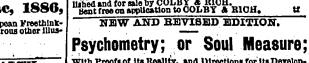
- ienis:
 Lecturo1.—Conflicts of Life.
 2.—Power and Permanency of Ideas.
 3.—The Unknown.
 4. —Probability of a Future Life.
 5.—Anniversary Address.
 6. —The Egotism of Our Age.
 7.—TheSpiritual Rostram—Lis Dutles and Dangers.
 8.—What is Truth ?
 9.—Future of Spiritualism.
- Paper. Price 50 cents. For sale by COLBY & RICH.

THE TRUTH-SEEKER ANNUAL AND Freethinkers' Almanac, 1886,

With thirty portraits of distinguished European Freethink-ers, Scientists and Philosophers, and numerous other illus-

ers, Scientists and Philosophers, and name trations. Paper. Price 25 cents; postage 5 cents. For sale by COLBX & RICH.

NEW GOSPEL OF HEALTH, O'NTAINING seven sections on Vita) Magnetism and CONTAINING seven sections on Vita) Magnetism and illustrated search opicitions, by Dr. Brown. For sale



CURED in thirty days by my MEDICAL COMPOUND and improved ELASTICSUPPORTER TRUSS. Send Stamp for Circular, Address CAPT, W. A. COLLINGS Smithville, Jefferson Co., N.Y. [Mention this paper.] Api7 Clairvoyant Examinations Free.

ENCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your caso. Address F. F. BUTTERFFIELD. M. D., corner Warren and Fayette streets, Syracuse, New York. 13w* Ap3



With Proofs of its Reality, and Directions for its Develop-ment. BY MRS. L. A. COFFIN.

Paper. Price 15 cents. Start a terting the start the Content of th



LIGHT. \mathbf{OF} BANNER

APRIL 24, 1886.

[Continued from first page.]

[Continued from first page.] consisted of music by the choir, the selections being from "Meindies of Life," and a lecture by Mrs. Clara Watson of Jamestown. Her topic, "Of What Benedit is Spiritualism to the World?" was finely treated, and all present seemed interested and entertained. She is a good, logical, common-sense speaker. Another meeting was held in the evening, addressed by Judge R. S. McCormick of Frank-lin. His discourse was intended to show the difference between the ideas and teachings of Spiritualism and those of the old Orthodox Theology. His remarks were good, and well received by the audience. At its close we all feit that we had enjoyed a pleasant and profitable meeting, which we hope to repeat on many inture occasions. Mits. L. T. R. AKIN, Sec.

Springfield, Mass.

To the Editor of the Banner of Light: The Spiritualists' Union of Springfield celebrated the Anniversary in this city, on March Sist, by a meeting in Gill's Hall.

meeting in Gil's Hall. The exercises were opened in the afternoon with a plano recital by Miss Annie Lewis, a violin solo by A. Harrett, followed with singing by Mrs. J. J. Rafter. The discourse in the afternoon was delivered by A. E. Tisdale, the blind inspirational speaker of Nor-wich, Conn., to a large and appreciative audience. [His poems are genes of thought. Mr. Tisdale will rank with the best of our speakers. He has been with us six weeks, and we shall engage him to speak for us pert veral. next year.] At the close of Mr. Tisdale's lecture Mr. H. F. Mer-

At the close of Mr. Theorie's fecture Mr. At P. Activity, the noted test-medium, gave thirty-one tests in as many minutes; most of them were recognized by those in the audience. A free collation was served in the hall at 5 P. M., and is connection with it came our sociable, which was enjoyed by all-as we had friends from the adjoining torus a visit a distance.

enjoyed by all-as we had friends from the adjoining towns as well as some from a distance. The time between the collation and evening lecture was occupied by a Fact Meeting, which was very in-teresting. At 7 F. M. a fine lecture was delivered by W. J. Colville of Boston, at the close of which Mr. A. R. Tisdale sang one of his inspiring songs. Mr. H. F. Merrill again occupied the platform, giving a large number of fests-most of which were recognized. [Mr. Merrill is one of our best platform test-mediums, and we can recomment him to any society in want of a good test-medium.] The meetings and collation were free-our expenses for Anniversary day being paid by voluntary sub-scriptions.

Brockton, Mass.

To the Editor of the Banner of Light:

March 31st a very successful celebration of the Thirty-Eighth Anniversary was held in the First Spir-

March 314t a very successful celebration of the Thirty-Eighth Anniversary was held in the First Spir-itualist Ladies' Aid Parlars, 138 Main street, under the auspices of that Society and the Lyceum. The after-noon exercises opened with song by Miss Cora Scott-Mirs. J. May accompanist ; followed by the opening address by Rev. 8. L. Beal, and remarks by Miss. Pratt, of Randolph; Mrs. Dr. Bara E. Hervey, Mr. Lewis Howard, Mrs. Shaw, and others. The session closed with remarks by the President of the Ladies' Aid So-clety, Mrs. M. H. Fletcher, and a fine plauo solo by Mrs. John May. After an hour of social converse adjournment was made to the banquet hall, where a most bountiful colla-tion had been provided. At 7:30 P. M. every seat in the hail was occupied and also all available standing, room by an attentive audience. A pleasing due was rendered by Mrs. R. C. Brown and J. May, followed by an operetta in three acts by the Lyceum children, an address by Mr. Galen Pratt, of East Bridgewater, and harmonica and plano solos by Misses Wadsworth and Haywood. Mrs. Hazel Roche, the elocutionist, then favored the audi-ence in her usual pleasing manner. Aftee he audi-ence in her usual pleasing manner. Aftee he audi-ence in her usual pleasing manner. Aftee programme was then carried out, consisting of recitations and yocal and instrumental music, alko the comedietta " A Happy Pair," by Mrs. Roche and Mr. Emery, and charades. The thanks of the Boelety are due to Mrs. H. G. and

A happy rait, by ans. Rocke and an another, and charades.
 The thanks of the Society are due to Mrs. H. G. and W. H. Allen, of Brockton Heights, and others, for their glit of flowers so bountifully provided; also to all who contributed to make the event a success. MRS, LINDA B. ROGRES, Secretary.
 140 Lyman street.

