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ORIENTAL VS. OCCIDENTAL SPIRIT-UALISM.

> BY A. E. NEWTON. NUMBER ONE.

The serious "warning" which Mr. Charles Dawbarn has drawn from the results of ancient Brahmanical or Indian Spiritualism - more properly "Spiritism"-as set forth in his lecture printed in the BANNER of Jan. 8th, is surely worthy of thoughtful heed by all who have become interested in the Spiritualism of our own time and country. Circumstances be-yond the writer's control have prevented an earlier preparation of some comments he would like to offer to the readers of the BANNER on this ambiect:

No unprejudiced mind, acquainted with the work of Chief-Justice Jacolliot, and the corroborative testimonies of many other travelers and sojourners in the East, as well as the writ-ings of the modern Theosophic school, such as Sinnett, Olcott, Madam Blavatsky and others, can fail to be convinced that India has been favored for hundreds if not thousands of years with the recognized practice of spirit-intercourse, and with demonstrations of spirit power to a great extent identical with those which have broken out in this Western world within the last half-century, though in some respects far exceeding these latter in the exhibition of occult or seemingly miraculous powers. Yet it is to be awakened to and enter upon that life, in en and uplift. It has no doctring of forgivecountries have remained through all these cen- or impregnation by, a higher and diviner element turies in a nearly stagnant, semi-barbarous condition, the victims of ignorance, superstition, poverty, spiritual and political tyranny, and physical degradation. Moreover the Brahmans are dominated by an inhuman system of caste, maintained (probably originated) by their spirit-teachers, which is antagonistic to human brotherhood and preventive of social progress.

The question is certainly a pertinent one. whether similar results are not likely or liable to ensue from the general recognition and practice of spirit-communion and the evecation of spirit agency in our own time, and in this and other Occidental countries 7: 41 so, there seems good reason, for the slarm/manifested in some quarters at the spread of Modern Spiritualism. and for the determined hostility which it meets. And too, there is evidently good ground for questioning the accuracy of a somewhat common notion among a class of modern Spiritists (derived doubtless from the teaching of a certain grade of spirits), that human spirits generally and inevitably, after leaving the body, progress rapidly and continuously to higher and higher conditions of intellectual and moral attainment. Such progress surely should lead them universally to eagerly desire and work for the good of mortals left behind. No such inevitable advancement, plainly has been experienced by the myriads of Hindu, Persian, Chinese and other spirits who have entered the spirit-world under the domination of ancient and non-progressive religions. As Mr. Dawbarn forcibly puts it regarding Hin-

conceptions of moral and spiritual truth and of an after-life-would not be of the highest order. . We should look for a gradual progressive development from lower and grosser to higher, clearer, more rational and refined conceptions, as the race develops higher capabilities or, rather, as successive races are evolved having capacities and embodying dynamic impulses which impel to higher attainments. For it is obvious that the real truth of Evolution does not imply the constant, continuous, straightforward progress of every individual, or every nation or race of mankind, from the lowest to the highest conceivable conditions. On the contrary, it is plain that in the human as in the vegetable and animal worlds, individuals and races often reach a point of attainment where they cease to grow-where they stagnate, often retrograde, and sometimes apparently utterly die out, giving place to others, of somewhat differentiated qualities, embodying apparently some new element or elements, and therefore capable of higher and grander attainments. And thus Evolution proceeds, not in a straight line of steady individual progress, but, like the incoming tide, in waves, advancing and anon receding, but on the whole, in the long sweep of ages, climbing up to higher and higher elevations. A NEW ELEMENT NEEDED.

If it be true that man individually, as a spirit, possesses an inherent quality which renders him immortal—that is, destined to an endless existence as a consolous personal entity—it by no means follows that this endless existence is necessarily one of continuous progress in all that is noble, lovely, beautiful, divine. We see that both individuals and nations or races of the become stampant in Islamiane, Bloody, salisations, in this world. Who can say that this way not continue for conturies, for ages, in the spirit-life? The condition of Oriental lands, and of all lands which have enjoyed the benefits of a sort of spirit-intercourse through all historic time, and yet have made little or no progress toward better conditions, is evidence that it is so. It is evident that the human spirit, which doubtless has an inherent capacity for than that which shows itself in the merely selfish life-an element which shall impel the individual out of self-to look to, and care for, and work for, the welfare of others-to seek the good of all humanity, as the highest aim of life. In other words, there is need of being "born again" into a higher grade of life.

SOME CHARACTERISTICS OF BRAHMANISM. Now it is clearly apparent that Brahmanism, which is claimed to be the oldest system of religion on earth-and perhaps is the oldest whose sacred books have been preserved to us -(founded in and perpetuated though it be by a form of Spiritism, and masterly and profound in its metaphysics and its knowledge of the hidden forces of pature and of spirit;) is markedly lacking in the element above described that is, the element of unselfish, outgoing, aggressive love for universal humanity. It is a selfish religion. Its prominent aim, as Mr. Dawbarn has correctly shown, is to develop and train a priesthood or olass of mediumistic agents who shall be wholly under the power and direction of the invisible "Pitris," and who are placed under the most stringent oaths. not to flyuige to common humanity the cocult-knowledge or skill they may acquire; who use the apparently superhuman powers they attain solely to secure and hold control over the multitude, and who are promised eventual absorption for themselves into Brahm, as the blissful but wholly selfish reward for this subserviency. Brahm himself is conceived at wholly occupied in religionat, and meditation. Hence the Hrahman priests. If he can crawl into a hole

so far at least as they teach of a future life and an invialle world, were no doubt more or less books and other wonderful at timents which founded on some form of Spiritism.

THE THEORY OF EVOLUTION.

If the doctrine of Evolution be true in the human as well as in the physical world, we should expect that the earlier religious systems of mankind—the earlier forms of Spiritism, or gressive benevolence—recognization to Universal true. The "New Theology" of Andover, even. Brotherhood. Even mentitude

which was, in some sense, the fispring of, or svolved from, Brahmaniam, and was doubtless a great advance upon it in it in the respects (though the "Orthodor," Brahmana will doubtless deny this, still did not the out of the sphere of predominant, selfatings, nor apparently much assist its adherants in that direction. While it ignored the still and enjoined kindness to all, self-abnustion, withdrawal from the world and its ordinars pursuits, and a persistent effort to kill out by self-torture all. a persistent effort to kill out by self-torture all natural desire and impulse as being the source of all evil and suffering in the world—yet the motive way, not that anybody else might be benefited by one's self-sacrifice, but that one might the sooner cease to have desires, and hence to suffer that is, attain Mirvana a state of perfect bliss, according to some, or of com-plete annibilation of personality, as conceived by others—a merely selfish end in either case.

My limits will not allow of glying even an outline of the astonishing system of psychology and eschatology, or theory of human existence, past, present and future, which Mr. Sinnett has unfolded to us in his exposition of "Esoterio Buddhlam"—till lately held scoret from the world—and which seems to have captivated the minds of many partly fledged Modern Spiritualists. These, I think, have failed to apprehend the true place of that system in the evolution of religious ideas. After a somewhat careful study, it is plain to me that even what careful study, it is plain to me that even this most elaborate, astute and wonderful scheme—worked out it; the survey of ages by "Rishies". Arhats, and Market a

the highest yet attained stage in spiritual evolution, but to a lower or die primitive erade.
Only a few salles to be rectoristics of this scheme can be here to be been been as in Brahmanism, no recognition of a universal Father-Spirit, nor even of a body of purified, unliked and cooperan endlessly progressive or unfolding life, of ating angelic spirits, acting as a loving Provihigher and diviner attainments, needs, in order dence over mortals, seeking to help to enlightapparent that the masses of the people in those either this or the spirit-world, the infusion of, ness of sins consequent on repentance and ment or promise of overcoming evil tendencies. On the contrary, it leaves each human creature to grope and struggle and suffer on for himself as best he may -to wear out the inherited evils of his nature and the consequences of actual transgression by hard self-discipline, and the experiences of an almost interminable round of re-incarnations, with long intervals between, and extending through a series of seven distinct worlds and of six or more races in each world; with and of six or more races in each world—with a dim hope that, provided he does not miss!" the path "and fall into "Avitchik their is "first liability, he may at some period in the findiculability, he may at some period in the findiculability, he may at some period in the findiculability, he may at some period in the findiculability in the findicular dross, to enter into "Nivanasi" whitever that may mean! Some provision appears to be recognized whereby in exceptional cases, individuals may skip over one or merged the intermediate rounds. mediate rounds, races, or re-labarrations, as a result of processes of coult training of other favoring conditions, yet the sverage number of incarnations each individual must go through is stated to be not less than weeler mumber, extending through unknown millions of years Burely, this "mill of the gods grinds sloully," though it may grind "exceeding small". The only "spirituality," or aim of spiritual dulture. recognized in the system, so far as appears, is what is termed " the highest kind of intellec-tion"—that is, the attainment of intellectual knowledge of and control over the occult forces of the universe, by which yarleus marvels or

ture. The "New Theology" of Andover, even, permits this hope.

