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THE RE-UNION AT CINCINNATI. The grand re-union of Spiritualists at Cincinnati, O, under the auspices of the Southern Association of Spiritualists and the Union Society of that city, commenced its sessions Sunday, March 27th, in Greenwood Hall, which was profusely decorated with flowers, shrubbery, flags, pictures, etc., all emblematically

suggestive of the purpose for which the large audience had convened. President Hare, of the Society of Union Spir-

tualists, inaugurated the exercises in a hearty itualists, inaugurated the exercises in a hearty address of welcome to the visiting brethren and sisters, and introduced Rev. Dr. Watson, of the Southern Association, who after brief remarks, and singing by the audience, presented as the speaker of the morning Mrs. S. E. Warner-Biahop. Announcing as her subject. "What Have We Left and What Have We Found?" she remarked that we have left the dogmatic assumption and the mere assertion cod have assumption and the mere assertion, and have found the light of truth and knowledge; a light wherein we see the vanity and futility of the dry bones of old theology, and by which we demonstrate that instead of damnation there

demonstrate that instead of damnation there is evolution. The lecture was well received by the large audience. At its conclusion, Mr. Edwin Powell described spirits seen by him clairvoyantly, re-lating incidents and giving messages from some as aids to their recognition. *Afternoon*—The service opened with music. Miss Zaida Brown, of Atlanta, improvised a song, then delivered a stirring address upon a theme suggested by the audience, "National Liberty with Equity." *Evening.*—Rev. Dr. Samuel Watson spoke upon "Spiritualism, Ancient and Modern." He objected to any prefix to the word Spiritualism that implied that it was of recent origin, be-

objected to any preix to the word Spiritualism that implied that it was of recent origin, be-cause Spiritualism is really the oldest doctrine in existence. Bibles that were in existence be-fore the Bible of Christians was written recog-nize Spiritualism upon every page, and the Christian Bible recognizes it all through. Christ's eleven fishermen and one tax-gatherer.

Christ's eleven fishermen and one tax-gatherer, Matthew, were all mediumistic. He recognized this fact when he said to them: "Some stand here who shall not see death till these things are established." He selected three to behold the transfiguration on the mount, and, without doubt, he knew them to be good and reliable mediums. They were entranced upon the mount, and there appeared to them Moses and <u>Bline and there appeared to them Moses and</u> <u>Plane and there appeared to the mount, and there appeared to the show of</u> any means an infallible book, but was written just as the writings which come through spir-itual mediums to day are produced. In the sense which the church claims, there is no in-spiration in it. All through it, however, you find Spiritualism manifested, and when you take Spiritualism out of it, it is the dullest book in the world.

in the world. At the close of Dr. Watson's lecture George P. Colby, of Florida, and Mrs. Isa Wilson-Por-ter, of Chicago, gave a number of satisfactory and impressive proofs of the presence of spirits. MONDAY, MARCH 28TH.

Afternoon.—Fine vocal music, with orchestral accompaniment, and an invocation by George P. Colby, were followed by Mr. A. O. Ladd, publisher of Light for Thinkers, with an adpublisher of *Light for Thinkers*, with an ad-dress upon "The Moral Effect Ancient and Modern Spiritualism Haye upon Mankind,". In Modern Spiritualism riaye upon Mansind.". In course of his remarks he spoke of the conclu-sive character of the oridence which establishes the truth of Spiritualism, and remarked that no other dootrine within his knowledge could produce evidence so convincing. His words were listened to with the closest attention, and at their close Mrs. Edith E. R. Nickless, under control of her Indian guides, gave descriptive tests. tests. Evening.-George P. Colby spoke upon the theme, "What Lack We Yet?" He assumed that Spiritualism had robbed death of its terthat Spiritualism had robbed death of its ter-rors, the grave of its gloom, and brought hap-piness to millions of lives, but that it has missed making good Spiritualists of myriads of people who know of immortality from the phenom-ena they have witnessed, yet have no un-derstanding of the philosophy. He advocated the spiritual education of children, that they may be preserved from the errors of bigotry and started aright upon the journey of life. Following the lecture Mrs. Isa Wilson-Porter gave a series of psychometric readings which were very successful, every instance but one being pronounced correct in each particular, and even the gentleman whose case was slight-ly overreached pronounced many of the details true as related.

and what is known as the test exhibited by Mrs. Isa Wilson-Porter, May, under control of Oriental spirits, held her yared hands and arms in the flames of a large coal-oil lamp. She also heated lamp ohimneys and handled them as readily as she could when in their nor-mal condition, and made several gentlemen oringe and some ladice stream by slightly touching them with the hot glass. This test was made under supervision of a committee of doctors and well-known physicians, who re-ported at the onclusion that previous to its commencement they examined the lady's hands and arms, and that they were in their natural condition. THURSDAY, MARCH 31ST.

THURSDAY, MARCH 318T.

Morning.—In no place was this natal day of Modern Spiritualism more enthusiastically or appropriately celebrated. The hall was redo-lent of flowers and refugent with beauty. The decorations were profuse and tastefully ar-tranged, and throughout the thronging multi-tude there were smiling faces, with scarcely an exception-the reflex of sunshine in the

heart. Vocal and instrumental music, a sublime in-vocation by Mrs. Brigham, and the singing by choir and congregation of. "The Beautiful River," were followed by the improvisation of an Anniversary Poem by Jennie B. Hagan. It was full of apt references to the leading thought of the moment, as, for instance, to the rapping at the home of the Fox family in the midnight of the moment, as, for instance, to the rapping at the home of the Fox family in the midnight of the roment, as a for instance, to the rapping at the home of the Fox family in the midnight of thirty-nine years ago: "Throughout the world's vibration something sounded soft and low;" to the power which has "Touched the heart with fairer dawning;" to "The rap at the fair portal. 'twixt the flortal and immor-tal:" and "Lol man shall live again," as the refrain in a variety of verbard drapings. It was hearily applauded. Mrs. Nellie J. T. Brigham was the speaker. "Behold I bring yon glad tidings of great Joy," which shall be for all people," was the funda-mental sentiment of her address, and ehe used it adroitly in driving home to the minds of Spir-itualists the basio facts of their doctrine. She began by telling the story of Easter, declared that the incident which it celebrates was most the motation and the indent of her set of the basion facts of the story of the set of the doctrine. She Vocal and instrumental music, a sublime in-

that the incident which it celebrates was most emphatically apiritualisitic, and proceeded to portray the past and present relation held by the church to spiritual truth, declaring that it widely diverged from the dourse laid out for it by its founder. She then gwiewed the rise and progress of Modern Spiritualism, from its ad-vent in Hydesville to its present world-wide ex-tension. A poem was improvised to "The Golden Triangle," the differ of the Southern Association of Spiritualism, bearing the words, "Method, Spiritualism, singing by choir Afternoon, An overture, singing by choir

by Miss Zaida Brown. Afternoon.—An overture, singing by choir and congregation, and an invocation by Miss Jennie B. Hagan, and then an improvised poem by Mrs. Brigham. The ploture of E. V. Wilson had been presented to the Society of Union Spir-itualists, and President Hare, while making acknowledgments for the same, just previous to this improvisation, held it in his hand. There was a loud call to lift it higher. Mrs. Brigham utilized this circumstance, in her poem, with happy effect. "We cannot see it, lift it higher, higher, ever higher. This," said she, "is the way with the spirit, und it should be in the thought of every Spiritualist to go higher." The oration was delivered by Jennie B. Ha-gan. It was an impromptu effort, and for more than an hour held the interested attention of

than an hour held the interested attention of as large an audience as ever gathered in Green-wood Hall. She said : We cannot find in all the grand chain of human thought and effort even one little link without some jewel to enhance and brighten it. Her reference to Plymouth Rock and that effort which it typifies was fine. The rock is now guarded and protected as the monument of that effort, and the waves of old ocean come and tell us the wonderful hardships and her these struct. Plusies that they endured by those sturdy Pilgrims that they encured by those sturdy Fligrims that they might enjoy the privilege to worship God in freedom. Her references to Roger Williams, Ethan Allen and other ploneers of New Eng-land civilization were apt illustrations of the progress of liberal thought and the process through which it had passed to make possible the better light of the present time. "It has finally riven the chain from the head of the the better light of the present time. "It has finally riven the chain from the hands of the slave and permitted him to rise to immortal vigor." She thought that out of the civil war we were born to a higher and better liberty. Among the teachings of Spiritualian she men-tioned self-knowledge; that man must kill igno-rance; must learn those necessary truths of the mend centrel or principle of life It does not tioned self-knowledge; that man must kill igno-rance; must learn those necessary truths of the grand central principle of life. It does not merely teach common sense, but good sense. Furthermore, that the bodies we occupy are not ours; that we are only their tenants. If we abuse them we cannot have them, and if we misuse them we shall be punished by disease and other afflictions. To the young man whose life is passed in clubs and reveiries, Nature says his years shall be few. She tells us in a general way to use and not abuse the things she loans us, and that if we disobey this injunction we will be the sufferers. She says to us: You are houses, and there are front rooms in each man-sion; be educated, thoughtful, free and happy. If we regard this injunction, the way to pros-perous results is clear. She intimates that there is a basement and a sub-cellar, or lower apartments in your house, but you are not to occupy them as your principal rooms; you are not to devote them to the demands of passion, but to the legitimate use of their design. You are to pass higher, to the spiritual and intel-lectual, for the true work and enjoyment of life. Beforences to the anilyen ary occeasion were

was, "Is there any scientific evidence pertain-ing to spirit-return and communication ?" Evening.—An invocation by Miss Porter and an improvised poem by Miss Hagan proceeded lecture replete with radical and progressive views by Dr. Watson. Miss Brown, Mrs. Nick-less and Mrs. Porter gave a number of inter-esting tests, all of which were very satisfactory, and nearly all the spirits were recognized by friends. Dr. N. B. Wolfe exhibited paraffine molds lately obtained through the mediumship of Mrs. Carter. CLOSING DAYS.

CLOSING DAYS.

The additional features contributed to ren-der the exercises of the 31st of March specially der the exercises of the 31st of March specially notable as the anniversary of the advent of Modern Spiritualism did not result in any dim-inution of the exercises of the days that fol-lowed, and the remarkable interest that had been manifested from the first was well sustained to the close of this wonderfully successful re-union. On Saturday afternoon, as early as 2:30 the seats and all the standing room in the spacious hall, one of the largest in Cincinnati, were occupied, and a large concourse of people desirous of attending were obliged to leave, unable to gain admit-tance. After an overture by the orchestra, singing by choir and congregation, and an in-vocation by Miss Zaida Brown, Jennie B. Hagan requested the audience to propose sub-jeots; in response to which the following were received and discoursed upon greatly to the satisfaction of all : "What means shall be adopted to banish su-

perstition from the church ?" "Duty of parents to their children." "Shall we know our loyed ones in the future

"We shall not wholly die."

"Why is the world so slow in accepting the truths of Spiritualism?"

"A mother's love." "Peace." George P. Colby and Mrs. Nickless completed the exercises with some excellent descriptive and personal tests which were mostly recog-nized as correct, while those that were not madeknown to be, undoubtedly were—those to whom they were addressed not helps inclined

made known to be, undoubtedly were -those to whom they were addressed not being inclined to publicly announce the fact. Saturday evening the attendance was as large as that of the afternoon, and many failed to get in. The opening exercises consisted of instru-mental and vocal music, and an invocation by G. P. Colby, in which he thanked the world of spirits for "the revised edition of the georra-phy of the heavens" it has furnished us. Miss Zaida Brown improvised and samp to an operatic melody a song of peculiar eloquence and beauty. Jennie B: Hagen also: improvised, a poem on "Introspection," "Life" and" Eternal Love." There was no lecture. Tests, that during their delivery held the closest attention of the vast audience, were given by James Copeland, Mrs. Nickless, Miss Brown, Edwin Powell and Mr. Colby.

Colby. Mrs. Porter repeated the fire-test under the and the provided the protect under the supervision of a committee. It was stated by the medium that during this exhibition she was controlled by three Egyptians who in this life were fire-worshipers. The experiments were in the highest degree successful, as were those tried by the committee and others who placed their hands in contact with the red hot large during the red ware were higher baid by Mar Porter and ware lamp chimneys held by Mrs. Porter, and were painfully reminded that their flesh was not invulnerable to heat.

persons, and very appropriately surmounted with the maxim: "Honor to whom honor is due."

NO. 5.

The words of presentation by Mr. Duncan were choice, tenderly elequent and expressive. Those of acceptation by Mr. Smith, under the influence of emotion almost too deep for utter-

Inlinence of emotion almost too deep for utter-ance, were like "apples of gold in pictures of silver," captivating the ear and moistening the eyes of those who listened, Miss Mabel Clark presented, for the children of the Lyceum, an exquisite basket of flowers; Miss Lulu Gubtulet an elegant bouquet from Miss Carrie Smith to her father-to both of

Miss Carrie Smith to her father-to both of which he gracefully and feelingly replied. Five little girls, bearing separately lilles, roses, daisies, pansies and forget-me-nots, head-ed by one with a white banner, marched upon the platform and presented their offerings with

the platform and presented their offerings with an appropriate stanza. Out of the many letters from friends a few were read by Mrs. Yeaw, each expressivel of deep regret at their inability to be present, and full of cordial sympathy, among which were those of Dr. J. V. Mansfield. Dr. J. C. Street, Francis Woodbury and Miss M. T. Shelhamer of Boston; District Attorney D. W. Bond, Greenfield; Mr. and Mrs. Munson of Amherst. The remainder of the programme was of ex-ceptional excellence, consisting of the reading of a poem and an eloquent speech by Mrs. Banks of Haydenville; a speech full of telling points, with confirmatory visions, by Miss Jen-nie Rbind of Boston. Mr. J. T. Lillie of Boston, as a vocalist, called

nie Rhind of Boston. Mr. J. T. Lillie of Boston, as a vocalist, called forth the enthusiastic applause of the audi-ence. His rendering of "The Engineer" and "Spinning" distanced all criticism. Mr. J. D., Weston, as an accompanist, was much admired. Miss Julia Dickinson of Springfield gave two vocal selections with fine effect; Miss Gracie Smith by the charming superturbation and the Smith, by the charming sweetness and pathos of her voice, won the sympathy and appreciation of all.

tion of all. Mr. F. H. Pope (representative of the Boston Globe, from Leominster) finely lilustrated as an elocutionist, by his rendering of "The Stow-away," the dialectic and pathetic, while his closing dialectic and humorous selections con-vulsed all ages with langhter. Mrs. F. H. Pope effectively recited "What Alled Ugly Sam"; Mrs. Johnston and little Bessie beautifully re-cited "Little Bo-Peep." The exercises were interspensed with recita-tions from members of the Lyceum, viz., Misses Minnio Clark, Susie Johnson, Nellie King, Nel-lie Nevins, Edna and Bessie Johnston, and Master Dellie Johnson, all of whom did them-selves credit.

Master Dellie Johnson, all of whom did them-selves credit. At the conclusion of the programme Mr. Smith, by request, accompanied by Miss Gracle Smith, sang a beautiful song, after which the exercises closed with the singing of "Evan-gels" by the children. From the auditorium all repaired to the ves-

try, where an elegant collation was served, the appointments of which being in beautiful keeping with the occasion. An elegantly frost-ed cake—the work of Mrs. Beals for the ladies

ed cake—the work of Mrs. Beals for the ladies of the society—appeared before the plate of Mr. Smith. At this table we noted the genial face of Mr. Ell W. Smith of Boston, Miss Carrie Smith seated by her father, and other spaces filled by those who had taken part in the exer-cises of the evening, and Miss Helen B. Lochian. Around the other tables gathered smiling faces, so many indexes of the happy hearts which were beating in unison with the beloved and honored host, rejoicing that his hands had been strengthened and his heart cheered for the work to which he has so nobly consecrated soul, mind, strength and means. soul, mind, strength and means. All who joined in the festivities of that memo rable evening united in pronouncing it one of the pleasantest occasions of a lifetime. Too much credit cannot be reflected upon the unselfash and efficient labors of the Commit-tee, and the ladies generally, who so skillfully planned, and, ailed by fathers, husbands and brothers, carried out to so successful a com-pletion this praiseworthy undertaking. Leominster, Mass. JULIETTE YEAW.

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TUESDAY, MARCH 29TH.

Afternoon.-Excellent instrumental music by Mrs. Ross and Prof. Cassidy introduced the exaris. Ross and Frot. Cassidy introduced the ex-ercises. In answer to a question from one of the audience Miss Zaida Brown, of Atlanta, Ga., under control, said : "All through life man's spirit-friends have been with him and assisted him with their love and counsel, but in the wonderful evolution to a new life their office is supreme. Without their help he would office is supreme. Without their help he would find his journey to the better home beset with impediments, and his onward course to the haven of repose difficult and wearlsome." She enlarged upon this idea in several thrilling outbursts of eloquence. Mrs. Isa Wilson-Porter gave tests and psychometric readings at the close of Miss Brown's remarks.

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vulnerable to heat. Sunday, April 3d, was the closing day. Or-ohestral music, singing, a reading by Geo. W. Kates and a vocal solo by Miss Esther Green-wald constituted the opening exercises of the morning, after which Miss Zaida Brown, under control, delivered an address on two subjects given by the audience, "Godhood" and "What is Prayer?" At its close Mr. Edwin Powell gave tests. In the afternoon music, vocal and instrumental, an invocation by Miss Hagan, an address to mediums by Mr. Colby and tests by Mrs. Edith E. R. Nickless.

Mrs. Edith E. R. Nickless. In the evening the closing exercises called together an audience so large that the hall was uncomfortably crowded. The introductory ex ercises were varied by a cornet solo from Mr

ercises were varied by a cornet solo from Mr. J. H. Clinton and a vocal solo from Mrs. Ella Williamson. The invocation was an improvised poem. Miss Hagan was again chosen as the speaker, and the following subjects were sent to the platform : "Ideality, Reality and Essence of Thought"; "The Relation of the Spiritual Philosophy to the Science of Evolution." At the close of an eloquent, logical and in-structive consideration of these, tests were given by Mr. Powell and Mrs. Nickless, psycho-metric readings by Miss Zaida Brown and Mrs. Isa Wilson-Porter. Mrs. Mary Graham pro-nounced the valedictory address for the Union Spiritualists, and Mr. Georgo W. Kates per-formed the same service for the Southern Spir-itualists' Association. Chairman A. C. Ladd made a brief closing address, the choir and conmade a brief closing address, the choir and con-gregation joined in singing "Auld Lang Syne," and the Re-union of 1887 was a thing of the past.

Festival at Greenwich, Mass. To the Editor of the Banner of Light:

The Liberal, Independent Church in Greenwich was the scene of a brilliant and interest. ing event Tuesday evening, April 5th, the occasion being a surprise reception tendered to Mr. Henry W. Smith by townsmen and friends, in recognition of his efficient and self-sacrific-

Dr. Willis in New York.

To the Editor of the Banner of Light:

On Sunday morning and evening, April 3d, Dr. Fred. L. H. Willis occupied the platform of the First Society of Spiritualists of New York, speaking in the morning upon "Mediumship," and in the evening on "Theology, Spiritualism and Materialism."

The Doctor stated that it had been his intention to have spoken under the control of his guides, but that he found himself in a condition that rendered that impracticable, as he had just passed through one of those periods of nervous prostration that he had received as a legacy from the cruel treatment received from the Harvard Professors thirty years ago, from the effects of which he had never fully recovered, and he would, therefore, be obliged to read an address instead

He showed in his remarks that he had studied me-

He showed in his remarks that he had studied me-diumship to some purpose, and had grasped some, at least, of the laws that govern it; he pointed out the exceeding delicacy of those laws, and of the condi-tions that pertain to its exercise, and placed before his hearers carefully observed facts that demonstrated the truth of his conclusions. One of his litustrations was very apposite, and vivid-ity litustrated the point he wished to make, which was that, in mediumship for physical phenomena, much depended, as to the character of the manifestations, upon the persons surrounding the medium: He com-pared the medium and the spirit controls to the zine and copper of the battery, and the persons forming the circle to the acidulated liquid in which they are immersed; pointing out that as the persons in the ofric were always one of the elawers for the produc-tion of the phenomena, that took place in their pres-ures the mean of the persons in the prese-

LIGHT BANNER OF

Thirty-Minth Annibersury.

Exercises in Commemoration of the Event Held in Boston and Worcester, Mass.; Albany, Wis.; Troy, N. Y.; Kingsville, O.; Anoks, Minn.; Normal, Ill.; Detroit and Port Huron, Mich.; New Orleans, La.

Tremont Temple, Boston. The exercises of the afternoon were begun by a selection by the band, and the singing by the audience (with instrumental accompaniment) of an original ode, written for the occasion by Captain Richard Holmes : -

[Tune: "Missionary Chant."] While here in mortal form we stand And listen to th' inspiring band, We also catch the grand refrain From spirit-land in heavenly strain.

Friends, come with spirits light and gay To celebrate the natal day, When joy was brought to sons of earth By dawning of the spirit birth.

Then let our anthems, loud and long, Rešcho to the spirit-throng, And deep the sounding chorus swell On earth, in heaven, that all is well.

Next followed one of Glover's beautiful duets, "Rippling Streamlets," which was rendered in a most artistic manner by Miss Marletta Guar-denier and Mrs. C. M. French. Mr. J. Frank Baxter then addressed the au-

dience. as follows :

I feel that I must first congratulate the Spiritualists

I feel that I must first congratulate the Spiritualists of Boston-the different Societies especially-for hav-ing at last combined forces, and united themselves in one body, in one house, to do honor to this day and our spiritual cause. We celebrate the Thirty-ninth Anniversary of the advent of Modern Spiritualism. It is a day of rejoloing and resolves, rather than of argu-ment and dispute. It is the Spiritualist' day. Among other things, I rejolce that Modern Spirit-ualism is indigenous to our country. Yes, I am glad Bpiritualism was not born in Betblehem, was not born in Jerussiem, was not born in Betblehem, was not born in Jerussiem, was not born in England, or Canada even, was not born in any monarchical or ecclesiastical land, but rather in free America. Why? Because it was not necessary to call in any Pope or Bishop to godfather it, becauseit was not needful for any clergyman to bapizeit. And none were present. Mirs. Grundy was there, no doubt, to nurse it, but her services werenot required, and hence all her gossiping, rage and lying since its birthay. It cames ou nexpect-edjy that the "special artist," was not on the spot-no, it was left for our risen brother and artist, Joseph John, to giveto the world the engraving, entitled "The Dawning Light," portraying the successful coming of the spirit-bosts to that humble home in Hydesrille. Dawning Light," portraying the successful coming of the spirit hosts to that humble home in Hydesville, Arcadia, N. Y., on March 31st, 1848.

the spirit-hosts to that humble home in Hydesville, Arcadia, N. Y., on March 31st, 1848. I rejoice again, too, over the fact that, as innugurat-ed so it has been, and is, and without doubt will be : Never acknowledging any mortal leader, any pro-soribed creed, it has pursued its course. Here and there mortals have attempted to lead, organizations if the to control, but would be leaders have lost their heads, and organizations been obliged to disband. Spiritualism is independent, and wheresoever it led we bad to go, and whithersoever it advances we may follow. Spiritualism is in the air, and all, whether or no, must hear, and eventually heed the sound thereof. It destroys-true; but nothing of good, yet every-thing of wrong: nothing of natural isw and truth, yet everything of unnatural ruling and of error. It de-stroys only as truth destroys; indeed it is Truth itself marching on. I rejoice i for, as inaugurated, on it goes, unmindful of opposition, attife, fastidious taste and popular opinion, conquering and to conquer. Its mission is to correct materialism and reclaim the ma-terialist; to redeem declining spirituality and save the church; to rationalize religion by correcting its theology; to fraternize humanity; to naturalize the words. theology; to fraternize humanity; to naturalize the thoughts and actions of men and to assure the world that death is but the doorway to life eternal. For it is a fact that

All life was to its center stirred, And lifted from its woe— When first that little rap was heard Nine and thirty years ago.