New Bedford, Mass.

George Y. Nickerson states that a session in honor of the Anniversary was held at Phenomenal Rooms, No. 10 Pleasant street-the place of meeting being crowded, and the exercises successful in the highest

degree. Opening remarks were made by our correspondent; and the singing of "Nearer, My (iod, io Thee"; a halthour discourse (under control) by Mrs. Emma Jackson, of Acushnet-and singing by the same lady-also by Mr. Albro, and the choir; remarks by Mrs. Eddy and Mrs. James A. Bliss, of Boston; tests by Mrs. Eddy, given while passing among the andience, and a scance for materialization-Mrs. Bliss being the medium-comprised the exercises. As an additional test of the reliability of the phenomena on this occa-sion, our correspondent states that owing to the great interest of the people present they crowded around the cabinet so closely that scarcely two feet clear space was allowed outside for the forms to emerge into, yet the spirits appearing seemed not to be troubled in the least at this, but conducted themselves as naturally and fearlessly as if in yet the mortal form, as were those who almost jostied them in their eager-ness to see what was to be seen.

Lake Village, N. H.

self in the village of Whitesville, distant two and a half miles; I walked the entire distance of five miles without fatigue. The weather was just cool enough for comfort, the sky cloudless, the disformant with the perfume of flowers and cool enough for comfort, the sky cloudless, the air fragrant with the perfume of flowers, and on either side were the grand old trees, decked in their garments of mossy drapery and fresh green leaves. I gave expression to the exuber-ance of joy with which nature had filled my spirit in bursts of song that made the old forest ring. A mocking-bird caught the echo, and trilled forth a reply in notes which seemed to any "Listen to me: I can sing a sweeter ring. A mocking-bird caught the echo, and trilled forth a reply in notes which seemed to say: "Listen to me; I can sing a sweeter strain." "Sing away, sweet bird," I answered, "you can indeed make sweeter music, but your heart can be no fuller of melody than my own." At that hour I felt in harmony with myself, and consequently in accord with all outward things. It seemed as though from every tree-top some sweet angel face was peering upon me, while the rustle of the leaves sounded like angel whispers. Once, when for a moment a feeling akin to fear stole over me at thought of being so far from human habitation alone, by my side appeared the splrit-form of an Indian chief. In tones full of love land protection he said: "Let not the heart of the pale-face grow troubled. The spirit of the red man will go with her upon the trail through the forest." His presence and words gave me not only strength of spirit, but of body also. It seemed as though the good Indian spirit had poured into my veins the elixir of life; and I think with that feeling upon me I could have waiked twenty miles as easily as five. How grand a thing it is to have the con-sciousness of angel presence and protection. May the dear spirits help us all to come into closer communion with the "soul of things." We expect to turn our steps northward about the 1st of May, making a few stons on the way. *K. R. STILES. Belleview, Fla., April 10th, 1886.*

Spiritualist Meetings in Boston:

Difficulting in the second sec

We decked a stream of a stream of the stream of the stream of the second stream of the stream of the

Woodbury, Cor. Scc., 45 Indiata Place. First Spiritual Temple, corner of Newbury and Excient Mircets.—Survices every Sunday afterioon at 3 ochock and every Wednesday evening at 7%. All are cor-dially invited. Soats free. 1031 Wrahington Mircet.—First Spiritualist Ladies' Ald Society. Mustings every Friday at 2% and 7% P. M. Mrs. Houry O. Torrey, Secretary. College Hall, 34 Essex Mircet.—Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Elsen Collb, Conductor. Ease a. - Sundays, 12% and 7% P. M.; also Thursdays at 8 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman. Npiritualistic Phenomens Association holds

Npiritaniiatic Phenomens Association holds meetingsevery bunday afternoon in Berkeley Hall, 4 Berko-ley street, at 2% o'clock. D. J. Ricker, President.

Facts Meetings. Langham Hall. every Thursday at 8 P. M. L. L. Whitlock, editor of Facts magazine, Chairman.

1031 Washington Street, Ladies' Aid Parlors.-National Developing Circle meets every Sunday at 3 P.M. James A. Billss, Conductor, assisted by other good develop-ing mediums. Good speaking and music.

ing mediums. Good speaking and music. Fraternity of the White Cross, 12 Pemberton Nquare. Room 0.—Meetings second and fourth Thurs-days of each month. Service of Silence on Saturday even-ing. The Messenger will be at the rooms daily from 9.A.M. thi 2 P. M., to give information respecting the Order.