It seems plain, then, that the stagnated and degraded condition of the East is attributable largely to the primitive character of its Spiritism (which includes both religion and ethics), rather than to the more effects of climate or

soil, or any other material conditions. (It may be remarked, parenthetically, that Esoterio Buddhismi in so far as it purports to set forth the future destiny of mankind, as it largely docs claiming to stretch forward over uncomputed if, not incomputable ages of the hereafter-must be either a direct revelation

Cleveland, O.

The Thirty-Ninth Anniversary of the Advent of Modern Spiritualism was celebrated by the Spiritualists of this city with appropriate exeroless on Thursday, March Sist. The decorations of Memorial Hall, where the meetings

were held, were many and apppropriate. At 10:45 o'clock in the morning the first session of the Anniversary was commenced at the hall by Mr. Thomas Lees. The attendance was unusually large, and a number of prominent Spiritualists from the towns surrounding Cleveland were present. Among them were: Mrs. Polly Fellows, of Madison; Mr. William Watson, of Loweliville; Mrs. Fox, of Lorain; Mrs. Smith Steele, of North Amherst; Mrs. C. C. Bacon, of Elyria; Mrs. E. P. Streator, of North Amherst; H. M. M. Bellows, of Chagrin Falls; Mr. and Mrs. J. D. Pereira, of Middleburg; George Rose, of Mentor; Mrs. Royal Church, of Chagrin Falls; Mrs. Mary Lutle, of May-field; and Ebor W. Bond, of Willoughby. A letter from Mrs. Emma. Tuttle was read, expressof the universe, by which various marvels or ing her regret in being unable to attend owing its constant overswe the ignorant. Of course, eighty eighth year. The session was formally the system dispenses with all "ministering opened by an address of welcome by Mr. Lees.

An investige that it repeated the special properties of the proper

and even materialists are furnishing their quota. I tell you, friends, ... Our cause is growing letter

you, friends,

"Our cause is growing fielder
Every year.

It throws off many a letter
Every year.

The church has things to relish.
Though the another creek must perish;
Yet the truth we'll ever cherish

Every year.

Every year.

Emerson has truly said, "We' are living in a transition period, when the old faiths, which made and sustained nations, have lost their force," and I believe I is am not claiming too much for Spiritualism in crediting it with the dispelling of many of the mythstand supersitions of Orthodoxy, and hastening the transition by substituting new truths for old errors.

Spiritualism the past year has made wonderful progress, and it must continue to do so, because the progress, and it must continue to do so, because the progress, and it must continue to do so, because the progress, and it must continue to do so, because the progress, and it must continue to do so, because the progress, and its account y transpiring, not only all over this country and Europe, but the entire world. The growth of Spiritualism caunot be estimated either by the numbers of its avoved adherents, its organizations or its places of meeting. Its increasing service to more apparent in the effects produced outsides of the more apparent in the effects produced outsides the fold than within its own ranks. Spiritualism has permeated our most venerable and venerated institutions, and the gradual disting ration and remodèling of all creeds have been largely due to the grand truths revealed by the liberalizing influences of this modern giant.

Many complain that Spiritualism is destructive, and

incomputed if not incomputable ages of the hereafter—must be either a direct revelation from Omnisolence (which, I believe, is not claimed for it), or has been dramed out by "Rishis". In states of subjective abstraction, and hence is mainly if not wholly speculative. In either case, it will be time enough to give it serious consideration when any substantial evidence shall have been presented of its reality—which, so far as I am aware, has not yet been even attempted.)

A RIGHER RELIGION TO BE EXPECTED.
But if, as before remarked, the law of evolution be operative in the moral and spiritual departments of human nature, as elsewhere, it is reasonable to expect that in process of time in ligher and worthler ideas of religion, systems of ethics and conceptions of spiritual things than, those embodied in these earlier oults, would be evolved among mankind. And if there be anything in the alleged cyclic law of the westward movement of the tides of its interest of the sum of earth, as of the tides of the coean ("Westward the course of empire takes its way?), then we should look for this higher religious and existinal assets existing the coloral and lasting time and the hold it has one this process of the coean ("Westward the course of empire takes its way?), then we should look for this higher religious and existinal assets existing the formation of the coloral control control of the coloral control control

"Westward the course of empire takes its way"), then we should look for this higher religious wad estimal development in some religious wad estimated and substitution of the substitution of th

led by Mr. Samuel Russell, sang an appropriate hymn, when Mr. William W. Coleman, the young inspirational speaker of this city, delivered a very fine address, calling out the warmest approbation of the audience—all feeling proud Cleveland at last had developed so elo-

quent a speaking medium.

Short speeches were also made by Mrs. Tillie V. Cooke (another local medium), Mrs. C. C. Bacon (a newly developed medium of Elyris, O.), Mr. W. H. Rex. Mrs. Josie Ammon, Mr. W. Whitworth and Dr. George Newcomer of this city.
These services closed the morning meeting.

and dinner was next in order. Between the sessions the BANNER of Light was in great demand.

AFTERMOON SESSION.—At 2 o'clock the as-semblage again convened at the same place, and many faces not seen in the forencon were then present. Mr. Lees was in his place on the platform and opened the meeting by reading an original poem, written by Mr. John W. Day of Boston, entitled "Our Spiritual Easter."

After Mrs. Lizzie Emerson had sung a solo, Hudson Tuttle was introduced to deliver the Anniversary address. The address occupied one hour, during which time Mr. Tuttle held the undivided attention of the audience.

hamlet it has multiplied and increased until it has extended to the furthest islands of the sea, and the southern cross, as well as the constellations of the north, looks down on the host who accept this new doctrine of life here and interaction. It has made more converted in thirty-nine-pears, within a select generation, than Christianity in the first five hundred of its advent. It has made a greater mark in the religious and intellectual derploment, of the age than all other forces combined.

in thirty-nineward, within a static generation, than Christianity in the first five hundred of its advent. It has made a greater mark in the religious and intellectual development of the age than all other forces combined.

There are associations, rather, than organizations, tree from even a statement of belled which may be construed into a creat. Had there been organization among Spiritualist, with a statement of doctrines, there would before this time have been crystallization, stagnation along extails lines of thought, and withal isolation not only of the coelety from editors; but of doctrines. As is has been those doctrines have remained usconfined, and have permeated all crysalizations. There is no distinctive charged in Evranizations. There is no distinctive charged in the churches, sects and descriminations have been awakened, and forced forward in hear well-been awakened, and which questions have been sweet and agritude as never before. The plat languages were defined as never before. The plat languages were defined as never before. The plat languages and the testimony of the fathers, more marked by well-been directly connects as with different places; if the before hear well-been sweet in the statistic of the fathers, more marked by well-been constantly with the wonders of year lights out well-been constantly with a simple knowling of the fathers, more wall to the sect of the light and ocean under whose fathomless abyses volcanle forces upheave the oory bed, and dash the warse contanting against each other. In lavenitor—the contrivances by which the clements are harpessed and become willing servants—well-been plantly similar to a sec

claimed to see by the sunlight when they saw only by the pale reflection of twilight. It is not because the agnestic does not know, and stands in his place and says he does not know, and stands in his place and says he does not know that he emphasis that assures us that it he does not know it cannot be known, and it is foily to waste time in endeavoring to know, and it is foily to waste time in endeavoring to know, and it is foily to waste time in endeavoring to know, and it is foily to waste the knowable and the unknowable must have infinite comprehensions, must know everything as God knows, and we are not quite ready to grant that any one has yet fathomed the infinite depths of creative force. They live too much in the other world, it is objected. Perhaps we do sometimes. When we have gone down to the grave with one we loved, when we felt the staff of religion break like a reed under our hand, when we appealed to philosophy in vain, sat by the dying ashes of our fond hopes and dreams vainly asking for a token, a whisper from the unseen, unknown realm into which they had passed, we were in the black night of despair. There was neither hope nor joy, and it seemed a sin for the sun to shine or the birds to sing now that the dead could not enjoy. Now, when thus despairing, a voice breaks through the silence. The dead speak and assure us of their identity, that they live and love us beyond the thin veil which conceals the immortal from mortal gaze. We are enthusiastici Who would not be? Life has no joy like this! Its pains and burdens are light, now that we know they bear us toward the goal where face to face we meet where partings are unknown. Overestimate! Can he who wanders in a darksome cave overestimate the sunshine which bathers the world with gary?