Bhadows dark of doubt and dread Had settled o'er the tomb ; No sound had from the slient dead Ere pierced, 't was said, the gloom.

From aching hearts did prayers ascend Asking, seeking light; But not one single ray could rend Earth's veil of darkest night.

But lot a sound from spirit shore With echo filled the air; With echo filled the air; A welcome word to all it bore-An answer to earth's prayer.

An above to early a prayer. Quick the yell was turned aside, Most swift the shalows sped : And mortals heard, both far and wide, Those volces from the dead. It was a grand electric shower, its influence thrilled the world : It showed to all the grave had power The flesh alone to hold.

That sound still penetrates the soul, Plays on its finest strings. The music's borne from pole to pole On love's vibrating wings. Then no more say the dead are lost, List volves 'yond the tombs: 'We come ! we come ! an angel host Return we to our homes !

Crowd on the sail i for golden turrets line The nearing abore: though varying seas we roam, Mid adverse tides, though sun or lightning shine, The spirit's course is laid for Heaven and Home. Mr. J. W. Fletcher was then announced as

the next speaker for the afternoon, who pro-ceeded to address his hearers on "An Intellectual Religion": It is with great pleasure that I stand before this

It is with great pleasure that I stand before this large assemblage—called together to recognize another milestone along the pathway of progress. About the only excuse we can find for our being here at all is that we should make a better use of life's possibili-ties than those who have preceded us. And as we look back and view the many mistakes and errors that they made, so in the not far distant future will our chi-dren's children, from their larger life, look back upon ours.

made, so in the not far distant future will our chil-dren's children, from their larger life, look back upon ours. In the past, so easily recalled, Religion was purely an external thing, and formed very little if any part of man's daily life. It seemed to him to be a thing apart from himself; a duty-oltentimes a very disa-greeable one-which, perforce, must be fuiniled, and then dismissed as soon as possible. He accepted the creed, said his prayers, assisted at the ceremonial, fasted or feasted, according to the command; and then, with a self-satisfaction born of his ignorance, he went about his buying and selling, hains and loving, withoutseeing that his religious worship should neces-sarily form any part in it. It was a matter of blind belief-a thing of the emotions-which must be safely guarded against the inroads of the intellect. He felt perfectly justified in forcing his interpretation of re-ligion upon his fellow-men, as wars and bloodshed, the guillotine and the stake, the thumb-screw and the jail, too plainly festified. Crimes have been enacted in the name of Keligion from which the human mind turns in horror and dismay. It was this blind ignorance, fostered by a orafty priesthood, that led man to turn his eyes toward the blue vauit of heaven where the starry worlds were silently marching on in their trackless pathway, and see in the must so many lamps placed there to light this earth. It was ignorance that saw in the fury of the storm, the fashing lightning and the rolling thun-der, the anger of an lafinite Being. It was intelligence that stilled the ery of the child for "Light, more light!" and sought to build a barrier between man and the world of knowledge beyond him. It was intelligence that gave a name and a destiny to the shing worlds above us. It was intelligence that took the earnest child and led him out into the broad fields of the world and said: "There is a pur-pose in every grain of sand you tread beneath your feet, in every bird that wings its filight through the alr above you, in ev

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dear to our hearts-the birth of a modern movement of truth. That birth was but another of the vast waves of power that touch mankind at times-an illu-mination, lighting up the mountain tops and streaming down the valleys. Such an illumination came centuries before us, whos he whose birth is celebrated on Obristmas Day cam, a light to that age. The advent of Modern Spiritualism is our Christ-mas Day, and, looking into your faces at this giad season, I beartily wish you a Merry Christmas. This modern movement is young, yet the manifes-tations of spirit are as old as man himself. Some-times they come in one way, sometimes in another. Bometimes there are long periods of darkness. Wo on Orhistianity to day, and we feel, in spite of the hatred and bitterness it throws out to us, that it is an elder sizter of ours. Its manifestation in the land of Judea was old-time Spiritualism. Its advocates rejoiced in the same gifts, in the same powers which you enjoy to-day, and they were hated, despised, per-secuted and destroyed. But as the years went on that which had been despised became revered. Bo we find that all truth, in whatever form it may come, is for a time driven before the govers of persecution, though we may rest assured of its ultimate triumph. As has been said here this atternoon. Spiritualism. The darkness of materialism. Thinkers everywhere, refuse to accept the traditions of their forefathers, and reject what reason does not sanction. And so men's minds go out on the plane of material-ism. The demands of reason must be met. Spiritual-ism. The demands of reason must be met. Biritual-ism. The demands of the mind for knowledge, for proof of immortality. Dyou ask where is this proof? this evidence? I answer it is all around you. Open you eyes, and you will see it; unlook your ears and you will hear it; it has come with power and evidence enough to satisfy reasoning, intelligent, scientific minds all over the world. If I were to ask how many of you here know of life

here a great number of mediums who realize that they are instruments chosen to minister to the children of earth. To them we would say this is a time to consid-er what you are to do in the days to come-not as in-dividuals, but as workers for humanity. Let mediums seriously question themselves as to what they are, where they stand and how faithful they intend to be in time to come. While we as mediums are subject to influences from the angel world, at the same time we do not seek the protection of the higher powers, we shall life. If we do not exercise self-government, if we do not seek the protection of the higher powers, we shall or sponsitives. But if we learn to seek the protection of the higher powers, and a development of our own individuality, we need have no fear. 'Mediams stand between two classes in the ranks of Spiritualism : One olass is always ready to condemn and criticise, the other to praise and exait. You should not be unduly influenced by either, but go straight on doing your duty. Be failthu and honest to your fellow-creatures and to the angel world. Give only of what is brought you from on high, and whatever of criticism, of seem-ing failure may come, both you and yoff work shall be guarded, protected and blessed of heaven. Owing to the labeness of the hour the speak-or work of the labeness of the hour the speakhere a great number of mediums who realize that they

Owing to the lateness of the hour the speak-ers who followed Miss Shelhamer were ex-

tremely brief in their remarks. Dr. J. C. Street spoke a few eloquent words of encouragement, and gave an earnest poetle exordium

Miss Marietta Guardenier sang Blumenthal's celebrated "Venetian Boat Song" in a charm-

ing manner. Miss Lucette Webster again delighted the au-dience with a recitation, or rather three of them, as her hearers were not satisfied until she had responded twice to their hearty encores.

responded twice to their hearty encores. The exercises of the afternoon closed with a selection by the band, and remarks from Mrs. Abbie N. Burnham. The topic upon which she chiefly dwelt was the great brotherhood of hu-manity, the fact that in spite of such seemingly wide differences we are, essentially, one great common family of brothers and sisters. There is not a church that is not honeycombed with liberal and spiritualistic ideas, and the day is not far distant when, knowing each other betnot far distant when, knowing each other bet-ter, we shall all clasp hands-working on one great humanitarian plane. [Concluded next week.]

Worcester, Mass.

To the Editor of the Banner of Light : The Anniversary exercises in Worcester were held on Tuesday evening, March 29th, in Grand Army Hall, under the auspices of the Worces-

ter Association of Spiritualists. The hall was well filled with the friends of the cause; at 8 o'clock Mr. T. R. Johnson, the President, called the assemblage to order, and President, called the assemblage to order, and after a few well-chosen remarks proceeded to announce the exercises of the evening, which were opened with a selection by the orchestra. The choir sang "Spring Song Waltz" by Schirmer, and were warmly greeted. This was followed with a reading, "Briar Rose," by Mrs. Lizzie H. Flint, which was rendered in a fine manner. The President then announced the Hon. Warren Chase as the speaker of the even-ing.

ing. Mr. Chase in opening called attention to the condition of the religious world thirty-nine years ago, and the opposition which the church-es then offered to Spiritualism, and have since continued to offer; to the advent of Spiritual-ism in the Fox family and the wonderful ism in the Fox family, and the wonderful growth and development which have come from growth and development which have come from it; to the many phases of manifestation which now make up the phenomena, and which have spread among all nations and peoples, number-ing among the believers in their verity many of the ablest men of science in the world. Mr. Chase alluded to its rise and progress during his forty years of life upon the platform, and to the chauge in the audiences from being com-posed many times only of curiosity-seekers to those made up of intelligent and thinking peo-ple. In closing he addressed himself to those present who might not be Spiritualists, saying he did not ask them to believe, but only to use prosent who might not be Spiritualists, saying he did not ask them to believe, but only to use their senses and reason, and candidly, criti-cally and honestly to weigh the evidence they might receive, and they would gain the knowl-edge that himself and hundreds of others had concerning the truth of Modern Spiritualism. Mr. Chase's remarks were received with pro-longed applause. Miss Mabel E. Fiske then favored the audi-ence with a plano solo. Mrs. Lizzie H. Filnt then recited a "Medley from the Poets," and in response to a hearty encore gave "The Wedding Fee." The oholr sang "Waves of the Ocean," by Emerson, after which the floor was cleared and those who wished were given an opportu-nity to dance.

nity to dance. Mr. George A. Fuller, who was to have given an address, was unavoidably absent-much to the regret of all.

that our gathering had proved a decided suc-cess, and resolved that with the new year we would put forth new and greater effort, with the hope that *Progress* may be truthfully affirmed and insoribed upon our banner at the Posticit A upiversary

With best wishes for the prosperity of the BANNER OF LIGHT, and kindly greetings for the workers everywhere, I remain, Fraternally, WILL C. HODGE.

Troy, N. Y.

To the Editor of the Banner of Light: The Progressive Spiritual Association of this city celebrated the Thirty-Ninth Anniversary

of Modern Spiritualism in G. A. R. Hall, No. 12 Third street, on Thursday evening, 31st ult.

12 Third street, on Intraday evening, Sist uit., in a very commendable manner. The exercises consisted of music, recitations, etc. The decorations and the floral display so tastefully arranged by the ladles outrivaled any previous effort of the kind in our city—the platform and immediate surroundings being al-most directly overed with the farest of blog

platform and immediate surroundings being al-most literally covered with the farest of blos-soms, while the walls were beautifully festcomed with flags and other artistic designs. The entertainment concluded with a grand supper (furnished also by the ladles), of which about three hundred persons partook. The au-dience was very large, filling the ball to its fullest capacity. Altogether it was a grand success, and every way worthy of the cause we represent.

Inlest capacity. Altogether it was a grand success, and every way worthy of the cause we represent.
The programme opened with singing by the quartette choir, after which Mr. Charles M. Austin delivered a very fine and appropriate address upon the rapid development and spread of Modern Spiritualism in every civilized portion of ourglobe. A duet was then rendered by Miss F. Van Steenburgh and Miss Jennie Filo. The remainder of the programme was as follows : Recitation by Miss Carner; bass solo by Miss Van Steenburgh; recitation by Mr. John Boyd; violin solo by Miss Lizzle Rogers; recitation by Mr. L. Boyer; recitation by Miss Lizie Noshing, ir.; solo by Mr. L. Boyer; recitation by Miss Minnie Wood; recitation by Mr. John J. Cronan; solo by Miss Vanwie; recitation by Mr. John Boyd; baritone solo by Mr. J. Himes; address by Mr. A. E. Tisdale; singing by the quartette.

uartette. The company dispersed at about 12 o'clock. W. H. Vosburgh.

Anoka, Minn.

To the Editor of the Banner of Light: Services appropriate to the day were held on

the evening of March 31st, in the Universalist Church in Anoka, Minn., under the leadership. Church in Anoka, Minn., under the leadership, on the mundane side, of Mrs. H. E. Lepper, as-sisted by Mrs. Annie M. Saunders of Minweapo-lis. Prevented from attending by the infirmi-ties of age, I am unable to speak from personal knowledge, but am informed that the meeting was a decided success. The house was filled by an attentive audience; the exercises were interesting and varied. An invocation; brief history of Modern Spiritualism by the controls of Mrs. Lepper; the answering of names of spirits; the presentation of psychometric read-ings of character, interspersed with music and song, held for the space of two hours the largest assembly ever convened in that city under Spir-

assembly ever convened in that city under Spir-litualistic auspices. [In Saturday's issue of the Anoka Herald the editor, though not a Spiritualist, gave a brief but very courteous and commendatory report of the meeting. For increased interest in the cause in this locality much credit is due to Mrs. Lepper, who for the past fifteen montbs has held weekly meetings in her own house, free to all who are desirous of learning through her mediumship of the facts and philosophy of the New Dispensation. These meetings have been well attended, and one result is this very suc-cessful Anniversary celebration.]

cessful Anniversary celebration.] ABBIE J. SPALDING. Champlin, Minn., April 3d, 1867.

Normal, III.

To the Editor of the Banner of Light :

Services in honor of the Thirty-Ninth Anniversary of the Dawning of Light and Spiritualism were held at the residence of Mrs. Lou

Smith and Mary B. Folsom, in Normal, McLean Co., Ill., March 3ist. The meeting was called to order by Col. James Freeman, who acted as President. After an invocation from Miss A. M. Thayer, the exer-cises opened by a reading which treated of the history of the rise and growth of Spiritualism; after which Miss Thayer took up the Bible, and layer took up th quoted passage after passage of Scripture to prove the truth of Spiritualism—both the Old and the New Testament being laid under conand the New Testament being laid under con-tribution in this direction. Tests were given and experiences described by Miss A. M. Thayer, Mrs. Magev Packard, Mrs. Rachel Bronaher, Mrs. Col. H. D. Cock, Mrs. Jennidts. Packard. Augustus Lull, Mrs. Stephen Akers, Mrs. S. K. Noble and Mrs. Col. Freeman-a very successful healer amongst us. After singing, "Shall we Gather at the River?" the meeting adjourned, to meet again in the evening. the meeting adjourned, to meet again in the evening. At 7 o'clock P. M. the exercises took the form of a circle. A table was placed in the center of the apartment, with two good mediums at each end--Mrs. Emogene A. Kerst and Mrs. Lou Smith--when the "tiny raps" were heard andi-bly on the table and on the mediums chairs. Then Miss Thayer-clairvoyant and clairaudi-ent--saw and introduced spirit friends present to nearly all in the circle. We all retired, at the close, with glad hearts

APRIL 16, 1887.

We come to heal the breaking heart.

To raise the head bowed low; We from our loved could ne'er depart-God wills us come and go, ''

Those raps were like to bugie calls, Bummoing friend and foe: Though e'er so high men build their walls, Where angels choose, they go.

Praise and triumph ! let us sing For coming here below. Those spirits rapping carnestly Years thirty-nine ago.

Mr. Baxter then took his seat at the organ, and favored the audience with an appropriate vocal selection; after which John W. Day being introduced, read the following original poem prepared for the present occasion :

THE WINE OF THE SPIRIT. BY JOHN W. DAY.

BY JOHN W. DAY. Another year bath trod th' arena's floor Where uses stern at Being's call respond; And we with gladness ball the loved once more Who bring their message from the Fair Beyond i We mark with joy Progression's prophet shine That streams pulseant from that primal ray When angel fingers from the world beyond Bwept the dark lightle clouds of doubt away.

Our Cause then born moves on—its conquering train Brings peace and light and love to all mankind; Bound every tribe and race the golden chain Of world-wide brotherbood its power shall bind. It comes not to destroy, but to fulfil!— Not to supplant, but grandly to illume: Lead mourning hearts from Death's penumbra chill, And prove a conscious state beyond the tomb.

We steadfast sow this hour the harvest bright We stead as sow this nour the narross oright Whose fruits shall crown each fature age with per When we here met shall pass from mortal sight Where Paradisean akies bring sweet release. May He whose presence thrills in worm and sun Guide all our steps to duty's furrow true, Till, matter's surcease gained, soul-freedom won, Life's chosen friendships we again renew.

They tell of one who roam'd by castled Rhine Mid the rich gloaming of the vesper hour, When o'er the hills the parting aubeams shine, And purpling dells are dight with mystic power : And who, by slin is do, a grotto found Where caskless wine (whose years no mind might

know) Tash'd amethyst and ruby glances round, Held by its age-formed crust from outward flow. Flast

Bo in the past man's outward-reaching thought Bo in the past man's outward-reaching thought Hath fashioned systems oft to serve his needs : In creedal cellarets bath carnest sought The wine of moral worth, though casked in creeds. Each met some human want in partial sense, None fed the *all*-none gained the final meed : Each through this fact (whene'er deduced or whence But prophet was of *ours* which shall succeed i

All souls in being's twilight track the vale. All sonis in being's twingot track the vale Where Time's swift river seeks th' elernal sea; Some dogma-laden walk with steps that fail, Some with the stride of him whom Truth makes free; The priest-brewed Soma of man's earliest line In schemes and forms diverse has flowed for him, Bus us this hour may drink the spirit wine Whose currents need no creed's supporting brim!

As years depart each circling land shall know As years depart each circling land shall know The soniful cordial from celestial vine; And kindly deeds, not webs of faith, shall grow, And Justice lead the world with power benign: Till bear's nilumined man walk hand in hand With beings free from dull restraining clay-Till Death shall die, and conquering Life expand Its widening, peopled, potent spheres alway i

Warewell the pleasant scene, the crowded hall. Farewell the statis and sounds of friendly mirth ; Years as they speed the boits of change let fall. And migrant dust must strew the cooling earth ;

And migrant dust must strew the cooling carta i """ Buch a charming collection I have nover seen, and the time gilter like the prives gold "" "Traiy," smiled his mysterious guide, ""the reases of it is because the wine as a formed lis over coder these must be an add by meas are long and decayed. But it is not charms to look at them; we must take, and then you must be first it way ever found a wine like mine. "--Legende of the Marse."

may have taught us that such creatures have a place set apart for themselves in the other world, where their wicked desires can affect no one but themselves. But when we look at these sinners with the eye of in-telligence, we cannot full to perceive that in tho midst of all the wickedness, there is still a power for good, and no matter how small this is, it must be recognized. It is the link that blids the soul of the suffering sin-ner to the infinite heart of God. It is all well enough to talk about people being "born again"; but is agree with the philosopher who said: "If men were born right in the first place, they would not need a second birth." It is, then, out of an intellectual Religion that the

said: "I if men were born right in the first place, they would not need a second birth." It is, then, out of an intellectual Religion that the means of rectifying great evils and great sins are to be found. It is of no use for us to wash our hands of our present responsibilites, and because we perfect our-selves, think that our entire duty is fulfilled. What is the entire trouble to-day between science and religion? Why is, it that the leading scientific that is no erectifying and because we perfect our-selves, think that our entire duty is fulfilled. What is the entire trouble to-day between science and religion? Why is, it that the leading scientific that is no erectifying the say that "between Jesus and science there is no reliationship"; or with another, "When I enter the church, I leave all my scientific throwieds outside"? It is because the effort has been made to force an effect and narrow system of symbol-ism upon the human mind as the all in all of religion. The scientific mind will no longer accept that history of the planet which dates back only six thousand years, when records which "he who runs may read" are now extant that date back three times as far; will no longer accept the authority of an astronomy that teaches that it he systems above us were created only to light this world; nor, sgain, that of a theory of oreation which represents that man and woman sprung into existence at a command. Nor is the sci-entifie mind prepared to accept the theory of redemp-tion wherein is pictured the anger of the great Father in heaves, the wiles of the devil in hell, while the kind-hearied Baviour stands between the two (both of whom are all-powerful), asying: " Yather, forgive

suffering." — Therefore the scientist turns to the great law of Suffering." Therefore the scientist turns to the great law of evolution and traces man through various forms of lifeup to the present day. So far, so good. But the scientist seems, in turn, to have lost slight of the fact that aide by side with the evolution of matter is the evolution of spirit, and that all these forms of human life, crude though many of them may have been, were for the expression of the indwelling life. There has ever been beyond man a power that has becknoed him enward; a voice that has said in clear and command-ing tone: "Come up higher!" Bome have called it the voice of prophecy when manifest in the flesh; others the power of inspiration. Whatever it may have been, its tendency was to pleture a more ideal life, the attainment of which would seem to be man's errowhing glory to the century in which we life, its voice of the Spirit is beard, repeating in tender ac-cent: "Not only is God our Father-and Nature our Bother, but all men and women are our Dater and sisters." alsters.'

Now. my friends. it is obviously your duty to formu-

Now, my friends, it is obviously your duty to formu-late, from out the fact and demonstration which you as a people have been so largely blessed, an intellect-ual religion-a religion that shall ber out no truth and no person, that shall recognize the graces and glories of art, the magnificent achievements of science, the power and force of literature, and the in-nate possibilities of every human soul. Tosimply study phenomens is not enough ; to prove the existence of lite beyond the grave is insufficient. These are the foundation of the temple ; they are not the temple itself. If there is any duty more strongly marked than any other that belongs to the student in the domain of thought, it is from out of all these phe-nomens and experiences to evolve a Philosophy that shall not slone echo our own self-satisfaction over problems solved, but shall give to the world a law of life and a religion that shall be outreaching and uni-versal. vorsal,

Receremembering that the achievements of to-day are but as stepping stones to the duties of to morrow, let us press forward to perfect this evolution.

Mr. Charles W. Sullivan saug "Man the Life-Boat" with fine voice and expression. Mr. John T. Lillie sang "My Sweetheart when a Boy" with great purity and sweetheas of tone.

Both soloists were warmly applauded by their listeners. The 'President' then introduced' Mrs. R. S. Lillie, who spoke substantially as follows :

Ty ends : We are here to celebrate an event that is

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to Heaven" because we belong there. At the conclusion of Mrs. Lillie's address, which was thoroughly appreciated by her au-dience, Mr. Edgar W. Emerson gave another test scance. Among the spirits manifesting were Dr. Henry F. Gardner, Dr. O. O. Johnson, Emily Wheelook Baldwin, Charles Reade, Mrs. Eliza Hartwell, Mr. Jerome Hill (the last two from Williamsburg, Mass.), Mina Marshall. A little boy, giving the name of Albert Fleming, said he came with a beautiful spirit named Rosa, and that his father lives in Pittsburgh, Pa. Elia Simpson sent love and greeting to friends in Simpson sent love and greeting to friends in Amesbury, Mass. Moses Clarke, Benjamin Newell, Elizabeth Newell and James Bell gave their names. Augustus Thayer, Jonathan Blunt and M. A. Blunt said they had formerly lived in Millord, Mass. The other names given were Phebe Fish, M. S. Lincoln and Langford Felton. As at the morning seance the spirits manifesting were recognized by persons pres-

ent. Mr. Cobb, the Chairman, here earnestly re-quested Mr. Wyzeman Marshall to address the meeting, saying he would much like to give the audience the privilege of hearing once more the voice of a great actor, the cotemporary of

the voice of a great actor, the cotemporary of Forrest and the elder Booth. Mr. Marshall acceding to the request made a few happy remarks in introduction, and then recited the sterling poem "We're Twenty To-day" in a touching and eloquent vein—his ren-dition being enthusiastically applauded. Miss M. T. Shelhamer, the BANNER OF LIGHT medium, was then introduced, and spoke in substance as follows :

On an occasion like this, when we remember that On an occasion like this, when we remember that thirty-nine years ago Spiritualism came bearing tid-ings of immortal life, the infinite depths of the human soul are stirred, and great thoughts are born; and we may well pause for a moment, and think within our-selves what a boon was this, coming from Heaven, as its gift to mortals ! It chine at a fitting hour in the springtime of the year, when comes to earth the sea-son's promise of bloom and beauty; of springtime yerdure and summer's glory, after the fronts and snows of winter. The Obristian world at this time celebrates its glo-rions Baster service, celebrating not only the return

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 a control white.