Chelses.—Spiritualist moetings at Pligrim Hall, Odd Fellowsbiulding. Sunday, at 31, M., Medlums' Meeting: at 75 Mrs. Mary O. Bagley, the renowned test medlum, as-sisted by Fred A. Heath, who will sing and improvise from subjects given from the audience. Other medlums expect-ed. Dodge and Logan, Managers.

Boston Spiritual Temple at Horticultural Boston Spiritual Temple at Morticultural Hall.-Last Sunday morning the control of Mrs. Lillie replied to several questions, the first relating to the rolling of the stone from the door of the sepulchre; and the second showing the need of other worlds with higher conditions in order to develop humanity to states that cannot be reached in this. Another inqui-ry was whether spirits are dependent upon matter to look upon the audience. Are they able to see and recognize individuals except through the medium's eyes? Spirit is dependent on matter. If I come to a medium I need not materialize, but through her see you and others. When a spirit so controls he need not be by the side of his medium, but many leagues away. In reply to the question, "I is there night and day in spirit-life?" it was said : Darkness is a condi-tion of the physical body. The spirit eye sees; to it light is perpetual, because its formation is capable of penetrating what is darkness to the material eye. But conditions vary to deare—some enabling a spirit to see where another could not. I am asked, Do spirits become weary? Yes. There will never, so far as I have learned, come a time when we shall not become sumewhat exhausted, hence weary, and need recuper-ation. The morning exercises closed with a poem. *Evening.*— In considering her subject, "Upon What do Spiritualists Base their Hopes for Future Happi-ness?" Mrs. Lillie said: Some look upon us as super-stitious, or believers in the supernatural. But we do not believe there can be anything outside of nature. We reason that an effect has a cause. Those who look upon us as superstitious have not studied the laws of nature. In those laws the Spiritualist finds his facts. In their operation he bases his hope of happiness. He believes that every day he builds his future; that he is to-day building his to-morrow. We make upour to-days out of minutes, and our years out of days. We have no hope of future happiness. Happiness is attainable by our works here, and is not attained at death. Death op Hall .-- Last Sunday morning the control of Mrs. Lillie replied to several questions, the first relating to the Berkeley Hall Meetings .-- On Sunday last W. J. Colville's morning subject was "The Garden of Eden and the Garden of Gethsemane." He dealt with the and the Garden of Gethsemane." He dealt with the universality of the legend of a forfeited paradise, and proceeded to treat the matter from a purely splritual and mural point of view. The Garden of Eden repre-sents human innocence, the childhood of the human intellect. The fall is occasioned by the inexperienced and undisciplined spirit yielding to the seductions of material things, which, in themselves, are good, and without which the human intellect could never be un-folded. The Garden of Gethsemane represents the last great struggle of the mind to finally vanquish every allurement of sense. The first Adam is a theo-logical term originally intended to signify the human spirit destitute as yet of the needed discipline of earthly life; the second Adam meaning the same hu-man family, with all the experience of earthly life yoem followed the lecture, and the music was quite an attractive feature. Joem followed the lecture, and the music was quite an attractive feature. In the evening an interesting lecture on "Pales-tine" was delivered by Dr. A. D. Crabtree. On Sun-day next. April 25th, special Easter services will be held at 10:30 A. M. and 7:30 P. M. The music will be of an excellent character; an orchestra will accompany the organ on both occasions. Mr. Colville's subjects will be: morning, "The Resurrection in the Light of Nature and Revelation"; evening, "The Natural and Spiritual Origiu of Easter Celebrations." Monday, April 26th, Mr. Colville will hold a public reception at 5 P. M., and on Wednesday, April 25th, a musical and literary entertainment for charitable purposes will be given in Langham Hall at 8 P. M.; admission ten cents. Friday, April 23d, Mr. Colville lectures on "The Crucifixion of Jesus; an Allegory of the Spirit's Strug-gle toward Perfection." There is such a constant coming and going of tourists that the very atmosphere seems to generate a spirit of restlessness.
We had many delightful trips by steamer on the beautiful St. John's River; also went by rall to St. Augustine, where we found much to interest us, notably the old Fort, Cathedral, and Indian Burial Ground.
Although the weather the past season is pronounced by Floridians to have been the cold great the same hall at 3 r. M., and "sold humband and myself have derived great physical benedit from our visit South.
The country is beautiful in its new spring attree. Testarday I started alone, so far, as visible to many was concerned, for a walk through the woods, and almost before I was aware found may.

opment and Progress." After giving a lucid explana-tion of the term phenomena, she said: Many are startled to-day by phenomena which have their origin in another world; they append to our senses—the fact of the spirit origin of these phenomena can be de-monstrated. Why are these revealments made to-day? The ancients loved their friends, and yet they wen down in darkness to the tomb; no light came to them from the immortai shores to bless and comfort. In those days humanity had not developed to the state of comprehension and knowledge vouchsafed to many who live in the inteteenth century. And so, thirty-eight years ago, through the mediumship of a little child, came the fart spirit rap. By that rap the door-way of death was thrown open, and hosts of angel friends came throughing into our midst. Notwithstand-ing, the glad tidings were received with horror and increduily by many. After the raps came intelligent messages, testing that say the as once part of the human mind was behind if. Many in earth-life received these messages of good cheer-fathers, mothers, sons and daughters came througing back to homes they had leff, each with messages of love and sympatby, appealing to human hearts. The spirits were not seen, yet they brought evidences of their identity, and in due time, in answer to further human need, came the various phenomena which led up to the full form manifestation, which is the crowning glory of the present day.