Is Opitiualism a religiony Xee, but we slightly vary the definition of that word. First is science, the accurate knowledge of laws, of causes and effects. Ethics, or morality, is that part of sclence which treats of the relations individuals sustain to each othe

to force men to be moral. We are striving to nasten that Eden for those who follow us; the age of thought, the age of divine manhood. Then shall the veil be riven in twain and mortal life be regarded as the vestibule to the immortal temple. Death will bring no separation, and its tears will be transformed to flow-

separation, and its tears will be transformed to flowers to wreathe the brow of joy.

The above, which is but a synopsis of Mr. Tuttle's address, evoked the heartiest applicate of the large audience, and was considered one of the grandest efforts of this well-known author and speaker—it being also the general opinion that the delivery thereof was a marked improvement over all former efforts—especially as to his quality of voice, being much atrong. improvement over all former efforts—especially as to his quality of voice, being much atronger and fuller than formerly. The address was well spoken of by the press of the city, and gave great tone to the meeting.

Mrs. Emerson sang another solo at the conclusion of the Anniversary address, entitled "Not there, my child," (by Mrs. Hemans,) and then Mr. Lees said that he would illustrate the cold adags. "There is hut a star from the sub-

old adage: "There is but a step from the sub-lime to the ridiculous," by reciting a poem com-posed by himself. The poem was a play upon the names of the most prominent Spiritualists of the day, and it was the source of consider-

able amusement.

Mr. C. G. Oyston, recently from England,
was next introduced, and made a very spirited
and enthusiastic address. When he had finished, the following telegram, which had been received, from the Spiritualistic assemblage in
Boston, in answer to a greeting telegraphed to
them from Cleveland, was read by the Chair-

man:
TREMONT TEMPLE, HOSTON, March Sist.
TO THE CLEVELAND FRIENDS: On this beautiful morning your cordisigreeting was received, and three thousand gends spirits respond. May the cords of love and faith and charity ever firmly bind us, and may we ever cherish the isschings of our beautiful philosophy, that knows no North, nobouth, no East, no West, but through its mission all are blest.

EICHARD HOLMES, Pres.

An invitation was then extended to any one in the audience to speak, and Mrs. Mary Moss

mesonded.

Mr. Coleman, of Newburg, was the last to make an address at the afternoon session. He was introduced as a recently-developed medium. He spoke of the beauties of the Spiritualistic Philosophy, and recommended the faithful following of its moral code as the surest road to vanquish all opposition to its teach-

The meeting closed with congregational singing led by the choir, and the day's festivities concluded with a grand ball at Hearde's Hall, in which about seventy-five young couples participated, while the edder ones indulged in reminiscences of former anniversaries, etc. Brice and Pac's Orchestra furnished the inspiration for the dancers, and the ladies of the Good Samuel of the G maritan Society furnished the ice cream and cake. The last waltz, "Home; Sweet Home," was played at 1 A. M.; all voted the day's proceedings a grand success, and adjourned until Sunday evening, April 3d, when

THE ANNIVERSARY EXERCISES OF THE CHIL-DREN'S PROGRESSIVE LYCEUM

took place before a large audience, the only drawback to which was the absence of the new Conductor, Mr. Charles E. McCluskey; how-ever, the ladies in charge, Mrs. Laura Martin, Guardisw, and Miss Sarah Sage, her assistant, were fully equal to the occasion, and the following enjoyable programme, composed of the spholars of both Eycetums, was well carried out; PART FIRST, Musical introductory, Charles W. Raimer; opening remarks, Mrs. L. Martin, Guardian; singing, "Rap, Bap, Bap," Lyceum; Anniversary poets, Kate Derby; recitations, Norman Elizworth, Gertie Dadd, Maurice Lemmers; dialogue, Eddie Croxford, Harry Oradon, Master Nelson; recitation, Eya Davisa; song, "Grandmother's Darling," Georgia Herwood. Heywood.

ART BECOND.—Planosolo, George Graves; oration
"The Orisis." Ed. J. Cooke; recitation: "Taking
to of the Baby." Lille Root; duett; Zadie Turner,

Frank Whiting; recitation, Jennie Beymour; sketch, "Bnobbleton's Revenge," Ed. D. Lemmers, Ed. J. Cook; Flora Myers; calisthanies, the three Prize Winners, Aimeda Welch, Maurice Lemmers, Pearl Lees, Part THIRD.—Binging," Hold the Flag," Lyceum; piano duett, Bens, Hatch, Albert Lemmers; dialogue, "Child, to her Spirit-Mother." Pearl Lees, Tillie H. Lees; recitation, "The Good Old Farm," Myrtis Hamin; recitation, Aimeda Welch; "Only a Thin Voll Belween Us." Lyceum choir; recitations, Arthur Davies, Lillie Root; ballad, Mrs. Neille Heywood.

Beholars of the West-Side Lyceum.

Tremont Temple, Boston. [Concluded.]

The Evening Exercises began with a trio, Hither, Bright Angels," which was most acceptably rendered by Miss Guardenier, Mrs. C. M. French and Mr. John T. Lillie.

The first speaker was Mrs. M. A. Ricker, who said. In aubstance:

Inc. Hiss speaker was fars. M. A. Hicker, who said, in substance:

Friends: We are celebrating the glorious liberty into which we have been led by the light which has come from above; yet even in this year of grounds in some States of our Union there are laws that seek to, prohibit; spirits from controlling mediums to comfort the mourner or heal the sick. In some places they enced or controlled by spirits, or for a medium to claim that a spirit from the other weeld communicates within her. Yet the yearning of all hearts is, as it ever has been for light from beyond. All who have had dear once laid away-have asked: "Do they live?"—Do they love us?"—And surely that question has been abundantly answered. There are thousands here to-night what ought we not to be willing to do for this glorious cause? This is indeed a glorious occasion, and seaven itself is witnessing it. Mrs. Ricker spoke of the natural longing of the human heart for its loved ones, and of the blessing of spirit communion: Our dear ones come to us and touch us with their hands; they look into our eyes; they wipe away our tears; they bind up our broken hearts; they heal our diseases. All this and more do they do for us. Then "let us lay aside every weight, and the sin that doth so easily beset us." and run with patience the race, and fight with courage the glorious fight of truth.

Miss Lucette Webster again gave a recitation, after which Dr. A. H. Richardson media.

Miss Lucette Webster again gave a recitation, after which Dr. A. H. Richardson made a
few remarks, saying that nineteen years ago,
when the first public celebration of the Anniversary of the Advent of Modern Spiritualism
took place, there was only one Society of Spiritualists in Boston, while to-day there are eight
or ten. He spoke of the old workers in the
cause, and congratulated his hearers that they
had with them still Dr. Storer and Hon. Warren Chase. He stated that during all those
nineteen years he had been either a speaker or
a listener at every anniversary celebration. Miss Lucette Webster again gave a recitanincteen years he had been either a speaker or a listener at every anniversary celebration. There was every reason to rejoice at the progress Spiritualism has made and is making. He closed by saying that he felt this progress would be continuous, and with an exhortation to his hearers to develop their knowledge into a practical religion.

Miss Alice Maud Black then favored the au-

dience with a song, proving herself a vocalist of no small merit. She was most heartly ap-

or no small merit. She was most heartily applauded.

Mr. J. B. Hatch was then introduced. He spoke of his surprise at being requested by the President to speak from the platform and of his reluctance to do so, but he was a willing worker for the good cause and anxious to do all in his power to aid it. He spoke of the work done in the Children's Progressive Lyceum, and invoked the blessing and guidance of the angels upon the work and the workers there. He spoke earnestly upon the necessity of freeing the minds of our children from the clopds of darkness and superstition. He read, in connection with his remarks, the following sentiment, as forwarded to him by that earnest have at this time a very pleasant task to ner-friend of the latter thanks to meritain the advent of Modern Spiritualism than on the day over five hundred persons being in attendance. Jordan's Orchestra filled the large hall with melody, and all faces were and invoked the blessing and guidance of the work and its to Bro. Alonzo Danforth we have to return thanks for the same. The grand truths for the massion of Spiritualism than on the one held in Paine Hall April 3d. Every available place was filled, over five hundred persons being in attendance. Jordan's Orchestra filled the large hall with melody, and all faces were and invoked the blessing and guidance of the work and its to Bro. Alonzo Danforth we have to five advent of Modern Spiritualism than on the one held in Paine Hall April 3d. Every available place was filled, over five hundred persons being in attendance. Jordan's Orchestra filled the large hall with melody, and all faces were and invoked the blessing and guidance of the work for the day were very appropriate, and it is to Bro. Alonzo Danforth we have to five held in Paine Hall April 3d. Every available place was filled, over five hundred persons being in attendance. Jordan's Orchestra filled the large hall with melody, and all faces were and invoked the blessing and invite held in Paine Hall April 3d. Every available to not held in P

of Cleveland, Ohio:
Thomas Lees sends hearty greeting to the assembled friends on this the Thirty-Ninth Anniversary of the Advent of Modern Bpiritualism, and says: "May the fraternal feeling which has brought together all the Spiritualists of Boston in the "Grand Union Celebration" remain with them after to-day, and prove a naw era in the history of our glorious canas, and may the harmonious and nuived spirit manifested by you to-day inspire Spiritualists everywhere with the same sentiment.

