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COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 9, 1887.

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NO. 4.

TABLE OF CONTENTS.

First Page, Thirty Minth Anniversary: Appropriate Exercises held in Boston and New York City. The Lick Observatory (Illustrated).

BROOMD PACE. Litterary Department: Slippary Places, The Medical Guissian New York Doctors in Albany. The Case of Litzie Hannon, Considered from a Spirit-rough Standards. ualistic Standpoint.
THIRD PAGE.—Spiritude Mandridge: Into the Unseent Materializations in Providence, R. I. Hanner, Correspondences: Letters from New Jersey, New York, Yestmont, Pennsylvania, Massachusetts, Rhode Island, and

Ohio, J. J. Morso's, Work. FOURTH BAGE, Forms of Worship, Between Death and the Resurrection: (Spirit Telegraphy. Easter Associa-

tions. How Far from The Kingdom II The Union Celebration, Batteractory Experience of Mr. Eglinton, FIFTH PAGE.—All Sorts of Paragraphs. Concerning Spiritual Moditums. Movements of Meditims and Lecturers. New Advertisements, etc.

Sixth PAGE. Méssage Department: Invocation; Questions and Answers; Spirit Messages, given through the Mediumship of Miss M. T. Shelhamer. The First Association of Spiritualists of Philadelphia to the Legislature of Pennsylvania.

SEVENTH PAGE, April Magazines. New Publications, Florida. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Anniversary Exercises in Philadelphia and Titusville, Pa., Salem and Newburyport, Mass., and Bridgeport, Ct. Spiritualistic Meetings in Boston and Elsewhere, etc.

Thirty-Hinth Annibersary

Appropriate Exercises Held in Boston; New York City; Bridgeport, Ct.; Salem and Newburyport Mass. : Philadelphia and Titusville, Pa.

Tremont Temple, Boston.

Anniversary Day was appropriately celebrated by the Spiritualists of Boston and vicinity by a grand union meeting in Tremont Temple, in which the following societies were represented: Boston Spiritual Temple Society, Captain Richard Holmes, President; First Spiritual Ladies' Aid Society, Mrs. A. E. Blinn, President; Spiritualistic Phenomena Association, D. J. Ricker, President; Boston Children's Progressive Lyceum, Benj. P. Weaver, Conductor: College Hall Meeting, Eben Cobb, Conductor: Eagle Hall Meeting, P. Robinson.

A some and varied programine differential by a remarks by some of the best speakers in the Tamarks by some of the best speakers in the Spiritualist ranks, and appropriate musical and literary exercises—was given at each of the three sessions, morning, afternoon and evening, and was listened to by large and appreciative audiences. The people assembled in such numbers that the genial and gentlemanly usher, Mr. J. M. Foster, and his assistants, found some difficulty in finding seats for them even in this great Temple. The platform, on which was stationed the musicians and speakers, was beautifully decorated with flowers. In the hall below dinner and supper were

ers, was beautifully decorated with flowers.

In the hall below dinner and supper werserved to the satisfaction of large numbers of officens and visitors.

The morning exercises began with a concert by Baldwin's Boston Cadet Band; after which Mr. Eben Cobb, Chairman of the Executive Committee, made a few eloquent remarks: I am happy to inform you—he said in substance—that our arrangement with "Old Probabilities" was a success, as this fine weather testifies. I have only a word to say, but as Chairman of the Executive Committee, I am most happy to inform you—he as ald in substance—that our arrangement with "Old Probabilities" was a success, as this fine weather testifies. I have only a word to say, but as Chairman of the Executive Committee, I am most happy to state that in the different meetings, as delegates from the various societies, we have had most perfect harmony. There has not been one word of discord from beginning to end. What we have to present to you to-day, is the result of as harmonious labor as the world ever knew; and if you listen all through our services, you will hear nothing but what will point you heavenward. The religion that we teach is a practical one, and consists in the right fulfillment; and enjoyment of the duties and the pleasures of life. I believe that band can be truly religious when discoursing that sweet muslo, and we, when listening to it, or to some humorous recitations, if Miss Webster feels to present them for our consideration. If God had not meant for us to exercise all our faculties, difficulties and the present them for our consideration. If God had not meant for us to exercise all our faculties, difficulties had enjoyment of the content of the present them for our consideration. If God had not meant for us to exercise all our faculties, difficulties and the present them for our consideration. If God had not meant for us to exercise all our faculties, difficulties and the present them for our consideration. If God had not meant for us to exercise all our faculties, the c present them for our consideration. If God had

present them for our consideration. If God had not meant for us to exercise all our faculties, the organ of mirthfulness, among the rest, he would not have given them to us: and their proper exercise is true spiritual religion.

Ar. Oobb then, formally, in the name of the Executive Committee, turned over the further management of the Anniversary exercises to Capt. Michard Holmes, who had been chosen President for the day (and to whose efficient services, both before the 3ist, and on that date the success of the enterprise is largely due).

The Fresident in officially taking charge of the meeting, delivered the following:

Ladies and Gardeness Upon this beautiful morn-

the meeting, delivered the following:

Lodies and Gentlemen: Upon this beautiful morning proud am I of the honor conferred upon me by being delegated to extend to this large and intelligent andienes the right hand of fellowahip; and not in the name of any particular organization or society; but in behalf of the united Spiritualists of Boston, to cordially and heartily bid you welcome to a participation in the exercises of the day assuring you that everything in our nowez has been done to make the occasion a producable and enjoyable one. ""Where are the verything in our nowez has been done to make the occasion a producable and enjoyable one. """Where are the verything in our nowez has been done to make the occasion a producable and enjoyable one. """Where are the verything in our nowez has been done to make the occasion a producable and enjoyable one. """Where are the very hand the guestion arises. "What has it done?" "Where are the very hand the progress?" and, looking into the faces of bose who compose this vast assembly, my anawer is has the evidences are before me! In least them took speakes of time Spiritualism has, by no boisterous obsishable, but in a quiet and seabirusive manner, taken faces of time Spiritualism has, by no boisterous obsishable, but in a quiet and of reason, who have had the moral pointage to think and set for them the state of the state of the control of the control of the seabilism of the late of the seabilism of the late of the seabilism of the seabil

enisted: making woman equal with man. It has to humanitarianize the community, until it sweeps from the statities of every state in our Union all enactments legalisting the mindership of either man or woman upon the seaffold or at the hands of an executioner; In my opinion, the massive, olliars, of, our nation's capitol should be viriged to day in mourning, for the reason that the advance of shall then be viriged to day in mourning, for the reason that the advance of shall then be viriged to day in mourning, for the reason that the advance of shall then be viriged to day in mourning, for the reason that the advance of the republic, that under the administration of them the great and powerful State of New York has within the past forty days publicly, and in broad daylight, ignominiously butchered in cold blood a defenseless woman; and our own enlightened State of Massachusetts has within the past twenty days publicly murdered an erring brother man, and this, too, within forty rods of the Rock upon which more than two hundred and sixty years ago our Pilgrim Fathers first trod when they landed upon the barren shore of old Piymouth, seeking for a haven of rest, where they could enjoy the privileges of a religion that has proved a failure so far as imbuing the heart of man with love for his fellow-man. These are blots that can never be effaced from the escutcheons of our own and her siter State, however unsulfied they may previously have been.

If the teaching of the Christian Church for nearly mineteen hundred years has failed to civilize, educate and advance the people out of a barbarism as horrible as this, then blessed, thrice blessed is the dawning of the era of Spiritualism, whose beneficent influence is being widely acknowledged, although it is yet in its infancy!

My Friends: Have you ever thought of the possi-

the era of Spiritualism, whose beneficent influence is being widely acknowledged, although it is yet in its infancy!

My Friends: Have you ever thought of the possibilities—By the probabilities—of many innocent persons being thus legally murdered? I need not ask the question, for I know you have. Mothers, the web of circumstantial evidence, aided, mayhap, by designing persons, may be woven around your only son, who, you have fancied, would be the comfort and support of your declining years; wives, it may be, woven about your husbands, who have been the partners of your loys and sorrows; husbands, it may be, fastened upon the companions of your bosoms, who, through pain and tribulation, have borne to you the children you so fondly cherish! Suppose, when it is too late, the innocence of the condemned is established? What is the redress? Nothing—absolutely nothing! The government is not made responsible, and if it were it could not restore to you the lives of your dear ones of which it has so ruthlessly deprived you. Often in contemplating upon this subject, I have said: Better that a thousand, sy, ten thousand persons guilty in the eye of the law should escape than that one innocent person should be thus arbitrarily deprived of the boon of human life.

In the return of spirits our aspirations are to meet

we give our readers beneath the representation of the whole despot than that one into both of human life.

In the return of spirits our afforts and unprepared of this take of called and now that the second approach of the celebrated Lick Observation; located at Mount the celebrated Lick Observation; located Lick Observation; locat

this day sweep punishment by death into everlasting oblivion."
With such emanations as these from the press, the pulpit and the gallows, we have reason, I assure you, to thank God and take courage! Let us then buckle on our armor anew, and with persistent effort oppose our government's longer acting the part of an execution-cr. Let us with renewed energies insist upon its recognizing the just rights of woman; and let us, by the cultivation of the principles of faith, love and charity, so harmonize and humanitarianize soolety that we may acquire the position where our beautiful Philosophy shall win the golden opinions of all appreciative seekers after truth. Then shall we have the true Christian ers, when Spiritualism shall have reached the acme, and

3, and In every clime, in every fand, its followers in myriads stand And join the grand refrain. From northern to the southern seas, On eastern and on western breeze, We'll catch the welcome strain. From every street, from every lane,
From mountain's height, from valley's plain,
There'll come the joyful sound,
That God has to his children said:
There is no hell, there are no dead,
The true millennium's found!

At the conclusion of the President's address the following original ode, written expressly for the occasion, was sung by the audience, led by the band:

OUR SPIRITUAL BASTER.

BY JOHN W. DAY. Afr: "The Morning Light is Breaking."] Here brother bands united
We meet at Mem'ry's shrine,
Where looms with glory lighted,
Our conquering Cause Divine I
As springtide sheds its glory
O'er Winter's waning snow,
The rev'nant angels' story
Shell grave orest of riflow. Shall every creed o'erflow.

The Golden Dawn is breaking.

By prophets long foretold:
The spreading lands are waking
To hall the Age of Gold.
Harkl' from earth's vale ascending
Our Easter Chant again—
From 'Alden splendors bending
Bright spirits walk with men!
Riv'n is the grave's dark portal—
The stone is rolled away:
The loved from lands importal
Make glad our Easterday.
The heart's dark night of sorrow—
For friends by Death laid low—
And Hell's unending morrow—
Earth ne'er again shall know!
Source of all Truth Eternal. The Golden Dawn is breaking.



THE LICK OBSERVATORY.

We give our readers here it a representation of the celebrated Lick Observatory, located at Mount Hamilton, Cal. It is one of the most princely donations to science which hakes insterized the present age; and The Truth Seeker Rew York City (in whose columns the illustration originally appeared) is justly proud at being able to appear the fact that it was the gift of one of the wint jest disciples of Free Thought on the Pacific coart. For the descriptive letter press accompanying the wintering (which our contemporary credits to the Barrichesco Examiner,) we condense the following:

Mount Hamilton is the Barrichesco Examiner, we tory, the location of the gree baseope, which within a few months is to draw the following are phere two

ome nor disagreeable. The road winds around and around, and over and over again the traveler sees familiar landmarks a few yards below that were passed a quarter of an hour before.

About balf way up the mountain the view opens out | around." a fine extent of country in the Banta Clara valley ... At last the summit is reached, and Capt. R. S. Floyd the president of the Lick trust, Capt. Thomas R. Fraser, the superintendent, and Prof. J. E. Keeler, the assistant astronomer of the State University, come out to receive the party....Then one notices the presence of ladies, and, sure enough, it is not long before

Mrs. Floyd, Mrs. Fraser and Miss Matthews hospita-

"The two glasses are in that steel ring," said the captain, "bound in with iron bolts. There is a space of six and a half inches between them. You only see the rim of the steel ring. Wait and I'll move it

He did so. The face of the crown glass was exposed to view, and through it could be seen the flint glass and the wall behind through both. An American flag was hung up behind the lenses, and a photograph taken, with a foot-rule resting on top of the steel ring, so as to give a better idea of the size of the glasses. Captain Floyd stated to this party that the glasses

had been thoroughly tested by such experts as Pro-

was a wondrous scene ! Even the dwellers on the mount, to whom this kaleidoscope of nature is not new, gaze out upon it in silence. The visitors look on with admiration and delight expressed in every fea-ture. It is a fairy transformation scene. As the sun sinks lower the clouds throw off their bright colors. and become tinged with purple and yellow, and finally these changes also pass away, and the beauty of a few minutes previous becomes dark and somber, and the laden duliness of the heavy banks of log chills the air and the little group assembled so far above them."

to be here this morning. I have participated in a great many anniversary celebrations, and I am glad I have lived in the body long enough to see the day when we have united and come together as a whole to celebrate this glad time; and, as a woman, I am glad that this movement was suggested by a sister woman, a former president of the Ladies. Aid Society, Mrs. John Wood. We are here this morning to celebrate not merely the natal day of the rap, but the significance of that rap—the underlying principles it has given to the world in such a degree that every department of life in a great many anniversary collectrons, and to see the day when we have united and come together as a whole to celebrate this glad time; and, as a woman, I am glad that this movement was suggested by a slater, woman, a former president of the Ladles." Ald Society, Mrs. John Wood. We are here this morning to celebrate not merely the natial day of the rap, but the significance of that rap—the underlying principles it has given to the world in such a degree that every department of life feels its touch. Modern Spiritualism—to the world in such a degree that every department of life feels its touch. Modern Spiritualism—to the world in such a degree that every department of life feels its touch. Modern Spiritualism—to the world in such a degree that every department of life is not modern; we are only modern attudents of Spiritualism but what is called Modern Spiritualism—to the world in the development of mediums and as I look back I can see that in love and wisdom our become up before me. I look out modern when the many of my started out on this work with me are now on the other side. One by one their memories come up before me. I look out upon this large and then I think of the countiess multitude of spirit who are here to-day, invisible to most of you, yet equally as loyous and as glad as we. We have one here to-day, invisible to most of you, yet equally as loyous and as glad as we. We have one here to-day, invisible to most of you, yet equally as loyous and as glad as we. We have one here to-day, invisible to cover and protect them, reating assured if they will do their part injurity of heart and you is the carnest whale of one who has ever faithfully tried to perform the work which as ever faithfully tried to perform the work which as ever faithfully tried to perform the work which as ever faithfully tried to perform the work which as ever faithfully tried to perform the work which and the conclusion of the seance of the proversion of the conclusion of the seance of the proversion of the conclusion of the sean

the next twenty-five those of Unitarianism. Between the ages of twenty-five and fifty I was called to part with many of my loved ones, but nothing that I had learned told me where they were, or what they were doing. They were gone, and darkness hid them from my view. Even when aminister, attending funerals, I had to mourn that I could not give the sorrowing friends the comfort my heart oraved for them. But God in his mercy has sent his angels, and the darkness has rolled back from the tomb, and we know our loved ones live. We can see that in love and wisdom our beloved are taken from us for a little season. Mr. Putnam gave an interesting account of his personal experience in investigating Spiritualism, and closed by saying: If you expect to find the glories of heaven, you must prepare yourselves to receive them; so let it be your purpose to seek such development of your higher nature as shall enable you to receive the ministrations

Make glid our Easter day.

The heart's dark night of source of all Trink Eternal.

Mr. Putnam said in brief! Welloom those in the mortal body whom I see before me bow;

To result and our source of all Trink Eternal.

Our souls before the bow;

Business and an all more overwed. Known. Experiment of the mortal body whom I see before me bow;

Business and an all more overwed. Known. Experiment of the mortal body whom I see before me bow;

Business and a subject of all Trink Eternal.

Our souls before the bow;

Business as the fear to provide the mortal body whom I see before me to day. In the brief time necessarily alloted to each speak or on this goossion. I can give but a leve thought. These locks, blesched by the frost and source of all Trink Eternal.

Business as the fear to bow;

Business as the coloring address of the source of the game who had to constitute the fear to bow;

Business as the coloring address of the same who had to come the coloring address of the same the fear to bow;

Business as the coloring address of the same the fear to bow;

Business and success and success and source of the same the fear to bow;

Business as the coloring address of the same the coloring address of the same the coloring address of the same the fear to bo

who lies dead before us. Take him away to the silent city where sleep so many to whom he has ministered. On the resurrection morn they will rise near him." That seems to me about like annihilation. Spiritualism proves that man does not "die" at death. It answers in the affirmative Job's question and the world's great question: "If a man die, shall he live again?" It answers it by holding communion with intelligences from the other side of life. We are celebrating the Thirty-Ninth Anniversary of that affirmation, and we can say to the world: "Daughter of Zion, awake from thy sadness, and put on thy beautiful garthy sadness, and put on thy beautiful gar-ments." The exercises of the morning closed with an-

other selection by the band.

[Continued in our next.]

New York City.

During the past year Mrs. M. E. Wallace has held spiritual meetings in her parlors, 219 West 42d street, New York; and one or two evenings each week have been devoted to spiritual conversations.

On Sunday evening, March 27th, a service was held in commemoration of the advent of Modern Spiritualism, at which the following

Niterary Aquartment.

SLIPPERY PLACES.

Written Especially for the Banner of Light,

BY MISS M. T. SHELHAMER,

Author of "Outside the Cates," "After Many Days," "Crowded Out," Etc.

CHAPTER IX.

LIGHT AT LAST.

As the young man, inspired by an influence he could not resist, continued to talk to my husband, I seemed to be drawn nearer and nearer to him, until I found myself fairly absorbed in the magnetic atmosphere of his being, and before I was myself aware, I found the speaker repeating my thoughts, using my familiar sayings, and urging upon the half-dazed listener an acceptance of the truths which I-or the instrument I was then using-sought to impress upon him.

I felt, rather than saw, the presence of other spirits, and it dawned upon me that they were exercising a power over the blind man to quicken his understanding, for finally I perceived what had before seemed to be clouds of va- you good." por, generated by the doubt and incredulity as the voice of the speaker ceased, and the glow conscious of the nearer approach of those intelthem came a flood of light that illuminated the man I longed to reach. He sank back in his went passing through his brain started out upon this golden atmosphere in lines as clear to me as the words upon a printed page. I read | glad to see your spirit-home." them with eagerness, and my heart thrilled with joy as I beheld the formation of new hopes, fresh beliefs, grander aspirations in the mind of my beloved.

That night a band of helping spirits watched beside the bed of Joel Howard. They exercised their soothing influence over his physical system, while at the same time quickening his inmagnetism. For hours he lay pondering the you needed a change." problems that had presented themselves to his mind, and slowly there came to him a conviction that immortality and spirit-communion were blessed truths that were demonstrable

to the senses of mortal man. Among that throng of attendant spirits I re cognized familiar faces; those of friends who had been kind to me while sojourning in my mother's spiritual home, of wise teachers who my father's spiritual worth; and that of Joel's | capacities. own mother, as it gazed in tender anxiety upon

thoughtful hours had superinduced a state of power exerted upon his being by the band of | you welcome." chini anirita had confines of LOOSABA state, so that now as the light wings of slumber settled over him his inner vision was opened and he beheld standing at his bedside, the wife whom he had lost and mourned.

Stretching out his hands to me, he oried "Dorris, my little one, have you indeed come to me? I have waited long."

Trembling lest 1 should disturb the conditions that had opened his spiritual sight, I breathed rather than uttered, "I have returned forgive !"

He heard and understood, for a smile of ineffable peace shone upon his lips and through his every feature as he replied: "I do forgive from the depths of my soul, as I hope to be need your aid."

"I will be with you," was my response, as a deep peace fell upon my spirit such as the world had never given, such as life itself has never taken from me since.

When my husband arose from his bed that morning he was as a new man. True, darkness still sealed his external sight and doubtless it would as long as earth held him, as the best oculists in the country had assured him that the optic nerve was completely paralyzed; but light had come to his soul-light at last, with joy and understanding and a new conception of truth, with a higher conviction of right, had entered his heart.

That day he held a long talk with his amanuensis. receiving much information from that Here they are taught, cared for and loved, young man concerning the object and usefulness of mediumship, as well as of the claims. teachings and work of Spiritualism. He instructed the scribe to write a letter to Mrs. Willis, acknowledging with gratitude the recelot of the spirit-communication she had mailed to him, with an intimation that anything more from the same source would be acceptable, and begging the acceptance, on her part, of the enclosed draft as a token of his appreciation of the blessing she had conferred upon him.

During the weeks that followed I clung to my husband, utilizing my influence as much as possible in aiding his mind to grow strong in its new hopes and convictions. I impressed him to request his scribe to produce such spiritual literature as he—the scribe—thought useful and instructive, and many hours were passed by the new student in listening to the words of wisdom and consolation read by his companion from the works he purchased: Sometimes the amanuousls would fall into the clairvoyant state and, be able to see and describe his spiritual visitants to his employer, and such moments were of priceless blessing to the eager and attentive man. Occasionally, too, Joel would sink into that spiritual condition like that he had experienced on the night I have mentioned and for the time rejoice in the sight of his loyed ones as well as in his power to con-verse, with them.

One day Georgie came to me and said, "The

here. He will be all right if you leave him sometimes, and it will be helpful to you both, because you can learn and do many things that will give you power. If you spend all your time here, you will exhaust your forces; but if you sometimes go away, you can get new strength to give him when you return.'