Interview of the various photons in the terrowning glory of the present day.
Mr. A. L. Gardner at the close of the address entertained all with a cornet solo, as did also Miss Louise Irvine of the Bhawmut Lyceum with an excellent reading.
Mrs. M. C. Bagley closed the exercises with one of her justly celebrated test-scances. This medium has given universal satisfaction every time she has appeared before us, and her tests on this occasion were especially clear and convincing.
Next Bunday we are to have with us Mr. Joseph D. Stilles, Mrs. Thompson of Rockland, Me., and Lucette Webster, elocutionist. Our memberability increasing; our financial department in good condition, and a bright future is before us. Come and join us. FRANCIS B. WOODBURY, Sec. 15 Indiana Place, Boston. 45 Indiana Place, Boston.

Shawmut Spiritual Lycoum, Union Park Hall. - The exercises last Sunday consisted of instrumental music by Messrs. Milligan and Gardner, strumental music by Messrs. Milligan and Gardner, followed by singing and reading by the children; Miss M. T. Shehamer gave us a short address; Miss Lu-cette Webster a select reading; Dr. J. V. Mansfield related his first experience in Spiritualism; vocal se-lections were furnished by the quartette, and reolta-tions by Eddie Rich, Allie Cummings, Louise Irvine, Charlie Deming, Gracie Thorp and Helen Sanders. ALONZO DANFORTH, Sec. of S. S. L. 23 Windsor street.

Facts Social Sounce. - Thursday evening last Mr. Whitlock made a few remarks; Prof. Milleson spoke upon Psychic Art or Spirit Industry. Mrs. spoke upon Psychic Art or Spirit Industry. Mrs. Whitlock sang and Mrs. Wheeler described with won-derful accuracy more than thirty spirits, nearly all of whom were recognized. Miss Barnicoat, Mrs. Davis and Dr. Tripp gave psychometric readings. Thursday next these and other mediums are expect-ed to be present. All are cordially welcome. Satur-day evening, (24th) Mrs. Neilhe E. Whitney will give a scance for physical manifestations in the light. See an-nouncement in another column.

nouncement in another column.

The New Era Spiritual Meeting-as a developing force, under the management of Mrs. Cuttinghas been a success in many ways, and a number of good mediums have been there prepared to do work for the public. This meeting will bereafter be held at Mrs. Cutting's parlors. 24 Carenovestreet, Hotel Pres-cot, Suite 2. See advertisement on our fifth page.

Cleveland Notes.

To the Editor of the Banner of Light :

By the report previously sent it is self-evident that the Anniversary exercises in this city passed off with the usual eclat; they were admitted by all present to have been a pronounced success. Rarely have we had at one time two such gifted speakers, yet so unlike in style, as Mrs. H. S. Lake and Mrs. F. O. Hyzer-types of the real and the ideal. The former had never ad-dressed a Cleveland audience before, but, having fully sustained the reputation that had preceded her, she uresseu a cievenau autorince beiorfe, out, having fully sustained the reputation that had preceded her, she will always hereafter receive a cordial welcome to this city. The respectation of Mrs. Hyzer, after twenty-two years' absence, brought out both old and new con-verts. The general opinion was that Mrs. H. was the peer at least of any speaker who has ever visited Cleve-land; and though the Society had not contemplated holding continuous services, she was promptly se-cured for the month of April, and is drawing large au-diences. Prof. W. F. Peck, though suffering slightly from in-disposition, added greatly to the enjoyment of the oc-casion by his genial presence and inspiring songs. The West-Side Lyceum was recently the happy re-cipient of a life-like and life-size crayon portrait of its translated Conductor, the late Mrs. Althadine Smith, executed and presented by Mr. Pepoon, an artist de-veloped, I believe, by the spirits. The work was much commented on as very priseworthy from an artistig point of view, and particularly generous on the part of the donor. Mr. William Coleman, who has been officialing as

point of view, and particularly generous on the part of the donor. Mr. William Coloman, who has been officiating as speaker the past month, gave the West Side friends such satisfaction, that they have secured his services for another month. The meetings are supported by subscription-free to the general public-and are grow-ing in interest. The Secular Union of this city holds its regular Sunday meetings in Room 20. City Hall building, at 7:30 r. M. It has been suggested by one of its mem-bers to appoint committees to investigate phenomenal Spiritualism, instead of wasting so much time on dead lesues. The proposition is now under consideration, and will probably be favorably acted on. The Lyceum May Fastival will take place Tuesday. May tib. at Weisserber's Hall, concluding with the reg-

Two Cases in Virginia.

In 1884 the mails brought to Philadelphia a grateful letter from a gentleman of Lynchburg, Va., who told the story of the cure of his daugh-ter by the use of the Compound Oxygen Treat-ment after being a sufferer from Inflammatory Rheumatism, beginning in her fourth year and lasting nine years. His letter was as follows: Grand Opera House Hall, 5th Avenue and 23d Street.—The First Boolety of Spiritualists holds its meet-logs at this hall every Sunday at 10% A.M. and 7% F.M. Arcanum Hall, 57 West 25th Street.—The Peo-ple's Spiritual Meeting every Sunday at 2% and 7% F.M., and every Friday atternoon at 2%. Frank W. Jones, Con-ductor.