At the conclusion of his remarks Mr. Chas. W. Sullivan sang "The Mountaineer." The President then introduced Hon. Warren Chase, of Worcester, who spoke substantially as follows: gardless of rewards or consequences; not fear of an angry God, but fear of doing wrong; not the incentified of heavier, but the assurance of the peace coming from the triumph of the truth. Thus Spiritualism is a religion, science and a philosophy blended, forming a system vital with growth and commensurate with the needs of humanity.

The world has dreamed of an Eden in the past; that Eden is in the future. We are rapidly nearing the fortunate isle beyond the waves of the western ocean seen in fancy by our ancestors. Oblivion will drown the dross of the world and leave the shining truth. Creeds, dogmas, superstitions shall pass with their day, and the mockery of legislation which attempts to force men to be moral. We are striving to hasten that Eden for those wholellow us; the age of thought. if equalling in number the members of all the churches in the country. We are not, like them, bound up in little bundles; we are diffused all through the community, and we will leaven the whole lump yet. During all the forty years my tongue and my pen have been engaged in this work; I have traveled from the Atlantic to the Pacific, from the Great Lakes to the Guif of Mexico, and my work is not yet done.

It has been said that is is only occasionally that God lets down a thinker. Recently he has ist down several into the churches. One of these thinkers in the pulpit has lately said: "It is strange to see people clinging to a building after the foundation has been taken out, but this is the position of the Orthodox Church." That man knews that science and free thought and liberal ideas have temoved the foundation of the Orthodox Church, and even put out the foundation was indeed nearly gone; to change the figure, the old ship of theology would before this have gone down in the cold abyss of agnosticism but for the towline that our friends from beyond have thrown out to it, in bringing to the world a knowledge of the truths of Spiritualism...

Spirits return assuring us that they are living in another country, not entirely unlike this; that they have not found the devil, nor hell, nor Abraham's bosom, nor are they "Asleep in Jesus."

One recently passed over was asked hew he liked, "Pretty well," he replied. "Are-you in heaven?"

No," was his answer, "I am in hell, but it is a better place to live in than Lynn."...

During the past forty years more than three thousand funeral sermons of Spiritualism have been preached, but to day it is more alive than it ever was. It does n't bury...

We are drawing all the religion out of the churches, and we shall draw from the world above materials that shall build a new religion on the firm basis of rational morality; and to do this we do not need to be centralized or organized. We are diffusive, and we are car' rying to all the world a knowledge of the fact that when people g

At the conclusion of his remarks, Miss Web At the conclusion of his remarks, Miss Webster, by request, read "The Creed of the Bells."

Mrs. Clara A. Field was then introduced. Mrs.
Field spoke of the advent of hodern Spiritualism, saying that the first little rap that came had as much to do with the emancipation of woman as the Proclamation of Emancipation, issued by Abraham Lincoln, had to do with giving freedom to the slave. To man as well that little rap came as a herald of freedom, of deliverance from soul bondage, that has bound the whole civilized world. It came to heal their infimities, to take away their spiritual controles.

leased by Abraham Lincoln, had to do with giving freedom to the slave. To man as well that little rap came as a herald of freedom, of deliverance from soul bondage, that has bound the whole civilised world. It came to heal their infimities, to take way their spiritual crutches and give them strength to walk alone on the highway of truth. Many of you are here to day who can look up with gratitude to the Infinite Pather for these blessings. They have come, to you in many ways. They have freed you from physical cleases and spiritual decreptinds. Frugarian of the supplies of the supplies

hearth and lives that angels might take up their abode with them.

Argith them.

Mrail M. French then sang, "Oh! Rest Thee, int Babe!"

Mr. It. M. Whitlock was next on the processing excused himself, owing to the lateness of the hour.

INTERPORES to the carnest desire of the audience Dr. H. B. Storer kindly consented to speak a few words. He said, in brief:

The evening wanes, friends, but I spoke in the

The evening wanes, friends, but I spoke in the morning not this morning but in the morning of the spring Dispensation, and I have been speaking Spiritual Dispensation, and I have been speaking ever since.
The significance of Spiritualism has never been expressed, nor can it be. It is something that cannot be measured. There are external and internal evidences of its power, and the internal evidences, what we feel in our hearts, what enters into our lives, is the greater. It gives a glory and a beauty that cannot be described. And in the individual lives of each of us must be found the basis upon which our righteousness shall rest. As the centuries roll on, this great truth will, as Prof. Buchanan has said, illuminate all classes of society, and in all human hearts there will be pwans of rejoicing and anthems of praise to the Power which has brought to us light and truth from the angelworld.

A duat. "Right Bells," was sung by Mr. C.

A dust, "Eight Bells," was sung by Mr. C. W. Sullivan and Mr. J. T. Lillie. Miss Guardenier and Mrs. French sang "When Life is Brightest."

A duet, "Eight Bells," was sung by Mr. C.
W. Sullivan and Mr. J. T. Lillie. Miss Guardenier and Mrs. French sang "When Life is Brightest."

Dr. Dean Clarke, whose Anniversary address speared in the Banner of Light of April 2d, made the closing speech of the evening, which was mainly a statement of its principal points as far as time allowed, a rendition of the original poem with which it concluded, and a recommendation to his auditors to peruse the number of the Banner of Light:

The exercises terminated with the singing of "Old Lang Syne" by the audience.

Boston Children's Lyceum.

To the Editor of the Banner of Light:

Never has a larger company of the friends of truth and progression assembled with the old Boston Lyceum upon its annual celebration of the principal coulding spirit of his hand, who

Boston Lyceum upon its annual celebration of

of darkness and superstition. He read, in connection with his remarks, the following sentiment, as forwarded to him by that earnest friend of the Lyceum movement, Thomas Lees of Cleveland, Ohlo:

\*\*Exercise.\*\*

After the grand Banner March, Mr. W. F. Falls stepped upon the platform and said: I have at this time a very pleasant task to perform. Conductor Benj. P. Weaver has been a most faithful officer: to him and his associates most faithful officer; to him and his associates belongs the honor of sustaining a Lyceum even when everything seemed to be against them. Bro. Weaver has been a persistent, gentlemanly advocate and teacher of the cause of all causes, Spiritualism. Mr. Falls then presented Conductor Weaver with an elsagunt, large assychair, ha behalf of his associates and friends. Bro. Weaver responded, although taken completely by surprise, thanking all for the beautiful gift, Mr. S. Walker, of Cambridge, also presented him with a floral tribute.

Dr. Richardson said he was glad the work of the officers of the Lyceum was so heartily appreciated on this Anniversary occasion. I am proud to be with you to-day, and rejoice with you on this our beautiful Easter morn. How many of the ascended loved ones who were

many of the ascended loved ones who were wont to gather in these long years gone by in the Lyceum, are with us to-day in the spirit. Oh! how glorious, how beautiful our religion!

Mias Hattie Dodge then gave a most excellent reading, reflecting great credit upon herself and her teacher, Miss Webster.

Dr. H. B. Storer was warmly greeted as one who had spoken in the morning of Spiritualism. Frederick and Willie: Mrs. Whytal and daughter, Mrs. and Miss Sehlin, Mrs. Nuttili, Mrs. Slote, and all others interested in our success.

He paid a glowing tribute to Andrew Jackson Davis, through whose mediumship the Lyceum was inaugurated, and urged all to drink at the well-spring of knowledge in regard to Spiritual ism, and to be sure and peruse one of the grand est volumes in print upon that subject, "Nature's Divine Revelations," and those other gems of the cause, "Emma Hardinge-Britten's" valuable works. He closed with a grand plea to all present to cultivate their spiritual

nature and live in harmony with all men.

Mr. George LeClaire sang several of his choicest selections, receiving encore after encore.