I seemed to see the force of this statement and while I inwardly demurred at the thought of leaving my charge, I wondered at the words of wisdom thus uttered by a mere babe, but he smiled archly and continued: "I think you would like to send him a real good long letter. and you can to-night. Mamma and grandma will sit in half an hour, and everything is just right for you to get there. Then, you promised to visit my spirit-home, and you might go with me there after you have seen them. It will do

The prospect of sending a communication to and distrust in his mind, change to floating my husband decided me, and at once I signified shadows, and gradually disappear, leaving a my desire to accompany the child to his mamdelicate mist-like halo around his brain. Then, ma's home. We were not long in making the journey, for with an intense spirit to will is to of enthusiasm faded from his eyes, I became accomplish, and in almost a moment we were there. It was as the child had said: I found the ligences I had sensed but had not seen. With sitters tranquil and in good condition, and had no difficulty in announcing my presence. The room, and enveloped the entire being of the women gave me tender welcome, and were only too happy to receive the lengthy message I chair, as in meditation, and the thoughts that prepared for them to forward to Joel. Then, as my power waned, I turned to Georgie and said, "Now, dear child, I will go with you and be

We did not travel as rapidly as we had done my will seemed to weaken; I grew languid and faint, noticing which my guide said, "You will find strength there. It is because you have expended all your magnetic powers on him, and now this last effort to send him a letter through grandma has weakened you. He held you so that he has lived in your atmosphere and telligent understanding by their concentrated drained it. The wise ones were right in saying

There is a passage in the old book which reads, "Out of the mouths of babes and sucklings," and here was a living illustration of its truth. The letter that I had written Joel was sent him the following day, but I did not know that one from Georgie accompanied it, explaining to my husband that it was not wise for him to hold me every minute by his craving for my presence, as it exhausted both his vitality and had promised me their help and instruction in my own; but if he were willing to allow me any hour of need; that of my own mother that freedom to wander in spiritual realms, and to smiled upon me, and one beside hers, less stern | attend to such duties as would reach me in this and austere in expression than formerly, but | way, I would gain power to bless his life in now beaming with a milder light that proved | broader ways, and to unfold my own spiritual

In a little while Georgie, who had adapted his progress to my halting movements, con-Toward morning the thinker fell into a light | ducted me within the shade of a pleasant grove. slumber through which he remained conscious which seemed to be part of an extensive park. of his surroundings. Now was his spirit par- I It was a beautiful place, its beds of flowers. tially disencumbered by the thralls and limita. tiny ponds, sloping banks, making up an attions of the flesh. Hard-headed scoffers would tractive scene. Seating me beneath the genersay he dreamed, or that his long vigils and ous tranches of a noble tree, the child said: "Breathe in this atmosphere while I go to look delusion. But it was not so. That stupendous for Lona. She is my teacher, and she will give

He disappeared. matter and uplifted his soul to a spiritualized the trunk of the tree, inhaling great draughts of the life-giving air, every one of which seemed to instill new vigor into my system. The atmosphere of this place was not golden, like that of my mother's peaceful home. It was clear, but with a blue tinge, such as the waters wear in summer-time. It sparkled through and through my frame like some rare vintage wine, and gave me a strength that I felt I sadly needed. Presently my little friend returned, bearing a tray formed of leaves and flowers, to watch over your life-to guard your days upon which rested a pile of delicious-looking from ill. I come, imploring pardon. Forgive! fruits. "Eat," he said, placing it in my lap, and again vanishing. I obeyed. The luscious globes of sweetness melted in my mouth. There was no pulpy substance, no skin to be ejected; the whole seemed to resolve into drops of delicious nectar in my mouth. In my forgiven. But do not leave me, dear one; I husband's home I had partaken of no food directly, but had joined Joel at his meals, deriving a satisfaction from the aroma that passed in vapor from his steaming food, which counteracted all pages of hunger. Now, as I pressed the fruit between my lips, it refreshed me. taking away the last vestige of weakness and languor. Again the child returned, this time accompanied by a lady, tall and graceful, with clear, blue eyes, and smiling lips. With outstretched hand she gave me greeting, and said: 'I have long waited for this day. You do not know me, but you are not unknown to me. Welcome, dear lady, and find rest in this bright spot. All these broad domains"-waying her hand over what to me seemed an extensive park-"are the homes of our little ones. The sparkling freedom of childhood permeates the atmosphere. The buoyancy of childish lives is felt by all who enter here. Welcome to our home."

The lady did not seem a stranger to me, and I felt at ease, as in the presence of an old friend.

"Here I am known as 'Lona,' " she continued. "but on earth I was Ann Davis. I am the mother of Annie Davis, whom you rescued from a life of despair in the streets of Philadelphia. I had long watched over the steps of my erring spirits on earth before they could arise to a child, but could not control them till you gathered her in. Then I gained power to help her. She is now a happy wife and mother, as you know, finding her blessing in the precincts of her home-life, and in looking after the girls in that House of Refuge that has opened its arms

to give them shelter." Here was a pleasing revelation. I was interested, and "Lona" continued still further to enlighten me. It seemed that her great love and sympathy for the unfortunate had caused her to look after the little walfs drifting into spiritlife from the streets of earth, and so she were of priceless blessing to the eager itive man. Octasionally, too, Joel it in this vast spiritual park, where it is pritted on the night I have a superienced in the state of benevolence and instruct the done as well as in his power to contain the superience and instruct the done as well as in his power to contain the superience and instruct the done as well as in his power to contain the superience and instruct the done as well as in his power to contain the superience and instruct the done as well as in his power to contain the superience and the leasons that I gained in my searchings after truttly. But my story must be brought to a close the superience and the leasons that I gained in my searchings after truttly. But my story must be brought to a close the beautist of the capture of superience and the leasons that I gained in my searchings after truttly. But my story must be brought to a close the beautist of the capture of superience and the leasons that I gained in my searchings after truttly. But my story must be brought to a close the superience and the leasons that I gained in my searchings after truttly be brought to a close the superience and the leasons that I gained in my searchings after truttly be brought to a close the superience and the leasons that I gained in my searchings after truttly be brought to a close the superience and the leasons that I gained in my searchings after truttly be brought to a close the superience and the leasons that I gained in my searchings after truttly be brought to a close the superience and the leasons that I gained in make them pure and good.

I might go on indefinitely, and the leasons that I gained in my searchings after truttly be brought to a close the superience and the leasons that I gaine

fortune, and "Lona" had been attracted to her in consequence, so that when Hattle was called in despair to give up the life of her worshiped and doing what he can to bless the world. child, "Lona," with tender pity and gentle love, was at hand to receive and bear him to her happy home in the angel-world.

How clear it all seemed to me, and how hap-We moved from the silent grove and came upon following their teachers in the studies they had in hand, each demonstrated by practical illus- harm me more. tration-some romping and roaming over the the influence of the place.

world, for even the men and women-wise and | divine sympathy to make each home a heaven. intelligent and exalted as they were-had entered the sphere of simplicity and guilelessness that breathes throughout the natural life of childhood. It was a vast Kindergarten, where every study appealed to the senses of the pupil and was made plain to the growing mind through its practical demonstration in objective

I remained the guest of "Lona" for a period of time marking four days on earth, but to me it did not seem half as long. I had gained in vigor, and wished to return to my husband, whom I felt needed me. Accordingly I bade my friends adieu, promising to return many times to them, and speeded to that mortal home where my affection tarried.

I found Joel surrounded by a few friends, among them the Easthams and our amanuensis. He was detailing to his company something of his more open experiences and teachings in Spiritualism, and they seemed to be highly interested.

A planchette rested upon the table, and the hand of Sybil Eastham touched it lightly. "I have been told," said that little lady, "that I possess an occult power, but I have never seen

any evidence of it." I glided forward, and placed my hand on her arm. She started as from an electric shock, and shivered slightly. Presently the planchette began to oscillate beneath her fingers, and then to strike out boldly, its pencil tracing these words upon the paper beneath it, "Sybil, it is true, you are a medium, and I, Dorris Howard, will prove it to you. When you are alone I will come in this way to write to you. At present, tell my husband that I am here with my love."

It was a simple message, but it awakened much interest in all present, and question after question began to pour upon planchette, which I answered as best I could. After the company had dispersed, I learned from my husband's mind that he had received gratefully my communication written through Mrs. Willis, and that he had also learned of the exhaustion I had experienced from too close attendance upon him. He was now prepared to welcome me, but not to hold me by that intense longing as before. I brought him new strength that night,

and remained with him as long as I could do him any good, and them retired to recuperate my forces, for his take as well as for my own.

I did not forget my promise through planchette, and I sought the home of Sybil at an early day to redeem it. Through the electrical atmosphere of that vivacious little lady, and of the tiny board on wheels, I succeeded in convincing her of her mediumistic powers. I also detailed to her an account of my unhappy suspicions in the past, asking her pardon for my misunderstanding of her nature, a boon that she freely granted. The power thus developed in Sybil Eastham became of great service to others, for through its agency many were brought into communion with their spirit

During my periods of absence from my Concord home, I visited many places of interest on earth and in spirit-life, and came in contact with mortals and spirits of various degrees of unfoldment. From the wise and benevolent of both worlds, I gained strength of character. and lessons of value. For the unfortunate I found pity, and a desire to help them. From this desire came a power that filled me with courage to labor, and gave me strength to accomplish many things. I did not forget the 'House of Refuge" and its inmates, but often visited them, in company with other earnest spirits. Its good work was still carried on by friends on earth, and many a blessing fell upon them, not only from the girls who had been uplifted by their instrumentality, but also from

the spirits who watched above them. On one of my visits to the dear old place, I encountered another ministering spirit, beautiful as an angel, with radiant face and beaming eyes. With her, their dark robes lighted by the shine from her own garments, their sad faces reflecting a little of the hope illuminating her features, were two other spirits, whose magnetic emanations told me that they had not yet fully outgrown the conditions or the passions of earth. The bright being I had known as Lizzie Wing-the girl who had died transfigured into a glorified angel of ministration to others. She smiled to see me, and explained that she had found the unfortunate spirits tethered to the atmosphere of that low resort that had known them when in the body; that they could not get away from there till she came to them. Sometimes they tried, but they were always called back. They could/not "Newspaper medicine." That some physicians "give certificates to be used in bringing to notice any drug, wine or proprietary article, intended to be used as a medicine," thereby "contributing to trade interests and injuring the medical interests."

That "one physicians "give certificates to be used in bringing to notice any drug, wine or proprietary article, intended to be used as a medicine," thereby "contributing to trade interests and injuring the medical interests."

That "che medical degree is not a passport to refined society," as they think it should be, and "social standing and influence" is not greater than it is. in my arms at this "House of Refuge"-now live in a truly spiritual world, because they were weighted by elements belonging to the grosser existence. They must learn from spirits on earth before they could arise to a conception of spiritual laws. "They were constantly attracted back to their old haunts," said Lizzie, "and as frequently absorbed in the atmosphere of their former associates, or of such as they, and thus kept living over the same kind of life they back formerly known. I grosser existence. They must learn from same kind of life they bad formerly known. I succeeded in getting them here. There is a good strong influence going out from the lives of those here who have been saved from error, which has enough of physical life in it to support these two spirits in their efforts to reach something beyond. The mample of 'our girls' will lead these two into the light, and help to

while receiving such tidings from beyond as "Little Dorris" is permitted to bear to him,

Edson Marks I have never seen since I left him on the eventful day of my first visit to Philadelphia. I have never been attracted to his side-nor do I know whether he is on earth plly I looked around upon the scene before me. or not. The psychological power that exercised its influence over me for a time, lost its groups of joyous children in the parks, some | hold on me forever on the day that I bade farewell to my old life in Concord, and it can never

I have long since returned to my mother's grounds, and others, new comers, not yet grown | home in the spirit-world. Its halls are ever strong, as I learned, swinging to and fro in open to my reception; its atmosphere of love gauze like hammocks, or lying upon the sward, and peace invites me to rest within it. But my their pale faces gaining a freshened look under stay is short. Work, duty, call me in other directions, and not until all my powers for use-I was allowed to wander at will. I entered fulness in connection with the needy and sorsome of the houses here and found them simple | rowing are exhausted, will I give up my jourin construction and furnishing, but pure and neying to earth and be content to remain persweet, and filled with graceful, pretty things, | manently in that abode of light where parental such as children love. This was really a child- love and kindred hearts shed the glow of their

With a tender compassion in my heart for those who struggle with temptation, and with an earnest desire for strength to aid the weak and lowly, let me close these pages with my mother's prayer for the erring, as listened to when a child at her knee: "Oh, Lord, be merciful to the erring. Chastise them only for their own salvation. Remember their needs, and bring them in thine own good time to thy kingdom of righteousness and peace."

THE END.

The Medical Question.

New York Doctors in Albany.

The following comments on the nature and works of these New York doctors may be useful for reference hereafter. First comes the question:

Can the People be Trusted with the Selection of their Medical Attendants?

Wendell Phillips seems to think they can. Somewhere he has said: "We have founded a Republic on the unlimited suffrage of the mil-Republic on the unlimited surrage of the millions. We have actually worked out the problem that man, as God has created him, may be trusted with self-government." And again: "Two thirds of the inventions that double the world's sunshine...did not come from colleges nor from minds trained in the schools of solence.... A chronic distrust of the people pervades the book-educated class of the North."
On the other hand the old-school doctors (self-

vades the book-educated class of the North."

On the other hand the old-school doctors (self-styled "Regulars") insist that the people are stupid, and that themselves alone are capable of selecting and deciding who shall be allowed to prescribe for the people. They seek legislation in every State to that end. They claim the people cannot be trusted to select a doctor area, and their Medical Scattice in Now York even; and their Medical Societies in New York every year appropriate large sums to get their "Medical Bills" passed, professedly to protect the people, but in truth to line their own pock-

ets. But while it is the case that medical societies of the Old School go as a unit for medical com-

or the out solved go as a unit for medical compulsion,

It is not so plain as it might be, even, that all

Medical Menfavor it.

The New York Medical Journal of Feb. 16th, 1864, says: "It is not so plain as it might be that the meeting of the State Medical Society was really anything like unanimous in favor of legislation in the matter," (the State Examining Board) and it is notorious that there was presented to the Lagislature in 1862, from the city of. New York alone, the remonstrance of twenty-five doctors of medicine against all interference with the choice of invalids in the selection of their medical attendants, a remonstrance in which two thousand citizens joined.

At the same time Dr. John Swinburne, the very first surgeon of Albany, and later its Mayor, and now one of its Members of Congress, appeared before two Committees of the Legislature, and argued against all such "Medical Legislation," holding that the common law needed little if any modification.

In spite of their pretensions it is a well-es tablished fact on both sides of the Atlantic

tablished fact on both sides of the Atlantic that

The First Medical Authorities have Blundered. Public opinion says they blundered in poor Garfield's case, as well as numerous others; and the St. James (London) Gazette says: "Dr. Niemeyer, the distinguished German physician,... condemned absolutely the system of treatment followed by the French physicians in his (Gambetta's) case. The death of Mirabeau, Gambetta's great prototype, was attributed in a similar way to the incompetence of his physician, Catanis." It is well said that "the doctor who is not honest enough to confess it when he is puzzled is a well-known member of his profession in all countries."

What these Old School Doctors complain of Among Themselves.

That some patients out of whom fees might be squeezed get the benefit of charity hos-pitals.

That the laws of New York do not "disfranchise (as they say is proposed in England) recipients of medical services at the public ex-

pense."
That the gratuitous treatment of all who apply at public hospitals lessens physicians' incomes, and is "a grievance to be brought before the medical profession."

That "inspectors" are not appointed to as-

certain whether applicants receiving such aid are "able to pay consulting physicians or surgeons' fees, or (if the cases are not urgent) those of local practitioners."

those of local practitioners."

That "druggists usurp a physician's practice by dispensing valuable remedies, without a physician's prescription."

That "courts hold a physician responsible for damage to patient when incorrect diagnosis is given, and a public knowledge of his report injures the business of the patient."

That the newspapers report careact accounts.

That the newspapers report cases of accouchment. This, they say, ought to be called "Newspaper medicine."

That "medical men as a class are poor from overcrowding the profession, and that even the best have indifferent incomes."

That women doctors are permitted to have

That it is difficult to suppress traveling quacks. That it is difficult to suppress traveling quacks. That the people are spathetic to the afforts of the regular frateriity to suppress quackery. That "public opinion won's justify more stringentylaws."

That it is too easy to become a doctor.

That the present medical standard is not to
the interest of Yale and Harrard graduates,
who are put on a level with other pollege graduates.

who are put on a level with other nonlege gradual ates.

That the lectures delivered to training school nurses are "aver the heads" of the pirries, and there is danger of their forgatilist that they are assistants and not arrises; of physicians. That Dr. Phebe Williamson was appeared on the medical staff of a Williamson relation of the medical staff of the

a college for education of midwives, which it was the duty of the profession to have defeated. (Therefore the New York County Medical Soclety appointed a Committee to go to Albany to head it off.)

That its incorporation with the right to grant a diploma would be injurious to the interest of the medical profession of the State.

That midwives were likely to give "much mere trouble" here than in Europe.

mere trouble" here than in Europe.

That "in Germany, beside confinement cases, midwives habitually took gynecological cases and children's diseases and many other things which belonged to the domain of the physician." (Nevertheless the complainant had to admit that one hundred years ago midwives alone were permitted to attend in child-birth. Men were not permitted.)

That a Grand Jury in New York City having thrown out a complaint against "a quack," refused to reconsider its action, (whereupon a certain "Censor of the New York County Medical Society" published a severe consure upon that Grand Jury and its foreman, together with the Censor's instruction as to what was a juryman's duty.)

juryman's duty.)
That "the differences of the three schools of medicine prevented securing advantageous

laws."
These complaints of the Old School doctors are not made in public. They are found in the record of their proceedings in the New York Medical Journal, mostly. In public, the medical societies pose solely as disinterested public benefactors, seeking laws for the public health; among themselves no such disguise.

What these Old School Doctors think of the Legislature that refuses to pass their "Beneficial" Bills.

Hear the New York Medical Journal:

Hear the New York Medical Journal

"The people of the State of New York have for years persistently and stupidly refused to protect their own interests, their health and their lives by any regulation of medical practice worthy of the name." Legislators who do not vote their bills are "stupid," in the New York Medical Journal's BRONSON MURBAY.

The Case of Lizzie Gannon, Considered from a Spiritualistic Standpoint; A Boston "Miss Fancher."

BY A. S. HAYWARD.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Allow me to place before the public some facts in the well-known case of Lizzie Gannon from my own standpoint, i. e., that of the Spiritualistic theory:

A short time ago I visited Miss Lizzie Gannon and her parents—as I have frequently done since I was first called to see if I could not break the psychological power which holds her—and received their consent to place before the public facts that were told me some six years previous, when I first became acquainted with the matter, which in substance are as follows: Lizzie, her mother, sister and aunt, were constant attendants of the Roman Catholic Church. Some of them, I think, were members of that order of religious belief—her, father being a Unitarian in his way of thinking. The parents stated to me that they had a little child who fell upon the doorsteps when about two who fell upon the doorsteps when about two years of age—the shock causing him to stop his growth intellectually; at the time of his departure to the spirit-world—which was when departure to the spirit-world—which was when he was about 16 years of age—he remained in the same condition as to speech as when he met with the accident, viz.; he talked "baby" words until his decase, with the one exception that when he was passing on he spoke out fully and clearly the word "Mother."

Lizzie was a great favorite with her unfortunte batcher and in a chert time often his de-

nate brother, and in a short time after his de-parture she, in vision, would see him, and (she says) could converse with him. She had wonparture she, in vision, word see him, and cane says) could converse with him. She had wonderful physical manifestations in her presence without mortal contact, such as the making up of the bed without human hands. This is corroborated by members of the family. She said to her idolized spirit brother at one time! "Will you bring me something from the spirit world?" This was in warm weather, when the window was partially opened for ventilation; to her joy and surprise two little "images," unlike anything that could be found in Boston, were brought to her, as she believes to this fay! In the way and manner described above! She may have idolized those "images," more than good judgment would hold to be advisable; be that as it may, these are the facts gathered from her and from her parents and spall, while in them—also at other times, it is aleged—see various personages, historic and otherwise, in

various personages, historic and otherwise, in vision; no one else saw them—it was a spiritual sight, confined to herself alone—but the manifestations of a physical nature were visible to iestations of a physical nature were visible to all who were present. A priest was called upon on several occasions when she lay in these states, and he could restore her to a normal condition, but he questioned the advisability of the "images," as he thought they interfered with the exercise of her religious faculties; therefore one day he said to her: "I am going to take them from the."

to take them from you."
The loss of these singular and treasured "images" seems to have worked upon her in such a remarkable way that she could not speak except at times when she could find adapted forces, either in a child or grown person, who would take hold of her hand, when she could converse as well as she ever did: the same was true when such person put a hand upon her with a simple

as well as she ever did; the same was true when such person put a hand upon her with a simple touch, but as soon as the connecting link was severed, not one word could she utter.

I held this power over her for months, and tested the case in all possible, conceivable ways, to see if, whether consciously or unconsciously to herself, she was deceiving the public? I fully satisfied myself that she was hoost; and innocent of doing any wrong in the matter.

My view of the case from a splitficalities standpoint, is this: She is high transfirming and in some way her brother in the priteries is connected; with her withing in the link; he brought her for she so supposed) form a magnetic the that holds her; she don't be difficult for her to regain her speech. The reason for this conclusion is this: her neck has no power to hold itself up in its proper place; it is as limp as it would be if the cords that hold it in place were severed, and she goes about the house with a pillow made of cloth, twelve inches in length; severe in width; some five in thickness; this is a contribution of the cover in thickness; this is a contribution of the cover in width; some five in thickness; this is a contribution of the cover in the contribution of the cover in the cover in the contribution of the cover in thickness; this is a contribution of the cover in thickness; this is a contribution of the cover in the cover in the contribution of the cover in the cover in the contribution of the cover in this the cover in the contribution of the cover in this cover in the contribution of the cover in this the cover in the cove severed, and she goes about the house with a pillow made of cloth, twelve inches in length; seven in width, some five in thickness; this is a contrivance of her own; and seves to keep her head erect, but when taken away her liead drops over, apon her shoulder. When, she drops into an unconscious state; and no one can awake her by, pinching her. If she has the toothache, when she puts her liead upon the pillow, she does not seem to know of the pain until she comes out of the sleep herself—which may not be during the night—when she will find the toothache the same as when she put her head on the pillow, though she das nor path in the dead sleep: She still remains shifted and has not spoken a lond word for itside alx years, and some power holds her which causes these unconscious states, frequently to recurrence in course the boase including too him to the sleep her against the fitty in many things She does or late the sity in many things She does or late the sity in any still sand man, make he wishers and the means. The does of the sity in any things She does or late the sity in any things She does or late the sity in any things She does or late the sity in contourned, and nam make he wishers the would with her was in her was the means. The does of the sand her with her wi

INTO THE UNBERN.

BENARKABLE MANIFESTATIONS OF AN OCCULT AGENCY.

Communicating by Telegraph with the World Invisible and Invoking Occult Powers for Beneficial Purposes—Phenomena that have Resisted the most Rigid Tests of Scientific Experts—Transcendental Medicine and the Application of Strange Powers to Medical Practice.

of Strange Powers to Medical Practice.

Nothing perhaps in all the records of the manifestations of occult forces and in the experiments with psychic energies has been so remarkable, so perplexing and, after the most rigid investigation, more convincing than what relates to the development of telegraphic communications from an unseen world through a gentleman of this city. The facts have been well known to a number of people who investigated them, but no statement has ever been made to the general public curious in these matters, except one or two fanciful and distorted accounts of the phenomena that got into certain papers. The writer, having had occasion to make a very careful and thorough inquiry into the matter, considers that an accurate narrative as to what these manifestations are, how they came about, and the remarkable utilitarian purpose to which ultimately they were put would be of interest and of some value perhaps as a contribution to the literature of

OCCULT SCIENCE.