"DRS. STARKEY & PALEN. Dear Sirs-My "DRS. STARKEY & PALEN. Dear Sirs-My daughter has been using your Compound Oxy-gen for five weeks. Within a week she began to show signs of improvement; since then her recovery has been remarkable. I have never seen anything to equal it. The action of the heart is quiet and soft; there has been no sign of rheumatism; she sleeps sweetly all night; has a fine appetite; has gained many pounds of flesh, and has considerable color; can walk all about the house, and has paid two or three. visits in the neighborh.od, "Very respectfully, C.V. WINFREE." About the time this young lady was finding re-

About the time this young lady was finding relief from her inflammatory rheumatism, another lady suffering from consumption began the treatment. She had tried other remedies with-out success, and the prospects for her future

out success, and the prospects for her future were gloomy indeed. In addition to her lung troubles she was a sufferer from ourvature of the spine. Now, she can write herself a comparatively healthy woman, and the happy wife of the mayor of that city. Her story is told partly by her hus-band and partly in a letter from herself. We give her husband's letter below : Marcore Orego LEXPURPING Dec. 15th 1885.

MAYOR'S OFFICE, LYNOHBURG, Dec. 15th, 1885. DRS. STARKEY & PALEN. Dear Sirs-In stating what your Compound Oxygen treat-ment has accomplished for my wife, I am dis-charging a debt which I feel I owe to suffering

hend has accomplicate which I feel I owe to suffering humanity. My wife has long been in delicate health, and since her seventeenth year has been suffering from a curvature of the spine. This greatly weakened her and occasioned much pain and excessive nervousness. Notwithstanding this she further exhausted her strength and pros-trated her health by the usual round of pleas-ures of the fashionable world : late hours, par-ties, operas, and above all, the german. The result of this course was that her health was completely prostrated, her vitality exhausted, and when on a Northern trip in the summer of 1882, she contracted a deep cold, it settled on her lungs, and consumption was soon after the result.

her lungs, and consumption was soon after the result. During the early fall of 1882 she began cough ing considerably, and finding that she was fast losing her strength and flesh, early in January, 1883, Mrs. Manson, them Miss Field, set out from her home in Culpepper, together with her aunt and Dr. Rixey, for Philadelphia. She was then excessively nervous, could not speak louder than a whisper, and was unable to sleep at all. She saw one of the leading allopathic physicians of Philadelphia, who told her she had consump-tion, and that she must leave at once for Aiken, S. C. By the middle of the month she was on her way there, and did not return until May. Though scemingly benefited for some consider-able period during her stay, she bad repeated spells which threw her back so much that when she returned she was much worse than when she left home. Soon after her return she went on to New York and consulted an eminent physician there, who advised the phenio acid treatment, which she continued to use dur-ing the following summer, notwithstanding its effect, and she discontinued its use, returning to Aiken about the middle of November, 1884. It was then she first used the Compound Oxy-gen, and when I went to see her at Christmas I found her considerably improved. I was preju-diced against the remedy, and advised her dis-continuing its use, which in a great measure she did. From the beginning of the year 1884 she lost ground, till by February she was ill. I was telegraphed for, and found her suffering greatly from biliousness, fever, and great weak-ness. I returned home to attend to some busi-ness after a six days' stay, only to be again tele-graphed for. When she returned in May she was distressingly weak and thin, and though she improved some during the summer, she never was half so well as she had been the year before, and about the middle of September she took a violent cold, which confined her to her bed, and promised very speedily to end her life. Indeed for one or two days we thought she would not live During the early fall of 1882 she began cough During the early fall of 1882 she began cough

bed, and promised very speedily to end her life. Indeed for one or two days we thought she would not live to see another; she did, however, rally slightly, and toward the end of the month insisted on going to Philadelphia to try the Compound Oxygen treatment. I opposed the plan because I thought she could only live a very little while longer, under any circum-stances, and a trip to Philadelphia would only wear out the sconer her little remaining strength; besides, I did not think the Compound Oxygen had done her any good at home, and I strength; besides, I did not think the Compound Oxygen had done her any good at home, and I did not think she stood any better chance by going there, but she clung to the idea as though it were her last hold on life. Finally I consented to her going, only because I thought she would be better satisfied, and not because I had the slightest hope of her improvement. In her first letter after seeing Dr. Starkey (it was only a few lines sorawled with a pencil) she wrote me that Dr. Starkey said she would have to stay there two weeks before he could say whether the treatment would benefit her. Before the time had elapsed she was feeling much stronger, and her appetite was far better, and by Christ-mas she could walk a dozen blocks. She re-mained in Philadelphia till April, having dur-ing that time but one had turn, which, however, ing that time but one bad turn, which, however, threw her back considerably. Since her return my wife has used the Home Treatment with continued benefit. Her weight in January, 1884, when she had been with you three months, was ninety-five and a half pounds, and that was a great improvement on her condition when she great improvement on her condition when she went to you. The last time she was weighed here her weight was one hundred and fifteen pounds When she went to Philadelphia she could scarcely walk across the floor without as-sistance; she can now walk a mile and ride horseback for five miles. She then coughed nearly all the time, with a good deal of expecto-ration. Her cough is now much better, though it still clings to her, and the quantity of ex-pectoration is comparatively small. Her great improvement seems to me almost miraculous, and I attribute it to the Compound Oxygen, aided by a systematic, prudent life, and the abandonment of drugs. I fear I have written much more fully than I fear I have written much more fully than you desired I should, but I have hoped that what I have said would be of some benefit to suffering humanity. With kindly remembrance, I am, Very truly, your friend, N. C. MANSON, JB.