Mrs. Carrie E. B. Twing was cordially received. She alluded to the hour as one of the bapplest of her life; she knew Spiritualism to be a grand truth, and its mission to aid and bless mankind. We do not understand all the laws that govern its phenomena—why darkness is sometimes necessary at sences; we do know that God himself holds a dark seance once every twenty-four hours. Oh! let us be true to self, true to the cause we represent, and the angels will bless us. She closed with a beautiful orig-inal poem, entitled "The Children."

inal poem, entitled "Line Unideren."
The Fearing Brothers rendered several banjo solos, which were heartily encored.
Miss Lucette Webster received quite an ovation, as usual, and read "Kate Shelly," and sev-

tion, as usual, and read "Kate Shelly," and several other selections.

After a selection, by Jordan's Orchestra, Dr. Dean Clarke delivered an address of much merit, appropriate to the time and occasion.

Miss Flossie Butier read pleasingly "Jerry, the News-Boy," and several other selections, and Miss Emma Ware also gave a fine reading.

Thus with song and flowers, eloquent addresses, and above all the presence and benediction of the angels, we calebrated the natal

diction of the angels, we celebrated the natal day of Modern Spiritualism.

FRANCIS B. WOODBURY, Secretary,

35 School street, Boston.

Ceneva, O.

To the Editor of the Banner of Light: The Anniversary was observed by the friends in Geneva at Union Hall, on March 27th—the

last Sunday of the month—as a time most con-

aries of Spiritualism to other lands, that their inhabitants may receive something of the blessings that we enjoy. Send missionaries to South America, and there would be a glorious harvest. Already in many of these countries the power of the church is broken, and the people would gadly welcome the light that we could give them. He slosed by saying that in one bundited years from this time the reign of spiritual truth shall have become universal, and all the world will report its light.

After a song, "Anchored," by Mr. J. T. Lillie, Mr. Thanksgiving Poem," by Charles Johnson; office its light.

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After a song, "Anchored," by Mr. J. T. Lillie, Mr. Thanksgiving Poem," by Mrs. and Misse Clark; dialogue, "One Reason Why the Boys Willing to more than give a word of congretation of the fateness of the hour, which forbade and Mary Clark, Bertha, Brett into the fateness of the hour, which forbade and Mary Clark, Bertha, Brett and Freddie Brett; music and song, "Do They Misses Ella and Mrs. Think of Me at Home?" by Misses Ella and Willing to Wait," by Carrie Clark; music and song, "Memory's Refrain," reading poem, by willing to work for the good cause, to give of the Analyses and lives that angels might take up their abode with them.

Brooklyn, N. Y.

Brooklyn, N. Y. To the Editor of the Banner of Light:

The Anniversary was celebrated by the Brooklyn Spiritual Phenomena Society at Thayer's Hall, Bedford and Fulton Avenue, on Thursday evening, Marsh Sist. The hall was tastefully

evening, Marsh Sist. The hall was tastefully decorated with flags, banners and beautiful tropical plants, while the platform was a perfect bower of flowers.

The exercises were promptly opened at eight o'clock by Mr. John Slater—Master of Ceremonies for the occasion—who introduced to the audience Miss Amy Thornton, the plane soloist; this lady rendered "The Old Folks at Home" with variations, in a truly artistic manner.

Hon. A. H. Dalley followed in a short address, giving a resume of Spiritualism for the past thirty-nine years; he also paid a glowing tribute to the work of our young medium, Mr. John Slater, for the cause.

Miss Edna Lyster gave two recitations, to the evident pleasure of her auditors.

the evident pleasure of her auditors.

Miss I., M. Thornton charmed all by her singing of Millard's "When the Flowing Tide Comes In," and for an encore sang "Robin Adair."

ances which have made him famous throughout the land. He was influenced at first by
the principal guiding spirit of his band, who
came and greeted all present in a kindly manner. Mr. Slater's spirit band prefers giving
"tests" of spirits present to saying anything
about themselves. Many skeptics who came
into the hall that evening out of curiosity, and
with a disbellef in the power of spirits to comwith a disbellef in the power of spirits to communicate to them through mediums, were given some sort of "test," and memory was sent back to the time when the loved one who manifested was in the earth-life; all present were given food for thought as test after test was presented through the inspired lips of Mr. Slater. All tests given were recognized, as such through Mr. Slater invariably are.

The floral decorations were simply grand: A large stand of flowers representing a tablet

The floral decorations were simply grand: A large stand of flowers representing a tablet standing four feet high, on which the names of Mr. Slater's entire spirit band were written, was sent by Mr. Lynden Reckless; a large harp, also four feet in height, was sent by Mr. and Mrs. Whytal; a large basket of roses on a pedestal of white Easter lilies, also a design of nowers of the star and crescent, with the name "Diamond" in the centre, were sent by Mrs. John Haon; a horse-shoe of "Jacqueminot" roses, and a large basket of the same were sent by Mr. Thomas Marren; a large heart of Jacqueminot roses was sent by Mr. and Mrs. Applegate. Basket on basket of tlowers, bouquets, vases, oil paintings, and numerous other things were also sent by friends of Mr. Slater.

The meeting was a perfect success, and did much toward furthering the cause of Spiritualism in "The City of Uhurches." We felt as we never felt before the near presence of our loved spirit friends.

Wishing the Bannes of Light, and all the societies, mediums, and workers in general, grand success in this our new year, we remain,
Fraternally,
BROOKLYN SPIRITUAL PHENOMENA SOCIETY.

Bridgeport, Conn.

To the Editor of the Banner of Light:

Our Anniversary exercises were held on Sunday, March 27th. Our hall-lately fitted up, and of which our Society has the exclusive control-was beautifully decorated; the speakers' platform was literally walled in and embowered with plants and flowers, making it re-semble a tropical garden, while the walls were garnished with pictures, flags and appropriate

semble a tropical karden, while the walls were garnished with pictures, flags and appropriate mottoes.

At 2:30 P. M. Prof. W. F. Peck opened the exercises with a song. Mrs. H. S. Lake read an appropriate poem, after which Prof. Peck delivered a most interesting and instructive lecture on "The Progress of Spiritualism," in which he traced the history of the movement from the early writings of A. J. Davis to the present. He said that the remarkable productions of the youthful Davis, poor, ignorant, uneducated, as he was, did much to prepare the way for the physical phenomena known as the "Rochester knockings." At first many of the ministers as well as laymen were interested in this new evidence of immortality, but when it was learned that the teachings of the spirits were not "Orthodox," then the clergy, as a rule, bitterly opposed the manifestations. Had the spirits confirmed the dogmas of the church, she would have held her circles as regularly as she does her prayer-meetings.

she does her prayer-meetings.

The growth of Spiritualism has been marvel. The growth of Spiritualism has been marvelous. At a moderate estimate there are ten millions of believers, a record without a parallel in the history of religious movements. Its literature is printed in every divilized tongue; its converts are found in every quarter of the globe. Among its adherents are a larger proportion of ripe scholars and profound thinkers than any other faith can boast. Its oldest periodical, the Banner of Light, has a larger oir-onlation than any religious paper in the country.

it was the only one that had the enterprise and independence to send a reporter to our meetings. Henor to whom honor is due. Miss. S. A. BLINN, Secretary.

Titusville, Pa. To the Editor of the Banner of Light:

The subjoined embodies a synopsis of the order of exercises at the three meetings held by us March 27th in commemoration of the advent of Modern Spiritualism:

us March 7th in commemoration of the advent of Modern Spiritualism:

The seasions were held in the Jewish Synague (they having kindly given us the use of isfor; that purpose) at the hours of 10:30 A. M. and B and 7:30 P. M. The speakers were Mrs. Olars Watson of Jamestown and Mrs. Incs. Agnew of Watsrford: The music was very fine-singing, with prgan, flute and violoncello accompaniment.

At 20:30 after singing by the choir, Mrs. Watson of the meeting with an invocation and Mrs. Agnew of Old Dogmas and Oreeds." She is a very earnest, foreible speaker, and treats her subjects grandly.

A pleasant feature of the S o'clock meeting was the music, which consisted in part of a solo, "Sweet Star of Hope," and a duet and chorus, "Watchman, Tell Us of the Night."

Mrs. Acnew read a beautiful poem by Father Ryan, "The Song of the Mystic."

Mrs. Watson, without taking a subject, spoke upon the objects and aims of Spiritualism, and the work it had to do in the reformatory movements now going on in all directions. She is a very fluent and logical speaker, and no one can listen to her without being benefited.

In the evening, after the singing of a fine solo by a young lady, "Life, Beautiful Life," Mrs. Watson gave a poetical improvisation, in which she reviewed the principal events of the year since the last anniversary.