Some four and a half years ago it became known to those curious in these matters that a gentleman living in this city had been able to obtain communications from unseen intelligences, or what purported to be such, through amodification of a telegraph apparatus, and without any intervention on his part. How this matter started and what came of it Mr. Rowley stated to the writer as follows: HOW DISCOVERED!

"The influence or power, or whatever it is," said Mr. Rowley, "came to me in a singular way. I never was a Spiritualist, and was prejudiced against Spiritualism to a degree that amounted almost to bigotry. I was brought up in the Methodist Church and with my family sitended that church. Some four years ago I noticed, when sitting quietly, a tapping on my cuffs and collars. I thought it was singular, but never gave it much attention. The taps came in regular succession and quite distinctly. One evening we had some company at our house, and we got to talking about Spiritualism, and were all of the opinion that it was all humbur. I proposed that just for sport we sit at gather and see if anything would happen. We placed our hands on the table, and, to our astonishment and consternation, we heard questions, and after awhile this message was rapped out:

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number of electricians and telegraphers of this city. Superintendent Wright of the Western Union being one, and while all agreed that the messages came in regular telegraph language, the source from which they came was not apparent and could not be referred to any known cause or law of electricity. The operator, whoever he was, was invisible, and the means by which he caused the apparatus to indicate the messages could not be ascertained. There was an occult power at work possessing intelligence, but beyond this there was no satisfactory conduction. The instruments was defective in that it pro-

dission. This instrument was defective in that it produced but one sound to each motion of the key, and had not the reflex action causing, the up and down, or double click of the regular telegraph instrument. This field Mr. Wade to further experiences, and ito the construction of a magraportic instrument, and ito the construction of a magraportic instrument, and ito the construction of a magraportic instrument, which has been used since and which will presently be described. It has been submitted will present a misses amarkable order as these clisses and antiset with the construction of experts in telegraphy, but invariably with one result and one conclusion. The messages one from home intelligent source, and they do not come from Mr. Rowley, nor through any collusion on his part with anybody else or through him. Messages have been received in various foreign languages, with mone of which Mr. Rowley has any acquaintance, and, a great many people days received personal messages which to them left no doubt in one possible way have been in possession of Mr. Rowley, as on one occasion a prominent masson of this city received the Masonio passible way have been in possession of Mr. Rowley, as on one occasion a prominent masson of this city received the Masonio passible way have been in possession of the strains been done in the travel about the country a great deal, and made to use of the strains power developed through him except to give occasional examples and interesting results were obtained upon these godasions that there is not room here to This instrument was defective in that it pro-

and midd ho tied of the straing power developed through him group to preve conditional exhibitions of the cost preventing results, twere, obtained, upon these occasions, that there is not room here to relate. Experiment, were made in the presence of the common prominent with more than the presence of the common prominent cultivens, electricians and imagenus solentific activitiens, electricians and imagenus solentific activities and electricians and imagenus solentific activities, electricians and electricians a

to diagnosis of the mysterious doctor in the unseen world, opened up a new field in medical practice.

TEST CASES. To give the matter a test, the writer called upon Dr. Sapp and Mr. Rowley, and submitted a case to be disgnosed, concerning which he is quite sure neither had any previous knowledge.

THE APPARATUS

is quite sure neither had any previous knowledge.

THE APPARATUS

through which communication comes is simple, and consists of ordinary transmitting and receiving telegraph instruments that are used in all telegraph offices where the Morse system is employed, and where the messages are read by sound. The key or transmitter is inclosed in a box made with an ordinary school slate for the bottom, and another on the top, the latter working with a hinge so that it can be turned back. When this lid is shut the instrument is wholly inclosed, and all physical contact with it is impossible. The receiver or "sounder" is on the table, about a foot away, and a wire from a single cell battery on the floor is attached, making what telegraphers call a closed circuit, and a very short one, the receiver and transmitter being not more than two feet apart. If they were a bundred miles apart the principle upon which the apparatus operates would be the same. As most people know, telegraph messages are sent by the operator raising and depressing the key of the transmitter, closing and opening its circuit with a series of nnequal movements that are translated in the "ticks" of the sounder at the other end of the wire. In this apparatus the message is sent and received in the same way, the only difference being that the sounder is only a foot or so from the transmitter. But in this case the transmitter is shut up in a box, and inaccessible through any physical indeans. Whatever operates the key is intangible and invisible, and shut up in that little box. There can be no contact from without, and yet something operates the key, and the message is ticked out by the other instrument on the table. The writer examined the apparatus thoroughly, and has sufficient knowledge of telegraphy to feel well assured that there is nothing in it except what has been stated. Experienced electricians and telegraphers, among them being Superintendent Wright of the western Union, have examined it, and thoroughly tested it, with the same result. The simple

tion, and without any vision.

The writer gave the street and number of the house where the patient might be found, and the message came:

"I will see the patient."

After an interval of perhaps five minutes the instrument began again, and this message was

THE DIAGNOSIS.

sit at table and see if anything would happin. We placed our hands on the table, and to our satonishment and conternation, we heard loud raps on the table. We proceeded to sak questions, and after awhile this message was rapped out:

"GET SLATES."

I went across to the grocery and got two slates and placed them on the table. The raps then began on the slates like the ticking of a telegraph instrument, and to my great astonishment spelled out in the regular Moree siphabet, with which I was familiar, the name bet, with which I was familiar, the name well when living, but of whom I had known well when living, but of whom I had known living, but of whom I had known living, but of whom I was not thinking then nor had thought of for a long time. But here was his name-spelled out in telegraphic language, and a long message was received, recalling well-remembered incidents in his six of the control of the covaries, and the fallopian tubes are distendable, the searing of the manifestations, undertook an investigation of them, for which his knowledge of telegraph well intended him there was a superable table extring point of these manifestations.

Mr. J. H. Wade, hearing of the manifestations, undertook an investigation of them, for which his knowledge of telegraph well intended him. He constructed a rude apparatus consisting of key with "sounder" attachment inside tapped off its feleraph messages quite readily. This was examined thoroughly by a number of electricians and telegraphers of this placed his hands on the box the instrument inside tapped off its feleraph messages quite readily. This was examined thoroughly by a number of electricians and telegraphers of this little of the west of the control of the presents as well as the inguinal vessels. The price of numbness in the limber of promises a calm of completions, and activative of the working of the presents and telegraph messages the processes are received:

Mr. J. H. Wade, hearing of the manifestations, undertook an investigation of them, for which his knowledge diseased surfaces are taken up and reabsorbed into the system, and nature is not equal to the task of throwing these impurities off. In treating this disease we must go back to the primary cause and endeavor in every possible way to assist nature in throwing off the impurities. We give medicines not to cure, but to assist nature to cure. Medicine is like the plow and harrow that tear up the soil that the seed may grow."

grow."
Some questions were asked in regard to special features of the diagnosis, which were answered more explicitly and in greater detail, but what is given contains the essential diagnosis. but what is given contains the essential diagnosis of the case. After this, medicines were prescribed and a course of medical treatment marked out with great care and elaboration. It is proper to say that this statement of the case tallied in all important particulars with the facts and with the symptoms and general aspect of the case. It was quite evident that it came from some one who knew, and certain whither Dr. Bapp nor Mr. Rowley knew anything about it.

Another case that came within the writer's observation was that of a well-known huniness man who has lost his eyesight. For some time he has been totally blind, but from what 'cause or, with what hope of recovery no physician could tell him. He sat down in the doctor's office, and the following was obtained:

The instrument began to click, and various questions were taked as to when the blindness came on and how it first began: Then after a pansa, the instrument delivered this message:

"The difficulty in this case is evidently a discase of the optio nerve as primary, followed by discase of the solleratio lost, and latterly the finide of the eye. There is no breaking down

diseases of the solieratio cost, and latterly the fluids of the eye. There is no breaking down of any flame, and the balls, taken in their and tirety, are perfect as to form. The outer covering is thickened and hardened. The pupil is unnaturally, disted. As: I said at the beginning, the disease is uten or complete paralysis of the optic nerves, and the fluids have become somewhat thickened.

would like to say a word in way of explanation of this process.

"It has been a matter of considerable speculation as to the source of these communications. That it is an occult force has not been denied after careful consideration and experiment by those who are capable to indee. It denied after careful consideration and experiment by those who are capable to judge. It then becomes merely a question as to what is its nature, from where it comes and from what derived. The theory that the mind lives after the dissolution of the body, or, to be more exact, the spirit survives, is as old as time itself. That is, so old that the mind of men runneth not to the contrary. You will find glimpses of it in all history, both sacred and profane, and in the experience of every one who has given the subject attention many strange things have It in all history, both sacred and profane, and in the experience of every one who has given the subject attention many strange things have taken place that have been variously attributed to demonology; witchoraft, the interposition of Providence, coincidences and what not. The Bible, the oldest of histories, is full of these teachings from Genesis to Revelation. During the early history of the human race, man, in his simplicity, communed much more readily with the unseen than at present, and the reason may be very early deduced from a chain of circumstances no less true because of their strangeness and perhaps indefiniteness.

"This much to show you that this is no new thing evolved from the imagination of some enterprising fanatic, and to lead you one step further in our explanations. The fact that there is something beyond the five senses of man has, as I have already told you, been too well demonstrated to be successfully contradicted. And now to proceed to the relation that we bear to this instrument, and to the human race in general. I would say in the first place that we claim to be an intelligent force, or, to be more explicit, intelligent beings, endowed with reason, judgment, consciousness, free will and weastility. We claim to have the

place that we claim to be an intelligent force, or, to be more explicit, intelligent beings, endowed with reason, judgment, consciousness, free will and versatility. We claim to have the same personality as yourselves, and to possess powers beyond those that you possess. We claim to be able to see mentally what you see through your visual organs. We claim to be able to go much further, and penetrate visually through the most dense substances, and to us matter is ponderable. As to our identity we will only say this: That for myself I claim not only an ego, but claim that I have existed before in a preparatory state from which I am now released through nature's laws. We are neither omnipresent nor omnipotent, neither do we claim to know all things, past, present and future. I wish to be understood as saying nothing against churches or religious beliefs, neither Catholic, Protestant nor any other. There is no religion buttis good, or out of which good does not come. I wish you to make plain that we come for no ribald or foolish purpose, nor merely to gratify yulgar curiosity. We claim nothing in the way of fortune-telling or necromancy. But we come with plain, unvarnished truth, seeking a place in the oredence of mankind, claiming, only to assist, and at the same time carry out the ands for which nature has designed us."

The author of these communications signs his name "Wells," or sometimes "Dr. Wells." He was asked if he would make any statement as to bis own identity. He answered: "Not at present. As to who I was or where my life was in physical form, I prefer now to say nothing. Sometime I intend to give a complete history of myself and how I came to be identified with this work, but for the present I give my name only as Dr. Wells and prefer to remain incog."

WHAT DR. SAPP THINKS.

incog."

WHAT DR. SAPP THINKS.

WHAT DB. SAPP THINKS.

Dr. Sapp, who is a well known physician of reputable practice in the city for many years and standing high among his professional brethren, was asked if he had any statement to make in regard to the manifestations and their application. He said:

"I have only to say that I am fully convinced that this intelligent force or personality manifesting through the instrument can do what it claims to be able to do, and that it is to be depended upon in its diagnosis of diseases. It can go where I cannot so and see what I cannot see. In my own practice I often had to lament that I lost cases that I felt could have been cured, simply through my inability to perceive the real nature of the malady. I have given this matter the rough investigation; it appeals to my reason and judgment. I have submitted it to rigid that, and I know that it has not deceived or misled me. I do not theorize on the nature or origin of this intelligent force, but I know that it has been to me an invaluable assistance in the practice of medicine. valuable assistance in the practice of medi-

"In what particular?"
"In diagnosis particularly, but also in remedy.

It would be easy to relate many incidents of agency, spirit, or whatever it is, but there is no room for more in this article. One thing is, however, clear and should be said: No candidminded man can investigate the phenomena without the conviction being forced upon him that there is a manifestation of power and intelligence in that that comes from without the pale of visible existence and for which no theory of trickery, collusion, delusion or deception, conscious or unconscious, can account.—Cleveland Plain Dealer, March 27th, 1887.

Materializations in Providence, R. I.

To the Editor of the Banner of Light : On the evening of Ren. 18th I was present at a seance of Mrs. W. H. Allen, at her residence in Providence, R. T., that proved to be one of the most remarkable I have ever attended. Previous to its commencement, at the request of Mrs. Allen, Inexamined the cabinet and its surroundings, and was fully satisfied after so doing that everything was what it was claimed to be, with no possibility for the presence or aid of outside parties. After an invopation by Mrs. Allen's control, "Mego," she entered the cabinet. Presently an old gentleman, apparently bowed with age, came out, and was recognized by Mr. Harvey, who announced that he passed over many years ago, aged 91 years. The hext was my own dear sister Emily. We talked together about family matters, of which no one knew but ourselves. She then said, "Isaac, hold out your hand." /1 terialized right beforeome. Boon another form appeared. A young lady sitting by me, a lifelong friend, who is developing under Mrs. Allen as a materializing medium, said, "There is mother." "Keep still," I replied, "and see: who she will come to frett" .. I knew her in earth-life, and we were fast friends. To my surprise the beautiful form came to me. We talked of personal matters for five minutes, when I turned to her damphter and said, "You now know what I have told youris' true," to which ale assented As in the previous instance, a pink was haused to appear in my handa After a few words with her daughter, the heautiful form dematerialised. without within Mr. Harney, a gentleman living in Norwich, Connerand doing business in Providence, had two daughters come to him; first, Hattle, who sanga fae duet with him, and passed around and them allof us a kind word; then "Mante." who present over when she was quite lyoung.
She was lively little spirit, and after talking with her father she have to me and saked the to lift her. I tried my best to do so, but could

control, verified the whole scance to the minutest particular.

Mrs. Allen is one of the best mediums for materialization we have, and a very excellent ISAAC M. RIDER. Fall River, Mass., March 15th, 1887.

Banner Correspondence.

New Jersey.

VINELAND .- Mrs. Dr. English writes: "The various seeming exposis of our sensitives should awaken our sympathy, and call forth our best thoughts. If mediums could only understand themselves they would not rush into public life as they now do.

As long as sensitives give public exhibitions of their

power solely for gain, or to satisfy idle curiosity, just so long will there be exposures and grief for them all. There was a time when only the animal part of man was in active exercise; then the intellectual woke up, and dominated the physical; thus making him an in-telligent brute, until, in time, the moral powers asserted themselves, and gradually controlled the intel-

There is abundant proof that these different states of unfoldment did not come suddenly, but overlapped each other in a very gradual growth. To day we find people very much lacking in intelligence, very weak physically, and very weak morally; showing that perfection has not been reached in either department; yet we see the spiritual asserting itself, and in time it will dominate the whole. But the human race must first attain a greater degree of harmony and universal love, and that condition can only be brought about by perfecting the physical, intellectual and moral natures, so as to make it possible for the next great factor, the spiritual, to take the lead of the whole, and thus guide us to higher attainments.

Our mediums have a faint glimmering of this important factor in our organization, but in many cases this has been prostituted for gain, or idle fame, and at times they have lost their power; not because some malignant spirit has taken it away-that would be impossible-but because in pandering to the lower part of their being they have destroyed conditions by which the higher or spiritual could keep the ascendency, and thus 't is said they have fallen.

The possibilities of life cannot even be guessed today, and will not be conceived of until purity of thought, word and deed is the motive force of the world. Not until then can we hope to apply the magic key of revealment to Nature; because not until then can we supply conditions by which we can come en rapport with her hidden forces. We have many people living to-day who have experi-

mental knowledge far transcending the so called facts of science, which, if they dared impart to the world, would throw a different light upon these exposis.

What have they to fear? some may ask. What have

all had to undergo who have thrown the first projectiles against accepted scientific and theologic thought? Burning, stoning, hanging, in the materialistic past: and the spiritual tortures of the present far outweigh all these. I am not at liberty to go into details regarding it. but there are hundreds of readers who will understand what I mean."

New York.

CASSADAGA,—Mrs. M. J. Ramsdell writes: "Mr. T. J. Skidmore, President of the Association, and his wife, have returned from an extended tour to Boston, Washington and other cities, where they have gathered much valuable information which they will use to make the August meeting doubly interesting. Their presence gives a new impetus to the work now in progress, and we extend to them a hearty greeting. Many new and handsome cottages are to be built.

the hotel greatly enlarged, verandas, large dining hall, office and other improvements made that will afford visitors as good accommodations as they will find at Chautauqua or other summer resorts. On the lake, where the pure, crystal ice has so late

been gathered, we shall soon see the sail-boats, hear the shrill whistle of the steam yachts and see the fisherman's line trolling lazily along, with here and there a party gathering water-lilles. The June Pienic, with Mr. A. B. French as speaker,

will attract a large attendance. Following this, after a few more weeks of pleasant camp life, the camp-meeting comes with its grand array of speakers. Of those already secured are Mr. J. Frank Baxter, Mr. Walter Howell of England, Mrs. R. S. Lillie, Mrs. Cora L. V. Richmond, Mr. W. J. Colville, Mr. Lyman C. Howe, Mrs. H. S. Lake, Mrs. Clara Watson, Miss Jennie B. the strange power possessed by this occult Hagan and Mr. A. B. French. Others equally renowned are also expected. The best of test-mediums are also to be here: Mrs. Maud E. Lord for the first ten days; Mr. Edgar W. Emerson, J. V. Mansfield ten days; Mr. Edgar W. Em

All wishing information in regard to Cassadaga Camp will please address the Corresponding Secretary."

EAST SYRACUSE .- Mrs. Sally Marcy, upon renewing her subscription, writes: "I cannot do without the BANNER OF LIGHT, as I am an old lady, seventythree years and over, and it's about all the spiritual news I get. There has never been a spiritual lecturer or test-medium in this place. I think one would do well here, especially a test medium. If one, going through our State on the New York Central Railroad, will make arrangements to stop off at East Syracuse. it shall cost them nothing while here. Write to Mr. A. T. Marcy or Mrs. Sally Marcy, East Syracuse, N.

Vermont.

BUNDERLAND,-J. P. Williams writes: "In this quiet little spot among the beautiful Green Mountains, an interest is being awakened in the cause of Spiritu allem; many are becoming much impressed with its beautiful ideas, and are anklous to secure good speakers and test mediums.

We have been favored with the services of two lecturers during the past winter, each giving us two interesting discourses. 37-

Mrs. Abble W. Crossett came in November, and though at the time we had the worst storm of the season she was greeted by a full house. Though our esteemed pastor had informed the people that it was the work of the devil and he knew it, only a few of the faithful were disposed to believe him so far as to obey his command to stay away.

March 17th and 18th, Mrs. Newton Reynolds spoke did :00, and there appeared in it a beautiful for its, and though it was her first appearance on the whiter pinks. This astonished me, and I was, if platform outside of her Society in Troy, N. Y., in her possible, more astonished when the pink dema- short stay here she gained many warm friends who are anxious, to have her come again at an early date. Her subjects were given by the audience. One of them was, What do Spiritualists Belleve? and was treated in beautiful and impressive language, convincing her hearers that to be saved we must work out our own salvation by good deeds. After speaking she gave a large number of descriptions, nearly all of which were recognized. ... and the part of an extent for the This month we are to be favored, with a vielt from

Mys. N. J. T. Brigham, and need not say that we are anticipating a good time, as she is an old acquaintance and a great favorite here."

ed 3.

TRWIN STATION: James Preston writes: "A. W. B. Rothermei of Brooklyn, N. Y., held a scance here March 7th, and gave optire satisfaction to Spiritnalists, and so interesting thepties that they will give the sandject further, investigation. Dr. R. will be a greet eccesion to the working power, of the spirit-world by Cincinnati, On where, he is to remain until the 18th of April 1913 (Consultive days and the

ors and to I Massachusette.

HAVERHILL An "Old Swittelley' writes ' " Dr. J. D. Strobe of Boston coshpies the restrum as Good Tempers Hall on the atternoon and evening of March to lift her. I tried my best to do so, but could respect to the secretary of the interior. Svo, but could respect to the secretary of the interior. Svo, but could respect to the secretary of the interior. Svo, but could respect to the secretary of the interior. Svo, but could respect to the secretary of the interior. Svo, but could respect to the secretary of the interior. Svo, but could respect to the secretary of the interior. Svo, but could respect to the secretary of the interior. Svo, and the rescallty that underlies the visible state in the secretary of the interior. Svo, and the rescallty that underlies of the visible research while the secretary of the interior. Svo, and the rescallty that underlies of the visible research while research

pression upon every hearer. Our friends hone to have ilm soon again on our rostrum."

Rhode Island.

NEWPORT .- John C. Peckham writes: "As regards the recent alleged exposures I can say with one of old, 'None of these things move me.' I approve of the course you have taken. I can add my amen to Cross and Kiddle, and say to the mediums, Mrs. Ross and Mrs. Wells, be good and true, and the fire can't burn you. They who throw you into the fire may be burnt.

I have passed through some trying scenes in the past seventy-nine years. I have had some faith in the angels for almost sixty years. Some one seems to say, 'Go out, John, and tell your story, I will be with you.' Therefore I will say that I intend soon to visit friends in Providence. R. I., Fall River and New Bedford, Mass., and other places not far from New Bedford, and if the friends of Spiritualism will find me a place to speak, a hall or private house, I will give my testimony free of charge."

PROVIDENCE.-Miss Rice writes: "Since what was claimed to be an expose of fraud on the part of Mrs. Allen, but which I am confident was not so, as I was a witness, I think as a duty to her as a medium, and to the spirit-world, I should relate my experience. Two years ago, while visiting Barrington, R. l., at a friend's house, my friend and I went to see a medium, Mrs. Rose by name, when my mother came, and told me if I would go to a materializing scance she would come. I thought no more of it until, after I arrived home, a lady friend invited me to go to Mrs. Allen's, and I went, a perfect stranger to all there. After the teance had commenced a form came to the curtains, and pointed to me. I went up to see who it was, and these words were said, 'My child, I have come, according to promise.' I have seen her a great many times since then, and have had positive proof that it is my mother, and not Mrs. Allen, for she has taken me in the cabinet, and shown me Mrs. Allen sitting in her chair. If those who go to a materializing soance will do so with pure, affectionate hearts to receive their loved ones, they will never have one hour of regret."

PROVIDENCE .- W. G. Wood writes that through two mediums, May Scannell and Dr. Wm. Cornell, he was given by his father in spirit-life important facts concerning land in Texas that led to his becoming possessed of the proceeds of its sale. He also refers to benefits to his health received through the treatment of Mrs. R. G. Bassett and Dr. P. B. Carpenter, both of Providence, and of tests of spirit intelligence regarding earthly events received by him through the medial instrumentality of Mrs. A. Darling of that city.