The choir-composed of Mr. E. J. Fuller, tenor, Miss Fannie A. Hinds, soprano, Miss Hattle Ducett, alto, and Mr. F. W. Barnes, basso (with Miss Mabel E. Fiske as organist)basso (with Miss Mabel E. FISKe as organize, has furnished the music for our Sunday meet-ings the past two seasons, and with its excel-lent singing has added much to the interest of the meetings. W. C. S.

Albany, Wis.

To the Editor of the Banner of Light :

Feeling that we could not let the Anniversary pass without in some way celebrating the event, we assembled at the house of L. H. Warren, presiding officer of our public gatherings,

ren, presiding officer of our public gatherings, and had a very enjoyable and we trust profit-able time. We acknowledge our indebtedness to Mrs. Pritchard of Janesville, a most worthy lady and excellent medium, as well as to Mrs. Sarah F. Houghton, formerly of Darien, for val-uable assistance on this occasion. [Mrs. Houghton has been a faithful worker in the cause for more than twenty-five years, never refusing the use of her organism for the control of spirits, and, though her head is whitened by the hand of time (seventy-six years), she is still young in spirit and cheerfully bears her full share of the burdens while pa-tiently waiting to join her loved ones, who have all passed to the spiritside.] The exercises of the evening opened with song: "The Old Musician and his Harp," by Mrs. Fred Warren (who was also organist for the occasion), followed by "The Sweet By-and-Bye," by the whole company. A short paper

bye," by the whole company. A short paper was presented by the writer on the Rise and Bye," by the whole company. A short paper was presented by the writer on the Rise and Progress of Modern Spiritualism; song, "Phan-tom Footsteps," by Mrs. Fred. Warren, fol-lowed by very interesting remarks by: the guides of Mrs. Houghton: Mrs. L. H. Warren was controlled by "Big Thunder," who ex-pressed great satisfaction with the meeting, and gave us words of encouragement and sound practical advice. A song, "Sweet Sum-mer-Land," by Mr. Hasleton, was succeeded by another short and practical talk by the guides of Mrs. Houghton; song, "The Whip-poorwill," by Mrs. Fred and Miss Eva Warren; "March," instrumental, Mrs. Fred Warren, Mrs. Jane Bagley was then entranced by a former resident of the place, who referred to the necessity of right living, and expressed thanks for numerous acts of kindness to his family, especially to his son who has lately foined him on the spirit-side. Mrs. Lit. War-ren was again entranced by "Wild Rose" and other controls.

We all retired, at the close, with glad hearts in that we had so successfully met to celebrate the Thirty-Ninth Anniversary with our spirit friends. T. B. PACKARD, friends. T. B. PACKABD, 707 West Jefferson street, Bloomington, Ill.

Kingsville, O.

To the Editor of the Banner of Light: Pleasant and successful services were held. here on the 31st ult., at Bro. John Jones's pleasant parlors. Select readings were given by Mr.

ant parlors. Select readings were given by Mr. Woodbury; ballad singing by Prof. Ezra Oven-shere, and tests by Fassett Woodbury. Several cheering messages came to us on this occasion. Mrs. Jones, our leading speaker; gratified all with her eloquence and logio. A splendid din-ner was served, and all were made better-ma-tured by the fullness thereof. [A gratifying outgrowth of this gathering has been the starting of a circulating library, some-thing we have been sadly in meed of. Several books were donated by the members of our lit-tle band, and others promised. If our friends in distant States feel like helping us in our en-deavor to advance this project by donating books, they can do so by addressing our worthy President, John Jones, Kingsville, (Ashtabula County) O.] S. L. ROGERS, Secretary.

The Tribune of April 1st : "The Thirty-ninth Anniversary of Modern Spirit-ualism was oblehrated by its disciples at Fraternity, Hall last night. Dr. J. K. Balley of Beranton, Penu, delivered an address. He spoke of the riss and growth of Modern Spiritualism, and asserted, that, when the sheary of the doctrine had practically culminated, there would be no need of probibitory statutes. The doctor said he did not believe in the accepted inter-pretations of some of the words spoken by Christ. He rather gave them a spiritualistic construction. Mirs. Helen Stuart Richtigs '01' Boston, formerly fashion editor of the Free Prass, Was introduced. Mirs. Richtings is a woman of middle age and father prepos-sessing appearance; She is a freedu bolivers, to the faith. After rendeting Will Carleton's The Eide of Jennie Monail in fais style, Mirs. Biolings gave an exhibition of glows handkershief or any other article used about the person, abe read the character of the owner."

of the guests were seated round a table receiv-ing messages from friends who had crossed to the other side, this old gentleman received one from his wife. The joy and pleasure with which it was greeted by him impressed the writer that Spiritualism has that in its dootrine that nothing else can supply." Our corre-spondent states that the occasion was well spoken of by the local press.

New Orleans, La.

The Thirty-Ninth Anniversary of Modern Spiritualism (says The Daily Picayune of the ist inst.) was observed by the Spiritualists of this city last night at Minerva Hall. There was a large audience, and a pleasant evening was passed.

was passed. The exercises opened with a vocal duet by Mrs. Allen and Mr. Blackmar, which was fol-lowed by preliminary remarks by Dr. James M. Allen. These were followed by an invocation under spiritual control by Mrs. Allen. Mrs. Well cond Mr. Blackmar same and the

Wall and Mr. Blackmar sang a duct. Dr. Allen then read a lengthy list of names of statesmen, philosophers, jurists and authors who are now Spiritualists, or who gave their adhesion to the movement while they were in

the mortal. An elaborate trance discourse was given through Dr. Allen on the general subject of Dr. W. H. Chaney and Dr. Clark also ad-

Dr. W. H. Chaney and Dr. Clark also ad-dressed the gathering. The evening concluded with the singing of "Spirit Rappers," by Dr. and Mrs. Allen. The exercises closed with a collation at the home of Dr. Allen, No. 230 Camp street, where several hours were enjoyably passed.

Bridgeport, Ct.-Titusville, Pa. We reprinted in our last-from the columns of the Bridgeport Morning News-an excellent account concerning the Anniversary exercises account concerning the Anniversary exercises held at that place by the Spiritualist Society. We have since received from Mrs. S. A. Blynn, Secretary, the official report of the services, which we shall publish next week.—We shall in like manner give additional particulars of the Titusville celebration, furnished us by Mrs. L.T. R. Aiken, Secretary.—ED.

Banner Corresyondence.

New York.

FLUSHING .- "A. E. H." writes : "Pennsylvania, or Penn's Woods, as it was called by the early settiers, had its first legislative body chosen by Wm. Penn soon after his arrival in 1682. 'The Great Law' agreed upon by that body made faith in Christ a qualification for voting and office-holding, but also provided that no one believing in Almighty God should be molested in his religious views. The standard-bearers of religious liberty of two hundred years ago little dreamed that an attempt would be made to stain the fair pages of 'The Great Law' by the religious bigots of 1887. The insult offered to the illustrious name of Wm. Penn, by the infamous bill against mediums, is a national affair, and every intelligent citizen of the United States will feel outraged by its introduction, and much more so by its enactment. Penn's Treaty with the Indians is a reproach to the crusaders of '87. 'We meet,' said Penn, 'on the broad pathway of good faith and good will. No advantage chall be taken on either side, but all shall be openness and love. The friendship between you and me I will not compare to a chain, for that the rains might rust or the falling tree might break ; we are the same as if one man's body were divided into two parts-we are all one flesh and blood.' To which the savages replied : 'We will live in love with Wm. Penn and his children as long as the sun and moon shall shine." Oertain it was they little thought of the infamous attack on the foundation of their friendship. This blow aimed at religious liberty will be fairly met by every patriotic, liberal-minded citizen out of as well as in the State."

PECONIC .- William C. Buckingham writes: "What bitter persecution do the M. Ds. show toward the clairvoyants and healers : and now the little State of New Jersey is wheeling into rank next to Pennsylvania, headed by the D. Ds., with the same feeling that the medical bigots have shown in years past, asking the Legislature for protection. No doubt mediums of all classes are about to be severely persecuted, and with sledge-hammer blows, but invisible spiritual hosts can pour oil on the troubled waters, which in due time will bring peace, and justice will be done. The M. Ds. and D. Ds. (like busy bees) are too late in their efforts to stop the wheels of spiritual progress."

which comes through a persistent purpose to do well. As we leave this life we enter the next. He who lives a narrow and mean life here will find himself a narrow and mean spirit there.

Hope is one of the greatest blessings the Infinite has given to humanity; without it the soul is in de-spair. Spiritualism comes with a baim for aching hearts, and tells the world of a life beyond, and the best way to prepare for it. To good spirits the higher life is one of beauty, happiness and power, filled with pleasant homes, contented people, and active employments. If we live spiritually, paying earnest heed to the purest teachings from the higher life, we will attract to us the good and beautiful spirits who, in their ministrations, impart to us a blessing of peace, love and cheer."

Massachusetta.

NEW BEDFORD .- W. F. Nye writes : "We had the pleasure of introducing Warren Chase as our speaker here for the first time Sunday, April 8d. His afternoon and evening 'talks' were cheering, edifying and convincing to every listener.

New Bedford is one of the very few places in all this broad country this veteran has never before visited, and arriving as he did just in advance of a severe storm, he was taken in charge by his old-time Cape Cod camp-meeting friend, Captain C. R. Kelley, and felt that he was in the snuggest of harbors. Mrs. Nelson Collins is giving weekly public séances

for independent voices and form manifestations. which are sliencing every cavil and doubt in the minds of each and all who attend them."

New Jersey.

VINELAND .- I. Lowendahl writes : "Christians claim that the founder of their religion, Jesus of Nazareth, healed the sick, raised the apparently dead, made the deaf hear, the dumb speak, the blind see simply by the laying on of hands : that he also prophe. sled that his followers would do the same. On their belief in these feats, which they call miracles, they base the divine origin of his mission. However, if this very same Jesus had the misfortune now-a-days to travel in this land of liberty and refuge for the oppressed, he would not be allowed to lay his hands on anybody for healing purposes ; but in twenty-nine States of this blessed Union officers would lay hands on him and show him the way to a felon's prison for practicing the healing art without a diploma. Oh, consistency, thou art a jewel !"

New Hampshire.

MANCHESTER.--Under date of March 28th W. W. Day writes : "Mrs. Abbie N. Burnham can now consider herself an established favorite with the Spiritualists in this city. Last evening she finished her sec ond engagement here this winter, giving, as usual with her, most excellent satisfaction. At the close of her lectures Mrs. Burnham devoted a short time to readings and tests that seemed to be entirely satisfactory to those receiving them."

The Indian Question.

HOW STORIES GROW.

The Christian Union (Progressive Orthodox) of New York, which has spoken many brave words for justice to the red men of late, contains in its issue for the 17th ult. the following editorial, the description set forth in which would, to our mind, with merely a change of names, place and date, exactly fit every alleged "outrage" on the part of the Indians for the last one hundred years. The white man's uncontrollable greed has really been at the bottom of all the trouble :

"The evolution of the average 'Indian out-rage ' may be followed in certain recent dis-patches. The first, from New Mexico, reported that some Navajo Indians had stolen several horses, turned upon their pursuers, and killed an indefinite number. The dispatch closed with the usual gloomy forebodings. 'The sec-ond telegram described the Indians as arming themselves, and the white men as unanimous in the opinion that the entire tribe should be wiped from the face of the earth. Next came a dispatch from San Francisco giving the prev-alent opinion at Los Angeles, the present head-quarters for the Department of Arizona. The belief at headquarters was stated to be that a great Indian outbreak was at hand, and that "The evolution of the average 'Indian outquarters for the Department of Arizona. The belief at headquarters was stated to be that a great Indian outbreak was at hand, and that to meet the four thousand warriors whom the Navajos could put into the field it would be necessary to order a large number of troops to Los Angeles. Thus far the 'outrage' had de-veloped brilliantly and unchecked. But an anti-olimax was at hand. The actual facts were made public by Mr. Herbert Welsh, Sec-retary of the Indian Rights Association, in a letter from the agent at the Navajo reserva-tion. It appears that a Navajo, finding a stray horse, took it to the nearest white settlement and left it to await its owner. When the owner appeared he manifested his apprecia-tion by declaring that the horse had been stolen; and starting in pursuit of the Indian with a sheriff and one or two others, all heav-ily armed. They entered the reservation, stopped at a cabin, and undertook to arrest an Indian who had nothing whatever to do with the case. Very naturally, the Indian objected. The white men began to shoot; and their would-be victim and a companion defended themselves with disastrous consequences to one or two of the assailants, although not without injury to themselves. In other words, this was one of the familiar cases of unpro-voked and unjust aggression which are caused by the current belief in the far West that an Indian has no rights which a white man is bound to respect. The causes of this story's by the current belief in the far West that an Indian has no rights which a white man is bound to respect. The causes of this story a rapid 'evolution' were an eagerness to paint the Indian in the blackest colors, a desire to find a pretext for invading the reservation, and a hungry longing to make a little money out of the Government. An Indian 'out-break' is a very profitable affair to many peo-ple, and the wish is often father to the thought. More troops at Los Angeles means more business for the shops and a lively trade in forage, provisions and various supplies; and the presence of several new companies in Ariin forage, provisions and various supplies; and the presence of several new companies in Ari-zons or New Mexico means a ready market for the ranchmen's beef, and, indeed, all man-ner of commodities. It is well to read between the lines of these dispatches. The Navajos could put five thousand warriors into the field, but they have been at peace for twenty years, and their great wealth in sheep and cattle, their agricultural interests and small indus-tries, have given them the conservatism of property-holders. There will be no 'outbreak' unless the Government allows their patience

happiness. Bo live that you may have a heaven on earth; be mutually, physically, religiously strong; do nothing that shall hinder your development of noble manbood or womanhood. Bpiritualism invites humanity to 'come up higher.' It threatens no eternal punishment; offers no heaven of perfect bliss, no forgiveness for sins, save that which comes through a persistent burpose to do well. Manchester, England.

BANNER OF LIGHT.

A Spirit's Request.

To the Editor of the Banner of Light:

Notice in your issue of March 19th that Mrs. E. A Martin, of Oxford, has taken rooms at 62 West New ton street, induces me to state that she was recently brought to my room by a stranger, and had a brief conversation with me. Quite soon after her return to Oxford my first wife, a snirit, upsolicited and unexpeoted by me, used Mrs. M.'s hand, and wrote me a beautiful letter. Prompted by that, on Feb. 18th I addressed the most renowned oppugner of Spiritualism in 1857, viz., Spirit Cornelius O. Felton, in a sealed envelope which had no address upon it. Promptly came back the unopened envelope, and a response by Felton, using therefor Mrs. M.'s hand ; which response

Is as follows :

is as follows: My Dear Fylend and Brother: Your note written me Wednesday was a direct reply to my earnest re-quest. For several days had I walked beside you un-seen, seeking just such an opportunity. The follow-ing lines will make my motive apparent. Having once attempted to stop the wheels of prog-ress, I desire to atome for it, and beg your cooperation and assistance in the same. I am anxious to present to the world a book unlike any ever published hereto-fore; and by so doing give the charlot wheels of Truth an impetus sufficient to overcome the impediments I unwittingly placed in their tracks in the years past and gone. More of this anon. Your friend, CONNELIUS C. FELTON. My own years and circumstances make it imprudent for me to assume the labor and expense which com-

for me to assume the labor and expense which compliance with the above request would surely call for I ask your insertion of the above, hoping thus to induce some who have ample means to open correspond. ence with me upon this matter. ALLEN PUTNAM.

670 Tremont street, Boston.

JAMES PYLE'S PEARLINE has indeed be-come an article of established value in domes-tic economy, and now is the time for every family to test it, for house-cleaning as well as for laundry purposes. A more useful arti-cle for housekeepers is not to be found, and they who neglect a trial of it deprive them-selves of a great convenience. Sold by grocers generally, but see that counterfeits are not urged upon you. urged upon you.

Miscellaneons.

The Spiritual Offering,

A LARGE EIGHT-PAGE, WEEKLY JOURNAL, DEVOTED TO THE ADVOCACT OF SPIRITUALISM IN ITS BELIGIOUS, BCIENTIFIC AND HUMANITARIAN ASPECTS. COL. D. H. FOX, Publisher.

D. M. & NETTIE P. FOX EDITORS.

EDITORIAL CONTRIBUTORS. EDITORIAL CONTRIBUTORS. Prof. Henry Kiddle, No. 7 East 190th St., New York City. ''Uuina, ''through her medium, Mirs. Cors L. V. Richmond. 64 Union Park Place, Chicago, Ill. Among its contributors will be found our oldest and ablest writers. In it will be found Lectures, Essays upon Scien-tific, Philosophical and Spiritual subjects, Spirit Communi-cations and Messages. A Young Foiks' Department has recently been added. A dited by Ouina, through her Medium, Mirs. Cors L. V. Richmond; also a Department, "THH OFFENING'S School for Young and Old, "A. Danforth, of Boston, Mass., Prin-cipal.

cipal. TERMS OF SUBSCRIPTION: Per Year, \$2,00; Bix Months, \$1,00; Three Months, 50 cents. Any person wanting the Ofering, who is unable to pay more than \$1,50 per annum, and will se notify us, shall have it at that rate. The price will be the same if ordered as a present to friends. In remitting by mails Post-Office Money Order on Ottum-wa, or Draft on a Bank or Banking House in Chicago or New York Oity, payable to the order of D. M. Fox, is, preferable to Bank Notes. Bingle copies öcents; newsdcel-cers 3 cents, payable in advance, uonthy or quarterly. Bornts OF Arst insertion and 10 cents for each subsequent insertion. Payment in advance. AFT The circulation of the OFFFBING in every State and Territory now makes it a very desirable paper for adver-tion. 26.

Light for Thinkers, THE FIONERS SPIRITUAL JOURNAL OF THE SOUTH.

Issued weekly at Chattanooga, Tenn. A. C. LADD, Publiaher, G. W. KATES, Editor, Assisted by a large corps of able writers. Light for Thinkers is a first-class Family Newspaper of eight paged, devoted to the dissemination of original Spiritual and Liberal thought and news. Its columns will be found to berepiete with interesting and instructive read-ing, embracing the following features and departments: Reports of Phenomena; Heports of Bpiritual Lectures; Bpirit Message Degartment; Original Easysand Contribu-

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No. 9.-SPIRITUALISM AS A PREVENTIVE OF ORIME. No. 10-THE ANGEL OF THE NEW DISPENSATION. NO. 11.-CAIN. WHERE IS THY HEOTHER? NO. 12.-THE BPIRITUAL NEMESIS. NO. 12.-THE KING OF LIFE AND THE KING OF DEATH-WHERE DO THEY REIGN? DEATH-WHERE DO THEY REIGN? NO. 15.-THE TEMPLE OF HUMAN OHARITY. NO. 16.-MR. GLADSTONE AND HOME RULE. NO. 18.-MR. DOES SPIRITUALISM TREAT OHURCH. STATE AND OTHER INSTITU-TIONS AND PROFESSIONS THAT DENY

No. 19.-THE SPIRITUAL REPUBLIC. No. 20.-HEAVEN 15 MY HOME. No. 21.-WHAT IS THE ETHIOR OF SPIRITUALISM. No. 22.-WHATAN 19 WHENCE AM 17 AND WHITH-

No. 23.-THI

M I I WHENCE AM I AND WHITH-I GOING? EVIL-HIS ORIGIN, MISSION ON I AND FINAL DESTINY, VVENT OF BFIRITUAL TRUTH, BLE AS A FACTOR IN CIVILIZA-PRESENT AND FOUTURE. 5 AND FOOD - MATERIAL AND VIAL No. 24.-THE No. 25.-THE No. 26.-FAM

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No. 41.— THE OLD AND NEW DISPENSATIONS CONTRASTED AND COMPARED.
No. 41.— THE NEW YEAR OF BPIRITUAL TRUTH UPON THE EARTH.
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POST-MORTEM CONFESSIONS:

Being Letters Written Through a Mortal's Hand by Spirits Who, When

in Mortal, Were

OFFICERS OF HARVARD COLLEGE:

With Comments by

ALLEN PUTNAM, A.M.,

Author of "Natty, a Spirit," "Bible Marvel-Workers," "New England Witcheraft Explained by Modern Bpiritualism," "Agassiz and Spiritualism."

This volume contains several letters written by spirit who, while in morial, were officers of Harrard College, and how freely write out contessions that they were wrong in making that far-famed attack upon Modern Spiritualism in 1857 miscailed Tas Harrard Investigation. These let-ters are to be so valuable as history in future times that they merit a place in every family library, deserve to be carefully read now, preserved and handed down to poster-ity. They came forth in response to letters written by a graduate from that c-liege, who was the personal friend of those officers, and yet their contestant at the line of the sham investigation. He supplements the correspondence with his views of the timeliness, aims and operations, pres-ent and prospective, of Modern Spiritualism itself. It is a unique and instructive work, by one thirty-four years a Spiritualist and eighty-four a mortal. INDEX.

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EAUMA UNU TRIGHT LING. Edited by Herman Snow. This work is of orccoding in-terost and value, the Seer being a porson of elevated apirit-ual aspirations, and of great clearness of perception, but hitherto unknown to the public. The special value of this work consists in a very graphic presentation of the truthor-spiritualism in their higher forms of action, illustrating particularly the intimate nearness of the spirit-world and the vital relations between the present and future as affect-ing human character and destiny in the herestter. Bound in cloth, pp. 186.

Or choice of ONE of the below-described beau

ENGRAVINGS.

"MY PETS."

A bouncing girl, healthy and happy, aits among hor An-gola cats and kittens, on the steps of a French cottage, around which grape vines gracefully climb. She fondly embraces one of her pets, and her countenance in sweet elo-quence bespeaks a heart brimful of the dawning of mater-nal love. Painted by L. Perrault. Engraved on steel by J. A. J. Wlicox. Size of sheet, 22x28 inches.

"AN ARMFUL."

This charming picture represents a little girl in a barn of rustic architecture, where the cool shadows contrast pleasantly with the hot sumshine in the background around the farmhouse and yard. The heroic child is trying to carry off more of the old cat's young than she can well manage, while the other kittens frolie in hay and apples at her feet. The mother, in cloquently piedding attitude, is putting in a decided but dignified protest against the ab-duction. It is a very animated and pleasing gen of art, finely engraved on steel by F. T. Stuart, from a painting by V. L. Knous, an eminent German artist. Size of sheet, 22x23 inches.

"NEARER, MY GOD, TO THEE."

Painted by Joseph John, and engraved on steel by J. K. Rice. Size of sheet, 2223 inches; ongraved surface, 16221 inches.

"LIFE'S MORNING AND EVENING."

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

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"HOMEWARD."

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"FARM-YABD AT SUNSET."

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From the original painting by Joseph John. Engraved on steel by J. W. Watts. Bire of sheet, 20124 inches.

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"THE ORPHANS' RESCUE."