Mr. Burronghs of Sherman followed with a

she reviewed the principal events of the year since the last anniversary.

Mr. Burroughs of Sherman followed with a brief history of the physical manifestations of Spiritualism from the first raps to the present full-form materialization. He also read from the New Theology Herald the endorsement of Spiritualism by two prominent elergymen, one of whom said: "Spiritualism came as a divine necessity when the world was fast drifting away into infidelity and materialism."

Mrs. Agnew closed the meeting with a short but yery earnest discourse upon the needs of

but very earnest discourse upon the needs of the hour.

The meetings were well attended, were successful intellectually, spiritually and financially, and the occasion will long be remembered by us as a pleasant event in the history of our little Society.

L. T. R. AKIN, Secretary.

Portland, Me.

To the Editor of the Banner of Light: The Anniversary was observed by the Portland Spiritual Temple, on Sunday, April 3d.

At the afternoon service, after singing and remarks by the President, Mr. T. P. Beals, an inspirational poem, sulted to the occasion, was read by Mrs. C. H. Jewell. Edgar W. Emerson, the popular test-medium from Manchester, N.

the popular test-medium from Manchester, N.
H., made fitting remarks upon the growth of
Spiritualism, also gave tests and descriptions
of spirit presence.
In the evening our hall was filled to overflowing. Short addresses were made by M. Blanchard, Esq., Hon. George W. Woodman and
Mrs. Nellie M. Palmer, followed by Mr. Emerser, who gave wonderful and satisfactory tests. son, who gave wonderful and satisfactory tests.

From the numbers in attendance and the strict attention given the speakers, one cannot think Spiritualism is on the wane in Portland. C. H. JEWELL, Secy.

Springfield, Mass.

To the Editor of the Banner of Light: The Anniversary was observed at Denton Hall, March 31st. The meetings were conducted by the President, Mrs. Henry Smith. In . the afternoon speeches were made by A. A. Wheelock of New York and Mrs. Clara Banks of Haydenville. Tests were given by Dr. H. F. Merrill of Montague.

A collation was served between the two sessions.

A Collation was served between the two sales ions.

A Fact and Conference Meeting was held at the close of the afternoon.

In the evening remarks were made by the members, interspersed with violin and guitar music. There was a large attendance at each seation. The Republican of April 1st briefly noted the meeting in a good spirit.

Vineland, N. J.

To the Editor of the Banner of Light: The Spiritualists and Friends of Progress in Vineland celebrated the Anniversary on Sunday, April 8d. The programme consisted of vocal and instrumental music, speaking, read-

ings, etc.
The principal address was delivered by Mrs. The principal address was delivered by Mrs. Dr. English of this place, a lady of outlure and refinement. She held the closest attention of her audience for nearly an hour.

Mrs. Cutler of Philadelphia, a fine medium, occupied a portion of each session with character readings and tests.

Thus with us closed another year in the onward march of progress.

ward march of progress.

Fort Dodge, la.

Appropriate Anniversary exercises, we are informed, were held in the Spiritualists' Hall in this place, on Sunday, April 8d. Mattle E. Hull was the speaker. Mrs. Swain, formerly of Fort Dodge, and an efficient worker in the Lyceum that flourished so many years in that city, was present and with her good words added much to the interest of the meeting. Friends contributed flowers, the singing was excellent, and the occasion was one long to be remembered.

New Publications.

Life: Its Nature, Origin, Development, and the Psychical Related to the Physical. By Salem Wilder. 12mo, cloth, pp. 350, Boston: The Author, 11 Summer street.

The most effectual (method of displacing error is by a revelation of truth; the same as light dispels darkness. Hence the more of such books as the one before us are placed within reach of the public the more rapid the coming of the salvation of all mankind. Though the author modestly remarks in his preface that he" does not expect to add much which is new," a vast majority of those into, whose hands the book may fall will find, much , which is new to them in its clear and comprehensive summary of the conclusions reached by those who have mude the subject treated

treats upon. On such points arguments are of no avail; one fact will outwelch a thousand theories. Without disputing the positions regarding the origin, purpose and continuance or non-continuance of life neid by some scientists, this author styances and sustains by the most palpable evidence certain truths in nature which no person ordinarily observant and in possession of any reasonable amount of common sense, honest withat, will for a moment dispute fand yet these weaken, if they do not wholly annul, home

yery popular theories. http://www.centre.com/ ...We had hoped to give our readers an extended review of the book, but And want of time and spaceprevents us from doing so, and must close this brief no-tice by recommending it to all who seek for guidance to the source of all truth and light upon the path that leads them thither

WARMAN'S SCHOOL ROOM FRIEND, Practical Suggestions on Reading, Reciting and Personating, (Not a Treatise on Riccution.) By Professor E. B. Warman, A. M., Teacher of Oratory and Physical Training, 12mo, cloth, pp. 120. Chicago: W. H. Harrison.

The author's superiones as a teleney and public statement of the professor of the pro reader eminently fitted him for the preparation of a book of the kind here placed perors the people; the examination of which will convince one: of life grate. value as a text-book for all who desire to the compliance readers in public or private and agualty

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### Banner Correspondence.

Massachusette.

BOSTON .-- A. S. Hayward writes: "The Ladies" Ald Society held its usual social gathering on a recent Friday evening, on which occasion Hon. George S. Bowen of Chicago (then a guest at the Tremont House) was invited to attend by myself. During the latter portion of the evening Mrs. Blinn, President, decided on having some music and remarks by way of in-creased interest, and singing was joined in by Miss Amanda Batley, and others, and a short but earnest speech made by Dr. A. H. Richardson. Mr. Bowen was then saked to contribute some thoughts. He responded by stating what Spiritualism had done for him personally. (Parenthetically I will record that he was an Episcopalian in his religious views in his early years, but subsequently connected himself with Rev. Robert Collyer's society—Unitarian.) He bore witness that he had been restored to health—after the regular doctors could do nothing for him with medicine—by a magnetic physician of Boston, seventeen years ago; and he had been comparatively well ever since. He also spoke of the so-called Christian Science healing, and declared that when a cure was made by those professing such a system he had not the slightest doubt but that it was really effected by spirit force or

Mr. Bowen is well stored with knowledge on the subject; he puts the progressive stamp on all he has to do with or advances, in or out of the Rible, and is at home in his work. He made a good impression upon the audience, but had not time to relate many of his most wonderful experiences. He spoke of his excursion with a large body of Methodist ministers. Bishop Foster being one of the number, and thought ministers taught Spiritualism without knowing it to

Mr. Bowen was one of the early settlers, in a business point, in Chicago, and from small beginnings himself and his two brothers, under the firm of Bowen Brothers, before the great fire, constituted one of the leading dry goods houses of the West. During the are they lost a million dollars, but he did not lose his ambition with it, but buckled on the armor and went forth to meet life's issues in the husiness mark again. He at one time was President of the Woolen Manufacturers' Association, and when the Trade Associations from other portions of the country visited Chicago, he was always at the head in carrying out details and acting as Chairman; and well did he know how to perform the duty and make it pleasant and entertain-

ing to visitors. Some years ago, after his mansion on the Lake Shore was destroyed by the great fire—also all of his goods—he made High, Ill., his residence. In a short period he was elected Mayor of the city, holding the office several years; and at this time he lights that city with electricity, by contract. He also was President of the Chicago and Pacific Baliroad at the time of construction. He is a live man in business and an avowed Spiritualist, a constant reader of the BANNER OF LIGHT and other spiritual papers.

He attended, during his visit to Boston, the Banner of Light Free Circle, and expressed himself as delighted with what he saw and listened to.