Obio.

HICKSVILLE .- O. F. Wentworth writes: "Henry-B. Allen, of Vicksburgh, Mich., in answer to the many urgent invitations, visited this place, and gave parlor, scances at our home during the month of February. Though the weather during his entire stay among us was very unfavorable, and the roads very bad, and Mrs. Allen's lliness, with other discouragements, existed, we had a very interesting and profitable time, and much good was done in the way of advancing the cause of Spiritualism in our vicinity. We will say to those who have never witnessed the manifestations produced through Mr. Allen's mediumship, that they are worthy of investigation. We can recommend him as a genuine, sincere and honest medium. We look forward to the coming of our eighteenth annual Grove Meeting with unusual interest, as we have the promise that if it is possible Mr. Allen will attend, and favor the many inquirers with his séances. May the good angels guard, guide and protect him."

J. J. Morse's Work.

To the Editor of the Banner of Light: During the past month Mr. J. J. Morse, of England, has been the speaker of the First Society of Spiritualists in Philadelphia, Pa. It is a pleasure to report the complete success that has attended our good brother's

complete success that has attended our good brother's labors among us, for he gained an entrance to our hearts from his first appearance, and in parting with him we deeply regret our loss.

As is the custom of his controls, the morning services were devoted to answering questions from the audience, some twenty queries, as a rule, being thus disposed of at each meeting, the nature, materials and methods involved in the answers eliciting the profoundest satisfaction. Indeed, it is a long time since we enjoyed such an inteliectual feast as these morning services provided us with.

In the evening a regular lecture was presented, the characteristics of which were a breadth and catholicity of sentiment, sterling intellectual ability, close, logical sequence and a mingling of humor and pathos that touched the varied emotions of our common nature to their centers, and called out most liberal applause. The audiences were the largest we have had for some time, at night many being compelled to stand. It is twelve years ago since Mr. Morse was with us before, but the old timers turned out in good force to welcome the

among us.

At the close of the meeting on Sunday evening last, at the motion of Mr. Benjamin P. Benner, Vice President, the following resolution was unanimously adopted by the great audience, and gracefully responded to by Mr. Morse:

by Mr. Morse:

"Resolved, That we express our heartiest satisfaction at the labors of the controls of Mr. J. J. Morse, on the platform of the First Bociety of Spiritualists of Philadelphia, Pa., during the month of March, which have in every way tended to our interest and profit as an Association and a community. Also that we express our sense of respect to Mr. Morse, as a man, and extend to him, and his good wife, our full sympathy, and wish them every success in their journeying across our continent to the Pacific coast, commending our brother to all, and feeling in parting with him a sense of personal lose, but hoping to see him again ere he returns to his native land."

The large audience gradually dispersed, making

The large audience gradually dispersed, making many personal demonstrations of good will and friendship toward our amiable co-worker and his genial helpmest.

Philadelphia, Pa., March 28th, 1887.

Additional to the above regarding Mr. Morse's la-bors in Philadelphia and of future movements, another correspondent writes as follows:

bors in Philadelphia and of future movements, another correspondent writes as follows:

Spiritualists of our good old Quaker city have had no cause to complain regarding the work or workers for the cause during March. The First Association has had Bro. J. J. Morse, of England, who has filled the rostrum in the most acceptable manner, his controls giving through his organism most able and logical lectures, teachings that cannot fail to put saint and sinner on the right road to obtain knowledge of another life as well as a condition of heaven in this. The judicrous portrayal of bell, its monarch and the imps of darkness, had the good effect to wipe out of many minds those myths and destroy what theological notions had been lodgers in their brains for many years. At the close of his engagement on last Sunday evening, our very able Vice President, Bro. Benner, offered a resolution embodying words of love and respect to Mr. Morse feelingly replied, thanking Bro. Benner for his kindness in offering and the audjence in unanimously adopting the same, and gave his farewell previous to his tour across our continent.

The advance of spring and the singing of birds remind us of our approaching Oamp Meeting at beautiful Parkland on the romantic Neshamlny. Surely we have great cause for thankininess; very many things indeed are we receiving in this age: the joy of spiritemmunion; the: Bummer-Land at Parkland; the grand appeaking of Willis, Morse, Colby, Lillie, figann and other inspired ones. So then let uone fail behind, but keep shoulder to shoulder and with willing hands, hearts and cash, push on the car of progress.

hearts and cash, push on the car of progress. R. A. THOMPSON.

Pamphlets Received.

HOW TO LOSE MONEY ON WALL STREET, In Four Parts and a Moral. By R. S. H., author of "The Dude." 16mo,

pp. 16. New York: G. W. Dillingham. PHELIMINARY CATALOGUE OF THE ADYAR LIBRARY (Western Section), Compiled to 1st December, 1880. 8vo, pp. 76. Madras, India: Thomson & Co.

REQULUS'S ASTRONOMICAL EPHEMERIS FOR 1887. 840, pp. 25. Boston: Grant & Co.

SOURCE OF THE MISSISSIPPI. Reprinted from Science. 8vo, pp. 16. New York: Ivison, Blakeman, Taylor & Co. ROWLEY PATTERSON'S GRAND THEORY of the Progreaton of Mankind, Animals and Plants, 8vo, pp. 52.
Dansville, N. Y. & Bunnell & Oberdoff, Printers.

APPLICAM, STREET CHAPEL, Boston. Third Annual Report. pp. 8. ASSOCIATED CHARITIES OF BOSTON. Seventh Annual Report. pp. 76. INDIAN SCHOOL SUPER-INTERDENT. Report to the Becretary of the Interior. 8vo, up. 188, 1880 and 1985 a few orders described by

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ine varied singles of opinion to which correspondently give the safe we do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a gnaranty of good faith. We cannot undertake to roturn or preserve manuscripts that are not used. When newappers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

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

Banner of Pight.

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

Forms of Worship.

All over the land the believers in the New Dispensation have recently remembered, with address, and song, and hearty congratulations one to another, the Thirty-Ninth Anniversary of the Advent of Modern Spiritualism. The great changes which this new system of demonstrable knowledge has wrought in human minds since its coming regarding the present life and its bearing on that of the future have been emphasized, and joyous prophecies of what is to come in the same direction have It is about the forms of a religion that people been indulged in. Everywhere the feeling has been expressed that the old formulated state of things if not "passed" is "passing away," and that a new method of individual expression for from the forms to which they have become atthe true sentiment of religious aspiration in the race is at hand.

A very recent lecture of Rabbi Schindler, in this city, was devoted to this very subject of change in the forms of worship, which so naturally occupies much of men's thoughts at the present day. He said with perfect truth that the ancient forms of worship, which have given | frequently in our days than ever before. so much satisfaction, and have been so expressive of the religious conviction of former ages. have lost their power, because these very convictions have suffered a great change of late. The limits of the universe, he explained, have been set further back, and in the discovery of new worlds and of the true relation of the luminaries of the sky to one another, God has become more highly exalted. Our conception of God has risen far beyond that of our forefathers; and the worship of God, which had suggested itself to them, and which in its turn has led people to the acknowledgment of God's selves. greatness, has become quite out of proportion with our ideas of the Supreme Being.

But while men in general feel dissatisfied with these old forms, they are unable to produce new ones. The change of front has been so sudden that they have not vet had time to adjust themselves to it. The shock has been so great that they have not yet found the equilibrium, and so swing from one extreme to the other. While men are waiting for new modes and forms of worship to suggest themselves, he compared their condition to that of people after an earthquake visitation, without any shelter. The old homestead is destroyed, and the new one not yet built. He therefore did not think it was to be wondered at that, as public worship is generally mistaken for raligion itself, the cry should be raised that religion is on the decline, that it is in danger and fast dying away. But he advised his friends not to be alarmed by such exclamations: no matter how much the ancient forms of worship | the wicked. He said that both Scripture and are threatened with annihilation, the true experience prove that the soul is capable of a spirit of religion itself is safe, and has never been more safe than at present.

In order to obtain an insight into the present state of affairs, we must glance at the development of the system of our public worship. The first known divine worship consisted in the offering of sacrifices. Three or more times a day animals were slaughtered in a minutely de- is not dependent on the body for all its activiscribed fashion by the priests in the temple; ties. and this constant repetition was expected to impress the spectator with the idea that man owes duties to God, and that only by their strict fulfillment could the favor of the Supreme Being be obtained. Short extemporaneous prayers were of a later date; and vocal and instrumental music was introduced still later. After the destruction of the Temple at Jerusalem, prayer and the reading of the law took the place of the sacrifices. For want of a proper place, the latter had to be discontinued. Prayers were no more the voluntary expressions of a man's sentiments than were the sacrifloes before them voluntary offerings. They were obligatory. It was therefore not so much the spirit as the form of the prayer which was of consequence. Those offering them went out session of their inheritance, there will be for of the synagogue feeling that they had fulfilled them still higher toy. A large part of our extheir obligations to God to the letter.

All this underwent a sudden change. The difference between the worship of the past and that of the present is especially to be marked here. In the past it was a duty or obligation to God: Like a despotio monarch he was supposed to crave the adoration of his subjects. posed to crave the adoration of the supplied with sacrifices, and it is in the supplied with sacrifices, and it is in the posed by the supplied with sacrifices, in the supplied with sacrifices in the supplied by the sacrifices in the supplied by the supp

ligious persecution, people would rather sacrifice their lives than omit or neglect to fulfill one of the prescribed acts of worship. So men in our times have established public worship, not for the sake of God but for their own sakes. It is not God who is to be gratified by their devotion, but they themselves are to be benefited by it. They expect that every prayer, every rite, every ceremony shall have an uplifting force and bring them nearer to God. Prayer, music, preaching, shall inspire them, and they visit a place of worship more for their own sake and not to slavishly perform certain duties to God. They worship for their own personal edification.

But as yet men have failed to produce such forms as would indeed fulfill such a mission. They continue to work with the material they have found, but which was prepared for different purposes and under different conditions. Festive days, rites and observances which had suggested themselves to an agricultural people in Eastern countries and at an earlier period, and which have come down to us, have lost all their meaning. Even as symbols they fail to impress our generation. Like mummies taken from the sarcophagi, where they had rested these thousands of years, they crumble to dust by the mere touch of the finger. Public worship, insisted the learned Rabbi, though it reverses the order of things, is the only means to remind man of the existence of a superior power, to force him into its acknowledgment. and thus to elevate him above the brute creation. Man is not the possessor of intellectual powers only; he is swayed also by emotions. We yearn for something beyond the routine of our daily work; we crave the gratification of our emotional forces.

We are to examine the methods which we have adopted for our edification. We are to try to understand why public worship appears to have lost its attractiveness in our days, and why, in spite of all efforts to reform and transform, in spite of all inducements held out to attract people to the house of worship, the majority of the public remains cold and indifferent. And the Rabbi asks if it ought to be true that intelligence is hostile to emotional expressions, and suppresses rather than favors the attempts of the soul to rise into a higher atmosphere of thought? If it ought to be true that the kite of man's devotion cannot be made to rise unless an appendix of superstition is affixed to it? If it ought indeed to be true that the acknowledgment of and the submission to a God is spurned by intelligence? He answers these questions himself in a decided negative: Nothing of the kind is true. Our emotional forces have lost none of their power. We crave spiritual edification to-day as did people before us. The indifference shown in our days to public worship has its causes elsewhere.

Worship has hitherto been esteemed the only measure of religion, if not religion itself. The attendance on church is commonly taken for the sole indicator of religious fervor. It is not the principle about which, in most cases, the controversy between religions, or sects, turns, quarrel; and while some might give a decided preference to the principle of a contemporary religion, they can either not tear themselves tached by custom, or not accustom themselves to new forms because they are strange to them. As men judge by appearances, they seem to consider that religion the most flourishing which happens to count the greatest number of worshipers; and the question, "Why do people not go to church?" is discussed more

Between Death and the Resurrection.

Those who still adhere to the theologico-materialistic superstition, that the corruption which has put on incorruption, the mortal which has put on immortality, is to be revived in a new resurrection to furnish a needed tenement for the soul of man, find themselves driven to invent and imagine all sorts of devices with the aid of which to make their desperate case appear plausible even to them-

Paul distinctly declares that "there is a natural body, and there is (not there shall be) a spiritual body"; and the plain and natural inference is that when the natural body ceases from animation it is because the animating spiritual body has left it, which is the only real resurrection. But old theology is all in a jumble with its dogmas and doctrines, and must continue its unsatisfying explanations to the

end. Dr. McMillan of Allegheny, Penn., recently undertook to clear up this theologic muddle concerning the state of departed spirits up to the time of the theologic resurrection-arguing from his chosen text: "This day thou shalt be with me in Paradise," that there is a state of conscious existence between the death of a body and the resurrection. Hades, or the place of the dead, he pronounced not the final abode of the departed, but an intermediate place where the righteous are separated from conscious existence apart from the body, Science proves that the body is simply the instrument of the soul's activity. He likewise maintained that psychology establishes the fact of the soul's consciousness of events happening at a distance, and he related a number of incidents to illustrate the fact that the soul

In his deliberate opinion, the souls of the righteous pass immediately after death into the presence of God in heaven, and the souls of the wicked into the place of the lost. This shows, he added, that "there will be an intermediate state, but no intermediate place; no half-way point where the souls will stop on the way to their final abode. Our bodies are part of our persons, and are redeemed by Christ as well as our souls, and belong to him. Hence our redemption will not be complete until the resurrection, which will bring the body again into union with the spirit. Before the resurrection. our souls will lie in the abodes of glory, drinking from the fountains of eternal joy; but when the resurrection has brought them into the posperience here is connected with our bodies, and hence we can see that the fullness of joy in heaven will not be reached until our ransomed: bodies are again united with our spirits. On the other hand, the punishment of the wicked cannot be complete until their bodies also are raised to share with them in their condemna-

based on actual knowledge, sustained by continual proof, was needed for lifting men's minds out of the slough into which an effete, dismal, and degrading theology was fast dragging down and imprisoning the human spirit? To be perfeetly and still ridiculously serious for a moment with this view of the Alleghany sage, let us just ask him how the body, which has been decaying and distributing itself among the elements for the long interval before the resurrection, if it is to share with the spirit in its redemption or condemnation, is going to make up for all this lost time while the spirit has been enjoying itself, lying in the abodes of glory and has the despised body been luxuriating all this | years. while? If body and soul are both entitled to the good things, as he maintains, it must be that the poor body is cheated out of its share, and we do not understand him to explain how it is going to catch up.

Spirit Telegraphy.

We republish, on third page of this issue of the Banner of Light, from the Cleveland Plain Dealer-a secular daily-an uncommonly interesting account of remarkable manifestations of spirit power, given through the agency of a gentleman in that city who does not claim to be a spiritual medium, and who avers that he is not a Spiritualist. But he is a medium, notwithstanding, for telegraphic messages from the spirit-world: We have been aware of this fact for some time, and have gathered and printed scraps of information from parties who have from time to time witnessed the manifestations, but who did not wish us to print in detail what they related to us, as Mr. Rowley desired no notoriety. But now, it seems, he is willing that the secular press give a lengthy account of his medial powers.

This is no new phase of mediumship, as Mrs. J. H. Conant's Biography contains an account of a similar manifestation with a telegraph operator many years ago-not, however, with telegraphic instruments, as in the present case, but by rapping out the sounds with a pencil which she held in her hand, without knowing what it meant, even as Mr. Rowley heard four years ago taps on his ouffg and collar without understanding what they meant. That the reader may better understand what we have just remarked concerning Mrs. Conaut's experience in this direction, we append the full text of the account, as given on pages 199-201 of the book mentioned (which was published in Boston in the year 1873, and is still for sale at this office):

"On a certain occasion, while Mrs. Conant was residing at the Cummings House, Boston, she received a call from a stranger gentleman, who announced himself as desirous of investigating the phenomena of spirit-return, but said gating the phenomena of spirit-return, but said that he wished a particular test of identity from a friend of his, which he had never been able to obtain; he had just visited a lady medium in another part of the city, and had there been told by the influence controlling that the desired manifestation could not be given through her, but that if he would have a sitting with Mrs. Conant (the spirit giving him fall directions as to where he could find her,) his friend would endeavor to grant his request. Although rather undecided in his mind as to the further pursuit of the subject, the gentleman concluded to essay one more trial, and so the further pursuit of the subject, the gentle-man concluded to essay one more trial, and ac-cordingly made his appearance at the residence of Mrs. U., as by recommendation. Having taken seats at the table the medium and her visitor became passive to the influences, and awaited the result. Mrs. U., as was her wont when anticipating the coming of spirits, held in her hand a pencil, and had spread before her a sheet of paper, in order that should the in-visible intelligence not wish to entrance her, it might express its ideas in writing. Suddenly might express its ideas in writing. Suddenly her hand began to rise and fail in a singular and very irregular manner, and the pencil continued for some moments to make a ticking sound upon the paper, for which it was wholly beyond the power of the medium to account. Finally, despairing of any influence controlling, and much confused as to the apparent failure of the seance, she said to her visitor:

"It's of yours." There seems to be no explain.

'It's of no use. There seems to be no spirit present at this time who can communicate with you. There is one here, but it is evidently ignorant of the method of return, and cannot get

full control. She expected, in her chagrin, that the investigator would express his diamatisfaction, and retire, convinced in his mind that spirit communion—as far as the medium was concerned, at least—was a fable; but she was exceedingly surprised when he quietly informed her that he was perfectly satisfied—that the seance had been an entire success—that he had received the test he desired from his friend, and had written it out for preservation, unnoticed by her. On further explanation, it appeared that the visitor was a telegraphic operator, and that the matter he desired to be informed about by the matter he desired to be informed about by his friend just passed away (who was also an operator) was of a nature known only to themselves; this information the friend in the form wished the excarnated one on meeting him in presence of, or through the medium, to give by means of the telegraphic ticks used in the transmission of mundane messages. This the influence had accomplished mechanically through the pencil of Mrs. Conant while she in a normal state—and totally ignorant of the telegraphic alphabet—was wondering at the failure of the spirit to transcribe something which could be read. Thus the entire freedom of the channel of communication from any knowledge of the matter given was clearly and satisfactorily proven to the gentleman."

Easter Associations.

A thoughtfully appreciative article on Easter has found publication in the columns of the Hartford Daily Times, whose historical outlines and spiritual suggestions we should be glad, if we had the room, to transfer to our own columns. The word or name, Easter, is of German origin, and signifies a goddess of light, or of Spring. With the Hebrews the Passover celebration was its correspondent, signifying deliverance from Egyptian servitude. With Christians it signifies the resurrection, or the final deliverance from the power of death and the grave. "It means"—well says the Times— "the knowledge of the life immortal"; a knowledge that "should deliver mankind from the thralldom of the doubt and fear which had in all times hung the fact of death, like a great black pall, over the life of every one, from the oradle to the grave." The need of all added testimonies to the life immortal presses on every soul. There are very many doubters and questioners. The average Christian's sky is not yet clear. Ohrist in his day found it a stumbling-block to the spread of the truth of his mission, even in the presence of his deeds. He was continually rebuking the beetle-eyed duliness of the crowds that gathered about

The old time is completely tipested in our The old time is sompletely repeated in our time. There is not only the marrow and persecuting substantial intolerance which formerly prevalled, but will a reserved restrouring of spiritual site; by Micolerance of Ministrouring of spiritual site; by Micolerance of Ministrouring of the continuous sites of the continuous states of the continuous more states and sites of the continuous more states and sites of the continuous states are states of the continuous states and states of the continuous states are states of the continuous states are states of the continuous st

cal ladder leaning down to earth out of heaven, with the angels of God ascending and descending on it, to show the near and intimate relation of the two states of being. Also, to wrestle till day-dawn with the angel that disputed his way. And it was under the same laws, which do not change, that Abraham and Lot saw and entertained the angels that called at their doors; that enabled Peter and James and John. alone with Christ on the mountain, to see the spiritual manifestation of Moses and Elias, visibly present, talking with Jesus. "The Easter bells," says the Times, "do not ring for a law that once was, but is not. Nature's laws are drinking from the fountains of eternal joy. It inviolable. Inspiration is a perpetual fact." It strikes us, from this doctor of divinity's stand- | declares the teaching of Easter to be a sublime point, that the two do not have anything like | and beautiful truth, which seems to be graduan equal chance. On what sort of liquid diet | ally growing clearer, in the light of these later

evening. The speakers were many, and their utterances of the divine truths vouchsafed us from the spirit-world direct, were received by the great audiences with marked attention. As a full report of the proceedings will appear in these columns, it is not necessary at this writing to further particularize. Suffice it to say that at no time in the annals

of the world has a religious movement gained ground so rapidly as has ours. It has its adherents in every portion of the civilized globe. It has come to stay. As it came unbidden, it needs no organization to keep it intact. Once its' benign mantle falls upon an individual, there it remains. It takes away the fear of death, and assures us of everlasting life, and that progression is ever onward. But above all, it imparts the blessed knowledge that our departed friends and relatives still live, and, under favorable conditions, can and do return to earth and hold sweet communion with us. It is the religion of humanity, as it teaches us to have charity for the erring, to clothe the naked and feed the hungry-that "it is more blessed to give than to receive."

Modern Spiritualism has come to the world through much tribulation, as all revolutions have. Many of our medial instruments have been martyred, and are still being misreprebeen martyred, and are still being misrepresented by those who do not understand the esoteric laws that govern them. But, notwithstanding, the good seed they have sown, and are still sowing, is taking root, is even blossoming, and will ere long bear fruit a thousand fold to bless mankind. Then let us fear not, but rather rejoice, as all our tribulations here will become pearls of great price in the land of the Hereafter.

Late that night Mr. Eglinton and Dr. Linu were sitting together at table, the latter holding also in gaslate in one hand, while the other, which rested on the table, was firmly pressed by both of Mr. Eglinton's, when suddenly, without any warning whatever, the missing ring fell to the ground between them, seemingly from a good height, for the noise of its fall resounded through the room.

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This was the way Mr. Eglinton and Dr.

How Far from "The Kingdom"?

Mr. W. H. Mausfield, the slate-writing medium, who is at present a student in a business college in Buffalo, N. Y., is, it seems, frequently called upon for an exercise of his mediumistic gifts. This fact gave rise to the following item in a paper of that city:

"He holds corcies' at the elegant residence of the Hon. Francis F. Fargo, Ex-President of the Buffalo. Press Giub, and at the luxurious home of Mr. Frank H. Bansom, head of the Bansom Medicine Company. Both of these well-known and highly-esteemed citizens are ardent Spiritualists."