philosophy and that of the evening with the phenom-ena of Spiritualism. These efforts went to show that the basic elements of all religions have grown out of phenomena often termed supernatural. When we learn to look upon the wonders of nature understand-ingly, we shall not apply the term supernatural to any-tiling. Discoveries and inventions are drawn from the every-day phenomena of life, some of them very insig-nificant in and of themselves. Attention to a spinning spider brought us the wonderfully constructed sus-pension bridge; the study of the wap taught us paper-making, and led to limitless inventions, and a phe-nomenal light turned wisesteps, as well as eyes, toward Jesus when born, and led to the founding of Christi-anity. So the rap, ridiculed and insignificant of itself, has led to establishing Modern Spiritualism. Let us not then ignore phenomena because simple or unat-tractive. When we learn to deal with all things un-derstandingly we shall accept all manifestations at their real worth, including mediumship. The lecture closed with a fine poem, the whole effort leaving a deep impression on the minds of the audience. Mr. Baxter's singing is an enlivening feature of his meetings. His descriptions of spirits present, about forty, were wonderful and instructive. No one in the field of Spiritualism is doing a greater work. Mr. Baxter will be with us again next Sunday. Willimantio, Conn., April 19th, 1880. Onset, Mass.-Our visitors are on the increase, and

Spiritualist Meetings in New York.

Metropollian Church for Humanity, 251 West Sod Aireet, Boy. Mrs. T. B. Stryker. - Services every Suriay, at 11 o'clock A. M.

Busiay, at 11 O'clock A. M. Beacon Light Parlors, 233 West 46th Street.-The Guidren's Lyceum meets every Sunday at 3 P. M.

J. J. Morse in New York.

At the public session of the First Society yesterday printed notices were distributed, calling on all members of the organization and all liberal-minded people in sympathy with the movement to meet at the residence of Mr. and Mrs. H. J. Newton, 128 W. 43d street,

on Wednesday evening, April 28th; and each individ-

on Wednesday evening, April 28th; and each individ-ual was urged to make this a personal matter, and to come with some plan of operation formulated in his or her mind for so placing spiritualism before the peo-ple of this metropolis as to convince them of the uses it is capable of serving in enabling mankind to place themselves upon a higher plane of life. It is hoped by the trustees that some practical results may flow from the action taken at that time. Mr.J. J. Morse spoke for the society, having kindly exchanged desks with Mrs. Brigham, who filled his desk in Brooklyn. In the morning hespoke in answer to questions furnished by the audience—as is the cus-tom with the First Society—and in the evening his subject was, "is Man a Falure or a Prophecy?" A mere synopsis would fail to do this discourse justice, but I may say that his theme was ably and logically handled, as is usual with him, and that he clearly showed that the present condition of humanity is but a spin the Brooklyn and this city during the coming season. JOHN FRANKLIN CLARK. April 10th, 1886.

Carrie E. S. Twing.

I feel strongly impressed to send you a few lines from this locality regarding our good sister, Carrie E. S. Twing, who is sojourning in our midst for a short time. She is being kept very busy giving sittings, and to make her acquaintance is to find a true friend.

and to make her acquaintance is to find a true friend. Her sympathetic love for other mediums is some-thing we do not meet every day. In my many years' acquaintance I have never heard a word from her against any person. "Ichabud," her control, also looks to our need in a friendly way characteristic of his medium. You may think me rather jubilant in my expressions, but I assure you I have evidence to sus-tain my declaration that Carrie E. 8. Twing is one of God's own souls. May she live long to lead us toward a knowledge that fits us to enter temples not made with hands. A Friend in the Cause, Kingsville, O. STUART L. ROGERS.

Willimantic, Conn.-Mr. J. Frank Baxter lectured at Excelsior Hall (the spiritual church) Sunday,

the 11th inst. The afternoon lecture dealt with the

philosophy and that of the evening with the phenom-

ena of Spiritualism. These efforts went to show that

To the Editor of the Banner of Light :

April 19th, 1886.

To the Editor of the Banner of Light:

Onset, Mass .- Our visitors are on the increase, and to-day Novelty Hall was filled. A number who have just arrived for the season were present, and all expressed their surprise at the proficiency the children

pressed their surprise at the proficiency the children had attained. "Charity" was the subject for consid-eration, and the young members did themselves justice. Recitations were given by George Bourne, Dodo Disde-bar, Robert Traverse and Eva Reynolds. We were favored by the presence of Mrs. Emma Morse and daughter, Lulu, Charles W. Sullivan and Mrs. Rowell, from Boston. Lulu gave two of her reci-tations, delighting all of her hearers. Mr. Sullivan eang "We Bhall Meet By-and-Bye." Mrs. Pierce sang a solo, and a trio was rendered by Mrs. Pierce sang a solo, and a trio was rendered by Mrs. Pierce, Mrs. Bmalley and Mrs. Whittemore. Chromos were presented to children participating in the exercises-the glit of a friend residing at Onset. Remarks were made by Messrs. Bessle and Bates. Preparations are being made for a May festival in the Casino, where the sensions of the Lyceum will be held through the remainder of the season. A lady visitor remarked that Onset Lyceum is second to none she has visited. D. N. FORD, Conductor. Onset, April 18th, 1886.

J. M. Cook informs us that the Anniversary was celebrated in this place by services at the Unitatian church, embracing, among other numbers, a lecture on "Ancient and Modern Spirit Power," by Mrs. S. Dick, of Boston, which discourse was well received and commented upon by the local press.