He gave me, while here, the following statement from the Rev. J. P. Newman, which he has for the past two years read to many individuals as proof of the value of irregular medical practice when the regulars are not successful:

the value of irregular medical practice when the regulars are not successful:

"My health falled, and kept steadily falling, until at last I was sick unto death. Medical men of high repute were called in consultation, and then others and others, until a small regiment of doctors had diagnosed my case, and filled my body with drugs. They differed widely as to the nature of the disease, and its proper treatment, and among them managed to endow me with almost all the organicilis that fiesh is heir to. Finally they managed to agree on the one point that the hour of my death was near at hand. After all hope was gone my dear wife decided to make one last effort. Without my knowledge she' cut off a look of my hair, and took it to a lady in New York, who was said to have a mysterious giff. This lady belonged to a highly-respected family, and never exercised her so-called powers of clairroyance for any mercenary end. Taking the look of hair in her hand, she shortly afterward passed into a state of trance, and while apparently alceping, murmured: "Gallstones. He must dripk, sweet oil, and seldlitz powers." Then she awoke, and my wife came to me with the story, and pleaded with me to follow the advice. Among all the medical suggestions, or assertions, rather, a possibility that the trouble arose from gallstones had been omitted. I treated the clairroyant's dream as an absurdity, but after long urging, agreed to take the harmless medicines, out of consideration for my wife's anxiety, and her desire to leave no chance untried. I swallowed a quantity of sweet oil, and the powders as prescribed, and to my astonishment and delight was soon rid of twenty-eight gallstones. My illness disappeared; my strength returned, and since then I have been a comparatively sound and hearty man. The lady who brought me this good service died, and some of the clerzy hesitated to perform the rites of burial. I gladily accepted the duly, and over her comin acknowledged the debt I owed her. No man can satisfactorily explain: the mysterious mental

N. B.—If the magnetic physician who cured Mr. Bowen, or the clairvoyant who cured the Ray Dr. Newman, were summoned to Illinois to day-by eltizens of that State who desired their services—to give treatments, or engage in practice, they would be called upon to pay one hundred dollars for every month they gave such treatments or continued such practice in said State, or be liable to fine and imprisonment; and still it is boasted that this is a free country."

THE LABOR DWG. New York.

BROOKLYN.-James H. Monekton writes: "At a circle held at the residence of Mrs. Katle Fox Jeneken, No. 833 West 48d street, New York City, on the evening of March 18th, 1887, at which I was present, the following communication was received, unexpect-

ed, unsolicited, not in response to any question:

'My Friend-Light has shed its rays on your pathway, and the whisperings of many angels have found echoes to their calls; when they have stood at the portals and knocked, you have opened to us and we have entered. My Mend, there are great changes coming; you will yet look in my face before we meet this side. You are advancing in the great study of Spiritualism; you are getting within an alcove of spiritual gardens. We shall meet where the pure streams of Rden mirror the pure Esces of those you loved and still love, Now, my triend; let me give you information which ought to be published in every information which ought to be published in every spiritual paper. Here are the facts in power in a medium never lasts much over two hours, and when physical manifestations are made the power never lasts over one hour. The spirits manifesting at the time repeatedly say. "Power is exhausted." Psoule pay no attention to this warning to cless the circle, and so these paries—investigators—urge for hore! more! and advictors to please, temptation leads the medium so deserve, unless strong enough in principle to say they will hit no longer; the power gives 'out for reliable influences, and those who come often singly—come to do minehies. May deer friend, let the world know, the truth. Gentience, here friend, let the world know, the truth. Gentience, here friend, let the world know, the truth. Gentience, here friend, let the world know are truth. Gentience, here friend, let the world know are truth. Gentience, here friend, let the world know are truth if the people of an interesting writes; the producing, with the people of an interesting the failed of the parison. Until lied in the mere vectors in the failous child his on many index the pull his comparison. Until lied in the mere vectors in the failed of the spiritual products. The grainer of the principle of the grainer of the principle of spiritualized for tures of the grainer of the principle. Heads of Orrist, Budday, and other immortals who spiritual paper, Here are the facts; the power in a

this primary department of life; all my children and many loved friends have passed to the other side of the vall, and in the not far-distant future I shall rejoin them in their home of light.

I admire the composure of spirit and the even tenor of the BANNER through what must be flery trials. How many sorrowing hearts, how many tear-dimmed eyes are turned toward it with thanks and blessing for help is screet need, for guidance in the midst of doubt and distress, and strength in utter weakness, the angels alone know."

Bhode Island.

PROVIDENCE, -A correspondent writes that in her lecture on the evening of April 4th Mrs. Lillie said: "We stand to-night upon the first round of the fortieth ladder of Modern Spiritualism, and having just celebrated the coming of the day, we will therefore take the question ' What is Spiritualism?' as our subject. The Wesleys were gifted spiritually; leaving the old church, they established a new order as the outgrowth of their spiritual-mindedness. So with Luther and all other reformers. All Protestantism is the outgrowth of spiritual thought. All men who take such steps find followers. As soon as one begins to sow the seed he finds others who say : We believe so, too. He finds others who have been thinking the same thoughts, and they follow, and on this basis is founded a new ism. Protestantism comprises hundreds of denominations, and most of these have had

they are looked upon as the result of natural law. Spiritualism is a revival of primitive Christianity, The Bible talks of the spirits of angels—talks of them as men. Spiritualism is a revealer of truth; it lifts the veil from man's eyes and guides him out of the labyrinth of darkness. It comes to teach rationalism, to show things as they are. It teaches that gradual growth and knowledge will save man from orime. 'It' is agnostic as far as error is concerned; it is a builder where truth is taken into account. It brings a heaven broad enough for every soul. It is a religion and a science; a religion for those who are religious in their

peculiar spiritual experiences. In Jesus' time these

manifestations were called miraculous, but to-day

PAWTUCKET .- Hattle Merrett writes that for the purpose of donvincing herself and others that the forms coming from the cabinet of Mrs. Allen are nelther confederates nor the medium transfigured, she was invited by Mrs. Allen to sit with her within the cabinet while the phenomena were being produced. She glad-ly accepted, the invitation, and while seated at the side of Mrs. Allen and the outside of the cablust within the observation of persons outside, many forms appeared, including those of several of her intimate friends and relations, varying in size and apparent age; flowers were also produced.

Pennsylvania.

ALTOONA.—Phebe Ann Haines wishes those who profess to expound the truths of Scripture to inform her why this world, governed by an omnipotent being, is so far out of the line of rectitude. If God desires only righteousness, why does he, being omnipotent, that is all powerful, allow evil to exist? She remarks that the glaring wrongs to which mothers are subjected, and the dissipations in which fathers indulge, are sufficient causes to account for countless numbers of premature deaths and lives that persist in wrong-doing; and that until these causes cease to exist evil will continue to prevail on earth.

PITTSBURGH .- John H. McElroy writes: "We are being awakened in this spiritually benighted city. First we had Mrs. James A. Bliss, but she was called home before she had time to give an audience to all who wished to see her. Next came Dr. A. W. S. Rothermel. His unique scances were well received. His companion, Edwin Powell, came a few days after, and has given great satisfaction. They visited one of our neighboring towns, and while there Dr. Bothermel correctly located the position of the body of a man who was drowned a few days before. His success made a deep impression upon all who heard of it. We propose, if sufficient interest is shown, to organ-

> Written for the Banner of Light. A SONG OF SPRING.

> > BY BELLE BUSH.

The snow is all gone from the mountains, The robins and bluebirds have come. And their welcome floats up from the fountains Whose echoes are heard in my home.

All vanished is Winter's enchantment The wand of its power disappears With the pleasure that finds its enchantment When icioles melt into tears.

A hoary magician no longer. Makes snow crystals out of the rain, Or builds up a palace of wonder From a breath on the clear window-pane.

Frost-flowers and ice-temples, dissolving, Have left not a ruin behind, But Spring, in its circuit revolving, Hath shaken the harps of the wind.

Wild and weird is the music it wakens. Yet sweet the enchantment it weaves, For I hear, when the forests are shaken,

A lullaby song to the leaves. Then, touched as by fairy-like fingers, Buds burst and leaves quickly expand, And forests, with choirs of sweet singers,

In beauty wave over the land. Ahi wonderful season of gladuess t How oft have I queried in thought. With a feeling akin unto sadness,

Oh! how are thy miracles wrought? More marvelous to me every season They seem in their coming to grow,

Till I blush for our poor human reason When I think of how little we know.

Whence come the young leaves and the grasses, Or the tender-eyed flowers of the spring, With a tint on each one that surpasses Every charm that an artist can bring? Whence come all the tribes of the roses, And lilles, with cups like a pearl? What sylph in the grapevine reposes,

To teach its young tendrils to ourl? What spirit, from bearen descending. Will answer my questions aright, and sell me what forces ascending

Can bring so much beauty to light? Are there selects in the homes of the angels Where mortals of earth may be taught? Are there teachers and blessed evangals

Who know all the power of a thought? Will they show us, when earth's drama closes,

What forces in nature combine
To rear the fair forms of the roses, Or hang the rich fruit on the vine? No answer the secret revealing,

I Il join in earth's anthem, and sing,
With a rabing all sorrow concealing,
Thrice welcome on beautini spring i
Boyridge Seminary, N. J. 1807 [1989]

Tabling portrait will be a personne on the properties of the prope

Decease of Anandibal Joshee, M. D. To the Editor of the Banner of Light:

Word comes from India that Dr. Anandibal Joshee, the Hindu woman who arrived in this country in 1883 to study medicine and qualify herself to practice among her sex in her native country, died soon after her return home. Some peculiar circumstances attended her coming to America, which may be of interest to the BANNEB's readers:
Some time in 1881 or 1883, a lady residing in the vicin-

ity of New York, calling at a dentist's office in one of the New Jersey suburbs of that city, took up a Mis-sionary Magazine while waiting, and in turning over its pages saw a correspondence between Gopal Vinayak Joshee, a Brahman, inquiring as to an opportunity for his wife to obtain a medical education, so as to qualify her for practicing among her people. The mislonary addressed was somewhat of the "old fogyish" kind, and he wrote a reply discontaging the attempt.
The lady reader of the correspondence was a Spiritualist, and culta progressive in her ideas, and she took the address of Mr. Joshes, thinking she might write him. The next morning her little girl told her of a dream she had about the mother writing to some one in India. Upon that Mrs. O. wrote, and after some months a reply was received; and as a result Mrs. months a reply was received; and as a result Mrs.