This brought one of the gentlemen mentioned to deny the impeachment in the Buffalo Express, about as suddenly and with about as nw of recentm nt as would have been

looked for had he been charged with the commission of some very heinous crime. Here is his note to the public:

"80 far as reference is made to the undersigned, the statements are erroneous. 'Circles' are not held at his residence, nor is he an 'ardent Spiritualist.' Mr. Mansfield has been invited on one or two occasions to give an illustration of his reputed Spiritualistic power at the residence of the writer in the presence of his family only. It must be admitted that the medium sustained his reputation in doing some wonderful things—including slate-writing of a marvelous character, with the slate removed ten feet from the operator or any other person. But even this did not convert the writer to Spiritualism, and yet it created an intense desire to know more about this apparently supernatural manifestation.

Buffalo, March 18th."

In this the worthy writer both denies and ad-"So far as reference is made to the undersigned, the

In this the worthy writer both denies and ad. mits that circles have been held at his house with Mr. Mansfield as the medium, and that "slate-writing of a marvelous character" did take place, which fact created in his mind "an intense desire to know more." That "intense desire" will, doubtless, clamor for satisfaction; and we venture to say that when this respected gentleman does "know more," he will feel greatly chagrined at his impetuosity in rushing into print in this instance.

American Spiritualist Alliance.

The members of the above Society are to meet at the residence of Mrs. Anderson, 220 West 14th street, New York City, on Thursday evening, the 21st inst., to reorganize for EFFECTIVE WORK. Any members seeing this notice are requested to attend the meeting without further notification. It is important that there should be a full attendance. NELSON CROSS, President.

It is with pleasure the BANNER learns the fact that the American Spiritualist Alliance is again to enter into active work; and we have no doubt, under the auspices of Judge Cross and other devoted, whole-souled Spiritualists of New York City, it will do a noble work for the cause. There is no reason whatever why it should not become a power in the land for great good. Spiritualists, wherever located, should tender the institution a helping hand by becoming members.]-ED.

Not so, Sister Bertter, which we publish elsewhere, our good sister thinks the Spiritualists of the Pacific coast have forgotten her. Not so, Sister Britten. Your name is a household word in many, many homes on this coast. We remember well your grand inspirations, your noble advocacy of Spiritualism, and the lessons of lové and wisdom that fell from your tips in other days. But the came here has made a grand advance since those days of your plouser work. There is a secre of Spiritualists here now where then there was one. Should you ever visit us again you will find such a welcome as you little dream of. You would soon be convinced that you are not forgotten. The Golden Guits.

Neither have they forgotten Mrs. Britten in the Eastern States. She would be welcome here as in the past She has accomplished a vast amount of work for the Cause, and all true Spirit naliste appreciate her therefor : and we know the angel-world, who have her in their keeping, have watched over and guarded her through all the violentudes she has been obliged to pass. She is one of the noblest of the ploneer Spirit malists, and is therefore held in grateful remains prance by house of friends the world over

Satisfactory Experience of Mr. Eglinton.

We have spoken, in several numbers past, of the remarkable success the medium Wm. Eg. linton is now meeting with in Russia......We here place before our readers, in the subjoined, an account which Dr. F. L. H. Willis, of Brooklyn, sends us as having been received by him, under a recent date, from his son-in-law at St. Petersburg:

The celebrated English medium, Mr. William Eglinton, now on a visit to St. Petersburg, Russia, is causing a great sensation among all classes of society in that city, many of the inhabitants never having before had the oppor-tunity to witness spiritual phenomena, and his

inviolable. Inspiration is a perpetual fact." It declares the teaching of Easter to be a sublime and beautiful truth, which seems to be gradually growing clearer, in the light of these later years.

The Union Celebration

At the Tremont Temple in this city on the 31st of March—which ushered in the Thirty—Ninth Anniversary of Modern Spiritualism—was a grand affair, showing as it did what a deep interest the people of Boston and violnity take in this glorious Cause. The hall, which seats over three thousand, was filled at each of the three sessions—forenoon, afternoon and evening. The speakers were many, and their naving returned to his friend Dr. S. H. Linn's rooms, thought of the ring, and remembering he had left it on the dinner-table, wished to return and fetch it. "Oh! no," exclaimed Dr. Linn, "it is not worth while; my brother will be sure to bring it over in the morning."

The next day, however, Dr. Linn's brother, on being asked if he had brought the ring; was carte asymptoted to hear that Mr. Eglinton had

quite surprised to hear that Mr. Eglinton had not taken it with him. Fruitless search was not taken it with him. Fruitess search was made for it in all possible places, but no ring was to be found. The servants were questioned, and threatened with dismissal if it were not forthcoming, but they denied all knowledge of it, or of even having seen it, though the room had been thoroughly cleaned and the floor polaries of the property of the search was all the search was a search was sea

ished that morning.
Mr. Eglinton was naturally much annoyed at the disappearance of the ring, and made a minute inspection of the clothes he had worn, lest by any chance he had mechanically slipped it. into one of his pockets; but in valu; there were no signs of it anywhere, and he began to think he should have to make up his mind to the unpalatable task of telling the owner about it, when Dr. Linn said: "Why not first ask the

spirits if they can help you find it?"

Mr. Eglinton immediately acted on the suggestion and took up a slate. "Do you know where the ring is?" asked he, when made aware of the presence of his guides in the usual way. "No," was the answer rapped on the

"Will you find out and tell us?" was the next question put, which was answered in the affirmative; and so it was left.
Late that night Mr. Eglinton and Dr. Linu

how the ring was lost and where found being still a mystery; indeed, nothing whatever is known but that it was recovered and returned by the spirits.

A Seance with Mr. Bridge.

At Mr. Bridge's seance, No. 46 Chandler street, this city, last Sunday evening, the company consisted of about forty persons—ladies and gentlemen. The medium was securely tied. remaining in presence of the audience, when different musical instruments were played upon by the spirits; then messages were written, the correctness of which was attested by all who received them. After which various forms presented themselves, giving their names, which were recognized. One spirit appeared clothed in the robes of a bishop. He was asked to write a communication. Going to the mantel, he took a writing-pad and pencil, and wrote a message. A gentleman, on reading it, said it. was of a satisfactory nature. In the course of the evening flowers were brought into the room by spirits in great variety and presented to the sitters. This, our informant attests, was not done by any mortal agency. He said he was sure of this fact.

The Cincinnati Convention.

As the Bannes forms go to press one day in idvance this week, we are unable to give to our patrons any notice of the great Southern and Western Convention now in session at Cincinnati, O., otherwise than to state, as informed by Rev. Samuel Watson, that the meeting convened at Greenwood Hall, March 27th, as by announcement; that its sessions have been very interesting; that the anniversary exercises on the 31st were all that the most ardent friend of the cause could desire; and that the whole enterprise promises to be a success viewed in whatsoever light. We shall next week give to the reader some of the salient details of this important meeting

In Re Mrs. Moss.

We are informed that this lady, whose rapid development as an instrument for the materialization and transfiguration of spirit-forms has been alluded to by a number of our New Nork correspondents, has left that city for an extensive western tour—it being her purpose to give seances at various points, in obedience to the instruction of her guides. It is understood that her first objective point is Kansas City, Mo.

It is astonishing as well as deplorable that some professed Spiritualists are engaged with skeptics in their adverse position toward the phenomena of "the last, best gift of God to man," in spirit—the materializing power. Knowing that form-manifestation is a veritable truth, who shall declare what is impossible in spirit-chemistry? who shall say what is impossible with the Designer of the universe? Surely none, until they have thoroughly explored the realm of the Possible and become acquainted with the entire domain of attainable knowledge.

THE SPIRIT MESSAGE DEPARTMENT has for contents this week, in addition to many varied and characteristic communications from returning intelligences interesting inswers to several questions registrial the continued presence of excarmated spirit, the methods of consmunion therewith spirit rebotography, etc.

B. Mescham, while mittie was everywhere who obymous with "Indian Friend Intring his carthille also five his years to the restman to which the registrial severable, assente for the restman to which the registrial spirits in the restman to which the registrial spirits in our roas Acceptance of the restman to which the registrial spirits in our roas Acceptance of the restman to which the registrial spirits in our roas Acceptance. varied and characteristic communications from

Telegraphic Congratulations.

During the progress of the union celebration of the Thirty-ninth Anniversary in Boston's friendly dispatch was sent to the convention then in session in Oincinnati, O., by Captain Richard Holmes, in behalf of the Tremont Temple meeting, and was replied to by G. W. Kates in the order and style appended :

by G. W. Kates in the order and style appended:

Boston, Mass., March. 31st, 1887.

To Rev. Bamuer Watson, President of the Spirtual Convention. Greenwood Hall, Cincinnati, O.:
On this beautiful morning of the day we mutually
celebrate; three thousand genial spirits now in conyention at. Tremont Temple send cordial greeting
from the Bay to the Buckeye State; from New England's rocky fills to the luxuriant prairies of the
West; from the Spiritualists of the Hub to the good
and substantial Felloss fraternally allied to us by the
spokes of Love, Charity and Humanity, and by the
teachings of our beautiful pullosophy, that knows no
North, no South, no Rest, no West, but through its
mission all are blest.

BICHARD HOLMES, Pres.

OINCINNATI, O.

To RICHARD HOLMES, Tremont Temple. Roston.

mission an are diest.

To Richard Holmes, Tremont Temple, Boston:
Spiritualists of the South, West and East in fraternal union assembled are singing glad hosannas for the spiritual revelations dawned this natal day thirty-nine years ago. We are receiving eloquent truths, grand tests of spirit presence and sweet communion. As a spoke we are to-day bound tighter to the Hub. Accept our hearty greeting. G. W. Kates, Secy.

Worthy of Ald.

We are informed by reliable parties conversant with the facts, that in a locality near Boston are now living in the greatest need three good people-two sisters and a brother, all Spiritualists in belief-who are eminently deserving of assistance. Each of the trio is over eighty years of age; strength and health fall them in the battle of life, and they hope for pecuniary help in sustaining themselves yet a short time longer. We trust the generously inclined will, on reading this, forward such sums as they feel to spare to assist these worthy people. Such amounts may be sent to this office, when we will acknowledge their receipt in the BANNER columns, and see that they are placed in the hands of the parties for whom they are intended. BANNER OF LIGHT.....\$10,00 G. H. Romaine......1,00

It would seem from all we can learn upon the subject at the present time that the London Society for Psychical Research has not made any great progress in its investigations and conclusions. Indeed, this is just what Light informs us. How can self-opinionated and biroted people expect to fathom the esoteric laws which govern the manifestations in their presence? When these psychical researchers are willing to descend from their stilts and become imbued with clearer ideas concerning the naturally possible and impossible, then, and not till then, will they make any progress in the right direction. We have repeated this fact to Dr. Furness, chairman of the Seybert Commission; but he does not seem to appreciate what we have given, or else he is under the peculiar influence of one at least of the members. Most likely this last is the case, as we consider him a very good and a very able man. In the meantime the whole subject hangs fire, and undoubtedly will until the sixty thousand dollars set apart for a laudable purpose are expended. And that will be the last of the celebrated Seybert Commission. But the result thus far has turned out precisely as we expected it would. If what we get from Mr. Seybert at the present time is correct, he is terribly disappointed at the result of his scheme, which he consid-

A visitor to Philadelphia, as a journal of that veracious and somnolent city avers, could not find a separate printed copy of the Declaration of Independence in a day's search. That this should opeur in the city where the Declaration was signed and where the Liberty bell is still kept, is another item to be set down in the count of unprogressiveness when Philadelphis is indicted. Yes, indeed; and it is on a par with the fact that that city "of unprogressiveness" is endeavoring, to get a law enacted in its State Legislature that Spiritualists shall not worship God according to the dictates of

ered a very important one.

Vs. THE BOOMERS.—The United States Secretary of the Interior, so report avers, has requested the Secretary of War to place the western portion of the Indian Territory, inoluding Oklahoma, under the jurisdiction of a single army officer, with instructions to exeroise extreme vigilance in the matter of preventing an expected invasion by the persistent boomers" who have so long sought to appropriate that section for their own use.

Beizing of spirit-forms, or the medium, and destroying the cabinet and furniture as a means of arriving at the truth, is a good deal like burning the barn to get rid of the rate. There is about as much sense in it as there would be in thewing up the chemist and his laboratory with dynamics recense one did not believe in the genuite of certain of his scientific experiments.—Golden Gate.

The Spiritual Offering of last weekwhich is for sale at our bookstore—is a very interesting number. The BANNER is informed that the number of the Offering of the present week will contain several articles of interest on the materialising mediums, especially in defense of Mrs. Ross of Boston and Mrs. Wells

The last Sunday Spiritualistic meetings in this city were unusually well attended. which goes to show that a greater interest than ever is being manifested in regard to Modern Spiritualism: See brief accounts in the local department

Dr. Rogers's spirit artists have through his organism just finished a portrait for a party in New York, which connessiours say is a splendid place of work. The likeness, we undertand, was fully recognised.

J. W. FLETCHER develops medium powers. 8 Beacon street, Boston, Mass.

ANSON J. STONE Of Cambridge passed to spirit-life from his home on North avenue. Wednesday night, March 30th, of pneumonia, after a short lliness. He was born in Roston June 2015, itsis i subsequently, through change of residence, he was educated at the public schools of Cambridge, finishing his source at Andover Schools of Cambridge, finishing his source at Andover Seminary His occupation the greater part of his live was that to an accountant being label supplyed at 1, 23 Thyresching stree. Boston, He was among the ploneers of the anti-lavery movement, estimated finishing finare in the control of t

ALL SORTS OF PARAGRAPHS.

THE BANNER. With conscience clear And justice in its scale, It calmly weathers Every boisterous gale.

So Live, that your lengthened years shall not upbraid your green. So live, that your traducers shall hang their heads in shame when they learn of your repentance is needed. So live, that the tongue of calumny shall not in the least disturb your equanimity. Bo live, that your home in the spirit realm shall be beautiful to behold.

Mr. Stanley's present expedition includes about 1,000 persons, and his traveling outfit and trade goods have cost something over \$100,000.

The sauce age followed very shortly after the spare rib was introduced. Poor Adam!

. What we all need is growth—grewth in wisdom and goodness—growth in every attribute and grace of character that makes us more manly or womanly—more truly Godlike. And we can grow only as we aspire for the highest and best. We must seek for models and types for our imitation from above us, never from beneath us.—Golden Gate.

Bishop Warren of the Methodist Episcopal Church does not believe in gentle preaching to rich sinners. He says there are some pastors who go at it in this style: "Brethren, you must repent, as it were, and be converted, in a measure; or you will be damned, to some extent.".

A singular case was that of the Methodist preacher. now in the Ward Island Asylum, suffering from brain trouble caused by overwork. The other day he took poison because he believed that the trial of the Andover theological professors had resulted in a verdict in favor of the doctrine of future probation for the wicked.

When a man braves danger to help his fellowmen or to save human life, it is noble. When he dares all things for the sake of notoriety, it is ignoble.

The following is a proclamation made at the Market Cross of Inversy, Scotland, less than a hundred years ago: "Ta hoy! Te tither a-hoy? Ta hoy three times!!! an' to hoy-Whist!!! By command of his Majesty, King George, an' Her Grace to Duke o' Argyll: If anyhody is found fishing aboon to loch or below to loch, afore to loch, or abint to loch, in to loch, or on to loch, aroun' to loch, or about to loch, she's to be persecutit wi' three persecutions; first she's to be burnt, syne she's to be drownt, an' then she 's to be hangt-an'if ever she comes back she's to be persecutit wi' a far waur death. God save te King an' Her Grace to Duke o' Argyll."

A certain class of psuedo-philosophers talk learnedly (they think) upon the whence and the whither, and then-they wither.

THE CASHIER IN EXILE. THE CABILLE IN EXILE.
Why, all New York seems here,
And all of the crowd are gay—
St. James street? Yes, I know,
But it might be old Broadway.
I've just been out for a walk,
And it had a bad effect,
For I met such a lot I knew,
And they gave me the cut direct!

Better the prison bars And the convict sult of gray Than the look of scorn that night and morn Is eating my heart away!

Montreal, Canada.

Cass County, Dakota, which claims a population of over twenty thousand, boasts that it has only "eightynine persons of over ten years of age who cannot read

Teacher—"Miss Sinnieo, please parse the sentence, Adolphus married Caroline." Miss S.—"Well, Adolphus is a noun, because it is the name of a thing; married is a conjunction, because it joins Adolphus and Caroline, and Caroline; is a verbigate it governs the noun."—Exchange.

There are seventeen Japanese students in the Michigan University at Ann Arbor.

The Sultan of Morocco has had his feelings hurt by the obstinacy of the press in complaining of the con-tinued sale of young girls in his dominions. He wants editors bowstringed and the newspaper busi-ness in Tanglers wiped out.—Ex.

debt of the six leading European States is \$30.06

A notice posted in a certain town reads: "Cash paid for butchers' hides." This shows what popular indignation against butchers may lead to.—St. Albans Messenger.

The 21st of June has been decided upon as the date for the national celebration of the Queen's jubilee. The day will be declared a holiday, and the Queen will attend a state service to be held in Westminster

"Shocking unprincipled lot, those 'bus conductors ! One of them passed a bad sixpence on me a fortnight ago, confound him ! . I've not been able to get rid of

The great Hotel Del Monte, at Monterey, Cal., was burned on the night of April 1st; three hundred guests were there, but no life was lost; money loss about

The American Analyst records that the Minister of Justice of Denmark has "set an example that will be followed by all those who have the power," etc., etc., in issuing an edict against permission for holding bub lic exhibitions of Spiritualism, mesmerism, etc., with-in that realm. Denmark must be a fine country to live in. Let us see was it not semewhere in her iominions that a respectable and highly educated gentleman was a few years since thrown into prison by the authorities for merely giving away Homeopatho medicines to the suffering?

March went out—not exactly like a lion—but like a gollogical garden full of foxes let loose among illimit able flocks of goods to make the feathers fly.—Philadelphia Ledger.

Mr. John G. Baxe, the poet, has passed to spiritlife. We knew, him well, as a genial gentleman. He was a frequent visitor at the office of the Boston Post when we were connected with that paper.

An eating house keeper advertises for "a boy to open oysters fifteen years old." When an oyster be-comes such a veteran its age should be kept a secret, the same as a spring chicken's.

Edison says that he can do his best work at night. A great many bright man have the same notion until their wives take it out of them.—Solvience Scory Saturday.

This talk about southment and love in a cottage is all boah; says a poor married man with soven children. believed in it once myself. I've changed my mind, nowever. Bentiment and love won't buy boots and shoes nor fill hungry stomachs,

A spleeny man nine times in ten is filled with malice. Shun such a character as you would the smallpox.

The Boston Evening Record says : "Mighty glad we are that the new Sunday law will allow barber shops to be kept open, newspapers to be printed and sold, and a hundred other things to, be done which always have been done and always will be done. And yet it is a comfortable thought to know that hemseforth this will be all inside rather than outside of the law."

The Baliner of Light and

Christates largely all over the civilized world, and if therefore a constant sweme wherein merohants sub advantate their goods to a far greater advantage than they can in the daily press, which is sciented but for a moment and their can said. The terms are moderated. Callould be constantly great in miss that printers, but it is a potent factor on all legitimate enter-

Concerning Spiritual Mediums. To the Editor of the Banner of Light :

The columns of the BANNER OF LIGHT have of late been largely taken up with conflicting accounts of the unfortunate circumstances which took place at the residence of Mr. Henry J. Newton, of New York, during the progress of a materializing scance, conducted with Mrs. E. A. Wells as medium, who, in consequence of the violation of one of the commonest rules virtues. So live, that when death calls you hence no which all well-informed scance-goers understand, and for the most part observe, was pros-trated by a severe nervous attack, from which as yet she has not fully recovered.

The lesson was one which it was believed

would be a warning to a class of quasi-Spiritualists who, in ignorance of the infinitely delicate laws which govern spirit-manifestations,
insist upon making their own conditions, which
are never of the best, and not unfrequently intolerable to the invisible presences ever ready
to satisfy the reasonable demands of honest into satisfy the reasonable demands of honest in-quirers, and no less a lesson to mediums who disregard the admonitions of their spirit-guides and set up for themselves as independ-ently as if they owed nothing to them, nor to the most sacred of all causes, of which they have been divinely chosen as instruments. In-deed, mediums, for the most part, never ap-pear to consider that they do not belong whol-ly to themselves, but to this self-same cause, from which it is quite as impossible for them to separate themselves and yet maintain their separate themselves and yet maintain their hold upon the occult forces by which they are surrounded and sustained, as it would be to withdraw from the somehine the tenderest of our garden flowers and expect them to blossom as before.

The point we wish to make is that mediums have no moral right to constitute to conditions.

have no moral right to content to conditions which are detrimental to the highest exercise which are detrimental to the highest exercise of their mediumship. As the instruments of spirit-communion with mortals, by whatever form of expression, the strain upon them is severe enough at the best, and at the worst it is the open door to destruction. They have no right, out of their self-willed imprudence, to jeopardize a cause so dear to all thinking men and women by placing themselves at the mercy of a set of pretentions investigators who are instrument. of a set of pretentious investigators, who are just as likely to deny their Saviour, when standing in his presence, as to accept him; nor is it of the least consequence to any but themselves whether they accept him or not.

whether they accept him or not.

To return to Mrs. Wells: It has come to our notice that she has been induced to consent to a second series of sittings at her own house, resembling those recently held at Mr. Newton's, with individuals mainly, if not wholly, of Mr. Newton's selection, and in a cabinet similar if not the same as before. It is given similar if not the same as before. It is given out that these seances are to run through three months, and embrace at least twenty-four sittings, and that during their progress the medium is not to be allowed to hold other seances. To our mind this exclusiveness is objectionable as withdrawing from the theatre of usefulness one capable of achieving great good, and obliging her to deny the hungry who ask for some crumbs of comfort at her door. Ostensibly this movement has a double purpose: first, to convince certain skeptical persons of the verity of materialization, and second, to bring to Spiritualism new aids by their conviction, but the first is of too little consequence, and the second too speculative to justify such a selfish use of a really good medium, who, relying upon her own honesty, does not who, relying upon her own honesty, does not seem to take into account the injury she may bring upon the spiritual cause by a failure, out of no fault of her own, to meet the expectations of the circle, or having indeed fairly achieved a success finds herself able to obtain only a qualified and tardy admission of the honesty and completeness of her mediumistic endeavors.

honesty and completeness of her mediumistic endeavors.

It is a wise saying that 'If I am deceived once it is not my fault, but if I allow myself to be deceived by the same party a second time it is my fault'; and when a medium insists upon submitting herself for a second time to so doubtful an order has that which so recently overwhelmed Mrs. Wells, out of any consideration to ther lukewarm friends, not to say traducers, it is only just on the part of Spiritualists that they should repudiate the act and remain indifferent to its consequences. This everlasting patching up of damaged mediums, who insist upon offering themselves as targets for poisonous shafts, is by no means a profitable employment for Spiritualists.