BROOKLYN.-A. E. Lawrence writes : "The lec ture room of the Brooklyn Spiritual Union was crowd-ed on Sunday evening, March 27th, to hear Mr. W. C. Bowen speak on the Thirty-Ninth Anniversary of Modern Spiritualism. The lecture was attentively listened to by an appreciative audience. The conference was never in a more flourishing condition than at present, owing in a large degree to such talented speakers as the Hon. Abram H. Dalley, Judge Wm. Colt and others occupying the platform.

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The Literary Union also has proved an admirable adjunct to the conference in knitting the society together in more friendly relationship. The fifth semi-monthly entertainment took place on Saturday evening, April 2d, when the satire of 'The Bloomer Costume' and the farce of 'Turn Him Out' were performed to a large and appreciative audience. After the entertainment the performers were regaled in a royal manner by Mr. and Mrs. Riddin at their resi-

Mrs. Nellie J. T. Brigham will lecture for the Union on the 16th inst."

BOOHESTER.-The Secretary of the Spiritual Fraternity writes : "At a regular meeting the following were elected as officers for the balance of the present year : President, Hanford Stone; Vice President, Mrs. Cornelia Gardner ; Secretary and Treasurer, Mrs. Palmer. The public meetings are held each Sunday at 3 and 7:30 P. M., and our business and social meetings each Wednesday evening at the residence of Mrs. Palmer. Mrs. Cornella Gardner is engaged to speak each Sunday afternoon and evening during the month of April."

Kansas.

BRONSON .- A. H. Nicholas writes: "Evil is not a positive principle, but negative condition, a tomporary circumstance of our existence; and suffering for sin is not a revengeful and malevolent infliction of God, but a necessary and inevitable sequence of vio-lated law. There is no pardon for sins committed, no possible escape from the natural results of crime.

The only way to escape sin is by progressing above and beyond it. What are termed punishments are the in natural consequences of violated law; and have reference to the reformation of the offender and prevention of crime. Just as sure as effect follows cause, just so sure will men suffer an adequate punishmen for an evil course of life. Yet a person may make a complete reformation of life, turn away from that which is wrong, do that which is right, and thereby

which is wrong; do that which is right, and thereby quality himself for a high condition in spirit-life. Man's life and motives in this world actually deter-mine his position in the next. If we would profit by Spiritualism we must conscinntionaly follow the pur-est teachings that come trois the higher life. To be lieve in Spiritualism is que things to live spiritually is another. It is much caster to undo a wrong act while the spirit is an occupant of the mortal body than after it enters, the spirit-world, and it is better for us,

Mrs. Hardinge-Britten's Memorial Picture.

to be tried beyond all human endurance."

Some weeks ago I published in the BANNER OF LIGHT and the Religio-Philosophical Journal a request that the leading mediums and workers in the spiritual dause would kindly send me their photographs, the heads of which (by urgent spirit-direction) I propose to out for over there we shall have to payneto the utter-mist farthing. We have been treated to be happy somer to there a more sublime and grainer existence remains for house the sublime and grainer existence remains for present, and will be affections that dominate us here. The present, and will be affections that dominate us here. The good done will have its first for its remains and unlooked for array of kind re-sponses to my invitation that any stream of a first any stream of a present, and will be affections that dominate us here. The good done will have its frontiate us here. The state of earthy its. The the new of the store is ponses to my invitation the the ald of half-a-sponses to my invitation the the ald of half-a-sponses to invitation to the basis ponetime. We have no re-sets the close of earthy life. The seared to a new of a stream of a first factore is formed to the basis ponetime. The factore is frontiate is have no re-sets the close of earthy life. The seared to the basis ponetime is frontiate is pre-to the basis ponetime. The life have invited in the seare of a striker life. The seared is and where in this is not the basis ponetime. The life have invited in the seare is frontiate is have no re-sets the close of earthy life. The seared to read the seared is and where in the seare is frontiate in the seared to the basis ponetime. The state close is earthy intride into the seared is and where intro is of a state into the seare is pontered to the basis ponetime is of the basis ponetime is formed to the basis ponetime of the basis ponetime is the dist of earthy life. The seared is an interest the seare is factored to the basis ponetime is the dist of earthy life. The seared is an interest is formed to the basis ponetime is the dist of earthy life. The seared is an interest the seare is the dist of earthy life. The seared is an interest the seare is the seare out and arrange in the form of a grand memo-

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the varied shades of opinion to white correspondences interance. May We do not read anonymous letters and communica-tions. The uanue and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not mad. When newspapers are forwariled which contain mat-ter for our inspection, the sender will confer a faver by drawing a pencil or ink line around the article he desires specially to recommend for perusal. Notices of "spiritualist M estings, in order to insure prompt. Insertion, must reach this office on Monday of each week, as the HANNER goes to press every Tuesday.



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Before the oncoming light of Truth, Creeds emble, Ignorance dies, Brror decays, and Humanity ises to its proper sphere of Knowledge.—Spirit John

Good Things in Store for our Readers.

We shall print next week the first of a twopart paper prepared by A. E. Newton, Eiq., and bearing title : "ORIENTAL rs. OCCIDENT-AL SPIRITUALISM"; part two will follow in the succeeding issue.

As soon as space will permit we shall place before our readers in due course the followingnamed lectures, which were reported rerbatim for the BANNER's columns :

'SPIRITUAL LAWS," a discourse delivered through the mediumship of Mrs. H. S. Lake, at Berkeley Hall, Boston.

'EXPERIENCES OF THE SOUL IN SEARCH OF GoD," an inspirational discourse, delivered through the mediumship of W. J. Colville, in Parker Memorial Hall, Boston.

Other lectures, essays, sketches, etc., not here named, and several original poems of merit are also on file for publication.

Threshing the Same Old Straw.

We note from a report of what he said in a paper published in that place that Rev. Dr. Bracken has recently been "discussing" Modern Spiritualism in the pulpit of the Presbyterian church in Lebanon, Ky. His effort amounted to nothing more than the usual frequent sight and contact with those who are threshing of the old theological straw which worthy of honor, and have given to them the places, to which we shall give publicity as has been threshed so many times. The stock inspirations which are essential to the best deobjections were paraded as usual. The preacher said nothing whatever that could be called new or original. The charge of demonology was enough to satisfy him. The Old Testamont necromancers, wizards and persons having "familiar spirits" were trotted out again and put through their regular paces. The demons of the New Testament brought up the rear. The denial of the rich man's request in the familiar fable of Lazarus was brought up as a complete and final proof that spirits in the other world cannot communicate with the living in this. Then he settled the whole matter by declaring that repeated exposures had shown the spiritual phenomena to be pure deception. Hence, if communications do come through mediums at all, they are, he concluded. from demons, from emissaries of the devil. and not from our departed friends. From all which it was argued that Spiritualism produced only evil results. This is dreary rubbish-setting the highest possible estimate upon it-notwithstanding that the paper which so obediently reports it, characterizes the preacher's discourse as "extremely able and interesting." Dr. Bracken is evidently encased as to his spiritual insight in a coat of triple mail. He all the time admits it by his purely idolatrous references to the Bible. He must be a literal interpreter and a believer in its complete inspiration. He certainly is a text-slinger, whose coming all men of intelligence instinctively avoid. For example, quoting the text : "Whatsoever thy hand findeth to do, do it with thy might," he argues that it is an exhortation to improve the present time in view of its briefness, since with it all opportunity for work will end. Now what does he really mean? If by ceasing work with death he means eternal rest, with nothing for the spirit to do forever, where does he get his evidence that the future life is to be only an endless sleep? But if he means that men are to have no other chance to escape from the doom of his theological hell, how does he as a Presbyterian make out that all the work we can possibly do to secure our escape will avail either one way or the other in the face of his copperbottomed old dogma of predestination? The demons themselves, of which he professes to be so much afraid, could not toss about Bible texts with any more self-assured recklessness. Whatever value we may attach to the collected Hebrew books which are known as the Bible, it is all taken away from it if a certain class of men called preachers are to be allowed to pull out of it mouthful texts as they | the problem by the handle ; and that handle happen to want them, and trample them under is the law of heredity, without a full underfoot instead of chewing them as spiritual oud standing of which we can accomplish nothing. and assimilating the nourishment they contain. But the assumption of superior wisdom and holiness which preachers like Dr. Bracken display, is the most ridiculous part of their performance in this age of knowledge and larger Illumination. How he talks down from his instalinary perch to the younger folk who are this number will be found a series of choice becoming interested in the phenomena : "Some | pictorial representations of the fine Rogers silof your triands," says he, in the true poke o'- ver premiums which the Facts Publishing Commoonshing spirit, "have passed into the spirit- | pany offers to or for new subscribers.

world; soon you will be there, experiencing its realities in heaven or hell, with an unending eternity reaching out before you." Now how does he know that? As he is not a Spiritual- toward the Indians by our government is not ist, and repudiates Spiritualism, who has revealed the future to him, that he should be able to tell people what is going to be their condition through the ages?

This is the style of the man's mumbling and mummery, and he no doubt calls it vital re- Rights Association, concerning the condition ligion: "There is something sad, very sad, in the thought of one educated in the teachings that challenges instant investigation, and deof God's word turning away dissatisfied, notwithstanding the blessed assurances as to the cal and moral, is represented to be indeed a sad sainted dead, notwithstanding the sweet words of comfort to the believer under the trials, the bereavements of this life-not satisfied with the consolations of the Holy Spirit the Comforter, and seeking comfort as idolaters do, and in a way which the Bible tells us is an abomination in the sight of God. Along such a way God's word gives no light. Along such a way no consoling promises of God are scattered. Darkness is over and around him who travels it, and as the end is approached the darkness becomes more and more intense." The fact is, Dr. Bracken knows nothing at all about it, and clearly does not want to know anything about it. This holy tone of preaching at people of intelligence who know far more than their ministers do, is humdrum and irrelevant-a whining protest against the apprehended ultimate loss of their vocation. It is all hollow sound. If, as they modestly charge, there is no spirituality in Spiritualism, pray will they show us He states, also, that no effort is being made to where the spirituality is let into the dead car-

come when they are to stand on the defensive. Look at the insufferable conceit of these men who set themselves up as judges over the Interior lives of others! When told by one der the charge of Captain Pratt at Carlisle. and another, in all sincerity, that they are When these children arrived there they were fully satisfied of the genuineness of spirit-communications, they reply in the language of this preacher of Presbyterianism in Kentucky: "Don't forget that the great enemy of God and man is a cunning deceiver, and his success in accomplishing his ultimate malignant ends is determined largely by his success in deceiving. Satan may feign to be your warmest friend and to be of the purest plety." And then he falls to slinging some texts from the month of Paul. Above all, he warns his young friends to do nothing to "provoke God." is about the size of his conception of the inconceivable One. For himself, he says he sees | sated for their loss of time and imprisonment, only evil in Spiritualism, and no good. Other men, however, think very differently. Who, then, has clothed him with authority to denounce every one who sees and knows and enjoys more than he does? To throw back a text at him, we should say, "Judge not, that against the authorities that this occasion to ye be not judged." Has God told him every disprove the truth of them should be improved.

one of his secret purposes, and shown him all the wisdom of his mighty counsels? Job abounds with question-texts which we could hurl at Dr. B. if we were so disposed, but we prefer to leave him to his own crude reflections.

The Law of Heredity.

The Andover Review comes out flat-footed on the doctrine of heredity, acknowledging that all wise reform, must commence with recognizing the fact of heredity, and that according to that law human ills are multiplied, as by the same law they may be diminished. It will do little good, it says, to work for individuals here and there. The real work to be done is to create such conditions as shall make a new heredity possible. And it will not be possible to accomplish that until we have improved the environment of those who are to be reached. If, explains the Review, men live in good houses, drink pure water, are accustomed to

Bad Faith with the Indians.

BANNER 'OF

It is as the Christian Union of New York says : The long chapter of bad faith and ill treatment yet closed, although it is to be admitted that the force of an expressed public sentiment is felt by official incompetence and prejudice. The report brought back from St. Augustine, Florida, by Mr. Herbert Welsh, of the Indian of the Apache prisoners in Fort Marion, is one mands prompt action. Their condition, physione to contemplate. Of the ninety Indian men in confinement there but thirty have really been guilty of any wrong doing; and, strangest and wickedest of all, very many of the remaining sixty were employed by Gen. Crook and Gen. Miles as regular scouts in the campaign against the rebellious chief Geronimo. Nevertheless they are all dumped in together, the Indians that helped the government with those who fought against it.

Here are Indians whose services in this victorious campaign were of the first necessity to the Government, incarcerated along with those whom they helped to capture. Was ever the like wrong and injustice heard of before i It seems, says Mr. Welsh, to have been the in tention of the authorities to remove from Arizona all members of the Chiricahua band of Apaches indiscriminately, without adequate investigation as to individual guilt or innocence. give these male adult prisoners any training cass of their hard-shell creeds? The time has in handicrafts, farming, or other industries. The Christian Union reminds the people of the country that this is a pitiful contrast with the condition of the Chiricahua boys and girls un-When these children arrived there they were wild and untrained savages. Now they are clean, neat and decently dressed ; they have learned with surprising quickness the ways of civilized living, and they are making progress in their studies.

A public demand ought forthwith to be made of the Government, in the name of common justice and decency, that these [wrongly confined Indians, imprisoned with the enemies of the Government in whose conquest and capture they so effectively assisted, should not That only be restored to liberty and their plain rights without delay, but be properly compenwhich would be no more than the slightest proof the Government could give them of its single purpose to deal honestly with them and not deceitfully and unjustly. The Indians have made so many complaints of bad faith disprove the truth of them should be improved. To allow so flagrant an injustice as this to stand uncorrected would be a mistake equivalent to a crime. It would only be translating the barbarous frontier saying that "all good Indians are dead Indians " into another one no less barbarous in spirit, that red men have no natural rights worthy of respect save as prisoners.

The Thirty-Ninth Anniversary

Was widely celebrated, as the columns of the BANNER for the past and present weeks show. -On the first page of this issue will be found an account of the Bouthern and Western Reunion at Cincinnati, O .- On the second page another installment of the Boston Union Celebration is given, together with brief summaries of exercises at various other points .---- On our eighth page will be found a resume of what was done and said in honor of the occasion in San Francisco, Cal., and New York City .--We have still on hand reports from other Mr. Eglinton's Work in Russia.

LIGHT

Previous to Mr. Eglinton's leaving St. Petersburg for Moscow, April 3d, the Emperor presented him with a pair of costly and beautiful diamond and sapphire solitaires, as a souvenir of his visit and a token of his high appreciation of his wonderful mediumistic powers: The following account forwarded us, under a

recent date, by a Brooklyn physician now in St. Petersburg, will serve to show the important and convincing character of the service wrought for the cause by Mr. Eglinton : To the Editor of the Banner of Light:

Mr. Eglinton's great work is ever progressing in the Russian capital, and still forms the universal topic of conversation in all circles, from the Imperial Court downwards. The Emperor was present at a scance, and

expressed himself greatly pleased with the slate-writing communications he received ; while at a dark scance, attended by different members of the Imperial Family, one of the Grand Duchesses was lifted up, and made to float in

Duchesses was lifted up, and made to hoat in the air. Mr. Eglinton will carry away many substan-tial souvenirs of these scances given before the great Russian nobles, who have vied with each other in pressing upon him handsome presents as "slight tokens" of their approval of his work; but none of these rich gifts afford him half the delight and personal satisfaction he has experienced on feeling that it has been per-mitted him during his visit to St. Petersburg to mitted him during his visit to St. Petersburg to be the means of permauently driving out all doubts as to a future existence, replacing them with a beautiful certainty in the minds of some waverers" torn with these same conflicting doubts; and carrying home conviction to the hearts of scoffers and avowed disbellevers.

hearts of scoffers and avowed disbelievers. Of the many instances of this, one of touch-ing pathos will serve as an example: An Ad-miral of the Russian Navy, a believer in Spirit-ualism, had the misfortune some time ago to lose his daughter-in-law. The young lady's father was a thorough skeptic, an advocate of the doctrine that this life forms the "sum and substance" of man's existence—that no other is vouchasfed to him—utter annihilation fol-lowing.

is vouchasted to nim-utter annihilation tor-lowing. Mr. Eglinton's arrival in St. Petersburg af-forded the Admiral an opportunity to take his friend to a slate-writing séance, but he was hardly prepared for what followed. The be-reaved father, on taking the slate he had brought with him, and which now contained a brought with him, and which now contained a long message in Russian, was perfectly amazed on recognizing his daughter's handwriting. When he could sufficiently collect himself he read the message written him, while his eyes filled with tears; then, putting down the slate, he buried his face in his hands, and the strong man, conquered and convinced, gave way to the sobs he could no longer control. The sim-ple, loving message of her thankfulness at hav-ing an opportunity to commune with him. pie, loving message of her thankruiness at hav-ing an opportunity to commune with him, coming from her he considered gone from him forever, and coming as it did with incontro-vertible proofs of its genuineness—for it was written just as he knew she would have spoken, and in Russian characters—opened his eyes to the blessed truth that he would surely see his beloved doughter argin; that she was "not beloved daughter again; that she was "not lost, but gone before."

them for a time, when his face began to show signs of distress; he became pale and agitated, but by degrees grew calmer; then the sound of writing between the looked slates was heard, and finally came the well-known sound that it was accomplished. The key of the slates had not left the pocket of the "waverer," and it was he who now proceeded eagerly to unlock them—when sure enough appeared the correct number of each bank-note, clearly and un-mistakably written. As each number consisted of six figures, there were twenty-four figures in all. This was proof palpable enough to con-vince the most hardened skeptic, and more than enough to banish any doubts lingering in the minds of those who were fortunate enough

APRIL 16, 1887.

Prof. Wallace Speaks.

The fortnightly "conversation" held on Friday evenings at the residence of Mrs. Case, 4 Iowa Circle, for the discussion of questions pertaining to occult science, proved unusually interesting last week, says the Washington (D. C.) Post of April 3d. A large number of ladies and gentlemen assembled to listen to a paper delivered by Prof. Alfred Russel Wallace, (previously announced.) Prof. W: was given the privilege of choosing his own subject, and spoke upon "Modern Spiritualism," early giving evidence, says the Post, of being as strong an advocate of that phase of belief as of the theory of evolution, in connection with which he is better known to the public. Quite a spirited discussion followed his paper, participated in by Prof. Otis A. Mason, Prof. Eliot Coues, Judge and Mrs. A. J. Willard, Representative Wm. A. Springer, and others.

These meetings for the interchange of ideas are rapidly growing in interest, and arealready remarkable for the number of students and profound thinkers in attendance-so we are informed.

A Theosophist Book.

Here is what a critic says of this work : "The Duchess de Pomar, Lady Caithness, who is so well known for her theosophic studies, has just published a rather curious volume, entitled The Mystery of the Ages, Contained in the Secret Doctrine of all Religions.' One good feature in the book is its total absence of intolerance and theological bitterness generally, so that it can be read with interest, and without fear of unpleasantness in the way of fanatical or bigoted controversy by the devout Catholic or Protestant, as well as by the callous skeptic or the dilettanti inquirer after religious truth. The Theosophists, in fact, of whom the Duchesse de Pomar, is a distinguished leader, say that all religions should be studied, each person being left to find out truth for himself. Acting on this principle, the 'Mystery of the Ages' is composed of the different views respecting spiritual matters held by the Hebrews. the Pagans, the Christians and the Buddhists, its conclusion being that the end of all is the union of God and man by divine love."

85 THE SPIRIT MESSAGE DEPARTMENT .-Spirit George A. Clapp heads the list of returning intelligences given on our sixth page; he speaks words of loving appreciation and cheer to his "dear old mother" in Boston; messages follow from Spirits John Underwood, of Vicksburg, Miss.; Janie Ferguson, of Halifax, N. S.; Charles Tilton, of Poughkeepsie, N. Y.; Carrie Murphy, of Trenton, N. J.; and Lizzie Appleton, of Pittsburgh, Pa. Questions from correspondents touching the spirit and its relations It was a touching sight; the change wrought was truly wonderful, as, wringing the medi-um's hand to express a gratitude too deep for words, he left the house in a different state of mind from that in which he had entered. Another store that in which is provided at the store to the service voices

velopment-the result will be manifested in the next generation. As an illustration of the Light for Thinkers remarks, under date of truth it cites the fact that the generation fol- April 9th : lowing the French revolution was distinguished by such an epidemic of nervous diseases as had never been known in French his-

Let a man beget children in the depths of squalor, with few and feeble rays, either of intelligence or humanity, to illumine his lot, and it cannot be otherwise than that his offspring will show themselves fairly besotted with the influences which surround them. They have drawn the fetid breath of a foul life since they were born into the world. and it must be expected that their natures will be correspondingly corrupt and low. They will necessarily be impressed with the fatal facts of their environment. Two parents of oriminal practices or tendencies will as surely leave behind them an offspring of like character, each successive generation going from bad to worse, as that they will procreate offspring at all. If people could but be led to see the unvarying operation of the laws of heredity, they would pause in dumb astonishment to think how indifferent they had hitherto been to what concerns them so intimately. Nor are the evils of vicious heredity confined to the present life; they are fastened to their unfortunate possessors for a long term after having passed from earth-existence beyond.

The force of this law of heredity is to be noted as well on its favorable as its unfavorable side. The instances of superior men and women who have been directly and visibly derived from a line of sterling progenitors, whose life-conditions were plainly prepotent in transmitting elevated and ennobling qualities to those who were to be their successors, are numerous enough to satisfy every request for proof of the impartial working of the law. We may as yet be very far from comprehending it in all its workings, but enough can be discerned to enable us to understand its general meaning and significance, and to direct us rightly in our efforts to render it plain obedience. Heredity is the law of life itself. It may pursue courses not at all times clear to our vision, but it deviates from them none the more because of our inability to follow them. At all events, it is a sure fact that we can never hope to se cure any marked or permanent improvement in our social existence until we take hold of

FAOTS MAGAZINE for March-L. L. Whitlook, editor-initiates, as we have previously stated, a new illustrated cover, and contains much of interest regarding Spiritualism and its phonomena. Beside other attractions of

AND A REAL PROPERTY OF A

[Regarding the Reunion and its outcome,

"The Cincinnati Society did its full duty in every way as the helper of the Southern Asso-clation. Every detail on its part was perfect. The hell decourtions were cleared and the eases as had never been known in French his-tory. It was the result of the terrific strain upon mind and heart and nerve of those delir-ious years. fair reports.

"The Reunion of 1887 has been held, but it is not closed, for its reverberations will re-sound in the minds and souls of the attendants for many decades. The next meeting is al-ready proposed to be held at Washington, D. C.--the national capital."]

Mr. Thomas Lees, writing from Cleveland, O., under a recent date. informs us that the notorious Annie Eva Fay (under convoy of a "celebrated company of English mediums." has been disporting herself of late in that vicinage, and expresses a great degree of wonder (in which we cordially join with him) at the "large number of Spiritualists, who should know better than patronize such exhibitions under the name of spiritual séances." to be found attending her shows. It is bad enough to see the general public flocking to her money-grabbing displays; but it is sad indeed to think-notwithstanding her peculiar methods and untrustworthy promises which "have been heralded from one end of the country to the other"that there should still be found people claiming to have any information at all about Spiritualism, who can be duped by her commonplace tricks.

ET A correspondent of The Freethinker's Magazine, Mr. Charles Fillmore, writing-from Kansas City, Mo., says: "Up to within a few years I gloried in the fact that I was an Infidel. Anything smacking of Ohristianity, Spiritualism, or any religious conviction outside of my own views, was silly superstition. Spiritualists. especially, were the objects of my most profound contempt. Some of my Liberal friends became interested in the delusion, and to show them how utterly absurd and preposterous the whole thing was, I took hold of the matter to expose it for their especial benefit. The result I am now an humble student at the foot of Mother Nature, fully conscious that there are more things in heaven and earth than were dreamed of in my philosophy, and that Spiritualism is the key to all."