Santa Cruz, Cal.

Mrs. F. A. Logan writes us that a very enjoyable and well-attended meeting was held in this place in commemoration of the Anniversary.

Letter from Florida.

To the Editor of the Banner of Light:

As we wait for letters from home, so we each week await the coming of the BANNER. Among the many good things which, from time to time, have been borne to us on its pages was a lecture have been borne to us on its pages was a lecture in the issue of March 20, given through the in-spired conditions of W. J. Colville, on "The Need of More Spirituality among Spiritualists." This lecture is indeed "like apples of gold set in pictures of silver." While he would have Spiritualists give preëminence to the spirit rather than the phenomena of Spiritualism, he does not depreciate the value of outward mani-festorions as is sometimes done by Inspiration. festations, as is sometimes done by inspirational speakers.

To claim one phase of mediumship or one To claim one phase of menumening or one class of manifestations as of greater importance than another is neither wise nor just. Nor is it just or wise to presume that all Spiritunlists who frequent scances for materialization or other phases of physical phenomena must ne-cessarily be unprogressive. To make the mani-festations the end, is one thing, but to pursue the study of them as the 'means' to a better understanding of the spiritual forces which exist as a great infinito law, is quite another thing. Let us be charitable enough to believe that many Spiritualists who are in the habit of visiting the scance-room are not there as seek-ers for a sign only, but with a sincere desire to follow where the spiritual finger of science points.

Since my last letter I have passed several weeks in Jacksonville, about one hundred miles north of Belleview, where the larger part of our time has been spent. I held no public of our time has been spent. I held no public meetings in Jacksonville, but met a large num-ber of people privately. Spiritualism is a sub-ject much whispered about among the people in that vicinity, and I hope the time is near when that which they now speak of in private shall be "proclaimed upon the house tops." I visited the home of parties who are receiv-ing manifestations similar to those which at one time were of frequent occurrence in my own home, an account of which was given to the public through the columns of the BANNER two years ago.

two years ago. Jacksonville I like very well, although I do not think one could ever feel quite at home there. There is such a constant coming and

and will probably be favorably noted on. The Lyceum May Festival will take place Tnesday, May 4th, at Weisgerber's Hall, concluding with the reg-ular "hop," and maybe May-pole dance, by eight young ladles of the Lyceum. Spiritualist' Memorial Sunday.—The second an-nual observance in memory and nonor of those who have passed to spirit-like will be observed about the first or second Sunday in June, and it is the expressed wish of the Cleveland friends that all the Societies and Lyceums in the country unite in holding similar ser-vices on that day, thus emphasizing this sacred ob-servance, that it may become antional, as has our "An-niversary Day." Correspondence through the BAN-NER OF LIGHT, or to your scribe direct, is solicited, that we may agree as to the day and method of ob-servance.

that we may agree as to the uay and mount servance. Our New Artist Medium, Mr. Vivian St. Chair, is still cultivating his new gift, and has already many choice specimens of spirit-art completed. His paintings are new on exhibition at 142 Ontario street, Room 2. Mr. St. O. gives semi-monthly scances to a select circle of friends at his home, which are highly spoken of by the sitters. Fraternally yours, Thos. LEES.

The Southern Convention.

Dr. E. W. H. Beck, writing from Delphi, Ind., of the Louisville Reunion, which his wife and himself attended, says :

"A mental feast was provided, and everybody seemed to so appreciate it. How could it be other-wise with such teachers and speakers as Watson, Chase, Dawbarn, Kates, Mrs. Gladlug, Mrs. Richings, and others? It was my first opportunity of hearing that incomparable thinker and orator, Charles Daw barn, of 45 West 23d street, New York, and also Mrs. A. M. Glading, of 1710 Frances street, Philadelphia, Pa. (recently speaking for the Society in Washington, D. 0.)

Pa., (recently speaking for the Society in Washington, D. C.) The scholarly, logical and finished discourses of Mr. Dawbarn and the soul-stirring spiritual utterances of Mrs. Giading carried the audiences by storm, and in-creased them from five or six hundred to eighteen hun-dred and two thousand. Why cannot the societies in Chicago get these speakers to come West, that our smaller towns can obtain them for week evenings? Try, friends; you will not regret it. I refer to these two speakers, because they are comparatively late ac-cessions to the cause of Spiritualism, and are not known in the West-while the world knows Warren Chase, Samuel Watson and Mr. Kates. A large number of good mediums attended the Con-vention: Mrs. Scismo for materialization (who sits outside the cabinet); Mrs. Jacobs for independent slate-writing and for audible voices; Mrs. Dix for de-scriptions. I had good tests from all of these, and this was the rule, and not the exception. May the Southern Association 'live long and pros-per.' Noble, good souis are at the helm. Their camp-meeting on Lookout Mountain-to meet in August next-is flourishing prospectively, and must, with the earnestness manifested, succeed."