It is this continual backward movement which so greatly retards their onward march; and so

ist in putting an end to it, by exercising the braced in the Universal Postal Union. utmost circumspection in respect to the condi-tions under which they allow themselves to be NELSON UROSS. New York, April 1st, 1887.

When a newspaper has existed for thirty vears it is an indication that it must have been appreciated by its readers. Such a publication is the Banner of Lient, a spiritualistic journal of Boston. It has since its first issue presented the spiritual phenomena to public at-tention; and many who were formerly groping in the darkness of materialism have become convinced through logical proofs of a continued existence for man in the beyond. Many of the most learned people in all parts of the civilized world have been fellow-workers with the publishers of this paper, and have given their testimony of the verity of the phenomena in its columns. The publishers, Messrs. Colby & Rich, No. 9 Bosworth street, Boston, have stood at the head of the movement all these long years, and to-day still vigorously defend the truth, in conjunction with many other spiritual papers which during that period of time have made their appearance in various parts of the world.—Deutsche Zeitung (published in the German language at Charleston, S. C.), March 24th,

Movements of Mediums and Lecturers. [Motions for this Department must reach our office by Konday's mail to insure insertion the same week.

Mrs. Jennie H. D. Conant, of Beetland, will lecture mrs. Journe M. 1. Lonant, of scottand, will lecture and give testa and psychometric readings in Lynn, Mass. April 10th. Will make suggested for April 17th and 24th, also for May. Can be engaged for sumer camp meetings. Terms reasonable. Address 20 Bennet street, Boston, Mass.

Bennet street, Boston, Mass.

Dr. J. K. Balley is now on a Western trip. He spoke in Unica. N. Y. March 20th, at Detroit, Mich., in Conference, March 20th, 514t Camiyersary Meeting,) and April 8d. Home address, box 123 Scranton, Pa., or if Immediate, Battle Creek; Mich., General Delivary.

Dr. F. H., Roscoe would be pleased to receive lec-ture engagements for the Sundays in April and May. His address is No. 26 Stewart street, Providence, R. L. Trank T. Ripley will make engagements for the last two Sundays, in May—also the first two. He can be secured on liberal terms. Address care BANNAER OF LUGHT.

LIGHT:

J. Madison Allen has been lecturing with success in New Gricans, La., since Feb. 50th. His labora there closed with Anniversary exercises, which took place on the sist March. He is now ready to make engagements for the summer months in the North, for campineetings and general work. Address 200 Camp street, New Orleans, La.

Mrs. Sarah A. Byrnes will codupy the platform next Bunday at Good Teppilars Hall, Hassarhill, Mass.

Bunday at Good Templars' Hall, Havernill, Mass.

J. W. Fietcher, addressed for audiences that filled G. A. R. Hall to overflowing, in Harwich, Ct., on Hunday, the tests being particularly marked. He speaks there agains as Sunday next, address him 6 Beacon street, Boston Wrs. Oldin A. Field can be found at 33 Boylson street, Boston for a few days, where ane will be pleased to see at friends.

Dr. W. L. Jack of Havernill was in Philadelph is on the 5d on his return that him health and strength have been improved by his journey.

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Dr. Henry Rogers, 683 Tremont St., Boston, Independent State-Writing. Sittings can be engaged from 9 to 12 A.M. daily. Ap2

wants editors bowstringed and the newspaper business in Tanglers wiped out.—Ex.

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Public Free-Circle Meetings

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), every Tursday and FEIDAY AFTERNOON. The Hiall (which is used only for these scances) will be open at 20 clock, and services on mence at 30 clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of absolute necessity. The public service draily invited under the above heading indicate that spirite arry with them the characteristical their earth-life to that beyond—whether for good or will that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by, spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no

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

As It is our earnest desire that those who may recegnize the messages of their spirit-friends will verify them by informing us of the fact for publication.

As Natural flowers upon our Circle-itoom table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

We invite suitable written questions for answer at these seances from all parts of the country.

(Miss Shelhamer dealers it distinctly understood that she gives no private sittings at any time; neither does also receive visitors on Tucodays, Wednesdays or Fridays.)

Be Letters of inquiry in regard to this department of the Bannak must not be addressed to the medium in any case.

Lewis B. Wilson, Chairman.

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

Report of Public Seance held Feb. 4th, 1887. Invocation.

We lift up our hearts to thee, oh God! not with servile speech, but with the still, small voice of the spirit. We praise thee in thought, in aspiration and in deeds. We would send forth an earnest petition for the guardianship of angels, that we may walk with them, hand in hand, daily receiving from their lives and their influence something that is spiritualizing to our own existence. Ohi our Father, may the doorways of spiritual communion be kept open; may thy angel workers be given power to go forth unto every home, bearing glad tidings of great joy to each heart, giving consolation to the sad, strength to the weak, all things that are bright and comforting to the sfillicted and mourning ones. To the ignorant we would have light, truth and understanding conveyed, until they can look upward above the clouds of error, and receive clear rays of wisdom. May each one and receive clear rays of wisdom. May each one present, spirit or mortal, be brought into holy cooperation with each other, into sympathy and love and peace, that all may do a part in spreading thy great truths to mankind, and in performing thy work as it

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman.

QUES.—[From Elizabeth, Staten Island.] Can the spirits of our departed friends be present with us? And if so, can they know our wishes, and communicate with us through a medium, reliably? Could dear ones speak to me—espediably my methor?

clally my mother?
Ans.—Spiritualism teaches that the so-called dead can, under certain conditions, enter into communication with their mortal friends. Spirits departed from the physical form yet retain an affection and remembrance for those they have left on earth, and this affection and they have left on earth, and this affection and remembrance works as an attractive force to bring them back into close contact with their friends; and being in sympathy with those loved ones of earth, they can realize and understand their movements, and even the thoughts which well up in their minds. Under the best conditions—such as providing a well-developed medium, who is sufficiently unfolded in her spiritual nature to correctly voice or represent the thoughts and words of the or represent the thoughts and words of the spirit—these loved ones from beyond may com-municate intelligently to their dear ones on earth. A loved and loving mother from the spirit-world, as well as other kindred and friends, can in such a way be brought into close association with your questioner, as with others on earth.

Q.—Is there any mode of communication in the spiritual world between those who had no acquaintance when on earth? And can one spirit speak for another through a medium? A.—You on earth are constantly enlarging your circle of acquaintances; year after year you are coming in contact with individuals whom you have not known before, and with the street of my friends and give them such advice as might be needed concerning these laws—not if they are based upon sympathy and the law of true affection; so with spirits, in passing to the other life that they are the street into a reliable to the street of those whom I may reach. the other life, they enter into a world that is the other life, they enter into a world that is large and filled with activity. Pursuing their employments, they are constantly brought in contact with spirits whom they may not have known before, and they are, in this way, enlarging the circle of their acquaintances, forming new friendships, coming in contact and communication with souls whom they have not previously known. As a general thing, spirits are kindly disposed toward each other, just as here on earth: they desire to accommodate, or here on earth; they desire to accommodate, or in some way to be of service to each other. A spirit who comes en rapport with a medium, and is able to use her organism freely, will be very glad to voice a communication for spirit friends, or for strangers who may desire to make themselves known, not having the power to personally manage the medium themselves.

Q.—Is it necessary to be present with the medium in order to receive messages of a per-

and nature?

A.—Not always; but it is generally best to be present with a medium when such commu-nications are desired. If a mortal seeks the presence of a medium with a desire to hear presence or a medium with a desire, to hear from some loved and loving spirit-friend, he or she will carry with them a strong personal magnetism, with which the spirit friends are familiar, and which will assist the spirits in approaching the medium, forming an attachment with her organism so as to make use of it in expressing themselves. It is occasionally the case that a write heaves attack and the comment with mean the standard more the case that a spirit becomes attendant upon a medium, visits her frequently, familiarizes itself with her powers and general organism; itself with her powers and general organism; then tries to take control, succeeds in a measure, and communicates with some friend on earth, but is not altogether satisfied, and has something more to impart to that friend; but if that friend cannot frequently visit the medium, this spirit may at times do so, operating upon her organism, experimenting with her forces, communicating some little word or though through her agency, and in that way learn to communicate through the medium, even when its friend is absent; and the medium forwards the measage given to the one for forwards the message given to the one for whom it is intended.

Q.—If a spirit can be present at a meeting of Spiritualists, could not that same spirit go elsewhere, if requested, and be able to return and describe the room where it had been, and the persons there, and what they were doing?

A.—Yés. For instruce, a spirit may take possession of a medium and communicate freely to his friends, and those friends may request that spirit to visit some distant place, where A.—Yés. For instruce, a spirit may take possession of amedium and communicate freely to his friends, and those friends may request that spirit to visit some distant place, where there are mediums, and return and communicate freely cate to the friends what it heard and saw at that point. The spirit promises to do so, and visits a distant locality. But it may be possible that the mediums who are present are not adapted to that spirit's use; their magnetism does not, in any sense, assimilate with it nor can it find a connecting link between itself and the spirit guides of that circle, consequently it cannot come vary close to the external surroundings. While it may not behold their physical forms, nor realize what objects are in the groom around them, consequently it will be made to despribe to its friends that which they desired on a like grand; and the spirit world. I bring him also tokens of affection and sympathy. His way has been a feetion and sympathy. His way ha

a distable to anterwithin hielrown sphere or aura, and thus become, for a time, a part of allies and thus become, for a time, a part of this stiff the spirit will have no difficulty in pading the spirit will have no difficulty in the large to their comparements, or beholding the exception of the spirit will be a spirit within the spirit will be a spirit within the work one. And anywers properly and collective of the own use, the will be able to the spirit within the communicate through the manual transfer and the knowledge, which is gained. Sent the control of the contr

And the state of t

ing that request as plainly as though it was written before me, felt bound to comply with written belove me, felt bound to comply with it. I tried to come, but without success, and I have given up that quest for some time. I came in to-day to look around and see if there was anything new that I could learn, and before I knew it I seemed drawn right in, close to the medium, ready to say a few words to my friends in general, and to my good old friend Ricker in particular.

request, and to my good old friend theast in particular.

First, I will say to him that I understood his request, and I desired to respond—so it was not a fault of the heart but want of power. I would have been pleased to give him the advice he wished, but now it is of no consequence, the start when it would have the sice he wished, but now it is of no consequence, for the time is past when it would be of use. However, he may believe I take an interest in his welfare. I am always anxious and ready to do anything in the world that I can, to be of use to him or any of my friends.

A few years have passed since I went from earth, but I still hold on to many of its association.

tions; they are pleasant to me; they make me feel that I have a part here; that the links are not all broken that once bound me, for I had much to claim my attention on earth—much to make me feel that I was of some use, at least; and then when all these ties seemed to be sun-dered almost at once, so suddenly did the sum-mons come to me, I for a moment rebelled, un-til I looked around and discovered that the chains were not broken. They were not chains

that did me any harm, for they were very pleasant and I loved them.

I wish to ask my friends generally to have no thought that I am lost, or that I have gone so far away that it is impossible for me to know aught of their doings; and I do not say this especially for myself, but I mean that none of their departed friends are lost, or that any-thing has happened to them which is unbearable. The fact is, that each one who goes out, so far as I can understand it, only improves his condition. It is true that some are unhappy and restless, and seem to be in anything but a beaven for a good while after death; but all the same, I say it improves one's condition, because whatever it brings to him it is the fore-runner of something higher and nobler; it will ead to that which will inspire the heart to rise

and to struggle upward.

I am not a preacher—I never was—my business was in the mercantile line. I do not come here to make a long harangue, yet sometimes there thoughts will out before we know it, and I am sure it will do my friends no harm to listen

My name, Mr. Chairman, is Robert Childs.
My home was in New Haven. I have friends
there, and I feel that I shall not be unwelcome
among them if they can only realize that I live, and that I desire to communicate with them.

George Follett.

I bear the name of George Follett. I once claimed a residence in Newton, and I have friends in the vicinity of the city of Boston. It seems to me that I shall not be denied in company to the city of the city of the city of Boston. ing to them. I held a certain amount of influence, because of my business associations, and perhaps, too, because of the energy which was pent up within my system, which would come out at times. It is not pleasant for a man to think that after he has spent quite a long life on earth, and has closed it so far as the body is concerned, he is of no more account among those who once knew him and listened to his word, or perhaps deferred to his judgment. But that man, finding himself in possession of all his faculties and the full growth of his senses, and filled with more animation and power than he seemed to possess in the past. ing to them. I held a certain amount of influ power than he seemed to possess in the past desires to be recognized by his friends and counted as one of their number, and to have it known that he can still exercise judgment and reasoning power in connection with the affairs that once held his interest. That is the way I feel, and that is, perhaps, what moves me to come here, to send greeting to friends I have known, and to tell them my regard and affec-tion are strong for them, and it is my desire to come into vital communication with them. I do not always pass through the same scenes

or follow the same pursuits that engaged my time and attention here, because I am litted up a little beyond them, and spend my energy in devising ways and means for the higher ad-vancement of myself and my fellows; but I

I thank you, sir, for listening to me.

Margaret Dyer.

If I were in the body, Mr Chairman, I would tell you that I was growing old, for as the years go by I have been growing old while waiting to get to my friends and give them something of spiritual light and knowledge something of spiritual light and knowledge from the unseen world; yet in spirit I do not age; I feel strong, fresh and young—much more so than I did on earth, because here there would come trials and afflictions, which left their impress upon the physical form.

I bring much love to my friends. I would tell them that the spirit-world is indeed a beautiful place, for it affords a home to those who go there weary, sad and worn with the trials of earth. I know there are some who are not altogether banny, because of past

are not altogether happy, because of past wrong doing or mistakes; but, after all, there

are not altogether happy, because of past wrong-doing or mistakes; but, after all, there is loving sympathy, tender care, regard and affection in the spirit world for such as they, and it is exercised over them when they little know it—drawing their thoughts away from that which is unboly toward something more pure and aweet, and in that way calling out the beat powers within, making them feel the importance of trying to do right.

My name is Margaret Dyer. I have a daughter on earth, and many times I have tried to reach her understanding. I have whispered to her spirit, and she has caught my thoughts, and sometimes acted upon them. I have heard her asy, "If mother were here, she would like me to do this, and I will do it now, for her sake" not knowing that I stood by her side, gratified at her thought of my wish, and at the same time trying to give her atrength, and help her in the cares of life. My daughter's name is Elizabeth. I wish to tell her that many of her friends who have passed from earth visit her at times to bring her atrength and comfort. Her father has been with her, but he is not so closely attracted to the earth-life as Tam, because there are other dates which call him elsewhere, but I feel, while my child lives here, and needs my care and watchful gaardianship, that my place is by her side, so land incre frequently with her and with others whom I love than a min the spirit-world itself; yet I am not unhappy; I can find a heaven in this work, which brings peace and contentment to my spirit.

I would like James to know that I come from

Will you kindly say that William Holt has approached you, hoping to reach his friends in Terre Haute, Ind., for, that is my mission at this lime. I have been investigating spiritualism ever-since I went from the body. I knew houms of its dising when here and I had little thought of what was really awaiting me on the other wide. When I learned that spirits could dome back and manifest to triends. I thought here was constains for me to didortake, and I have beinfollowing that The every take, and I have beinfollowing that The every spirit. It has good wills and I at times have it discourage. It has good wills and I at times have it would take he times just what I had to give, but I found it a loss load, not an inverse one. Sometimes when I shought the said, was in view i found that one that only come could be an easy one, that it would take he times just what I had so give, but I found it a loss load, not an inverse one. Sometimes when I shought the said, was in view i found a manifest what in the first make me of the could have your sold that the first make me of the could have your sold that the first make me of the could be an easy one that the could be an easy one, that it would take the could be an easy one, that it would take the could be an easy one, that it would take the could be an easy one, that it would take the could be an easy one, that it would take the could be an easy one, that it would take the could be an easy one, that it would take and the could be an easy one, that it would take and the could be an easy one.

ficulty, who can come at once, because of some element of his nature which attracts him and gives him power; but the great majority are years in studying this law. I have met with many who tell me they have been trying year after year to accomplish that one object, and are still at work. But they do not give up in despair, as we on the earth would be very apt to do.

Well. I didn't think of speaking of these things when I came in; the thought of how long I had been trying to come brought it out. If my friends could talk with me they would ask me if I am happy, and what I am doing in the spirit-world. I am comparatively happy, but not altogether satisfied. I never was satisfied on earth; it always seemed to me that when a man gets completely satisfied with himself and his means, he begins to stagnate, the growth is all out of him, and he will make no effort to get anything better. Some very pleasant things are mine, but I can see others who have more than I, and I don't think it is altogether selfish if I want to get up to their position, I mean spiritually speaking, so I have something to work for and to look forward to. I want my friends to know I am going right Well. I didn't think of speaking of these

I want my friends to know I am going right ahead. I did n't remain at home here in the loahead. I didn't remain at home here in the locality where my friends reside. I went out to
make a way for myself. I didn't succeed as I
wished; I found difficulties unexpected. I
overcame them as well as I could, but after all
I was hampered, and by what I say of my efforts to come back my friends will see that I
am, in a degree, hampered still, but I am going
out of this condition, and going forward, and I
think they may be pleased to hear my report.
Much obliged to you, Mr. Chairman.

Clara Baker.

My name is Clara Baker. I, too, come from the spirit world, hoping to reach dear friends on earth. Not but what I have loved friends and companionship in the other life, and the and companionship in the other life, and the days are very pleasant to me; they are filled with employment and with duty; but I cannot forget the friends whom I left on earth, and they are still dear to me now as in the past, and perhaps more so, for I can see them spiritually. No little misunderstandings arise between a spirit and her loved friends, because she can see more clerkly.

see more clearly. Here on earth we do not always understand each other, and so we may misjudge. I bring my friends all the tokens of love and affection my friends all the tokens of love and affection that they care to receive, and present them in the form of beautiful flowers, rich with fragrance, when they are sad and lonely, and in need of rest. I know these flowers bring refreshment, that they make the heart grow stronger, and the spirit is filled with peace, even though the physical eye does not behold them. The friends who are with me in the spirit-world join in many loving tokens, for they are all united, and send their blessings to those loved ones who are still struggling along with. loved ones who are still struggling along with the cares and experiences of mortality. My friends live in Vineland, N. J.

William Richards.

Good afternoon, Mr. Chairman. I am called Good afternoon, Mr. Chairman. I am called William Richards, and I am drawn back here because of friends and acquaintances in Buffalo. I desire to greet them. I do most strongly desire to meet them privately, but I hardly hope for such a privilege. The thought has come to me that I had better come and give a little account of myself—because friends want to hear from friends when they are absent. Mine do not accept Spiritualism, and perhaps will scout the idea that I have returned from another life; but that is their own misfortune and not mine. I come with a heart filled with strong desire to I come with a heart filled with strong desire to reach them and give them some light on things that they are ignorant of. If they accept me, I shall be very grateful; if not, I shall simply await the time when they will understand these

As a spirit, I am neither senseless nor idle.
Here on earth I had many things to take up my
time and attention. I scarcely knew what it
was to have an idle moment, and did not allow As a spirit, I am neither senseless nor idle. Here on earth I had many things to take up my time and attention. I scarcely knew what it was to have an idle moment, and did not allow myself much time for recreation; perhaps if I had, the physical would have held out a little longer, and perhaps not; I cannot tell. However, I could not be myself, even as a spirit, and remain idle, because there is that within and remain idle, because there is that within the me which pushes me on to something new and me which pushes me on to something new, and I follow the bent of my own inclination and

I have traveled somewhat since I left the body. I have visited localities I heard of, which I had promised myself sometime to see. I have

sincere in his movements, and not necessarily wicked. Yet this earnest enthusiast may be very foolish in his undertaking, because he does not reason upon the fact that the wrong-doer is steeped in ignorance, that the sin is committed because of this lack of knowledge, and that he cannot reform until he is educated to a higher understanding of life its laws and and that he cannot reform until he is educated to a higher understanding of life, its laws and its duties. The wrong doer requires an education, and the man who calls himself a Christian and believes that the blood of Christ will atone for all sin, he also must be informed upon the true nature of life, of the destiny of the soul, its duties and its relationships to exist-

soul, its duties and its relationships to existence and to humanity at large.

Q.—(By a Photographer.) Scientists affirm that an exposure of the sensitive plate in a camera for a longer time than usual to parts of the heavens where no stars are visible, reveals clearly the fact that they do exist, nevertheless, in those spaces. What would be the result of such longer exposure in a room during sult of such longer exposure in a room during the night time, as to photographing the forms and faces of spirits and other substances invisible to mortals?

A.—Physical and spiritual science have re-vealed to our understanding that the entire in-finitude of space is peopled by worlds, planets, stars, moving bodies of light, and that most of the great number of these planets, and bodies of light, are invisible to the human eye, even with the appliances of the strongest telescope that can be produced; yet we know, from our studies, that these worlds do exist, and that there is no space without them; so we are there is no space without them; so we are taught that the entire atmosphere around this world, not to speak of the atmosphere of other worlds, is thickly peopled with human beings, spirits, so-called, invisible to the external eye of man on earth, but at the same time living a real, active, consolous existence, maintaining their place in the universe just as surely as these invisible worlds maintain their station in space. It is true that the sensitive plate of the camera, exposed a longer period than usual to the expanse of heaven, will reflect upon itself the faint image of bodies in space, not usually revealed to the sight of man; so we believe that were the sensitive plate left exposed in a darkrevealed to the sight of man; so we believe that were the sensitive plate left exposed in a darkened apartment, or in an open space in the outer air, for a longer period than is usually the case, there would be reflected upon it the forms of human beings, or of countiess objects not usually perceived by man, and that the longer this plate was exposed the greater would be the number of objects or images impressed upon it. Experiments of this nature might readily be made by mankind, for it is a fact that the atmosphere not only holds within that the atmosphere not only holds within itself these invisible objects, and forms of human beings—invisible, we say, because not be-held by the external eye of mortals, but as objective, as real and tangible as any article that you behold in your homes at the present time— but it also holds in solution all the chemicals, all the elements that go to make up any mortal body in this universe around you. This is a great study, which may be opened to even scientific minds, one worthy of their attention, one which will, perhaps, be more clearly pursued in the future than it is at the present time. We may add in this connection that the possibilities of photography have never yet been fully demonstrated to man, that you are but just entering into this realm of scientific ex-ploration, which will open before you wonderful things which you may study and appropriate for future use. By and bye, when it is thoroughly developed, you will be able to phoroughly freely the electric flash in the atmosphere, and you will be able to transmit to your

you are just entering upon.

plates even the very vibrations of light around you that are at present invisible to the retina, and then you will perhaps understand some-thing of the great realm of wonderful life which

I am from Lawrence, and I have friends there

there comes no weakness such as I had for so long before I passed from the body; daily new strength has been supplied to me, and new opportunities for study. I felt cramped here; I did not have the schooling that I wished for; and sometimes, when I met with other neonless.

them. I know that it is said this home can be them. I know that it is said this home than be secured to the Indian so that it may not be trespassed upon by sharpers, but I doubt if this can be accomplished, even with the re-

this can be accomplished, even with the restrictions the law may provide.