HT We had a pleasant interview last week with Wm. A. Towne, of Springfield, a fine healing medium. We speak what we know from experience when we say that he is a pow-

the minds of those who were fortunate enough

to witness it. Let us wish Mr. Eglinton's work all the pros perity it richly deserves, and may the good seed he has been the means of sowing take deep root and bring comfort to many hearts, filling the previous aching void, and springing up to an abundant harvest. S. H. LINN, M. D.

Moïka 73, St. Petersburg, Russia.

"Unanswerable Logic."

Thomas Gales Forster's twenty-four lectures, recently published in a volume bearing the above comprehensive title, call forth but one expression from all who have examined them. and that is of the most commendatory nature, In them Spiritualism, in its history, philosophy and general bearings, as a science, a religion and a solvent for all the problems that have for ages been relegated to that unsatisfactory bourne, "the mystery of God," is treated in lucid and rational manner and placed within the comprehension of every mind. To the Spiritualist, the investigator, and to the student of Nature's occult laws and operations, as also to the rigid churchman and the confirmed materialist, the book will be found one of inestimable value as an aid to mental Drogress.

FORETOLD THE DATE OF HEB DEATH .- The Hartford Times of April 2d informs its readers that one of those mysterious forewarnings of approaching death, which are as numerous as they are impressive, has just culminated in the passing away, in that city, on the day predicted, of Mrs. Roxy Alvord, wife of the late Truman Woodford, aged ninety-four. A few months ago Mrs. Woodford, while in good health, received a strong impression that she would die on the first day of April, and so informed her daughter, with whom she lived. So strong was this impression that she wished to communicate with relatives in other cities, from whom she had not heard for a long time; but before any word was sent letters were received from the very persons mentioned, they apparently being

sponses : Previously acknowledged \$11,00 Wm. Brspenmuller..... Mary D. Bell..... 3,00 5,00

Decease of Anandibal Joshee, M. D.

Word comes from India that Dr. Anandibai Joshee, the Hindu woman who came to this country in 1883 to study medicine and qualify herself to practice among her sex in her native country, died soon after her arrival home. 'A brief but interesting sketch of some matters attending her coming to this country has been furnished us by E. J. Huling, of Saratoga, N. Y., and will appear next week.

THE MEDICAL REGISTRATION BILL .- Judge C. W. Goddard and Dr. Thayer of Waterville, the committee of the Maine Board of Medical Censors, called on the Governor April 4th, to confer with him relative to his veto of the medical registration bill, and presented a letter from the Board asking for a statement of facts about his veto. They hold that appending his signature, although afterwards recalling it, makes the bill law, and they propose to test the matter. Let them test it as much as they please, it will result in a failure. The people of Maine do n't want any such arbitrary law, and they will sustain their Governor without doubt. Mr. Blaine sustains the Governor, we understand.

The Medical Conflict.

To the Editor of the Banner of Light:

The Senate at Albany, N. Y., passed the bill miscalled the Codification Bill, on Wednesday, March 30th, by almost a party vote. This was a mistake on the part of the political majority, as its tendency will be to disaffect some thousands of votors who have always supported that party. I suspect, however, that it was done solely for the purpose of getting clear of the annoyance of a Doctors' lobby.

The same day the Eclectic Medical Society of the State met at Albany. As a School of Medicine, the great body of Eclectics in America are, cine, the great body of Eclectics in America are, and always have been, opposed to legislative re-striction in the Healing Art. Nowhere is this opposition more decided than in the great body of Eclectics in New York. But a "boodle" bill for the benefit of Medical Colleges was folsted upon the State in 1880, and since that time the college interest has gone adverse to medical freedom., Though the State Society voted one way, its officers voted the other. So at the recomt meeting the motion was pushed, with way, its officers voted the other; So at the recent meeting the motion was pushed, with the peculiar tactics of a "Tammany Hall pri-mary meeting," and a bare majority of three obtained to approve the proposed legislation. The next morning: I withdrew from the So-clety. I have attended every annual meeting but one from 1869 till 1887; I have foreseen much that I withested; but I waited for this signal act of aportagy. I will not be bound in the same bundle with persecutors and betray-ers.

Before leaving Albany I had a conference

APRIL 16, 1887.

Ø?

ALL SORTS OF PARAGRAPHS.

A STRING OF TRIOLETS.

A STRING OF TRIOLETS. NO. I. He's learning the flute In a neighboring garden, I would it were mute! He's Learning the flute. And that fact is the root. Of a fault I can't pardon. He's learning the flute In a neighboring garden.

masher, sir."

to 108.

leritude.

\$150,000.

socket, R. I., April 8th, at the age of 109, was never slok until a week previously. Gaudin's wife died there two years ago at the age of 102, and his mother lived

One of Mr. Cable's latest characters is made to say

In Boston, April 6th, the building at 96 Milk street,

occupied by Wright & Potter, State printers, and O. J. Rand & Co., was partially destroyed by fire; loss,

ON FAME.

Thirteen persons were killed or injured by a nitro-

"Young man," he said in solemn tones, "don't you

know that if you persist in drinking you will never

get ahead in this world?" "Won't get ahead ?" re-

peated the young man; "why, my dear sir, your igno-

rance surprises me. I'll have a head on me to-mor

Mr. P. Danaviarr consults his dentist. "Excrueiat-ing pain in your teeth, you say?" inquired the prac-titioner. "Horrible!" "How often does it come on?" "Every five minutes." "And lasts?" "Oh i a quarter of an hour at the very least."-Almanach

Coercion can't hatch Easter chicks of peace from

On Wednesday, April6th, when the Ozar was driving

to the Gatschina station, St. Petersburg, a man and

woman were selzed at the corner of the Nevski Pros-

pect and the Great Morskala ten minutes before the

Czar's carriage passed. Another person-evidently

passed, but was arrested before he could reach the

the Czarstood upon the steps of an uninhabited, house,

The Franklin Typographical Society, of which the

editor of this paper is an honorary member, at its meeting recently resumed the payment of \$5 per

week to its sick members. The Society found it ne-

By the receipt of the legacy from the estate of the late

John H. Eastburn, printer, the funds have been re-

plenished, and it is hoped that there will not be any

He that does right with no prospect of recognition or reward, is a notier man than he that does the same right with a prospect of recognition and reward.—

Movements of Mediumsand Lecturers.

[Notices for this Department must reach our office by Monday's mail to insure insertion the same week.]

Mrs. C. Fannie Allyn lectures at Salem, Mass., Sundays, April 24th and May 1st.

necessity hereafter to decrease the benefit.

and carried bombs under a plaid shawl.

eggs of ice, as Lord Salisbury needs must know.

row morning as big as a barrel."

glycerine explosion at Freiberg, Saxony, April 11th.

that he will "progress forwardly with rapiditive ce-

The BANNER OF LIGHT is the best paper on this continent to advertise in, as it circulates all over the United States and in foreign countries as well.

Among the most curious Jubilee objects is a Jubilee bustle. It plays "God Save the Queen" whenever the weater sits down. The inventor has forwarded one to Her Majesty at Osbourne, so a daily press telegram says.

"Degrees in journalism" are talked of, and the aggressive members of the profession can be known as I. O. T. P.s-Ishmaels of the press.

ON FAME. Fame, like a wayward girl, will still be coy To those who woo her with too slavish knees, Hut makes surrender to some thoughtless boy, And dotes the more upon a heart at ease. She is a Gypsy-will not speak to those Who have not learnt to be content without her ; A jlit whose ear was never whispered close, Who thinks they scandal her who talk about her ; A very Gypsy is she, Nilus-born, Sister-In-law to jealous Pottphar ; Ye lovesick bards, repay her scorn for scorn ; Ye artists lovelorn, madmen that ye are 1 Make your best bow to her and bid adieu, Then, if she likes it, she will follow you.-Keats. A REMEDY FOR PNEUMONIA.-Sent by "Friend-ly" to the Boston Herald: Take six to ten raw onlons, according to their size, and chop fine; put them in a stewpan or spider over a good fire, add about the same quantity of rye meal and vinegar enough to form a thick paste; let it simmer from five to ten minutes, and then apply to the chest in a cotton or linen bagas hot as the patient can bear; renew with another as it gets cool, and continue in this manner until the patient is relieved and out of danger, which will surely be the result in a few hours. This simple remedy should be known in every family, as its value is inestimable.

Parents seeking a healthy, home-like retreat for their children during the summer can find one by addressing B. F. Clark, M, D., Belvidere, N. J.

EASTER .- The resurrection of Jesus was a spiritual fact, not a physical one. His earthly body was taken from the sepulchre by his disciples and secretly buried. His spiritual body only ascended to the spirit realm. This is what our spirit-friends assure us is the fact.

WARLIKE .- Two Frenchmen supposed to represent the French government have been making inquiries as to Canada's ability to furnish horses for military purposes.

EARTHQUAKES .-- We find the following in a late

number of the Washington National Republican: Editor National Republican: I hasten to give you the next strong earthquake period: April 7th to 17th; -critical days, from 10th to 18th. Its forces are rather intense and concentrated—i. a., grouped closely to-gether; per haps not quite so severe as some that have occurred within the past year. Ever and truly yours, F. L. CAPEN. Boston, April 5th, 1887. It seems that Mr. Cores has made number of the Washington National Republican: an accomplice-tried to present a petition as the Czar carriage. The principals in this latest attempt against

It seems that Mr. Capen has made no mistake in his calculations, as there have just been two slight earthquake shocks in Vermont, which occurred on the 10th

The Chicago people have always denied knowledge of the meaning of the city's name. An Ohio scientist says that it is derived from the Indian "Chicone," and means " wild onion."

Æsop tells us of a frog that wanted to be an ox, and the result of the attempt was a "bursted frog." There are a few just such frogs in this country, we regret to say, who claim to be Spiritualists.

Anthony Comstock has self a Jerseyman to prison for two years and fined him five hundred dollars for selling Balzac's "Droll Stories" and the Queen of Navarre's "Heptameron." We are all of a tremble for fear Tony may find out about the Bible or take a notion to read Shakspeare.— Life.

A cable dispatch from .Paris, France, makes the pleasing announcement that several paintings by Mr. Ralph Clarkson of Amesbury have been accepted and placed on exhibition in the Paris Salon. . The artist is the youngest son of Mr. J. T. Clarkson, and, early developing talent as a portrait-painter, he went to Paris about two years ago.

Last Sunday was a summer day. And Boston people were au fait.

A Mr. Woodford, living some thirty years ago in Avon, and whose business included the running of a sawmill, had one night a vivid and disturbing dream, in which he was told that his death was near, and that it would be caused by the breaking of a revolving saw, one piece of which would cut open his head. He told his family about the dream, and very quickly thereafter it all happened just as he had been so mys-teriously told.—Hartford Times.

The Cherokee Female Seminary in the Indian Territory, valued at \$250,000, was burned on Sunday, April 10th.

LIGHT. BANNER OF

Chicago, Ill .- The Lyceum convened at the usual see a man wearing a kind of helmet and dressed in blue; who is he?". "A polloeman, sir." "Right again." Then the preacher, with a parson in mind, said : "You see a man dressed in a black coat and hour, March 27th. After the usual exercises, opening with a song, a debate was had upon the question : From which do we derive the most pleasure and wearing a high white collar; who is he?" benefit-summer or winter ?" Miss Bell Parsons, Mr. ** 🛦 Francis Page, Miss Aurora Oberkircher and Mr. Evan Louis Gaudin, a Frenchman, who died in Woon Morton participating.

Morton participating. The First Organized Society of South Side had good attendance, and was highly gratified with Mr. Col-ville's discourse on "What is Bpiriualism?" Many who were present had never heard from a Spiritualist before, not having attended the meetings; and those of them who thought Spiritualists discarded God and the Bible were by that lecture undeceived, if they can comprehend the exceedingly plain statements made by Mr. Colville.

the Bible were by Hasteners' plain statements mane comprehend the exceedingly plain statements mane by Mr. Colville. The Excelsion Club gave an entertainment for the benefit of the Young People's Boclety on Tuesday evening, March 29th, in Avenue Hall, consisting of instrumental music, vocal duets, quartettes, solos, zither and whilting duet, readings, etc.; a fine pro-gramme and well rendered; all concluding with a hop —the receipts realizing \$35,00. The exercises on the evening of Anniversary Day consisted of addresses by Mr. Arnett, Mr. Blair and Dr. Warn, interspersed with vocal music, after which chairs being put one side everybody joined in the dance. At 12 o'olock all were ready to go home, happy to have been able to thus celebrate the grand holiday. UKA VELLA.

Lydia E. Pinkham's Vegetable Compound strengthens the stomach and kidneys and aids digestion. Is equally good for both sexes.

ALLEN PUTNAM, BSQ., will answer calls to lecture or to attend funerals. Address him No. 670 Tremont street, Boston, Mass. es di

J. W. FLETCHER is a reliable clairvoyant for medical examinations. 6 Beacon street, Boston.

To Correspondents.

Ar Noattention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

F. F., MATTOON, ILL.-The party you refer to is a good trance and magnetic medium, but is sometimes erratic. Many intelligent people attest to having received wonderful demonstrations of spirit-power through his agency, and these spirits to whom he is adapted as a medial instrument have no doubt accompliated some very good work in connection with him.

For Sale at this Office:

FACTS. A Monthly Magasine, Published in Boston. Ingle copy 10 conts. BUCHANAN'S JOUENAL OF MAN. Monthly. Published I Boston. Single copies, 10 cents. FACTS. A Monthly Magazine. Published in Boston. Biagle coyi 10 conta. BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Bingle copies; 10 cents. THE BFIRITUAL OFFRING. Fublished weekly in Ot-tumwa, Iowa, by D. M. and N. P. FOX. For year, 82,00. Bingle coy's conta. THE OARBIER DOVE. An Illustrated Monthly Magazine, containing Portraits and Biographical Sketches of Me-diums and Spiritual Workers. Published in Oakland, Cal. Single coyr, 25 cents. MISCELANEOUS NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single coyr, 10 cents.

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

cessary some months since to reduce the weekly sick benefit to \$4, there being so many calls upon its funds.

THEOLIVE BEAMOIN ULICS, N, Y. A MONTHY. Frice il conts. RELIGIO-PHILOSOPHICAL JOURNAL. Published week-iy at Chicago, ill. Per year, \$2,50; six months, \$1,25. Sin-fle copy. 5 cents. THE FRETHINTERS' MAGAZINE. Published monthly at Buffalo, N.Y. Single copies, 25 cents. THE NEW THOUGHT. Published weekly in Des Moines, iows. Fer year, \$1,60. Single copies, 10 cents. THE WATCHMAN. Published monthly at Chicago, Ill. Eight pages. Per year, \$1,60. Single copies, 10 cents. THE TRUTH-SEEKEB. Published weekly in New York. Single copy, 8 cents. THE MIND-UURE AND SCIENCE OF LIPE. Monthly. Published at Chicago, Ill. Single copy, 10 cents. THE HEBALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Frice10 Cents.

GULTURE. Published monthly in New YOR. FRIGEAU conts. THE SHAKER MANYFESTO. Published monthly in Sha-kers, N. Y. 60 conts per annum. Single copy 10 cents. THE THEOSOFHIST. A Monthly Journal, published in India. Single copy, 50 cents. THE GOLDEN GATE. Published weekly in Chatta-nooga. Tenn. Single copy. 5 cents. THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy. 10 cents. THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy. 20 cents. MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

BATES OF ADVERTISING.

mis. U. samme Allyn lectures at Salem, Mass., Sun-days, April 2ith and May 1st. J. Wm. Fletcher. will lecture in Temperance Hall, New Bedford, Mass., on Sunday next, afternoon and evening ; also the following Sunday. Mr. Fletcher's recent successin Norwich, Ct., was such as to warrant the society there in securing his services for the first two Sundays of May. W. J. Colville is open to engagements out of Boston on week-day evenings; terms strictly moderate. He can also be engaged for funerals. Address for all par-ticulars 478 Bhawmut Avenue. Having signed a con-tract with Dr. Morton in San Francisco for an indefi-nite term of services, commencing Sept. 4th, and being positively engaged at camp-meetings during the sum-mer, the only time big services are available in the Kastern States is prior to those dates. Lyman C. Howe, a letter from whose pen regarding Each line in Agata type, twenty conts for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent in-sertion on the seventh page. Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Fayments in all cases in advance.

Lyman O. Howe, a letter from whose pen regarding his experiences in Kansas City, Mo., we shall print next week, closed his three months in that city with Sunday, March 27th, but has been reëngaged by the friends there for April and May.

Advertisements to be renewed at continued rates must be left at our office before IS M. on Saturday, a week in advance of the date where-on they are to appear.

THE GERMAN

ANTI-RHEUMATIC RING | The Grandest Spiritual Work Ever Published.

And it is a set of the set of the

matter in what part of the body the trouble is located. "I will say that I would not take \$1000 for the Antl-Rheu-matic Ring, if I could not replace it."-__WM. T. PAIK, Park House, Bosworth street, Boston. "I have worn one of your Antl-Rheumatic Bings for more than six months, and there has not been a winter be-fore that I had no rheumatic trouble. I would not be with-out the Ring."-__R(N)EERT H. DOUGLAS, Stable Keeper, 185 Tyler street, Boston. "My trouble was in the left arm, extending up and into the shoulder, and relief came within forty-eight hours after putting on the Ring."-_[W. H. OUNDY, 31 Milk street, Boston.

after putting on the Ring."-[W. H. GUNDY, 31 Milk street, Beston. "'Many cases of long standing and severe obstinaer, pro-nounced incurable, have been cured by the Ring, and lead-ing physicians and druggits are especially loud in its praise."-[Bostow Daily Globe. "An hour after putting on the Ring I was free from pain, and through cold and hot, wet and dry, sunshine and fog. I have n't had an a che since."-[RUSS B. WALKER, 24 Dwight street, Boston. "The Gorman Anti-Rheumatic Ring is the most simple and effective, as well as the least expensive oure for theu-matiam, neuraigis, &c. A great many people in this city send vicinity have been cured by wearing them."-[Neuton Journal.

matiam, neuralgia, &c. A great many people in this city and vicinity have been cured by wearing them. ''-[Niston 1 Journal. ''Since wearing the Ring I have been entirely well. I have gained in flesh, and feel better than I have for many, many years, ''-[E. II. WILSON, Englacer at Hallet & Davis' jano factory. ''I was afflicted in a sovere form for more than thirty years, and the Ring cured me when everything elsefalled.' -(WILLIAMO. LYNDE, Clinton Market, Boston. ''I tried everything I could hear of, but nothing did me the least good until I got the Ring, and that helped me in a few hours.''-[J. B. MENSIN GER, Howe & Co.'s Natick Express. ''I was induced to try your Ring more than a year ago, and has never returned.''-(GEO. A. HEED, Conductor B. & A. Railroad. ''The Anti-Rheumatism Ring is making many cures among our clitzens. When J. B. Messinger and George A. Reed testify to the merits of an article, you may be as-sured that it is a good thing.''-['Adick Builddin. ''I had no failt that it would help ne, but in less than a week I was well and at work. and have not been incubied since.''-(J. J. GiLMAN, 6 Chardon street, Boston. Mirt, S. C. Jones, Ashi-nd, Mass., writes: ''The Ring did not oure me at once, but gradually I became better, and finally I could more without a cane. I am now about my household duttes.'' From Boston Sunday Budget: ''I will do all that is claimed for it, and more thas any sufferer from theuma-tism could expect, from the very low price at which it is sold.''

"It is not often that we use our space to advance the in-

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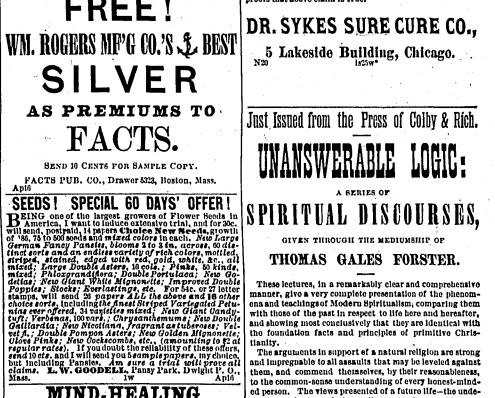
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Astrology is a scientific fact, the same as is astronomy. Mme. Christine Nilsson (now Countess Casa Miranda,) was informed by an astrologer that she would have trouble from two causes-fire and lunatics. This prediction was verified, for she lost beavily both in the Chicago fire and when a portion of Boston was burned, and has been dreadfully annoyed by New York lunatics.

A reception is to be given in honor of the Rev. M. J. Savage and Mrs. Savage, by the Standing Committee and Society of the Unity Church, at the flotel Vendome, Boston, on the evening of Monday, April 18th.

OWED TO THE INTERSTATE.

The scalper now his tomahawk lays high upon the And seeks some other avenue to gain his paitry pelf ; While traveling barman for a second his paitry pelf ;

traveling bagmen, too, can get no more a special

Because the railroads now must heed the law of interstate.

It is said there are 19,909 stitches in a hand-made shirt-and yet the poor sewing-girl receives but six cents for making it ! Such is mercantile life. No wonder poverty and crime abound.

A woman in Monongalia county, W. Va., drank a quart of new apple brandy one evening. She left a husband and six children.

A war of extermination is being waged upon the Riglish sparrow at Albany. They are shot by the boys and sold to provision-dealers at 1% cents aplece. The dealers get 37% cents a dozen for them for pot-DIGSCHOLDER

"Lost time," said the pastor, solemnly, "is lost for-ever." "Bo is anything else that, you lose," said, the new boy, from Bitter Greek. "Oh I. no," replied the pastor, "you may lose anything else and find it again." "Then it ain't lost," said the new boy, and somehow, the minister did n't just exactly know how to go on with the conversation. And yothe had been warned against that vary how.- Brooking Eadle. that very boy.-Brooklyn Eagle.

The much dreaded spring freshets in New England have started. The Central Vermont Road is the first 10 1 to feel their effects seriously at the north. The tempotary bridge at Hartford, where the terrible disaster socured last winter, was carried away Sunday night, 10th inst. The Sandy Biver Bailway bridge at Phillips, Me., has been carried off by the moving ice.

> We are informed that Solon Lauer, of the New The ology Herald, was married the 21st ult., at Jamestown, Pa., to Miss Addie Nichels.

Some one truly writes

-11

411

The liberal morning throws A thousand drops of dewise To wake a single research the

Thus often, in the course Of life's faw floating years, A single pleasure costs to the soul a thousand tears, it

A well-Enown city missionary says there are thirty different languages spoken in Boston, Desides the de l 111

Gen. Robert C. Behenck is seventy-seven, and is liging quictly in Washington. He claims to have, sa-tirely oursed himselt of Bright's disease by a strictly

Hirely cured himself, of Bright's disease by a strictly in the addition of Bright's disease by a strictly diseas

J. C. Sanborn, President, informs us that Miss A. E. Colt of Boston has given good satisfaction of late with her discourses and psychometric readings, at Fitchburg, Mass.

Jurg, mass. J. Frank Baxter with Sunday, April 10th, concluded a very successful series of lectures in Haverhill. Sun-days, April 17th and 24th, he will lecture forenoon and evening in Berkeley Hall, Boston ; on Monday eve, April 18th, at Pigeon Cove, Rockport. He has only five Sundays open previous to July, 1888.