Testimonial Scance in Providence. To the Editor of the Bauner of Light :

A number of the friends of Mr. and Mrs. S. B. Spin-

ning filled the spacious seance-rooms of Mrs. H. V.

ning filled the spacious séance-rooms of Mrs. H. V. Ross, on Monday evening, April 5th, it being the oc-casion of a testimonial extended to the above-named parties by Mrs. Ross. The séance was a most suc-cessful one, financially and otherwise. The first manifestation was the appearance of five soldiers, all recognized, with full uniforms and flags. Following were forms from an infant in its mother's arms to old men and women, numbering in all forty-six forms. Mr. and Mrs. Spinning are well known to the pub-lic, being always rendy to give their services in song to beip any work of progress and reform. Mrs. Ross is well known as one of the best materializing medi-ums in the country, and a lady of generous impulses. She has forwarded the interests of Spiritualism here the past season by generously giving benefit séances to the "Spiritual Association" and also the "Ladles" Aid Society" connected with that association. Her Wondernil success is well deserved. Cox.

In a late number of the Youtk's Companion there is a poem entitled "Spring's Mystery," and signed M. U. D. Most of the edition was disposed of in the country, probably. . .

Onset, April 18th, 1886.

Providence, R. I.-Last Sunday forenoon Prof. W. L. Peck spoke upon "Unity in Diversity; or the Location of the Spirit-World," discussing the intri-Location of the Spirit-World," discussing the inter-cate problem of matter and spirit from a philosophical and scientific standpoint. In the evening Mrs, H. S. Lake answered a series of questions from the audi-ence, covering many points in the Spiritual Philoso-phy, which were explained and elucidated with abili-ty, holding the audience in close attention throughout. WM. FOSTER, JR.

Haverhill-Brittan Hall .- "E. P. H." writes: Last Sunday was an interesting day with the Spiritualists of Haverhill and Bradford meeting in Brittan Hall-very large audiences being gathered to listen to the numerous platform tests given by Mrs. A. L. Pennell, of Boston. Nearly all were fully acknowl-edged. The musical services were augmented by the addition of cornet solos by Mr. J. W. Butler. Next Sunday Dr. H. F. Merrill, of Montague, will occupy the platform."

Amesbury, Mass .-. "B." writes : "We have the past winter had excellent speakers. Sarah A. Brynes, Edgar W. Emerson, Frank T. Ripley, Jennie B. Ha an, Juliette Yeaw, Joseph D. Stiles, George A. Ful-ler, Abby N. Burnham, Fred A. Heath, Allen Putnam, Maud E. Lord, A. L. Pennell and Clara A. Field have so aroused the people that our hall has been literally packed full, seats and standing-room, and many obliged to go away, not being able to gain accommodations.

Newburyport, Mass .- Edgar W. Emerson occu pled our platform again on Sunday.-Dr. C. H. Harding appears for the first time under our auspices next Sunday.—The Ladles' Aid held a sociable in their parlors this week and had a good time.—The First Spiritualist' Society is arranging for a May Party, which, if held, will prove a grand success.—H.

THE FREETHINKERS' MAGAZINE for April gives in full T. B. Wakeman's address on Thomas Paine, delivered in New York last January, and the memorial address of L. K. Washburn, delivered as a tribute to the life and services of Rlizur Wright, in this city, last November. A. B. Bradford's address to his Or thodox friends on "The Fall of Eternal Punishment," is continued. The editor, Mr. H. L. Green, furnishes proof that all "atheists" are not the very wicked persons the Church represents them to be, and other contributions and correspondence will be found acceptaable reading. Salamanca, N. Y.

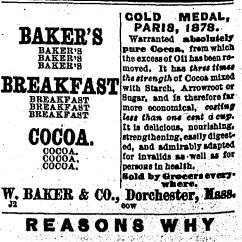
The BANNER OF LIGHT, a large weekly paper, devoted to Spiritual Philosophy, is pub-lished in Boston, Mass. It circulates in this neighborhood to a great extent. Some of the best writers in this and the old country con-tribute excellent essays and correspondence to tribute excellent essays and correspondence to the paper. See advertisement elsewhere.—The Sun, Knightstown, Ind.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualists holdsits meetingsevery Bunday in Conservatory Hail, Bed-ford Avenue, corner of Fultun street. Speakers engaged: April, May and June, Mr. J. William Fietcher and oth-ers. Morning service at 11 o'clock, evening at 7%. All are cordially invited. Spiritual literature on sale in hall.

hall. Churreh of the New Epiritual Dispensation, 418 Adelphi street, near Fulton, Brooklyn, N.Y. Sunday sor-vices 11 A.M. and 75 F.M. Mediuma' meeting 34 F.M. La-dies' Ald Society. Thurday, S to 10 F.M. John Jeffrey, President; S. B. Nichola, Vice-President; W. J. Ounhing, Becretary; A. G. Kipp, Treasurer, The Brocklyn Spiritual Union holds its meetings every Sunday in Fraternity Ecoma, corner Fourth and South Second streets, as follows: Mambers' Developing Oircle, 10% A.M.; Confident's Lyconna, 56 F.M.; Confiden-since, 7% F.M. Beats free.

There are very many people interested in the treatment which has done so much for these two ladies in Virginia: If you wish fuller in-formation send to DRS. STARKEY & PALEN, 1529 Arch street, Philadelphia, for their treat-ise, which is sent free to every applicant.



The New York Medical Law of 1880

SHOULD BE REPEALED.

A pamphlet of sizes instead based by the Anti-Medical Monopolisis, which gives the rescores why the New York (as well as other Sizes) Medical Restrictive Laws should be repealed; also why they should not be succed in other Sizes. Facts and wridence going to show that the pople are under angled also way where the restrictive medi-cal laws are upon the Statute Heeks. "Facts and by OULBY & BIUH.