I wish to give greeting to my friends and associates of the "National Indian Defence Association." I wish to say that many good spirits who have studied this question are with you in your efforts to befriend the red man. I come to you from the spirit-life, voicing their sentiments when I say: Spare not your endeayors, work earnestly, use your influence to them; most for bringing forward a system of just treatment for these poor, persecuted people. It is true that Senator Dawes has succeeded in pushing his bill through Congress; and I

It is true that Senator Dawes has succeeded in pushing his bill through Congress; and I believe that Senator Dawes is an honest man, who desires to befriend the Indian; that he believes the red man has been outraged, and wishes to provide him some means by which he will gain a subsistence. I will give the Senator credit for honesty and earnestness of purpose although I think he is somewhat mistaken. pose, although I think he is somewhat mistaken in his views.

in his views.

To my mind, the Indian, as a band, placed upon his reservation, holding that as his own property, surrounded by good and true men who will instruct him in the ways and laws of who will instruct him in the ways and laws of civilization, will progress much more rapidly than he will if, at the present time, given a house and plot of land individually for his own. However, this plan which the Senator proposes may be practicable, but at present I do not think so; and I am not alone in this thought, for many wise spirits have advanced it to me. And I wish to say that the President of the United States has probably never come under a stronger spirit influence than he is under at this time—an influence brought to bear upon him to the end that he may be exercised in thought upon this question. I do not say what will be the

upon this question. I do not say what will be the outcome of this, but I do say that a strong, wise influence is at present exercised at Washington, from which I believe will spring good results, not only in the direction which I mention, but also in other ways, for the benefit of

the red man as a race.
Too long have we looked upon him as an alien, as one to be speedily exterminated, or at least to be endured with as little trouble as possible, and yet this government has been under terrible expense to take care of the Indian

I believe, Mr. Chairman, the time is rapidly I believe, Mr. Chairman, the time is rapidly approaching when this problem will be solved; when a proper system of education and guardianship will be provided our red people; so that they will grow up under the laws of civilization, in a tractable manner; and then, I believe, we will be able to assimilate these people with ourselves, and find them peaceful, lawabiding citizens.

To my friends and co laborers in Washing.

abiding citizens.

To my friends and co-laborers in Washington, and in all parts of the country, I bring my greeting, and I especially desire at this time to say that I appreciate the labors of the BANNER of Light. I am thankful to its proprietors and corps of workers for the grand and noble service which it has rendered in behalf of the

1 am, my friend, A. B. Meacham.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Feb. 8.—George A. Clapp; John Underwood; Janle Ferguson; Charles Tilton; Carrie Murphy; Lizzle Appleton.
Feb. 11.—Fred E. Brown; James Lawton; Oscar Fuller; Dorothy Miller; John Frazier; Anna Miller; Oliver Perin; Charlie Myers; Samuel Grover; Maria White; Mrs. Frances Remick Putnam.

THE MESSAGES GIVEN

As per dates will appear in dus course,
March 25.—Lois Fenton; Joseph Coleman; Mattle Gray;
Albert Webster; Lizzie Clough; John Bentley.
March 29.—Lotels, for Albert Waiker, Joel Caldwell,
Carrie Butler, Harriet Burgess, Mattle Arnold, Luke Patterson, Louiss Pollock, William Anderson, George A.
Black, Annie Biske, Joseph Emith, Mary Ann Groves,
Charles F. Fox, Maria Osgood, Frank Mason, Blue Cloud,

The First Association of Spiritualists of Philadelphia to the Legislature of Pennsylvania.

of Pennsylvania.

Sins: The First Association of Spiritualists of Philadelphia, in common with other citizens of this Commonwealth of Pennsylvania; having been informed, through the public press, that a Bill (H. R. 490) had been reported from the proper committee in your body, taking action against. 30-called spiritual media, and that at present it awaits action in your branch of the Legislature; and, feeling as we do, that this Bill is in contravention of the rights and privileges granted by the Constitution of these United States, and a violation of the compact made by the Fathers of this Commonwealth; and believing that it will be detri-

and remain falls, because there is that within the form of a phasma brown and with the property of the control of the control

April Magazines.

MAGAZINE OF AMERICAN HISTORY.-The opening article is an interesting one upon the "Transition Pelod of the American Press." With other matters it gives lively and entertaining sketches of the leading editors in the early part of the present century, and is illustrated with portraits, fao similes of various pa-pers and engravings, one of which, "Waltz Dance," hough said to show the exact costume of that period. hasthe appearance of a carleature. "Governor Spotswood's Horseshoe Campaign, 1716, as related to the Romance of Cathay," is the subject of an interesting narrative; by Edward Ingle. The decease of Henry Ward Beecher is noted by the editor, Mrs. Lamb, and reminiscences given of his "heroic defense of America before the mad mobs of England in 1868." A lithograph portrait of Mr. Beecher serves as a frontispiece of this number. John Van Buren is the subject of the third "Study in Bygone Politics." Other interpeting papers follow, and a miscellary of "Minor copies," "Original Documents," etc. Published at Lafayette Place, New York.

THE QUIVER.-The author of "The Heir of Band ord Towers" commences a new serial story, "My Brother Basil," An effort to save "street Arabs" is lescribed under the head of "Olubs for London" Boys." Several short stories, excellent poems, nar-ratives of labors for humanity, a page of music and many fine engravings donstitute the remaining contents. New York: Cassell & Co.

WIDE AWAKE. - A frontisplece representing a group of chanting children bearing in their hands stalks of lilles, symbolizes the approaching "Easter Morning," appended to which are some very pretty verses by Agnes M. Machar, A quaint account is given of a representative "Yankee Schoolmistress" of nearly a century ago, by Mrs. H. G. Rowe. "Indian Dolls and their Cradles " are described by Oils T. Mason, of the National Museum, with twenty-three litustrations by Chandiee. "The Shipwrecked Cologne ottle" is the title of an attractive story of Nantuckt, told entertainingly by Susan Coolidge, and a sea-onable article upon old Easter observances is con-tributed by Mrs. Welss. New chapters are given of serial stories, of which," Howling Wolf and His Trick-Pony" is attracting much attention among those in-terested in the "Indian Question." Boston: D. Loth-

HORTICULTURAL ART JOURNAL. — The number before us (March) contains large and superbly colored prints of roses, vines, apples and strawberries. The etter-press treats upon "The Value of Evergreens," and includes a paper upon roses read before the Western New York Horticultural Society by D. M. Dunning. Steeber Lith. Co., Rochester, N. Y. T. B. Jenkins, Editor.

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New Publications.

WOMAN'S ELECTOBAL RIGHTS. The Argument for Them Under Amendments XIV. and XV. of the Constitution of the United States: A Review of My Work at Washington. D. C., in 1870-71. By Victoris C. Woodhull (Mrs. John Biddulph Martin). 12mo, paper, pp. 202. Lon-don (Eng.): G. Norman & Son, Hart street, Covent Garden. Covent Garden.

As the plan and purpose of this book are fully stated n the title given above, nothing further need be said than that the basis of the argument was, that no amendment of the Constitution of the United States was called for to obtain the franchise for women, as it was granted to both sexes by the Constitution as it

ENGLISH SYNONYMS DISCRIMINATED. By Rich-ard Whately, D. D., Archbishop of Dublin. 16mo, cloth, pp. 179. Boston: Lee & Shepard. The author remarks that the word synonym is a misomer, from the fact that though it implies an exact coincidence of meaning in two or more words, it is generally applied to words having a shade of difference, yet with a sufficient resemblance of meaning to make them liable to be confounded together; and it is in the number and variety of these the richness of a anguage consists. The nice shadings of distinction are shown in this treatise; which has long been a fa-vorite hand-book of study and reference, and is here given in a new and carefully revised edition.

THE CENSUS OF MASSACHUSETTS, 1885, Prepared under the direction of Carroll D. Wright, Chief of the Bureau of Statistics of Labor. Vol. I, Population and Social Statistics: Part I. 3vo, pp. 685. Boston: Wright & Potter Printing Co.

& Potter Printing.Co.
The increase of population of Massachusetts during the ten years ending May 1st, 1885, was 290,229; that of Boston, 48,474, the whole population of the city being 390.393. Within a radius of twelve miles from the State House in this city the population is 731,746, or 37.68 per cent. of the entire population of the State. The number of legal voters in the State in 1885, was 442,616. The number of families, 424,415; number of dwelling houses, 324,828. The excess of females in the State is 76,873. The statistics given in this volume are as complete as it has been possible to make them, the details in each department being very minute.

Florida.

JACKSONVILLE.—Our pen was made to say the meeting of Feb. 28th would be the last given by Mrs. Edith E. B. Nickless in this city. The earnest solicitations of those interested caused her to remain one more Sunday with them on her return from Mayport, where she had been stopping for a tew days with that old veteran. Dr. Ell. Howarth. Brother Howarth has a large tract of land, some seven thousand acres of Florida's best hammock land. It is his desire and wish to establish a mediums' home; and Spiritualist settlement. He will give ten acres or more of land, and contribute liberally for the erection of suitable buildings to be used as a nome for medium's will cannot support themselves, or are passing through decicoment and are unable to do so. Lots of foxibo feet he will sell at reasonable terms and time. George P. Colby, the speaker, has a lot, and will assist in bringing about this home and place of feet for our mediums.

bringing about this home and place of fest for our mediums.

At the meeting held in this city March 18th, Mrs. Nickless spoke in the morning; subject, "Beligion of Spiritualista," It the evening Brother A. C. Ladd, of Light for Therkers, decubled the platform and gave a very able address on "Life—Its Aims, Objects and Purposes." Many tests were given by the messenger spirit. "Bunkower" through her medium after each fecture. A the close of the morning services an invitation was extended to those present who were interested in their power to continue the lectures, to form themselves into a society. In response twenty ladies and sentisme came-forward and gave literinance. A meeting was held after the audience was dispersed, and Mrs. P. E. Johnson secretary of temporary organization. Mr. B. F. Sheldon, Mrs. E. M. Fully and Mrs. D. O. Pratt were chosen as a committee to obtain names and means for the continuance of the meetings. The meetings will be sontinued by the Stelety, and Mrs. B. J. Krader, formerly of Knoxylle, Tenn, will be the speaker, 'Mrs. Krader has been a medium for the past twelve years, but never has done any public work, 'At the solicitation of har friends and her guittes she has consented to commisse the work mills saity. Bhe sam excellent lady fine assistive, and we predict for here brilliantand useful future. I mrs. Nickless: spoke at Chattanoogs, Tenn. Sunday, Marser 2016 and driving the week, being sunday Marser 3016 and during the week, being sunday.

From his home, in Dunkirk, N.Y., March Mth. 1897, Jo-

From his home, in Dunkirk, N. Y., March 84th, 1897, Joseph B. Hall, agod 80 years.

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Mrs. V. A. Hill. No. 1 West 119th street. New York City, writing to the HANNER OF LIGHT March 19th, 1837, 8848:

"Bome three years ago I was impressed to consuit Dr. Dake in regard to one of my family. His diagnosts was perfect, and his treatment a positive cure. His prophecy also in regard to the individual's health has been verified. After an interval of three years I called upon him again, taking with me a look of hair. He did not recognise me, but immediately diagnosed the case accurately, te the most minute symptom. His subsequent treatment was, in its effects, marvelous indeed, and so repair local can scarcely realise the change. The loctor is not aware of my writing his, but I am so grateful to the spirit-world and its instruments for good that I cannot let my pen remain idle, and fall to make known such facts."

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[Continued from first page.]

and sincere determination to prove their gratitude for the advent of Modern Spiritualism by not only cultivating a greater spirituality for themselves, but by helping to spread the light that is atreaming down from the supernal spheres through the means of communication that Spiritualism has established between the mundane and supermundane planes of life.

During the evening Mrs. Wallace was entranced by one of her controls, and spoke words of earnestness, tenderness and love for humanity in such an eloquent manner that every one present felt both instructed and charmed.

The development of Mrs. Wallace as a trance speaker during the past two years has been remarkable. She is doing a grand work through the meetings she is carrying on, and furnishing spiritual food to many appreciative souls; the large attendance at the commemorative services

large attendance at the commemorative services shows that the sympathy and support of many of the workers in the field will be freely given to sustain her in the service she has under-

Mrs. M. H. Rathbun was announced as one of the speakers on this occasion, but a severe illness kept her away. She sent a letter of regret, and stated that she would be present on some future Sunday evening and deliver an address.

The subjoined is the full text of the remarks of Mr. Clark on this spiritually profitable oc-

ADDRESS BY JOHN FRANKLIN CLARK.

It is with feelings of deep gratitude to the angel-world, and to the Infinite as God, that I meet with those friends here assembled to commemorate the ad-vent of Modern Spiritualism.

Thirty-nine years have passed away since the rap

Thirty-pine years have passed away since the rap that has been heard throughout our world first broke the silence of the night in that humble dwelling at Hydesville, where our ascended brothers and sisters found a little child, through whom they succeeded in making their presence known.

That little praitling child, and her sisters, in their innocence, helped the angel-world to unboit the door that opened between the mundane and the supermundane planes of life, and turn it back upon its hinges, until the light of the supernal spheres streamed through into the darkness that hung like a funeral pall over the inhabitants of earth.

At first how faint and filting were the gleams of light that through that opened door shot athwart the mental world of man, barely strong enough to reveal the density of the darkness they were striving to penetrate. But those few trembling rays that thirty-nine years ago dawned upon human comprehension, have multiplied and increased until at this time this heavenly light streams down to us in a flood of luminous glory. With the power that knowledge brings, the New Dispensation strikes on the fetters forged by ignorance, fear and superstition; frees men from the bonds with which credo-theology had bound them, and endows them with the consclous knowledge that they are parts of the living God—united, personalized parts of one great whole, whose place therein none other than themselves can accomplish!

is this knowledge that makes men free indeed.

omplish!

It is this knowledge that makes men free indeed. This knowledge casts out all fear regarding our future state, for it shows us plainly and clearly that each individual possesses and must exercise the power that determines his future condition; it shows us that there is no Saviour to bear the consequences of our wrong acts for us, neither is there an angry God to condemn or punish; it teaches that to our own consciousness, and to the divine within us, are we alone to look for judgment.

At the time of the advent of Modern Spiritualism a dense ignorance prevailed throughout the whole Christian world as to the real and true-condition of man after death; and this ignorance was equally prevalent within and without the church. The doctrines taught by the churches concerning a future state were by the masses of the people (whether belonging to the church or not) regarded as true; while all those who allowed themselves to exercise their reason upon the future condition of man, being unable to reconcile the teachings of theology with their own sense of right, declared its statements to be false, and were inclined to doubt, if not to absolutely deny, an existence for man after the death of the body.

But with the advent of Modern Spiritualism a new light etteramed into the world, and those who had once lived among us and had passed the portals of death returned and assured us that they still lived and were fined organism which enabled them to express themselves more correctly and freely; and that they had gained an enlarged experience.

unchanged, save as they had attained to a more refined organism which enabled them to express themselves more correctly and freely; and that they had gained an enlarged experience.

The question: "It aman die, shall he live again?" has been answered to millions of earth's children by the knowledge that Spiritualism brings, for it declares that man never dies; that physical death is but the high the shall be shall be shall be shall be shall be at a continuance of the life that began to unfold on the mundance plane and will continue to unfold and develop its Godlike qualities throughout an unending future; it demonstrates to us that every human being throughout the vast expanse of the unfolded universe is a finited expression of the great whole, a part and portion of the infinite in its state of Godhood.

What a mighty change is this that has been wrought by Spiritualism! Doubt has given place to certainty; bellef has been supplanted by knowledge, thus changing the hope of immortality to fruition in the conscious knowledge that the powers that inhere within us will cause us ever to be and to act; that, wander as we may, the paths that we shall tread all lead onward and upward; that the purpose of life will be attained in the case of every individual, and that through the varied experiences that come to us a perfect harmony will be at last outwrought and each shall, through his own efforts, be placed in sweet accord with the infinite Whole—a pleasing note in the grand symphony of Infinite Being, whose place none other can fill.

All this Spiritualism has taught us, and by demonstrating that each individual is responsible for his own

All this Spiritualism has taught us, and by demonstrating that each individual is responsible for his own acts, and that because of the principles that inhere in all things there can be no vicarious atonement, it impresses us with the momentous truth that we must answer to ourselves for the consequences of our every act; that there is a principle of equal and exact compensation that rules the universe, and from its action there is no escape.

With this knowledge of personal responsibility that Spiritualism brings to every one who listens to its teachings, how can we fail to live truer, purer, holier lives than we would did we hold that a simple belief in the ability and willingness of another to relieve us from the consequences of our wrong acts would secure to us an unending felicity?

It is because Modern Spiritualism has brought this knowledge of individual responsibility to us, and has demonstrated that progression and unfoldment and progression depends wholly upon ourselves, that I this All this Spiritualism has taught us, and by demor

everum, and that the rapidity of this unfoldment and progression depends wholly upon ourselves, that I this day rejoice with you for its advent among us, and lift up my voice in gratitude and thanksgiving to the spirits and the infinite God for their labors in our behalf.

day rejoice with you for its advent among us, and lift up my volee in gratitude and thanksgiving to the spirits and the infinite God for their labors in our behalf.

But quite apart from the benefits that Spiritualism has conferred upon the children of earth by leading them out of mental and spiritual darkness, ignorance and bondage, into the light and freedom that knowledge brings, we have great cause for rejoiding, because of the power it places in our hands for delivering those vast multitudes of spirits who, having passed from this mundane life with scarcely any spiritual unfoldment, find themselves in outer darkness, enveloped by a sphere that flows as an effect from the grossness of their lives creating conditions that make them "spirits in prison" indeed hold them like fetters of steel, and rise as a rampart between themselves and those who would come to them from the higher spheres to illumine their understanding and set them free.

These vast multitudes of spirits, wholly ignorant of their own capabilities to rise by their own efforts from the terrible condition in which their ignorance has placed them, can be reached at first only from the earth-plane of life. These darkened ones who number many generations of the children of earth, are, both mentally and spiritually, much farther removed from the spirits of light than are those in mortal life; and so great is the difference in their states that the angel-world finds that only by way of the mundane plane of life can these lowly and suffring ones be reached so as to lead them out of a condition of ignorance and suffering into one of knowledge, light and enjoyment. The spheres that are engendered by these spirits are closed to all influx from the angel-world direct, and can only be penetrated from their earthward side. From the earth plane appeals can be made to their affections, to their force, to their desires, and thus can be awkened in them a desire, an appiration for semitality and spirits who are in ignorance and into the angel-world through the p

Dear friends, I appeal to you one and all, that as often as you can, whenever and wherever you are gathered together for spirit-communion, you send out your love and sympathy to those in darkness on the spirit-side of life, and try to make them feel and realize that there is not only hope but a sure fruition for their hopes, if they will but make the effort to rise to higher conditions of life. Remember that if you will but do this, that each of you will, by the cultivation of such love for the good of humanity, draw to your aid a band of giorious, bright, loving and wise spirits who will carry forward the work that you begin. If possible, set aside a portion of every day, when alone by yourself or with your loved ones you will meditate upon this theme, and silently or audibly, as you choose, talk to the spirits that you attract to you and point out to them that they and they alone are responsible for their condition, and that they alone can change it. Point out to them that they must work out their own saivation, and that the best way to begin is to find some spirit to whom they can render a service. Try and persuade them that if they will endeavor to help others they will thereby be sure to benefit themselves, and if you can but get them to make the effort in earnestness of purpose, you will have led them to take the initiatory step toward freedom.

If each one of us here present will pursue this

have led them to take the initiatory step toward freedom.

If each one of us here present will pursue this labor faithfully for the coming year, who can tell what emancipated multitudes of spirits now in darkness will assemble to rejoice with us at our next celebration of the advent of Modern Spiritualism!

If the one great loving heart that the case demands cannot now be found, cannot we all unite our love for the elevation of men and spirits, and do what we can to furnish a poor substitute for it? Friends, let us resolve to try and unite our labor and our love with those of the angel-world in doing the work that Spiritualism sets before us.

Philadelphia, Pa.

To the Editor of the Banner of Light: The Thirty-ninth Anniversary of Modern Spiritualism was duly celebrated in this city by the First Association of Spiritualists at their hall, 810 Spring-Garden street, on Thursday evening, March 31st.

The proceedings comprised a supper and concert, both of which were conducted to their respective terminations to the entire satisfaction of all concerned. The hall was tastefully decorated with festoons of the national flag, and the platform was resplendent with a new orimson curtain with gold hued trimmings. The various supper tables were tastefully decorated with large and handsome bouquets of flowers, while the tableware was all that could be desired in the way of cutlery, china, glass and napery. The comestibles were donated by various members and friends of the society and our cause, and consisted of an array of substantials and delicacies that could not fail to please the most exacting, so far as quality and variety went—while in quantity there was an abundance for all. A willing band of helpers conducted the various departments pertaining to the supper, among them being Mesdames Hand, Shuster, Thompson, Rex, Shumway, Benner and Fray, with Misses Hand, Bronson and Galloway; aided by Messrs. T. R. Hand, Capt. F. J. Keffer, J. R. Beale, J. C. Shuster, R. A. Thompson, Frank Fray, H. Huber, J. Shumway, W. Rex, J. S. Lanning, F. Eggert and J. P. Odgens. Not only did all the above work hard at the tables before, at the time of and after supper, but with others—whose names were unobtainable—they contributed money and materials for the banquet itself. Supper was served from 5 until 8:30 r. M., and the meal was partaken of by three hundred and seventy-five persons, all of whom expressed themselves as greatly delighted with the provision made for them.

Tables being cleared and removed, the contributed move and removed the contributed mander of them.

Tables being cleared and removed, the contributed move and seventy-five persons, all of whom expressed themselves as greatly delighted with the provision made for them.

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them.