Mrs. Helen Stuart-Richings has been speaking of late in Detroit, Mich. Her address during April will be care BANNEB OF LIGHT; in May at Washington, D. C.; and June ist to 13th, Marengo, O.

F. J. Pease writes us that Mrs. E. C. Kimball held interesting mediumistic services at Pythian Hall, Lawrence, Mass., on the evening of Sunday, April 3d. Dr. F. H. Roscoe of Providence, R. I., has been en-gaged by the Spiritual Temple Society of Portland, Me., for the following dates: Sunday, April 24th, Wednesday, April 27th, and Sunday, May 1st. He is ready to receive lecture engagements for the camp-meetings. Address 26 Stewart street, as above.

Dr. Dean Clarke is open for engagements for spring and summer. Address care this office. He is an in-spirational speaker and should be kept fully employed. Mary L. French, we are informed, has lectured and given tests at various points in New Hampshire and Massachusetts of late, with good success. Would like engagements to answer questions or sealed letters from the platform for the camp-meetings. Address Box 98, Townsend Harbor, Mass.

Box vs, rownsend Harbor, mass. Mrs. Juliette Yeaw is engaged at East Dennis, Mass., April 17th; all other Buudays until July with the Independent Liberal Ohurch in Greenwich; July 3d, Rindge, N. H.; Aug. 6th and 7th, Onset, Mass.; Ang. 18th to 21st inclusive, Temple Heights, Me.; Aug. 31st, Sept. 2d and 4th, Queen Olty Park, Vt.; Oct. 2d, West Duxbury, Mass.; Nov. 6th, Hanson, Mass.

James Baird will answer calls to lecture and give tests and character readings from the platform, wher-ever his services are desired. Address him care A. K. Summons, Esq., 1020 Arch street, Philadelphia, Pa. J. Madison Allen will continue his work in New Or-leans some weeks longer. He would like to make fur-ther engagements with societies and camp-meetings for the summer season. East and West. Address, J. M. Allen, 230 Camp street, New Orleans, La.

Mrs. H. S. Lake speaks for the First Spiritual Tem-ple Society of Boston the five Sundays of May; at On-set Bay Oamp July 23d and 24th; at Oaseadaga, Aug. 17th, 19th, 11st and 23d. Address 123 West Concord street, Boston, Mass.

Passed to Spirit-Life,

From Wickett's Island Home, Onset, Mass., George F. Cutter, aged 61 years 6 months and 11 days.

-T. Cuiter, aged 61 years o months and 11 days. He was born in Medford, Mass., and was the eldest of twelve children-three of whom survive him, one sister and two brothers. He has been a great sufferer for forty years with asthma; although relieved of the spasmodic attacks, yet the paroxysms of coughing have been most distressing and almost incessant up to his passing out. Although his aufferings have been so great, yet the patient and uncomplaining endurance exhibited by him has been a marvel to all. The funeral services were held at Winkett's Island on the 5th inst.

(Just as the BANNER was put to press it received a very lengthy report of the funeral services, which it cannot possibly find room for, owing to the extraordinary pressure upon our columns of much already promused matter which will occupy them for some time to come.--RD.]

God's Foor Fund. Since our last report we have received the following sums in aid of the desitute poor whom spirit-friends bring 30 Your house for relief : "Sagoyewatha," \$1.40 ; " Utepolle," Col., \$5,00 ; Mrs. J. Davis, \$2,00 Win. Erspenmuller, \$1,00 ; Mrs. J. B. Pearl, \$1,00.

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The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dichonest or improper persons are using our advertising columns, they are at once interdicted. We request pairons to notify us promptly in case they discover in our columns advertisements of parties whom they are proved to be dishonorable or unworthy of con-fidence.

SPECIAL NOTICES.

Andrew Jackson Davis's Medical Office stablished at No. 63 Warren Avenue, Boston, Mass. Consultation and advice, \$2. Every Cuesday and Thursday from 9 to 12 A.M.

Dr. F. L. H. Willis may be addressed un-til further notice, 123 Amity st., Brooklyn, N. Y. Ap2 13w* Ap2

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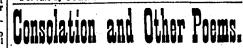
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All capress as much of truth as they perceive-no more.
 and the capress as much of truth as they perceive-no more.
 and the capress as much of truth as they perceive-no more.
 and the capress as much of truth as they perceive-no many recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.
 and the capress as much of truth as they perceive we solicit donations of such from the friends in earth-life who may find their floral offerings.
 and Wu invite suitable written questions for answer at these sences from all parts of the country.
 a Wu invite suitable written questions for answer at these sences from all parts of the country.
 a Wu invite suitable written questions do that she five visitors on Tuesdays, Wednesdays or Fridays.
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SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Feb. 8th, 1887 Continued from last issue.

George A. Clapp.

Good afternoon, Mr. Chairman. I have friends on earth, and their presence draws me back in this way, though I suppose it would be a pleas-ure to come if there were none here to care for

I have long desired to speak a few words of affectionate remembrance to my friends, and especially to my dearold mother. She does not know of Spiritualism, nor has she any hope that her son can return in contact with earth, and see what is going on. I suppose the good old soul prays for me every day now, just as she did before I died, for she has an idea that it is possible for souls to advance after they have left the body, and in that particular I think she is ahead of some of her relatives, who do not give a man a chanceafter he parts with the external form. I have long desired to speak a few words of

well, I know that the prayers of my mother will do me no harm, and I believe that they really have done me a great deal of good. I have thought of her many times, not only when have thought of her many times, not only when on earth, knowing that she sent up her peti-tions for me; but also since I passed from the body I have felt a tender chain of affection drawing me back to her side. Now my mother is passing into years, and it will not be a great while before she joins me on the spirit side. I have thought it might prove a comfort could she understand that I and others of her dear ones come around her, bringing such influences as will rest her body and give peace to her as will rest her body and give peace to her mind, for she has not caught up with this light that seems to broaden your way. I cannot say that she has gone very far wrong, because she has tried to keep pure in spirit, to feel kindly toward all creatures, and I know that when she comes to the spirit world she will find a pleasant home, and realize the utmost of her hopes and apprations. The home that my mother and other friends are to find will not be mother and other friends are to find will not be altogether as they imagine, for they look for-ward to a heaven somewhat similar to that de-soribed in the old Bible. For myself I did not accept that. I could not; it was not in har-mony with my ideas of life and of human ac-tivity, so I suppose my mother thought that I was going astray because my views were not entirely like her own.

was going astray because my views were not entirely like her own. Well, sir, I do n't come here to preach. I led an active life, so far as the one on earth was concerned. I always found plenty to do, and I can find a great deal to take up my time on the other side. Once in a while I have tried to make use of a good medium, but have never succeeded in this way before. I shall continue my efforts, because there is more than one friend whom I hope to reach, and give some-thing vitalizing from the spiritual side of ex-istence. My friends are in Boston. My name is George A. Clapp.

John Underwood.

I suppose, Mr. Chairman, each one is to step right up and make himself known. I hall from Vicksburg, Miss. It is a good journey from those parts, but I have been glad to come here, because I have known no open way nearer my friends. It is uncertain if I shall reach them now, but at all events I shall have the satisfaction of knowing I have tried. I am called John Underwood. I have asister Sarah, whom I am particularly anxious to reach. I have relatives and friends who per-haps will not be displeased if they learn of my return; it may be like a tale from wonder-land to them, because they are unfamiliar with these things, but I think it will do them good. I was not an old man when I passed from earth. I rather fought the thought of death. I did not want to meet it; I had energies here, and I had affairs to call them out; it did not seem right to me to be taken from the body. I hardly had time to get used to the thought, and so I was somewhat of a rebellious spirit for nard so I was somewhat of a rebellious spirit for a little while after death settled upon me. However, I have long since grown out of that condition. I want my friends to know I am entirely satisfied with the way matters have gone on this side, and with the way matters have progressed with me on the other. If I had been here these things perhaps would not have gone just as they have, for my individuality would have set them in another channel. That would have been right, too, but as it is I have no complaint to make, and I want my friends to feel that all is for the best. If I could possibly find a way to reach them in private it would do me a world of good. I have many things to talk over; some of them seem to be important; they are connected with matters on earth that affect the lives of those nearest to me, and I think, by the discus-sion of them, plans might be outlined that. would be better for all concerned. I do not look forward to such an opportunity at pres-ort but I hone there it may be found when a would be better for all concerned. I do hot look forward to such an opportunity at pres-ent, but I hope that it may be found when a knowledge of this spiritual return is spread and more fully understood by mortals in the State of Mississippi.

feel at all pleased to have me. There have been some speculations concern-ing certain affairs in which I was once inter-cated, and these speculations have reached me in the spirit world. Some of them are well founded, but others are far from the point. I could explain each one if I had a proper instru-ment for so doing. I do n't know as any of my friends will take the trouble of hunting me up such an instrument, but if they would I would be exceedingly pleased, because my own mind is exercised. I am a little selfish, for not only am Lanxious to settle the thoughts of my friends am I anxious to settle the thoughts of my friends on these matters, but I do want to free myself from them; they draw me back into contact with mortal life more than I wish to come; they keep my mind disturbed, because I do not like to see parties deceived and mistaken when I have the power of setting them right. In one sense I have the power, in another I have not, because, while I have information which might explain matters, I have not the means of con-veying it where it should go, and it occurred to me if I came here and mentioned these things it might open a way for me to get in private to

it might open a way for me to get in private to those most concerned with them. That is my object in coming, also to send greeting and regards to all friends, to tell them I am well established on the other side. I have no desire to take up the old life; it and its complications may go, so far as I am conhave no desire to take up the old life; it and its complications may go, so far as I am con-cerned. They have played their part, and I am now ready to step forward into new fields of work and of effort, if I can only discharge my mind of the weight now resting upon it. I thank you, sir, for giving me this opportunity.

Carrie Murphy.

Carrie Murphy. My name is Carrie Murphy, and my mother is Sarah Eliza Murphy. My great object in coming is to send a few words to my mother. I want to tell her 1 come with much love and tender feeling. I have been with her many times in the last three years. I have seen the sorrowful experiences through which she has passed. She does not know I can come to her, but I think it would ease her mind and bring her comfort such as she has not been able to find from the mortal side if she could realize it. She has not only had to bear with my loss, as she calls it, but other afflictions have come to her life, and sometimes it has seemed as though the clouds were too heavy ; that she could not see a step before her because of their could not see a step before her because of their darkness; but she has been led in the right way, I know, and if she will think it over she will see that, after all, these afflictions have not weighed her down to the ground. It seems to me that they will soon pass away that, I mean, their effects will leave her—so that she will be more reconciled to life and rendy to press on with its experiences. I am not alone in coming here; other dear ones who love her yers much bring her words?

I am not alone in coming here; other dear ones who love her very much bring her words of peace and affection from the spirit-world, and they are awaiting the time when she will join them. We are preparing a pleasant home where she may find that rest she craves, with all the dear ones who have preceded her, and where she will at last feel that she is indeed at home and at rest.

home and at rest. To my other friends I send affectionate re-membrances. I wish them all to know that I have not died. I am living in a bright world where I can do such work as I find to do. Here I was weak and feeble, but there I am strong and active, and I would not exchange the pres-ent for the past for any one, unless it were for my poor mother. But I believe the time is not far distant when she will join me, so I can hope and wait, while striving to shed a little sunshine over her life. I lived in Trenton, N. J.

Lizzie Appleton,

I, too, would like to say a few words for my friends who are on earth, for it would be great joy to me to have them know I am really liv-ing. They think of me as dead and far away, and sometimes, when I come to them, and see them interested in their pleasures or duties. them interested in their pleasures or duties, and realize that they have no thought of my presence, it makes me feel sad, as though I was shut out from their lives. I have thought, if I could tell my friends that I am really with them, they would sometimes think of me as be-ing present, and say: "Oh I we are so glad that Lizzle can come to us; we will give her. wel-come, and hope she will frequently visit us with her love," it would do me a great deal of good. Not but what I have a pleasant place in the spirit-world, but I do not like my friends here to forget me, nor to have them think I-have forgotten them. have forgotten them. IALDOR 18 WI n me, and ne sends love who are here. I have a sister and a brother, and I think perhaps it may come to them some-time that the dear ones who have passed on from earth are living in another world, one that is natural and bright, and that they can journey from that place to visit those who are still in the earthly form. If such knowl-edge should come, I know it would help them in their ideas of life, help them to bear their lot, and in many ways to get over the ground with greater speed. I hope that my friends will in-vestigate this Spiritual Philosophy, and learn all that is good from it. I know there is a great deal in it that is very good for man, and it seems to me that my friends are in need of it; so I come here to day with much love and sym-pathy, asking them to receive what little light I can bring, but not to stop there, to seek fur-ther for more and more, until their hearts and homes are illuminated by the great sunshine of truth My name is Lizzie Appleton. My friends are

they may give a thought to me which will prove one of welcome. I have some important mat-ters to speak of, but it is out of the question to mention them in public; my friends would not feel at all pleased to have me. There have been some speculations concern-ing certain affairs in which I was once inter-ested, and these speculations have reached me that the same life principle animates another form, manifests itself in some other direction. The animal then, be it horse. other direction. The animali then, be it horse, dog or cat, or whatever it may be, will find an abiding place outside, so to speak, the realm of physical sensation and consciousness, and will appear in a form corresponding to the one will appear in a form corresponding to the one which was its own when walking the earth in physical life. These counterparts of the exter-nal form of animal life are more refined, more beautiful than were those which were former-ly occupied by the spiritual parts of those ani-mals, as is the case, also, with human beings. As a human being advances in grade after grade of intelligence, power and conscious-ness, so we perceive that the animal in spirit-life also advances, laying down one form after it has reaped all the experience possible from that, and taking up another still more refined and beautiful, and that, as the human being progresses under divine law, so likewise does the animal. What it may attain we are not prepared to say, but we do believe that this progress will continue on and on to an indefi-nite time. nite time.

Controlling Spirit.

We will this afternoon, Mr. Chairman, give messages for those spirits who cannot take pos-session of our medium for themselves. The first one is

Fred E. Brown.

We have here a young man who tells us that his spiritual life has extended over four years, and that he has desired to manifest to his friends from our platform but has been un-able to control our medium. This afternoon he wishes to send love to his friends and to tell them that he has never for an hour forgotten them, but many times he has been with them trying to manifest his presence and seeking to barefit there lies

trying to manifest his presence and seeking to benefit their lives. This spirit seems to have some cause for gratitude toward friends, and this gratitude he desires to express. It seems to us that some kindness of a particular nature was ex-tended to him, and that he has cherished the remembrance of that generosity through the years of his spiritual life, and as he returns to-day in contact with earth, it burns within him to such an extent that he wishes most faith-fully and earnestly to express his gratitude for the kindness of the past, which his friends be-stowed upon him, especially in his last hours. This spirit wishes his friends also to know that he is advancing in the higher life, reaping ex-perience, trying to perform his duty and study-ing his lessons, for as he goes onward he finds he is anxious and ready to profit by discipling his desona, for as he goes onward he finds a great deal to occupy his time and thought. He is essentially a progressive spirit, because he is anxious and ready to profit by discipline. He comes from Newburyport, Mass., and gives the name of Fred E. Brown.

James Lawton.

And now a gentleman approaches who seems And now a gentleman approaches who seems rather weak and exhausted, feeling the effects of his late physical life. He wishes to send a few words to his friends. He lived in Lowell, Mass., and has but recently passed away. Spirit-life opens rather strangely to him, and he has not yet become accustomed to it. So far as he has gone he is satisfied, and he wishes his friends on earth to realize his conscious life.

This man's life has been an active one, and we should say he had occupied a position of trust in the business he followed. He was contrust in the business he followed. He was con-nected with one of the mills, and in connection with this we get the name of "Massachusetts." We do not, Mr. Chairman, come into very close communication with this spirit, because he is still exercised in mind concerning mortal af-fairs, as he has not entirely risen above them. He desires to hold an interview with some friends of his on earth, which will be of use to him if it can be secured. He brings his greet-ing, and wishes it known that all is well with him. His name is James Lawton.

Oscar Fuller.

And now a gentleman gives us the name of Oscar Fuller. He is rather large in stature, and well proportioned, bas dark brown hair and very dark blue eyes. This man was very act-ive when on earth; he knew but few idle moive when on earth; he knew out lew luie mo-ments. In passing from the body he felt some-what disturbed, for when he discovered that he retained his faculties he did not know how he sheald employ them; he was so used to the physical life and its activities, he did not unare note of the spiritual. a little time this annoyance continued, but eventually it passed away, and the spirit then learned something of the wonders of another He wishes his friends on earth to realize what has come to him, what the spiritual experience has proved, and, if possible, for them to try and learn something of its conditions before they pass from earth. He has friends and business associates in Covington, Ky. There is also a very dear friend, (or rather two of them,) in Newport, Ky., whom he desires to reach and communicate with, because he feels he has something of vital importance to tell, and which will be of use.

welcome. There are some affairs connected with a near friend of this spirit, who has been passing through experiences recently which have attracted this spirit to his side in sympa-thy with him. She brings him her love and her blessing, and wishes him to know that all things are well, so far as they can be at the present time, and he and others will see that they will develop good results for the future. We get the name of Anna Miller.

Oliver Perrin.

A spirit who shortly after his physical de-cease communicated from this place, wishes to say a few words. He was a prominent and in-fluential citizen of Cincinnati, Ohio. He has now been a resident of the other life several years, and tells us that his experience during that there has a placed. When he remoted years, and tells us that his experience during that time has enlarged. When he reported here, shortly after his decease, he had not real-ly entered into the spiritual world, although he thought that he had done so. He was really living in the environments of earthly life; a reflection of that life and its career still'lin-gered around him. Since then the man has gered around him. Since then the man has passed through strange and varied experiences. He tells us the discipline has been somewhat painful, but a needed one. While on earth he exercised his power and influence in purely material ways, largely in building up a fortune for himself and his heirs, and in working in other ways for external aggrandizement. He tells us that he would not, had he the choice, and were he on earth, engage in the busi-pass which ha burges of though

ness which he pursued when here, for though its profits were large, he does not think its in fluence good for the spirit; and he hopes that those who care for him will consider well wheth-er it is best to follow the external or to attend to spiritual things. This spirit does not feel that his words will be acceptable to his rola. tives, but he is exercised by a sense of duty, and obliged to utter them. He would speak very much more strongly were it not that he considers the feelings of those who are connected with him.

He wishes to say that in coming here at the time mentioned he seemed to gain a new con-ception of his surroundings and of his condi-tions, and from that time he began to realize what the spiritual life really meant, and to look over the past. From that hour he began to study and to learn, and thus he has come into the condition which is now his. The spirit is ad-vancing and doing well, and is eager to work for humanity—not for the aggrandizement of the material or for the benefit of one or two, but for the many, those who are really in need of encouragement and aid. His name is Oliver Perrin. Perrin.

Charlotte Myers.

Charlotte Myers is the name of a spirit who passed away in middle age and has been in the higher life nearly ten years. She comes here to reach her oblideren through a message of love, and to tell them of all her watchful guidance over them during the years they have missed her in their homes. She has not been absent nor idle, but has frequently come from her spirit-home to try and brighten their lives, and bless them as only a mother alone can bless her children. There have come to these children changes; one or two have been very sad, and one of her children has felt almost hopeless because of the experiences settling

over her. This mother comes with cheer, with an in-spiring influence to brighten the lot of these dear ones, and to tell them that the results of these changes will not last forever; they are these ohanges will not last forever ; they are even now beginning to fade away and their distressing effect will disappear. It seems to her that much that is bright and prosperous will come to them, and they have only to look forward with hope. She would like very much to speak to her friends privately if she could, because there is a great deal to be said with which the public has nothing to do. We hope that some of her family will give her an oppor-tunity of reaching them in the way she desires. They belong in Bradford, Penn.

the conditions that spiritual life afford. He has many friends here in Boston, as in other places, and to all he brings greeting. He wishes each friend to believe that he comes to him or her personally, bearing a magnetic in-fluence that may, perhaps, brighten up the life or strengthen the spirit; and whenever he is needed he will come to them. He is our old friend Dr. Samuel Grover, of this city.

APRIL 16, 1887.

spirits in need of such instruction as her guides

can give through her instrumentality. This spirit also wishes to say to her com-panion that the Oliver Stearns who communi. nins spint had whiles to say to her com-panion that the Oliver Stearns who communi-cated at this Circle-Room a few weeks ago was highly connected in social life and in educa-tional circles, and that, as he said in his mes-sage, he is and was interested in the education of youth. His surroundings and associations in Cambridge were such that he could not fully express all the ideas that came welling up in his soul, but he sought to do so to the best of his ability. Now, as a spirit, he can give them full expression, not perhaps through material agencies, but in spiritual ways, so that his ideas may find lodgment in the souls of such susceptible persons as he may approach on earth. He has friends in Boston, as he said, to whom he brings greetings, but he believes that the time is not far distant when he will be able to utilize the medial powers of certain individ-nals in this city, through whom he may express nals in this city, through whom he may express much more concerning his plans than he has been able to do at the present time. He now is seeking to familiarize himself with the method of spiritual control or communication.

The spirit who conveys this message is Mrs. Frances Remick Putnam, and she comes with her old friend, Phineas E. Gay. He also sends his greeting to old friends.

The Controlling Spirit.

The Controlling Spirit. A correspondent asks the Banner of Light Circle Band why the spirits who come to this Circle-Room do not give more concerning their lives on earth, and further data by which they may be identified by their friends. We of the Banner of Light Circle Band desire to say that every spirit who communicates from this place gives just that which it is able to do at the time of communication. Many of those spirits who control the medium find themselves in posses-sion of an instrument they are unaccustomed gives just that which it is able to do at the time of communication. Many of those spirits who control the medium find themselves in posses-sion of an instrument they are unaccustomed to use. Some spirits who request the oppor-tunity of controlling the medium seem to think that they will have no difficulty in voicing what they would upon a mechanical instrument when on earth; but if they were unfamiliar with it they would find themselves unable to make use of it, or at least to accomplish any complete plece of work. So with the medium; if they are unfamiliar with the laws of medi-umship, and do not possess just the right kind of a magnetism to operate upon the instrument, and find themselves attached to one they do not know how to use, then they make her utter a few words as best they can, and retire for further experiences at hough which they have passed, give the names of friends, and data concerning their past lives, and repeat experiences through which they have passed, give the names of friends, and data concerning their own lives, by which they are identified. Others come who are merely are identified. Others come who are merely are identified. Others come who are merely are identified who much y love. In the meanwhile these spirits, and all who desire to those friends with their influences of oheer and affection. Whether or not mortals desire to gain audience with their influences of oheer and affection. Whether or not mortals desire to pain and illps, we trust that they have in their hearts a welcome, affection and cheer for those spirit-friends who may be around them. Let us add, that if mortals would put forth one-half the efforts and earnestness to come into communication with their friends in the other life that these spirits put forth in seek-sing to reach their mortal friends, we believe they would gain much more evidence of spirit presence and identity than they have done dur-ing the present time.

they would gain much more evidence of spirit presence and identity than they have done during the present time.

Lotela, for Charles F. Fox.