Tables being cleared and removed, the concert commenced earlies and removed, the content and promptly at 90 clock. An entertaining programme was provided, consisting of music, songs, tableaux and recitations, the artistes being the Misses Todd and Alice Rutter, and Messrs. Rowbottam, Barr, Koch, Kronker, and Messrs. Rowbottam, Barr, Koch, Kronker, and Messrs. sin, Hood, Cotter, Peterson, Benner, Odgers, Jagoes, and a selection of scholars from the Jagoes, and a selection of scholars from the Lyceum, The place of honoron the programme being given to "our speaker"—Mr. J. J. Morse of England—Mr. Morse made an apropos speech, referring to our progress, the good derivable from Spiritualism, our duty to ourselves and our work, and bade us look hopefully forward to our future as one of activity, and growth. His address, brief and pointed, delighted the large andiance, which was ever five hundred strong at this time. He also read two selections in response to the vigorous recalls of the comin response to the vigorous recalls of the com-

Thus, in spite of threatened restrictive legis-Thus, in spite of threatened restrictive legislative action, and one of the worst snowstorms of the season, our celebration was a complete success. Harmony, good fellowship, a spirit of brotherly love, and a consciousness of the presence of the invisibles united to make it a thoroughly sociable gathering. We are going on in our beautiful philosophy. Looking back over each passing year we perceive pleasing progress; and each of us zealously doing our part, the next anniversary shall surely find us further on the road of real progress than we are to-day. The event, so far as the First Society of Spiritualists of Philadelphia, Pa., is concerned, was an unqualified success; while concerned, was an unqualified success; while the numbers present, the enthusiasm and zeal manifested, and the pleasant feeling pervading all present, combined to show that we are vigor-ously alive, full of determination to push forwards, and more than grateful to the unseen hosts for the rich, ripe blessings they have brought into our hearts and lives."

Titusville, Pa.

A MAY LIVE AND COMMENTS

noon Mrs. M. A. Estes offered an invocation.
Excellent singing was rendered by a choir consisting of Miss Amanda Bailey, Mrs. E. A. Hall,
Mrs. S. Johnson, Miss Bessle Bill, Charles L.
Walker, Benj. M. Kenney, Geo. W. Glazier,
Charles E. Legrand, Mark Heathcote and Warren P. Davis; Prof. C. R. Bill, organist. The
opening selection was the grandoid anthem,
"Strike the Cymbal." Mrs. M. L. Sanger, of
Peabody, gave fine readings, and addresses
were made by Geo. Bowen of Elgin. Iil., Dr. A.
E. Barron, Wm. Webb (a promising young
man who is about to enter the lecture field),
Mrs. Alice Waterhouse of Boston, Dr. N. P.
Allen, Mrs. Dr. Simpson and others.
In the evening Joy's Orchestra assisted in
the musical exercises, and a choir of twenty
voices brought out Mczart's "Gloria"; Dr.
Barron offered the invocation, and there were
solos, duets, trios and quartets; Miss S. A.
Kimball and Miss Mary R. Knowles gave choice
readings; Master Willie Barron gave several
fine harmonica solos during the afternoon and
evening.

The entire averdess were of a high order.

fine harmonica solve and the harmonica solve and evening.

The entire exercises were of a high order, particularly the addresses of Mr. Bowen and Mrs. Waterhouse—the former urging the importance of preserving pure and holy the temple of God, "which temple we are."

AMANDA BAILEY.

Bridgeport, Ct.

We are furnished by a correspondent with a copy of the Morning News bearing date of March 28th, which contains the following excellent and kindly account of the Anniversary services in Bridgeport:

services in Bridgeport:

"The Thirty-ninth Anniversary of Modern Spiritalism comes next Thursday, but the Bridgeport society found it more convenient to celebrate that important event yesterday, instead of March 31st, when similar organizations all over the world will observe it. Spiritual Hall, in Recreation Building, was the place of meeting! Around the walls were such inscriptions as "The Gates are Wide Open," 1848, 39th Spiritual Anniversary, 1887," 'There is no Death,' 'Our Spirit Friends, are Ever Near Us,' etc. The speaker's platform was half hidden with evergreens, potted plants and flowers. The stars and stripes covered the background. Near the ton an engraving of the Fox homestead at Hydesville, N. Y., in which the first intelligent raps were heard, was fastened. Above it was a bunch of flowers upon which perched a white dove.

white dove.

The exercises in the afternoon were listened to by a

paper, the BANNEH OF LIGHT, has more subscribers than any religious paper printed.

Thirty-nine years after Christ his followers were but a haudful, and now 2000 years after but about one-quarter of the world's population are nominal Christians, with not one-tenth of those actual Christians. Spiritualism grows faster every year, and at its present ratio will in fifty or one hundred years number the entire population of the earth among its adherents. There are more Spiritualists than people dream of. The regular organizations contain but a small percentage of the entire number of those who accept its teachings. Every country, state, city, town, village, bamiet and church has its believers in Spiritualism. In a few years it will be fashionable, and then it will be as hard to find a non-believer as it now its to find any one at any time opposed to the abolition of slavery.

is to find any one at any time opposed to the abolition of slavery.

In twenty-five years' experience, the speaker had heard of only three Spiritualists who renounced their selection. Commonwing on whee Spiritualism had assound plished, the speaker said it had liberalized thought until not one preacher in one hundred dare preach the loid hell fire doctrines. It had given knowledge of immortality in place of faith, and hope in place of despair. It had litted the darkness from militions of souls fettered by theology, and set them free. It had proved that there is no death, but that the spirits of our friends are close at hand and can make their presence known. It had produced some wonderful inventions to benefit mankind, and had done more to advance civilization, the arts and sciences, in these thirty-nine years, than any other cause. One of its most important achievements was the freeing of the slaves. Abraham Lincoln was a believer in Spiritualism, and freed the slaves at the repeated requests of spirits. After Prof. Peck closed, other exercises followed.

Last light Mrs. H. S. Lake delivered an address on Prof. Spirited the slaves of the surface of the surf

topics selected by the audience, and also gave some tests in psychometry. Articles such as gloves, hand-kerchiefs, etc., were handed up by the audience. Mrs. Lake held them in her hand and described the char-acter of the owners."

Spiritualist Meetings in Boston and Elsewhere.

Boston Spiritual Temple, Berkeley Hall ... Mrs. Nellie J. T. Brigham spoke for this Society last Titusville, Pa.

We are in receipt of copies of the Titusville
Morning Herald and Oli City Derrick, both containing brief statements as regards the observance of the Anniversary in that place.

The Spiritual Society there, it is recorded, held appropriate exercises at Bnia Zion Synaggue on Sunday, March 27th, at which time there were addresses made by some well known speakers to large audicaces.—The celebration was concluded on the evening of March 28th with a social at the residence of Hon. Wm.

Rarnsdall, at which a pleasant programme of music, addresses, etc., was added to a generally social occasion. "The event," says the Herald, "was one of considerable importance to the Secretary, Mrs. L. T. R. Akin, comprised services morning, afternoon and evening, the speakers being Mrs. Inc. Agnew, of Waterford, Pa., Mrs. Watson, of Jamestown, N. Y., and Mr. J. B. Booth, recently from New York.

Newburyport, Mass.

To the Editor of the Hanner of Light:

The Anniversary celebration was held in Cadet Hall, and consisted of speaking in the afternoon, followed by a calico ball and supper in the evening.

At the afternoon exercises Albert Russell

Mrs. Neille J. T. Brigham spoke for this Society and content of the observior of the sunday, Alter singing by Dr. C. T. Buffum, Miss under of truth devotedly the audicaces as ablects for consideration of the speaker. Upon one. "Can an earnest student of truth devotedly study himself without eliminating ignorance, supersistion and crime?" the controling intelligence sald: "The should plure and crime?" the controling intelligence sald: "The service indication and crime?" the controling intelligence sald: "The should pure him heart should have been easied the blossom may be turne, the first had been easied to describe the pure the first had been easied to describe the pure child have been easied to the should be pure, but the first had been easied to the control of the sald the pure child have been easied to the control of the sald the pure child have been easied to the control of t Sunday. After singing by Dr. C. T. Buffum, Miss

on: Obsisted work is material, Orthodoxy having afternoon, followed by a calloo ball and support in the evening.

At the afternoon exercises Albert Russell presided, and George A. Faller, of Dover, Mass, delivered the Anniversary Address, preceding the latter by the recitation of a poem written for the occasion by Mrs. Georgia Davenport Stevens, of Boston. The singing was by a quartetic composed of Messrs. D. T. Reed, Frank H. Rundlett, Mrs. Annie B. Varina and Mrs. S. C. Reed.

The ball in the evening was attended by a large number of ladies and gentlemen, and was an enjoyable affair throughout. The music was furnished by the Adelphi Orchestra. The floor was under the charge of E. P. Pride, assisted by Otts L. Junkins and Alpheus G. Knight.

The celebration may be regarded as very successful; indeed, it could not be otherwise under the management of such a committee as Mrs.

N. A. Esseon, Mrs. Dr. M. A. Green, Mrs. Etta M. Porter and E. P. Pride. The Herutd of this city published over a column report of the celebration.

Salem, Mass.

To the Editor of the Banner of Light:

The Salem Progressive Spiritualists' Society observed the Thirty-Ninth'Afhniversary on Sunday, March 27th. Meetings were held in Oate's Hall, afternoon and evening, with very large spices of the Course of the Cour

"If a man die, shall he live again?" The church could not prove immortality, therefore could not answer the question. Spiritualism came, rolled away the stone, and let in the proof of immortality. It came in answer to prayer; not the formal prayer of the tongue, but the hungering, the soul-felt desire for more light, for something that was spiritual. It came in another form; in bereavements; it came to Rachels weeping for their children, and would not be comforted because they were not. The world was full of farewells to the dying and wallings for the dead. Spiritualism has come and rolled away the stone that dosed such minds. It is not right to feed those that do not hunger, neither will they receive if not in want. Spiritualism says men live after death, and retain their identity. It tells of what lies beyond death, and that spirits return to us. Samuel came to Saul, and was recognized by him.

Some say that Saul was a wicked man and the woman of Endor was a witch, and therefore a had woman. Her example is worthy of imitation in that she fed the hungry that came with Saul. Jesus, about to talk with some spirits of his future at Jesus, about to talk with some spirits of his future at Jesus, about to talk with some spirits of his future at Jesus, about to talk with some spirits of his future at Jesus, about to talk with some spirits, who gave the names of Moses and Ellas, came to them, and Jesus talked with them. John, on the isle of Patmos, talked with a spirit, who told him that he was a fellow-servant, and not God as he had imagined. This was ancient Spiritualism, and although the creeds read "I believe in the communion of saints," the church has allowed the spiritualism to be raised to spiender; that would kill it. Let it work as it does in every church and liberalize them. There are circles held in the families of ministers and members of most denominations. They ask questions and get answers that will change their relews. So you can see that the stone is being rolled away from the sepulcher of ignorance a

THE LADIES' INDUSTRIAL SOCIETY met at the residence of Mr. and Mrs. J. T. Lille, Tuesday evening. March 29th. The opening exercises consisted of a piano March 29th. The opening exercises consisted of a piano solo by Willie Boyce and a song by Mr. Lillie and Dr. Buffum. The exercises that followed comprised remarks by Jacob Edson, Dr. J. C. Street, Capt. R. Holmes and Elisha Tripp; vocal music by Mrs. Lovering, Mr. Lillie and Dr. Buffum, Miss C. B. Clark, accompanist; plano selections by Maudie G. Banks and Willie Boyce; an ode by Mr. Edson, and poem by Mrs. Lillie; psychometric readings by Miss Lucy Barnicoat, and descriptive tests by Mrs. J. F. Dillingham.

MRS. MARY F. LOVERING, Secretary.

Spiritualistic Phenomena Association .- Las Sunday afternoon, in Berkeley Hall, the exercises began with a duet by Mrs. Edwards and Miss Wakeneid. Mrs. Twing then read a poem, following which a cornet solo by Miss Lizzie Howie was heartily applauded. Miss Howie, who is little more than a child in years, uses her instrument in a manner that would do credit to a veteran cornettst. Mrs. Carrie E. S. Twing then made a short farewell address, it being her last Sunday in Boston. She gave an interesting account of her first coming to this city, eleven years ago, and spoke of the past winter as one of the most pleasant of her life, because she had felt the love and sympathy that had been given her from the hearts of her hearers. She spoke elequently and forcibly of the practical duties and privileges that Spiritualism brings, emphasizing very strongly the necessity of educating the children in the Spiritual Lyceums, instead of doing, as many parents, Spiritualists themselves, are doing to day—sending their children to Orthodox Sunday schools to learn what they must in the future unlearn. field. Mrs. Twing then read a poem, following which

future unlearn.

Mrs. Twing closed with a kind farewell to her friends, and an earnest wish that each might find just the good which was best for him, in whatever form it might come.

the good which was best for him, in whatever form it might come.

After a contraite sole by Miss Wakefield, Dr. Richardson made a few remarks, in the course of which he said, Spiritualism came to him in a time when he needed it. "I think it generally comes to us at times when we need it. The aspiration brings the inspiration." Dr. R. gave a brief review of the history of mediumship for the past thirty-nine years, and closed with a tribute to the earnest workers in the cause, especially to those who are bringing the phenomena of Spiritualism to the knowledge of the world; for "in the exhibition of these phenomena resides the power to arrest the attention of the outside world."

Mrs. M. A. Ricker gave a brief but interesting account of her early experience as a medium, saying she had for thirty-seven years laid her all on the altar of Spiritualism. She closed with an eloquent appeal to all present to work with heart and hand, and aid in carrying on the good work that the Association is performing.

A violin sole by Mr. Louis Poole, which was warmly encored, was next given, after which Miss Minnie Nickerson read "Smiting the Bock," and in response to an encore gave a poem entitled, "Grit.". Mr. Prescott gave an admirable exhibition of his powers as a ventriloquist. There was another recitation by Miss Nickerson, and the exercises closed with a violin sole.

The evening meeting at the Ladies' Ald Parlors,

solo.

The evening meeting at the Ladies' Aid Parlors, 1031 Washington street, was well attended, and in

every way most satisfactory.

Next Sunday, Mediums' Day, the Association has secured a fine array of talent, among whom are Mrs.

A. E. Cunningham and Mrs. Wheeler. Mr. George LeClaire, baritone soloist, and Miss Nellie Miles, xylophone soloist, will contribute to the musical exercises of the afternoon.

Parker Memorial Hall .- On Sunday last W. Colville resumed his place as lecturer. There was a large and deeply interested audience. Henry Ward Beecher proved a fruitful and instructive topic of discourse. The lecture has been reported, and will soon be on sale in pamphlet form. At 7:30 P. M. exercises commemorative of the Advent of Modern Spiritualism were held. The hall was filled to repletion, and in the opinion of many Mr. Colville was never more happily inspired than on this occasion. The lecture was a review of the past, and a consideration of the future, in which the part of inspiration and our own part in carrying on the work of spiritual propagandism were eloquently outlined. Pleasing poems closed the services.

On Sunday next, April 10th, (Raster Sunday) the mustc will be of an exceptional character, Mr. Edward Lafrical, the celebrated cornetist, and other eminent artists are engaged. The floral decorations will be very fine. Services at 10:30 A. M. and 7:30 P. M. Mr. Colville's subjects of discourse will be, Morning, "The Astronomical, Spiritual and Historical Significance of Raster." Evening, "What is the Resurrection, and What are Our Spiritual Bodies?" Everybody welcome. Voluntary collections.

663 TREMONT STREET.—W. J. Colville's public reception is held every Monday at 8 P. M. Special lecture Fast Day, 3 P. M., and Good Friday, 8 P. M., Lecture and conversation on Theosophy, Saturday at 3 P. M. large and deeply interested audience. Henry Ward

College Hall, 34 Essex Street .- The meeting at this hall was opened by the Chairman, Mr. Eben Cobb. with an eloquent address upon "The Progress of Lib-

with an elequent address upon "The Progress of Liberal Thought During the Past Half Century," followed by prophetic readings from Dr. H. F. Tripp, and tests by Mrs. W. A. Bich, Mrs. Jennie K. D. Conant, Mrs. J. D. Bruce, and others. The audience were pleased to welcome again Mrs. Nettie Wentworth, organist, after a brief ilineas.

At the evening session Dr. H. B. Storer gave one of his best speeches upon "The Tendency of Human Thought to De Developed in a Natural Way rather than under the Power of Ricoution," and his linestrations were very pointed and practical. Mrs. O. W. Odiorne gave the names of quite a number of spirits present, which were recognized.

Eagle Hall, 616 Washington Street. On Sunday last this hall was crowded to overflowing." The exercises were interesting and instructive. The afexercises were interesting and instructive. The afternoon meeting was conducted by Dr. M. V. Thomas,
in the absence of the regular chairman. Dr. Thomas,
Oscar A. Edgerly (of Newburyport), Jacob Edson, David Brown, Mrs. M. A. Chandler, Mr. Dodge, Mrs.
Fogg, Dr. Hale, Mrs. Bruce, Mrs. Willard, Mrs. Bmith
and others participated in the exercises.
In the evening, Dr. Taylor (of Cheisea), Mrs. M. W.
Leslie, Dr. Hale, Dr. Kenney/Mrs. O. A. Robbins, Mrs.
Thomas, Mr. Fernald, Mrs. Hugo, Mrs. Rich and Mrs.
Bruce took part.
The excellent volunteer choir added much to the interest by their sweet music.

First Spiritual Temple, corner Newbury and Exeter Streets.—On Sunday, April 3d, Mrs. Abble N. Burnham delivered a discourse at this place, that was attentively listened to and appreciated by an audience of good size, considering the bad condition of the streets.

Next Bunday, April 10th, Raster services will be held at 2:45 P. M. The guides of Mr. W.J. Colville will speak. Bubject, "The Spiritual Resurrection of Christ."

Attleboro', Mass .- The newly-organized " First Spiritualist Boolety of Attleboro'" was addressed on

the evening of March 25th by Mrs. S. A. Byrnes of Boston, and on the following evening by Mr. J.P. Thorndike of Manchester, N. H., on "Materialization." The same gentleman also addressed us on the afternoon and evening of Bunday, the 2th uit, and on Monday and Tuesday evenings. Both of these lecturers were listened to with close attention, and the result will undoubtedly be an increased interest in Spiritualism in this locality.

A. BINCLAIR.

for humanity by presenting a large arm-chair, an engraving of "Life's Morning and Evening," handsomely framed, several pieces of glass ware, and a vase of flowers. A poem, written by one of the laddes, was read at the presentation. The evening was passed in social converse, interspersed with select readings. A beautiful response of grateful thanks was given by Mrs. Craddock's spirit controls. After partaking of a bountiful repast the friends bade good night to Mr. and Mrs. Craddock, with many good wishes for their future.

MRS. GEORGE O. WARDEN,

Newburyport, Mass .- Miss M. T. Shelhamer, the Banner medium, spoke on Sunday last, taking for the atternoon discourse the subject, "Future Rewards," atternoon discourse the subject, "Future Rewards" and Punishments, or a Spiritualist's Idea of Heaven and Hell," a subject which it is needless to add was handled with a skill and attention to detail which evoked the warmest commendation. In the evening the time was principally devoted to the answering of questions. Miss Shelhamer has won new adherents to the cause here, and even strengthened the faith of many who imagined themselves already well grounded therein. Long may she be spared to serve as the inspired instrument of noble Father Pierpont.—Mrs. Mary L. French comes next Bunday to lecture, give tests and read sealed letters. It will be her first visit to Newburyport. H. tests and read seale to Newburyport.



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OUR ALLIES.

"The State Department has negotiated a treaty of amity and concord with the Tonga Islands,"—Washington Dis-

Let hostile nations ramp and roar,
Unmuzzle and loose the dogs of war—
We're now henceforth and forevermore
At peace with the Tonga Islands;
Let France and Spain bear haughty sway,
Let England rule with blustrous way,
Give up the fish to Caudad—

Year rease with the Tonga Islands. Keep peace with the Tonga Islands.

We do not fear the mightiest fleet
Of Old World monarchies effete,
We challenge war, dely defeat,
At peace with the Tonga Islands;
Wherever they are we do not know,
But the map of the world will doubtless show
Somewhere between Greece and Mexico

Our friends of the Tonga Islands. We wear our hat on the side of our head, We fill the world with fear and dread, Un our cost tall no man dare tread— We're friends of the Tonga Islands; Sing Tinks, Tonks, Tongalene,
Let Boston bake the Tonga bean,
While white-winged Peace shall brood serene
O'er us and the Tonga Islands.

—Burdette, in Brocklyn Ragle.

W. J. Colville Closes his Chicago En-

gagement. Mr. Colville's closing meetings in Chicago were largely attended and excited great interest. On Sun-day, March 27th, Martine's Hall, morning and even-

ing, in spite of a snow-storm, was well filled. The morning discourse was on Prayer; that of the evening had special reference to the Advent of Spiritualism. Numerous questions of great general interest were answered before each discourse and fine poems imanswered before each discourse and fine poems improvised at the close. The floral decorations were especially fine and the music excellent. At 3 P. M. Mr. Colville lectured in Avenue Hall, 22d street, to a large audience, on "The Facts of the Bible Compared with those of Spiritualism." On the following day, March 28th, he took leave of his Chicago friends at 54 Throop street, where the pariors were far too small to seat the audience. March 28th and 30th he addressed crowded houses in Grand Bapids, Mich., and Friday, April 1st, spoke to a numerous company of advanced minds at the residence of Dr. and Mrs. Densmore, 130 W. 44th street, New York. Having sow returned to Boston and resumed his regular ministrations, which will be continued till the end of June, he is open to occasional calls for week evening lectures within easy reach of Boston. Address 668 Tremont street.

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THE VOICES

BY WARREN SUMNER BARLOW: THE VOICE OF NATURE represents God in the light of leason and Philosophy—in His unchanges bis part of particular and property of the control of the control

Reason and Philosophy—in His unchangeable and photons strictures.

THE VOICE OF A PRIBLE deligease (See individuality of Matter and Mind, fraternal Charity and Loye.

THE VOICE OF BUTERSTITION them are needs at their servi, and proves by numerous passage from the Bible that the God of Moses has been defeable at faster, from the Garden of Eden to Mount Carvary!

THE VOICE OF PRAYER on the state, from the Garden of Eden to Mount Carvary!

THE VOICE OF PRAYER on the state, from the Garden of Loye, and the state of the stat

result will undoubtedly be an increased interest in Spiritualism in this locality.

A. Sinolarie.

Concord, N. H.—On the evening of March 28th the friends of Mr. and Mrs. E. B. Graddock, of General in the birthday anniversally of Mrs. Oraddock, taking her completely by surprise. They expressed that most will toward her and their appreciation of the first power from any undoubtedly stein it will be completely by surprise. They expressed that most will toward her and their appreciation of the first power from the completely by surprise. They expressed that most will toward her and their appreciation of the first power from the completely by surprise. They expressed that most will toward her and their appreciation of the first power from the first power from