[This message was given March 20th, and is printed in dvance by request of the spirit.]

advance by request of the spirit.] Here's a spirit who gives the name of Charles F. Fox. He comes from Ginoinnati, O. He has friends and relatives there. Some of his connections have been getting tangled up in business matters lately ; they have been wish-ing he was here to straighten them out. He has been nearer than they have any idea of, and had the disposition to help straighten them out, if he only had the means; he was limited, had no power to speak to them; all he could do was to infinence them to the best of his power. The spirit says that it is not of much use for them to go ahead in the way they have been going, because it only tangles them more than Dr. Same We have here an old worker to haves, who desires to express his greetings cheerful encouragement to friends, and to say to each one that he is busy in the splitit-world, following that same line of labor which was his on earth. This man was privileged to con-tain within himself a reservoir of magnetio power, which he not only imparted to others in conveying physical health and spiritual the strength to those whom he treated. This in the same power, the same magnetism. For Which is operated upon by higher spiritual attendants time the same power, the same magnetism. For Which is operated upon by higher spiritual attendants in encouragement to strength and en-the same of strength and en-the forces this end of strength and en-the forces this enter the same says they have been wish-time the same power, the same magnetism. For Which is operated upon by higher spiritual attendent in the way-worn and sad that come is forces this enter the same bound is trength and en-the forces this enter the same know he has the the same know he has the the same know he has the was around, and he coald n't resist the temptation to come and let them know he has the was been going the was around, and he coald n't resist the temptation to come and let them know he has the was been going the was around, and he coald n't resist the temptation to come and let them know he has then was been going the was around, and he coald n't resist the temptation to come and let them know he has the the was been going the was around watching what has been going they was thing on the they had taken thing out been around watching what has been going on, and he thinks they were very unwise in the move they made, because, if they had taken a little forethought and studied the thing out, they never would have got in the complicated way that they have; but the best thing they can do is to wait awhile-let matters straighten themselves, and then begin again. This spirit is so anxious, he don't want to wait until the regular time for publishing the message; he wants it to come out ahead.

Janie Ferguson.

Do you let everybody come, Mr. Chairman? [Yes, all are welcome.] That seems almost too good to believe. I have never tried to come be-fore; though I was told spirits did talk in this may, but I bound the spirits did talk in this

fore; though I was told spirits did talk in this way; but i thought there was no use for me to try, I could not get back to my friends. I am Janie Ferguson. My home was in Hall-fax. I have friends there yet, and I know they sometimes think of me with sympathy. I was young when I passed away. I do not think I fully realized that death was coming, and it was well I did not; I should have been too frightened, because the thought of death always brought a shudder to me; it seemed something terrible, something that I could not meet. I have found it very pleasant. I had no hard struggle, nothing dark settled upon me; I found a quiet home, and pleasant faces to give me welcome, and they have all been kind to me ever since, and I have learned so much more than I knew on earth that I feel quite like another girl. I want to tell my dear friends that I some-times owne to them. I have entered their

and the second second second second

in Pittsburgh, Penn.

Report of Public Séance held Feb. 11th, 1887. Invocation.

Invocation. Our Father, from the mists of external life we look upward to behold thy light of truth, breathing in tender accents, filled with love and good cheer for the human heart. May we at this moment catch some faint vi-brations from thy eternal life, and realizing what thou art to us and what relationship we, thy children, bear to thee, gain strength and power and under-atanding concerning thy laws. Oh I our Father, we desire to come into holy communion with thee and thy angels, to learn of thy wisdom, and to profit by the instruction which thy blessed ones have to give. Way we be uplifted in thought to the plane of angelic existence, and gain from thy bright evangels some-thing of inspiration, some influence of peace that will brighten our hearts and purify our inner lives. May each one present desire to bear forth some influence, some message, some word or smile unto others, that will bless, cheer and benefit the weary life. Oh to this ond may we come into close association with thy angels, receiving from them instruction and good cheer, and bearing unto their hearts our sympathy, our afrection, our thoughts of welcome, that will bless them in their daily work. Amen.

Questions and Answers.

CONTROLLING SPIRIT .-- You may now pre-

CONTROLLING SPIRT. You may now pre-sent your questions, Mr. Chairman. QUES.-[By T. W. Litchfield.] When a spirit separates from its earthly body by an explosion, say from nitro-glycerine, and the body is strewn in all directions, is the spiritual part of said in-dividual scattered the same as the earthly part? If so, what is the mode or operation of the spir-itual part when collecting itself together, so as to be recognized by its friends in spirit-life? ANS.—An accident occurring to a human being, such as that resulting from the explo-

sion of nitro-glycerine, does not affect the spir-itual in the same manner that it does the phys-

Dorothy Miller.

Derothy Miller. An elderly lady approaches, and from her we gain the name of Dorothy Miller. She is seek-ing a sob, whose name is John Henry Miller. He is not a believer in Spiritualism, but his mother is exercised concerning him. She wish-es to lead his thoughts in the direction of this philosophy. He is not satisfied, and questions concerning the fature. His state of mind troub-les the mother in her spirit-home, and she is attracted to him with the earnest desire to bring him convictions of the trath that will set-tle his mind upon this great question of roligion. She brings much love to her son, and to his family; she also says that his father is with her in the other life, and that he is very active, fol-lowing a line of work something similar to that which was his on earth. He would like to come which was his or earth; He would like to come into communication with his son, if possible; but he bids him at all events to seek for the truth, and pause not until it is secured; to let not the concerns of material life so over balnot the concerns of material life so over-bal-ance him as to draw away his thought alto-gether from those things, which concern the spiritual part of his nature, but to follow truth, seek it early and late, until some conviction of it is borne in upon his mind. We think the father's name is Jourghab, that coming to us very strongly. The gentleman to whom this message is directed lives in Toledo, Ohio,

John Frazier.

John Frazier. John Frazier is the name of another spirit who comes, claiming his home to have been in Springfield. Mass. He tells us that he seems to gain power to manifest by the presence of a gentleman in the audience, and who must have known of the spirit in former years. This spirit was an active man on earth, and was very much missed by his friends when he passed away; he felt, their sensation of loss, and it frequently brought him back to his old home and to his friends. Many times he has attempt-ed to manifest, but was not successful. He promises to come in the future, and, if possible, to give such manifestations as will convince those whom he approaches that he is not dead, and that they have no cause to miss him, for in spirit he is with them. About certain affairs

Maria White.

Maria White. A lady, giving the name of Maria White, de-sires to reach her friends. She has a very dear friend in Haverhill, Mass., who is a believer in Spiritualism. She says : My friend will see my message, and I trust will convey it to my rela-tives. They are not Spiritualists, nor was I when in the body. I could not accept it; it seemed too good to believe. I thought that when our friends died they were taken far away from us, and we could hold no communion with them. My friend, to whom I address these words, sometimes talked with me on the sub-ject; she wished to convince me that my spirit-iriends whom I mourned lived in spirit, and words, sometimes tarked with me on the sho-ject; she wished to convince me that my spirit-friends whom I mourned lived in spirit, and were near to me, that they could return to me and give me comfort. This I could not accept; but during my last few weeks of earthly life the thought came to me and pressed on me more strongly, and I wondered if it could be true. In spite of myself, I gained some consola-tion from the thought, and I told my friend that were it possible for me to come, I would do so, and prove to her that what she said was true. A long time has elapsed, and I have not been able to redeem my promise, but I have tried many times. Now, if Lucy will only be-lieve that I have come; and that the delay was not because I did not wish to prove her belief true, I shall feel most satisfied. I think my friend will send my message to my relatives, true, I shall feel most satisfied. I think my friend will send my message to my relatives, because she is earnest and zealous in what she believes to be the cause of truth, and it will be a great pleasure to her to convince any one of the reality of spirit communication. I bring to her, and to all friends, my love, and assure them I am delighted with the spirit, world, and T have been from my first entrance into it, and that I have no desire to come back to earth to take up an abiding place.

Mrs. Frances Remick Putnam,

and to his friends. Many times be has attempting to the survey in the sur

SPIRIT MESSAGES

STIBIT MESSAGES TO BE PUBLISHED NEXT WEEK. Feb. 15,-John T. Hancock; Phebe Allen; Harvey White: Charlie Davis; Joseph Smith; Martha Drayton; Frank Mölride; Clista Hill; Rachel (Koon; James Spauld-ng; Karl Wedger; Leontine Tournoir. Feb. 18.-Henry Seybert; Mary Webster; Rebecca Sea-fer; John E. Foster; Charles Savage; Mary Ellen Dwyer; William Fisher. ver: John E. Fos William Fisher.

THE MESSAGES GIVEN

As per dates will appear in due course. Aprili.-Henry C. Wright: Dr. H. O. Wright; Mrs. Hattle M. Wells; Mrs. A. M. Stone; Jonn H. Currier; A. A. Whiting; Barab Parsons; Josephine Wood. April 5.-Lucy Hartley; E. B. Moulton; Julia Adams; Winslow R. Glover; Harriet Jacobs; Joseph Hopper; An-na Peace Hazard; Mary Agnes McArthur,

Verifications of Spirit-Messages.

JAMES ELLIOTT.

I read in the BANNER OF LIGHT of Feb. 26th a spirit message from MR. JAMES ELLIOTT, formerly of Pawtucket, R. I. I was well acquainted with him and his wife and were near delaphors. He was an earnest Christian, but had become a firm believer in the truth of Spiritualism. His estimable wife is also a bellever, and an excellent clairvoyant. They have many warm friends wherever known

Yours for the right, MRS. E. C. MESSINGER.

WILLIAM HALL.

I noticed a communication in the BANNER OF LIGHT Message Department, March 26th, from WIL-LIAM HALL OI Ipswich, Mass. I knew him well; he was a baker, or drove a baker's wagon. 'He speaks of some individuality peculiar to himself, which set him apart from other men. He was terribly deformed, bent almost double, and so hunch backed that he carried his head very much as a furthe does when walking. Yours respectfully, M. S. FOSTER.

APRIL 16, 1887.

BANNER OF LIGHT.

English Cathedrals is given, the famous one of Canterbury being its subject. It is written by Mrs. Schuyler van Rensselaer in a very attractive style, and illus-trated with numerous engravings, exhibiting the edifice from every point of view, and giving, in connection therewith, a number of fine glimpses of English landscape. Mr. J. C. Harris, whose portrayals of Southern life are always acceptable, contributes in "Little Compton" characteristic sketches of representatives of Northern and Southern sentiment in a Georgia town shortly after the war. In new chapters of the" Life of Lincoln," the troubles of early Kansas are impar-tially set forth, together with Mr. Lincoln's opinions and positions in regard to slavery during that eventful period. Mr. Lathrop supplies "Some Portraits of Haw-thorne," and Ed. Eggleston "Church and Meeting-House Before the Revolution." Prof. Whitney of Yale gives an instructive account of the Veda, the Bible of ancient and modern India, of which he concedes a superiority in breadth and depth over all other "sacred" books; in saying this, however, he is wise enough to forestall attacks of theologians by prefixing the words, "leaving aside our own Bible." The war papers treat of Chickamauga. Some excellent poems enrich this number, the frontispiece of which is a portrait of Hawthorne. The Century Co., New York ; Cupples, Upham & Co., Boston.

THE PATH.-The conclusion is given of "Heralds from the Unseen," by Jasper Niemand. "A Perplexed Inquirer" states her case, and appeals to a fellow Theosophist for an explanation of what appear to be inconsistencies and contradictions. Upon entering upon a new year its editor proposes to continue a policy of independent devotion to the cause of Theosophy. New York: Box 2619. Boston: Cupples, Upham & Co.

HALL'S JOURNAL OF HEALTH .- The opening artidle treats of "The Occult Forces," illustrating the subject with the engraving printed in the BANNER OF LIGHT a few weeks since, of independent writing on one slate in eleven different languages, obtained through the medial agency of Mr. Evans, by J. J. Owen, of the Golden Gate. The pages that follow are filled with instructive matter upon the retention of health, and the means of regaining it when lost. Publishing office, 206 Broadway, New York.

THE FREETHINKER'S MAGAZINE .- T. B. Wakeman's address in Paine Hall, this city, last January is given, following which the subject of "Prohibition" is discussed at length by D. Priestley. Lydia R. Chase replies to a writer in a previous number who classed Spiritualism as a superstition, by showing most con-clusively that it is very far from being anything of the kind, remarking that "the I know of the Spiritualist is not based upon the teachings of any of the Bibles of the world, but comes from demonstrable fact as capable of proof as are any of the phenomena of the unseen forces of nature." Buffalo, N. Y.: H. L. Green.

THE HOMILETIC REVIEW .- Dr. Stuckenberg, writing from Berlin, regrets the loosening hold the evangelical faith is experiencing in Germany and its grow-Ing tendency to liberalism—a goal that it seems des-tined to reach at an early date. "This state of things," he remarks, " in the very birthplace and stronghold. of Protestantism, would be less humiliating and less dangerous if the Evangelical Church were prepared to meet these attacks and maintain its rights." Fortunately for mankind, these "rights," which include the eternal damnation of a large proportion of the human race and other abominable doctrines, are such as all good men do not at present feel disposed to respect, hence the situation, which, though some lament, a vastly greater number are rejoicing over. New York : Funk & Wagnalls.

THE ELECTBICIAN reviews "Patent Office Methods." In its Boston correspondence reference is made to arrangements in progress for experimentally operating a car on an unoccupied street upon Back Bay, with different methods of applying electricity as otor. It is thought that a simple and effective method of this nature for propelling street cars will ere long be adopted. New York : Elec. Pub. Co., 115 Nassau street.

THERALD OF HEALTH .- Dr. Holbrook writes upon "Artificial Sleep as a Curative Agency," and the usual variety of hygienic articles fill the remaining pages. New York : 13 Laight street.



To the Editor of the Banner of Light. The Tenth Annual Camp-Meeting of the. Sunapee Lake Spiritualist Camp-Meeting Asso-ciation will commence on Sunday, July Sist.



From Newbaryport, Mass., Wednesday morning, March From Newbäryport, Mass., Wednesday morning, March. 2011, Janks Wring, a well-known Bylritualis, All He had long been a sufferor from astima, and thisdread disease, cuminating in the rupture of a blood vessel, hast-ened the change. The functal exercises were held in Fra-tornity Hail, under spiritualistic ampices, on Friday atter-poon, April 1st., Masser, Workman, Andrew H. Olirik, of Merrimes 'Assenby', Knights of Labor, of which the de-parted was a member, was present with a delegation of Enghts, who bore an elegant floral tribute. In addition to quartette singing, George A. Fuller, of Dover, Mass., delivered as address, which was freely admitted by belloy-ery and unbelleyvies allot on have been the finest functal ad-dress ever delivered in Hew buryport.

MRS. L. M. VIERGE will give Massage Treat. Tremois and Medicated Vapor Haths at her Booms, 613 Tremois attret, near Darimouth, Boston. Sw Apio MRS. J. FOLLANSBEE (GOULD, Massage Mand Magnetic Treatments. SDartmouth st., Boston. 18

DR. A. H. RIUHARDSON, Magnetic Healer, Warriy House, Charleslown, 18w D25 M ISS L. F. HASKELL, Magnetic Healer, 278 Hawmut Avenue, Boston, Computer Apid

J. A. SHELHAMER,

MAGNETIC HEALER, Office \$| Bosworth Street (Room 5), Boston, Mass.

Anighta, who bore an elegant floral tribute. In addition to quarterise sharped an address of hot birth (giving sex) and 25 conts, delivered an address of hot birth (giving sex) and 25 conts, delivered an address of hot birth (giving sex) and 25 conts, delivered an address of a tribute. In addition to give a state of the birth (giving sex) and 25 conts, delivered an address of a tribute. In addition to give a state of the birth (giving sex) and 25 conts, delivered an address of a tribute. In addition to give a state of the birth (giving sex) and 25 conts, delivered an address of the birth (giving sex) and 25 conts, delivered an address of the birth (giving sex) and 25 conts, delivered an address of the birth (giving sex) and 25 conts, delivered an address of the birth (giving sex) and 25 conts, delivered an address of the birth (giving sex) and 25 conts, delivered an address of the birth (giving sex) and 25 conts, delivered an address of the birth (giving sex) and 25 conts, delivered an address of the birth (giving sex) and 25 conts, delivered an address of the birth (giving sex) and 25 conts, delivered an address of the birth (giving sex) and 25 conts, delivered an address of the birth (giving sex) and 25 conts, delivered an address of the birth (giving sex) and 25 conts, delivered an address of the birth (giving sex) address of the birth (givi

Bent free on application to COLBY & BICH. If W HY WE LIVE, By SUMMERDALE. This W is a book that Bpirthulists and others will read with pleasure and profit. Written in the style of the old "Pill-grim's Progress" of John Bunyan, it possesses the pocular charm of that work, with added interest and value from its treatment of higher states of being. It describes glowingly the beauties of the future life, its mansions of abode and temples of worship, its fruitful grores, fragrant gardens, green valleys and cirystal watchers; bottrays the happiness of families reinited, and the never-ending bilas of those who, after a weary pligrimage on earth, fall by the wayside, al-most disheartoned, and awaken to the enjoyment of rest in a life that is immortal.

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STELLAR SCIENCE.

WILL give a test of it to any perion who will send me theplace and date of their birth (giving sex) and 25 cents,

For sale by COLBY & RICH. OUNA'S OANOE and CHRISTMAS OFFER-LING, filled with Flowers for the Darlings of Earth, Edited by "OUTWA'" through her Medium, "WATER-LILT," HRS, CORA L. V. HIOHMOND. Of the gifted mediumistic author of this new work, not a word is becomer to commend it to the favor of all. This work for the oblideren is just the thing long wanted. Of the benatiful rulni-adultor, "Outway vords are inadequate to express the Linghing we work work are inadequate to express they highly he is estremed. The OH HNT all OFFENION of the Allandic, we can only my, words are inadequate to express they highly he is estremed. The OH HNT all OFFENION of the highlory of her earth-life and its irrate close. Gioth, gilt, pp. 100, Prios 11,00; postage free, For sale by OULBY & BIOH.

BANNEROF LIGHT.

APRIL 16, 1887.



The Celebration of the Thirty-Ninth Anniversary of Modern Spiritualism in San Francisco, Cal.

[Reported for the Banner of Light by Albert Morton.]

The enthusiastic audiences convened in this city, and composed largely of its intelligent, progressive and prominent citizens, presented very gratifying evidence of the growth of interest on the subject of Spiritualism since our last anniversary, some of the causes of which improvement will be briefly summarized in the closing paragraphs of this report.

rized in the closing paragraphs of this report. **Metropolitan Temple.** The opening services were held in the Temple Sun-day morning, March 27th. The decorations with American flags and a protusion of flowers, arranged under the supervision of J. O. Hawery with his expe-rienced and exquisite taste. elicited many expressions of pleasure and surprise. Prominent among the deco-rations were two large groups of immense native ferns, some of them nearly ten feet in height. The services opened at 11 A. M. with a voluntary on the grand organ by Mr. 8. Arrillaga, organist, fol-lowed by the congregation uniting in singing "Truth Trumphant."

Triumphant." Mrs. L. Mathews read an interesting original poem,

entitled "An Anniversary Song." Mrs. L. M. Dodge then gave a vocal solo, entitled "Where Can the Soul Find Rest?" assisted by a quar-

Mrs. L. M. Dodge then gave a vocal solo, entitled "Where Can the Soul Find Rest?" assisted by a quar-tette in the chorus. The Auniversary Address by Wm. B. Coleman, en-titled "The Value of Spiritualism to the World." was a scholarly essay, abounding in poetical descrip-tions and apt illustrations of the beneficent results which have been wrought by the acceptance of spirit-ual teachings, particularly in the grand work accom-plished in moderating the pulpit teachings in relation to endless punishment and a vengeance-dispensing Oreator. The speaker said Spiritualism reveals a second universe of illimitable grandeur and surpass-ing spiendor, and is the crowning glory of the nine-teenth century. Spiritualism is a philosophical and scientific religion; regarding the body as the temple of the spirit it is in opposition to all that is inmical to purity. The lecture was confined to the philosoph-ical and religious aspects of Spiritualism, and was thoroughy imbued with the spirit of charity and good will to all. The writer was greatly pleased with the manner in od will to all. The writer was greatly pleased with the manner in

The writer was greatly pleased with the mahner in which the subject was handled, and was reminded of an expression made by the powerful speaker, E. V. Wilson, when lecturing under his management. Com-menting on the readings given, we remarked the ab-sence of any allusion to defects of character in the persons described; to which Mr. Wilson replied: "Brother Morton, I prefer to call attention to the best qualities of those I delineate; there are plenty to pick haws in our brothers and sisters without my help." The essay was followed by "All Hail, Sublime," by a gnartette.

Mrs. H. K. Robinson followed with a brief address, In which she strongly advocated union of action among the Spiritualists to prevent the adoption of a new city Constitution, which, if adopted, will render spirit-me-diums subject to a licenso tax, and class them with the "shady people" who come under constant police sur-

Mr. George H. Hawes made his maiden effort on the

Mr. George H. Hawes made his maiden effort on the platform in a brief address, which was received with many expressions of appreciation from the hearers. After the Doxology by the congregation, the morning services closed with a postlude on the orgán. The CHLDDREN'S LYORUM beld its usual session after the close of the morning services in the Temple. The attendance of visitors was unusually large, and the exercises were interesting, as they always are under the constant supervision of the Conductor, Mrs. Laverna Mathews, and her co-workers. Mrs. Mathews has been an indefatigable worker in the Lyceum for about filteen years, and the hearty colperation of the parents of the rising generation is only needed to make it a fine educational school for the children; at present there is a great lack of interest on the part of

make it a fine educational school for the children ; at present there is a great lack of interest on the part of the parents, who apparently forget that "As the twig is bent the tree is inclined "to grow. The evening services in the Temple opened with a voluntary on the organ, followed by the congregation uniting in singing "Welcome Angels." After the invocation by Mrs. Watson the audience were favored with a fine rendering of a vocal solo: "The/New Kingdom," by Miss R. Beresford Joy, who, in response to an encore, gave "Home, Sweet Home." in a beauting style which elicited great applause from the large audience.

in a beautiful style which elicited great applause from the large audience. The prominent feature of the evening was the lec-ture by Mrs. E. L. Watson, subject: "Do the dead return? if so, how is the fact to affect mankind ?" The lecture was followed by a fine rendering of Handel's" Angels, Ever Bright and Fair," and after the benediction the audience slowly dispersed amid the strains of a postinde on the organ by Mr. Arrillaga. The strendance at the morning services numbered nearly four housand hearers present.

Washington Hall,

The usual meeting of the Progressive Spiritualists was held in the alternoon, the time being occupied in dissocting the infamous classification of mediums with disreputable characters in the new (proposed)

ries had to be enlarged to meet the requirements of the increasing attendance. The management earned the respect and gratitude of all true friends of Spiri-ualism for the manner in which the services were con-ducted and the varied talent secured for the meetings; and for that most desirable sine qua non, the absence of all obnoxious features. Nothing was permitted upon the grounds which would defract from the ele-vating and inspiring influences which should always accompany the pre-entation of spiritual truths. We arranged for a series of Hunday meetings under the ministrations of the guides of Mr. Colville, with some of whom we have been in close relations for sev-eral years. During July and August the Sunday meetings were held in Metropolitan Truths. der Mrs. Watson's ministrations were given without an entrance fee, the interest in the teachings through Mr. Colville was evidenced by large attendance upon the lectures, which increased in numbers until the dose of the seasor. One very marked feature of the meetings was the class of hearers, both at the camp-metings was the class of hearers, both at the camp-ing composed largely of persons prominent in the lit-erary, social and business circles, who had not pre-ing composed largely of persons prominent in the lit-erary, social and business circles, who had not pre-viously been regular attendants upon spiritual lec-tures. The broad catholicity incufcated in the lec-tures and classes attracted many who desired to study and form their own conclusions, who would have been repeiled by any iconcelasion exclusions instead of building. There was nothing of the ex cathodra style in the teachings, and, however much the hearers may have dissented from some of the ideas presented, they were pleased with the liberal spirit in which they were pleased with the liberal spirit in which they were pleased of any of the '' am holier than thou '' denunciatory style was one of the causes of the suc-cess of the meetings under this medium. We are pleased to asmounce that

[Reported for the Banner of Light by George H. Mellish.]

On Sunday afternoon, March 27th, the First Society of Spiritualists held appropriate Anniversary exercises in the Grand Opera House Hall. The speakers' platform was decorated with plants, shrubs and flowers. The exercises were opened with an invocation by Mrs.

T. B. Stryker. Mr. Henry J. Newton, the President of the Boclety, then made the introductory remarks : REMARKS BY MR. NEWTON.

We have come together, friends, to celebrate the Biritualism. On the 31st of March it will be thirty-nine Bpiritualism. On the sist of March it will be thirty-nine years since the first intelligent communication was received through the Fox Sisters at Hydesville. They are with us to-day, here on the platform. Spiritualism has been in the world, so far as human testimony upon that point goes, since the human fami-ly has been upon the planet. Modern Spiritualism marks an epooh, and it differs from the Ancient Spir-itualism in some very essential and material points. The man who first called the alphabet and spelled out intelligent communications from the sancit. world The man who first called the alphabet and spelled out intelligent communications from the spirit-world was David Fox, and I had the pleaaure of taking him by the hand a short time ago. The raps have been heard many times in this century, and even in the fam-ily of John Wesley, but no intelligent method of com-munication with the spirit-world was inaugurated un-til thirty-nine years ago. Ancient Spiritualism had been on the wane through several centuries; it had come to be ignored not only by solentists and scientific philosophers, but by the church. Those who believed in the phenomena were called dreamers, fanatics, and it was said they were all wrong, and that no such thing had, could or would happen. That was the position of the church thirty-nine years ago. We have abundant proof that skep-ticism had invaded not only the field of science, but the church as well. happen. That was the position of the church thirty-inde years ago. We have abundant proof that skep-ticism had invaded not only the field of science, but the church as well.
 I can remember when I was a boy if I did not take off my hat, and make a very low bow, when I met the dominie in the street, I was severely reprimanded at home. The dominies were considered the oracles, and whatever they said was the law and the gospel. I then believed all they said, and I suppose everybody else did. A deacon in one of the most fashionable of the Episcopal churches on Filth Avenue told me that if I should read to him the artieles of faith of his church, and ask him if he believed them all, he should answer "Noi" And he went further, and said there was not one in five hundred of his church but what of thing when Modern Spiritualism made its advent in the world.
 If the human family ever stood in great need it was at this time, and Modern Spiritualism came and filed the acorn-because it could not help it. Nature pro-vides for her offspring, and wherever and whenever is a dis develops the intellect to a degree which will end is oderelops the intellect to a degree which will end there as necessity. It came that said went is not be no firspring, and wherever and whenever is human family is developed physically, that same is a diso develops the intellect to a degree which will end it to find in the great store-house of nature its needs and their answer.
 In the primitive coudition of the human family are first developed, just in the ratio of that development civilization, and the wants of the human family are goon in this development of the metal and the present civilization, and the wants of the human family are first for errors of the mental and the physical, the server so on in this development of the metal and the present civilization, we find that the development of the servers is in the ratio of the mental and the physical, and ha-manity is thereby prepared to perceive t Original perms use of years have and Mrn. McKilley.
 Mrs. Jennie Clark sang in an explosite style the source of the s

more than any other event that has come to humanity that I know of, has made man free. True, every man-acle has not been broken, but the sledge has been forged and the steel of the chisel has been hardened which will out every lisk that makes man a religious slave.

The had up be mixinged to meet the requirements of the propert and reput the first of fir

blaces." Weir then sang: "I Cannot Sing the Old Songs." Dilowed by an address full of interest by Mr. Wm. O. Bowen, of Brookiyn.
Mr. I. G. Withers gave a flute solo, with plane accompaniment by Miss May Newton.
Mrs. Escada favored the audience with a song, and Mrs. Anna Randall Diehl recited "Mrs. Lofty and I," and in response to the applause gave "Sandalphon, the Angel of Prayer."

the Angel of Prayer." Mrs. De Weir sang, by request, "When the Mists have Cleared Away." Mrs. Nellie J. T. Brigham, the regular speaker for the First Society of Spiritualists, said: Friends: Before I make any remarks, I would like to pay a tribute to This society of Spirituanes, said . Friends : Before a make any remarks, I would like to pay a tribute to three of our friends who are with us this afternoon, and who are especially dear to us all. When another spring comes around we cannot tell how many of us will have passed on to that land from whence comes to us the music of the raps. I would like to have those three sisters stand together before you that you may greet them, and also that you may hear the won-derful sounds of these spirit raps. Mrs. Leah Fox-Underhill, Mrs. Margaret Fox-Kane and Mrs. Hate Fox-Underhill, Mrs. Margaret Fox-Kane and Mrs. Kate Fox Jencken were then presented to the audience, and the raps were distinctly heard. Mrs. Brigham made the closing address; the Fresi-dent, Mr. Newton, on behalf of the society, extended sincere thanks to all who had taken part in the anni-versary, and the exercises were brought to a close.

graves and were seen in the city; and that before he

graves and were seen in the city; and that belore he
rose?"etter of the word. The Subject for the 7 P. M. lecture
was: "The Position we Occupy with Regard to the Pro-
grease of the Age." Both lectures were listened to with
the deepest interest.more that the searce is the searce

Holmes presiding. Mrs. Lovering opened with a song and was followed by an address by Mrs. Clara A. Fleid. Plano duct by Willie Boyce and Maud G. Banks; remarks by Mr. W. A. Ducklee, Mr. Jacob Edson, Mr. Elisha Tripp, and Miss L. Harnicoat, the latter under control; song by Mr. Charles W. Sull-van and a relation of personal experiences by Mrs. Twing. The company folned in singing a closing hyme. The next regular meeting of the Society, the last in Langham Hall for the season, will be held Tuesday afternoon and evening, April 16th, with an antiquarian supper, followed by literary and musical exercises. A large attendance is desired of the mem-bers and friends. MRS. MARY F. LOVERING, Soc. No. 439 Shaumut Avenue, Boston.

Parker Memorial, Hall.-On Easter Sunday special musical services were held, and the floral and other decorations were very fine. The attendance other decorations were very fine. The attendance was very large both morning and evening. W. J. Colville gave two fine inspirational invocations, dis-courses and poems appropriate to the day. On Sun-day next, Aprili7th, bis subjects will be to at 10:30 A.M., "The Mystery of the Ages." This lecture will be to some extent, a review of a new work bearing that title by Lady Caithness, Duchess De Pomar. At 7:30 p.M., "Natural Law in the Spiritual World." BPECIAL NOTICE.—The meetings formerly held at 668 Tremont street are now transferred to the parlors of the Society for Esoteric Culture, 478 Shawmut Ave-nue, at which place Mr. Colville will hold a public reception every Monday at 7:45 P. M. Classes in Spiritual Science, Tuesdays and Fridays at 3 P. M., and a Lecture and Conversation on Theosophy, Sat-urday at 3 P. M. urday at 3 P. M.

Spiritualistic Phonomena Association .- Last Sunday, "Mediums' Day," the afternoon meeting in Berkeley Hall opened with a vocal duett by Mrs. Ed-Berkeley Hall opened with a vocal duett by Mrs. Ed-wards and Miss Wakefield. Mrs. A. E. Cunningham gave a satisfactory test scance, at the close of which George LeClaire sang "The Home of the Boul." Re-marks were made and tests given by Mrs. J. F. Dilling-ham. Miss Nellie Miles favored the audience with a very fine xylophone solo. Mrs. E. Peabody gave tests and excellent psychometric readings. Miss Miles played a solo upon the musical bowis. Prof. Milligan accompanying upon the plano. Mr. Matthews gave psychometric readings. At the evening meeting, at 1031 Washington street, the same mediumistic and musical talent participated in exercises that were thoroughly enjoyed by all. Next Sunday a fine programme will be presented, afternoon and evening.

afternoon and evening.

Boston Spiritual Lyceum-Paine Memorial

Hall .-- Last Sunday, readings were given by Miss

Maria Falls, Emma Barbier, Adel Block, Luiu Morse, Lillian Rich and Miss Grace Scales; plano sole by Mazy Howland. The address of the day was delivered by Mrs. Loomis Hall. Next Sunday at 11 A. M. a complimentary reception will be given Mrs. W. S. Butler on her return from Florida. At its conclusion the annual collation will be served if Kneeland Hall to children, regular at-tendants at this school or the Lyceum in the past. Tickets have been issued which will admit only chil-dren of the Lyceum to the dinner. Contributions for the tables will be thankfully received. FEANCIS B. WOODBURY, Cor. Sec. 35 School street.

35 School street. [The Children's Lyceum celebrated the Thirty-Ninth Anniversary at Palne Hall, Sunday, April 3d. A report of proceedings is received, but unavoidably de-ferred as to insertion until next week.—ED.]

Eagle Hall, 616 Washington Street. - This place of meeting was packed, afternoon and evening, to its fullest capacity on Sunday last with highly into its inliest capacity on Sunday last with highly in-terested audiences, whose members listened with pleasure to services consisting of remarks, tests of spirit presence, psychometric readings, etc., in which C. M. A. Twitchell, Mr. Fernald, David Brown, Dr. W. A. Hale, Dr. M. V. Thomas, Mrs. Clara A. Field, Mrs. O. A. Robins, Mrs. J. D. Bruce, Mrs. B. F. Willard, Dr. O. Kenney, Mrs. Loomis-Hall, Mrs. Nellie F. Thomas, Mrs. H. Rich and Mrs. M. E. Johnson par-ticipated.

Spiritual Temple. - Easter services were very largely attended. A fine quartette rendered several ance was a treat to all lovers of music, and the floral display was superb. W. J. Colville's lecture on "The Resurrection" was pronounced a masterly effort. Mr. Colville will lecture Sunday, April 17th, on "Reembodiment," by special request, at 2:45 P. M. Social meeting every Wednesday at 7:30 P. M.

etter of the word. The subject for the 7 F. M. lecture was: "The Position we Occupy with Regard to the Pro-gress of the Age." Both lectures were listened to with the deepest interest. W. W. C.

Norwich, Ct. -J. William Fletcher, has called large audiences to Grand Army Hall the two Sundays he has been speaking for our society. Mr. Fletcher he has been speaking for our scolety. Mr. Fletcher has given four brilliant and radical discourses, and commanded the close attention of his hearers by his eloquent and scholarly addresses. Descriptive scances, were held after each address, and many excellent tests of spirit-presence were given-nearly all of which being recognized as correct. At the close of his last lecture the announcement was made that he had been resogaged for two Sundays in May, which was re-ceived with applause by the audience.—George A. Fuller will speak for us the two remaining Sundays in April. MRS. J. A. UNAFMAN, Sec.

Worcester, Mass .- Woodbury O. Smith writes : "March 5th and 12th, Dr. Dean Clarke occupied our "March 5th and 12th, Dr. Dean Clarke occupied our platform. Large audiences listened with great satis-faction to the excellent discourses of the indefatiga-ble worker. March 19th, George A. Fuller was with us, and March 26th Dr. H. T. Stanley of this city spoke to good audiences. April 3d and 10th, George A. Ful-ler was with us again, and gave four admirable lec-tures full of grand thoughts and words of wisdom. There are few speakers upon the spiritual platform who have made more rapid progress than Mr. Fuller; he is studious in his nature, with high spiritual aspira-tions, and with an ambition worthy the cause in which he is engaged. May success crown all his efforts. The next two Sundays Mr. A. E. Tisdale of Springfield will be with us.

Providence, R. I.-Very full houses greeted Mrs. R. Shepard Lillie at Blackstone Hall, Sunday, April 10th, and well did she minister to the people on the 10th, and well did ane minister to the people on the subject of Spiritualism and its Philosophy. The fore-noon discourse was on topics suggested by questions handed in by the audience; in the evening the topic was "The Right of Woman Suffrage." The speaker produced a profound impression by her manner of: presenting this important subject. WM. FOSTER, JR.

New Bedjord, Mass .- Hon. Warren' Chase concluded his two weeks' engagement here last Sunday, and the feeling on every hand is that his services have been practical and valuable. We cannot but regard Mr. Chase as one of the best and foremost teachers in WM. F. NYE. the spiritualistic ranks.

Bridgeport, Conn .- Sunday, April 10th, our platform was filled afternoon and evening by Prof. W. F.. Peck and Mrs. H. S. Lake. Both lectures were listened to with marked attention. Mrs. Lake's psy-chometry is arousing and interesting skeptics, who have bitherto been quite hostile to spiritual phenom-

Newbur)port, Mass .- Mrs. Mary L. French, of Townsend Harbor, occupied our platform last Sunday, giving some of the most remarkable tests ever

Cleveland Notes.

To the Editor of the Banner of Light: Now that the Anniversary is over, [*] there will prob-

ably be a luli in spiritual circles in this city, especially as the "Fact Meetings " have been suspended for the

as the "Fact Meetings" have been suspended for the present, not for the want of interest created, for the six meetings held were a success in every sense of the-term; they were not only fully reported in the elty press, but copied into the Cincinnat' Enquirer; be-sides which two circles have been formed, composed of seven persons each, who meet regularly every week. In rooms rented and fitted up for the occasion. *Rev. Rolla Odgom*; the Presbyterian minister in the-clip who recently resigned his position in the church because he could no longer conscientiously preach the doctrine, delivered his farewell sermon last Sunday, without satisfying his congregation as to the points he could no longer accept; but gave the Universalists, Unitarians and Infidels to understand he was not go-ing to join their ranks, neither did he ask any sympa-thy and advice from the disciples of " the rat-hole reve-lation," Spiritualism. In time he may realize that this same despised philosophy has been an important factor in liberating him from the creed of his church. *J. Morse*, the distinguished inspirational speaker from England, has been secured for one if not two Sundays in May. Dates and place to be annonneed herestire All area the adverted the open the observed

charter. In the evening the services were held under the auspices of Mrs. Ada Feye, a medium of world-wide celebrity, for rapping, writing and clairvoyant tests. The vocal music was by the fine baritone singer, J. H. Maguire, accompanied on the plano by Prof. Eck-man, and, as is always the case with those accom-plished artists, was a very attractive feature. Mrs. M. Hendee, one of our widely-known ploneer mended by the listeners. Judge Swift followed with one of his brilliant, witty and common-sense speeches, which while amusing was instructive.

Instructive. Mrs. Bills made a few remarks appropriate to the

occasion. Mrs. Amanda Wiggin offered a stirring appeal for freedom in the exercise of our religion, and in de-nunciation of the proposed classification and taxation

Mrs. Ada Foye then addressed the meeting, and, being one of the foremost and oldest mediums in the field, confined her remarks to the history and ad-vancement of the movement since the first tiny rap-pings at Hydesville. Mrs. Foye closed the services with one of her satisfactory and convincing test sé-ances. Many tests were given, and immediately con-firmed, and some who failed to respond in open meet-ing, for personal reasons, came forward after the ser-vice and acknowledged the correctness of the tests re-ceived. One answer to questions was given by auto-matic writing in the French language, and a number of names were given in German, Mrs. Foye having no knowledge of any but the English hanguage. The hall was crowded, over four hundred persons being present, and a general feeling of harmony and satisfaction with all the proceedings seemed to pre-vall. Mrs. Ada Foye then addressed the meeting, and,

The Progressive Spiritualists.

The Progressive Spiritualists. This Society presented a very extended and inter-esting programme for the Anniversary, holding the first sessions in Scottish Hall on the alternoon of March Sist, and closing the evening programme, con-sisting of sixteen readings, recitations, and vocal and instrumental music, with a social dance. The hall was decorated with streamers and Ameri-can fazge, and the platform with a large and tastefully arranged quantity of calls lilles, and other flowers. Around the galleries and on the platform were dis-played a large collection of spirit plctures and por-traits, to which the President, H. C. Wilson, called at-tention, with intersting explanations of the subjects and the conditions under which they were executed. The opening invocation was given by Mrs. E. F. McKinley.

The opening invocation was given by such and Mr. McKinley, Brief addresses were made by Mrs. Hendee and Mr. Thompson, of Philadelphia. Mrs. Julia Schlessinger read an original Anniversary Poem, ontitled, "The Day we Celebrate," and a very interesting essay, which the audience unanimously voted be published in the spiritual papers, and the Greener Dore.

Original poems were given by Dr. Peet and Mrs. McKilley.

The Anniversary in Providence, B. I To the Editor of the Banner of Light :

The Thirty-Ninth Anniversary was celebrated under the auspices of the Ladies' Spiritual Aid Society in Blackstone Hall Parlors, afternoon and evening of March Sist. The afternoon session, being devoted to conference, was called to order at 3 P. M., by Mrs. M. W. Waterman, President of the Society, who in a few appropriate words gave a cordial welcome to those assemblate.

w. Water data, resident of the bodiety, who in a rew appropriate words gave a cordial welcome to those assembled. Rev. Mr. Sherman, being called upon, responded by giving some of the experiences which had brought him to a knowledge of the truths of the Spiritual Phi-losophy, also telling of many of the tests he had re-ceived of spirit-return, which were very interesting. Mrs. John Rose, of Warren, a worker in the cause for thirty years, was the next speaker; she gave a short address commemorative of the day. A descrip-itve scance then followed-Mrs. Humes, May Beannel and Mrs. Peckham participating; every test through these mediums was acknowledged as correct. At the evening session Rev. Mr. Straight presided, who, after a few remarks upon Spiritualism, intro-duced Mrs. John Rose as the speaker for the evening. At the conclusion of the discourse, subjects being given by the audience, and improvised several poems. All were then invited to adjourn to the large hall, when an opportunity was given to those who wished to do so to dance. It was m enjoyable consistion to all. The Ladies Bpiritual id. Bociety of Providence, feeling justiy pleased with the success of the meet-large, strends thanks to its friends who so kindly helped to make the celebration of interest. H. M. G., Sec.

Spiritualist Meetings in Boston and Elsewhere.

Boston Spiritual Temple at Berkeley Hall .-

The services opened with vocal music by Dr. O. T. Buffum. In considering a subject given from the audi-ence, "Liberalism," Mrs. Brigham said : One would

The Reception Tendered Mrs. 0. E. S. Twing, last Wednesday evening, was a grand success. Dr. A. H. Richardson presided, and said in opening the exercises : "The sister and her control, both of whom we have met to honor and at the same time bid God-speed, have endeared themselves to the Spiritualists of Boston by their advocacy of a practical common-sense Spiritualism; not so much that for which we must wait until the sweet by and-bye, but which en-ters into the present life and makes earth a heaven now." Mrs. Twing was then presented with a floral tribute from her Boston, Providence and Hartford Iriends. Addresses appropriate to the time and co-casion were made by Rhen Cobb, Dr. Storer, Jacob Rdson, Mrs. M. A. Ricker, Dr. Dean Clarke, Mrs. Abby N. Burnham, Mrs. Alice Waterhouse, Mrs. A. E. Blinn and L. L. Whitlock. Readings were given by Emma (Jub caused much merriment by a performance of their town and in assisting Mrs. Bates in a comedy selection. This portion of the entertainment was given under the direction of Mr. Charles Fearing. Mrs. Twing then, for about an hour, received the congratulations of all present. F. B. WOODBURY. A. H. Richardson presided, and said in opening the

Denver, Col.-We at last have an organization. under the name of the First Spiritual Society of Denver, holding its meetings in Good Templars' Hall, ver, holding its meetings in Good Templare Hall, Lawrence street, every Sunday evening. On our third meeting Brother G. H. Brooks, a trance speaker from Ohleago, happened among us, and we made an engagement with him for March. He has given gen-eral satiafaction. Our hall has been filled every Sun-day night. On Tuesdays we have had sociables, which have also been well attended. Brother Brooks has worked well and faithfully, and we have reingaged him for April. On Anniversary Day we had a glo-rious time; in the atternoon a conference meeting, and in the evening Brother Brooks delivered an ex-cellent address, followed by a concert. While you at the Kast abound with mediums, we have scarcely any. There is a great field for speakers and test me-diums to work here and do a world of good. Now that we have an organization we are prepared to enter into correspondence with speakers and test mediums, and if any such should read this and write us we think we can make it an object for them to come. We would like this summer to make engage-ments for speakers during next whiter, and there are towns all around us that could keep them engaged nearly all of the time. We have a beautiful eliy of over sity thousand inhabitants. GEORGE E. WRIGHT, President. 3710 Market street. Lawrence street. every Sunday evening. On our

Chicago, Ill .- Mr. and Mrs. Richmond returned from Boston on the ten o'clock train Thursday evening, March 31st, and were met at the depôt by Dr. and Mrs. Bushnoll, who served as an escort to conduct them to the house of Mrs. Mitchell, 24 Bishop Court, where a large assemblage of friends were waiting to give them welcome greetings. During the ride from the dépôt "Onina " took full possession of Mrs. Bich-mond, and on their arrival at Mrs. Mitchell's "Jessa-mine" (Mrs. Hoffman) met them, and eneircled "Water Lilys" waits with choice flowers. The party was then conducted to the parlors, when "Oulna " leff for a few moments, and " Water Lily " opened her oyes to gaze upon the loving faces of many friends. Mrs. Mitchell, after the greeting song. "Home Again," gave the address of welcome in a few well-chosen and sympathetic words. " Water Lily" shed tears of joy, and there was scarcely a dry eye in the replied in a very beautiful manner, giving a brief out-line of the month's work in Boston, and of the pleasure they experienced in a gain being reulited to the friends here. "Ouina" closed the reception with a poem. " Fraternally yours. Mrs. Bushnell, who served as an escort to conduct

Havethill, Mass .- Good Templars' Hall .- Mrs. Sarah A. Byrnes, of Boston; was the speaker for the First Spiritualist Society of this city, Sunday, April 10th, at 2 and 7 P. M. Mrs. Byrnes opened, the score Itel, as and P. M. mrs. Dyness opened the ter-olses at 2 P. M. by reading a poem by Balls Bunn en-titled "The Oracle of the Oak." The setties for the lecture was." The Oracory of the Homes the stores which the speaker dednoed one of the inner faither, from which that it has ever been the writer faither the stores that it -portraying the spirit of the inner relieve that the

from England, has been secured for one if not two-Sundars in May. Dates and place to be announced hereafter. All are on the *out vive* to hear this able-exponent of the Spiritual Philosophy. *A Complementary Benefit* has been tendered little. Miss Almeda Welch by the Lycoum No. 1, of which she has been a member so many years. It is to take-place Friday, April 22d, in G. A. R. Hall. The pretty-and talented elocutionist should have a full house; give her a bumper, friends, *May Festival.*— Preparations are being made by the Lycoum for a grand May party with a real live Queen to preside over the festivities. Fraternally yours, Thos LEES.

[*We shall print the Cleveland Anniversary Report next. reek.-ED.]

J. W. FLETCHER develops medium powers. 6 Beacon street, Boston, Mass.



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aud thus removes the cause. OUTIOURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp of crusts, scales / and sores, and rostores the hair. OUTIOURA SOAP, an exquisite Skin Beautifier, is indis-pensable in treating skin diseases, baby humors, skin blem-ishes, chapped and olly skin. OUTIOURA REMEDIES are the great skin beautifiers.

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