Joahoe came in company with a returning missionary, being met by Mrs. O. in the spring of 1833. Arrange, mo. 18.—THE SPIRITUAL REPUBLIC.

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Mo. 18.—THE BOLIC AND FIRST DESTINY.

MO. 28.—THE ADVENT OF BPIRITUAL TRUTH.

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MO. 18 her husband, Gopal Vinayak' Joshee, who came to this country in 1885.

Mrs. Joshee was only about twenty-three years of age when she graduated, having been married at four-teen. She studied very hard, and fears were enter-tained that her health had become undermined. She endeared herself to all who made her acquaintance during her solourn here ; and they will sorrow at her early taking away. She had been engaged to practice at Kohlapore, in the Bombay Presidency.

E. J. HULING. Saratoga Springs, N. Y.

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BEV. JAMES PREEMAN CLARKE.

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the varied shades or opinion to which contracted interance.

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## Banner of Pight.

BOSTON, SATURDAY, APRIL 23, 1887.

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

#### Science and Immortality.

Certain minds in the Spiritualist ranks are forever setting up their demand that Science shall seriously bestir itself and proceed triumphantly to the demonstration of the spiritual hypothesis. It has already been noted that Rev. M. J. Savage, in his well-known discourse on "Immortality and Modern Thought," more than intimates that Science, as it is at present known to the world, is not the precise direction from which it is to be expected that such proof will be derived. Although he unhesitatingly wishes it might be so, still he is far from hopeful that it will. We find in a very recent issue of the Christian Register of this city a remarkable series of replies from the most distinguished scientists to this very question, men halling from all countries, and enjoying deserved renown in all. Of these numerous replies eighteen were written expressly to that paper by the eminent scientific men whose names are attached to them. . As the editor himself observes: "There has never been gathered together in a single journal such a distinguished array of opinions concerning the attitude of science toward human destiny as is presented in these articles."

The sum and substance of this accumulated answer of the men of science is that they real-ly are in ignorance respecting the bare possily are in ignorance respecting the bare possibility of a consolous existence after the death repeatedly observed by men as intelligent and honest of the body. This is a fine class of men, to be as himself. Now, Modern Spiritualism rests solely on sure, into whose hands to place the final decis- the observation and comparison of facts in a domain ion concerning spirit existence outside of the of nature which has been hitherto little explored; and body. A pretty body of experts they to refer spirit manifestations to, in the expectation of getting from them a true and final definition and interpretation. It is gratefully admitted that science has done a great deal in disintegrating the dogmas of ecclesiastical authority, such, for instance, as the literal six-day interpretation of the cosmogony of Genesis, the the- coordinate the facts; and, in so doing, they are purory that the earth is the centre of the universe, and all the other heavenly bodies its satellites. and the doctrine of the literal resurrection of the body. But now the Church in its turn puts to Science the question: What have you to say on the subject of the immortality of the soul? Is the belief in that to share the fate of the belief in the literal resurrection of the body? with the facts to determine the value or correctness of Twenty-three scientific men here present the conditions on which such a belief may be held. the difficulties in its way, and the indications in support of it.

What is the result? The editor of the Christian Register himself answers that it is evident that doctors in science, like doctors in theology, do not agree, and could not render an unanimous verdict even if locked up and kept on bread and water for a week. No decision by them is to be accepted or set aside, but a disagreement is simply to be analyzed. The question is one that is not to be settled by a majority vote either of scientists or of churchmen. The nearest approach to unanimity of opinion is the general concession that science cannot show immortality to be impossible. There is no more positive proof against the doctrine now than there was in the time of Descartes two hundred years ago! One says: "The metaphysical arguments and analogies of Spinoza, Butler and Kant may be repeated to-day with as much force as ever, and the answers and discussions must be essentially the same." Another does not think that "modern investigation has brought to light any new facts which really bear upon the question." A third answers that: "Science cannot possibly either teach or deny immortality." And others still are Agnostics on the subject. Some of the latter go so far as even to contest the evidence against immortality, as they likewise do the evidence in its favor.

Most of them acknowledge, either directly or indirectly, the difficulty of believing that consciousness persists after the dissolution of the brain takes place. Two are of opinion that "Science has nothing whatever to say on the question," but base their professed ballef in immortality on revelation. One claims to belleve in a conditional immortality, the gift of God. Prof. Wallace and Prof. Crookes point to the proofs of immortality which are furnished by Modern Spiritualism, whose phenomena they think may be anticoted to scientific tests. Dr. Rulott Cours holds that "there is much in the Riliots Comes holds that "there is much in the discoveries of psychic solence not only to support for attemption the belief in immortality. Seminary writes: "We think your Massage Seminary Seminary writes: "We think your Massage Seminary but the belief into knowledge." Department a very important one, and always 10th, by Mrs. Richingad, can be had at this The Christian Riching Riching and the true of the with interest and often will be being the riching and the company with the content of the con

weighing the various opinions gathered, concludes that "the range of science itself must be enlarged before it can include all the elements which are needed to answer the great question of immortality. Science engages liself mostly with the phenomena of Nature, with the objective world. There is a vast region of mind which it has not yet included in its tests. Humanity itself is a product of Nature, and cannot be left out in any estimate of Nature's testimony. With humanity we must take the whole range of emotions and of ethical motives that influence it."

"If." continues the Register, "othics is something more than a few utilitarian precepts, if it is the manifestation in the life and heart of man of an Eternal Righteonsness which throbs in the universe, then Science can no more ignore ethics than it can ignore gravitation. It is to ethics and psychology that we must turn when we seek the destiny of mind."

Those among Spiritualists who call on Science to do what it now confesses its inability to do, must hunger and thirst for better proofs of immortality than the multitudinous ones furnished by the phenomena of Spiritualism. They would fain go outside the field in order to demonstrate that they are in it. They are surer than the scientists themselves that the latter are best competent to answer the question of human immortality. Led by a sort of sciencesuperstition, which is a practical renunciation of Spiritualism, they are disinclined to credit the phenomena except an "official" or "psychical" endorsement is affixed thereto; while the scientists themselves, as in the Register, are openly confessing their inability to throw any light upon the very first step in the processf. c., the demonstration of the possibility of a continued life for man after the death of the body-setting aside all questions as to his power

of communicating with his follows yet in mortal. The three queries put to the scientists by the Christian Register were these:

1. Are there any facts in the possession of modern science which make it difficult to believe in the immortality of the personal consciousness?

2. Is there anything in such discoveries to support or strengthen a bellef in immortality? 3. Or do you consider the question out of the pale of

science altogether?

Rev. Mr. Savage states the opinion of Mr. Herbert Spencer as it was given him in a personal interview in London, nearly four years ago: "I told him that I wished him," reports Mr. Savage, "first, to give me his opinion as to the bearing of Science (and particularly the theory of evolution) on the question of personal immortality; and, secondly, his own individual belief. As to the first, he said he thought it did not touch the problem either way, but left it substantially where it was before. As to the second, he was inclined to doubt; that is, he was not aware of anything that he could regard

as satisfactory proof." The response of Prof. Alfred Russel Wallace to the queries of the Christian Register is as follows, and deserves the most thoughtful reading, stating as it does, in clear-out sontences, the strong position occupied by Spiritualism as compared with the helplessness of materialistic Science in the premises. He defines science after a larger method than the mechanical philosophers, making it embrace what is spiritual as the source and explanation of all. Says Prof. Wallace:

"Outside of Modern Spiritualism, I know of nothing in recognized science to support the belief in immor tality; and, though I consider Spiritualism to be as trulyan established experimental science as any other, it is not recognized as such.

Science may be defined as knowledge of the universe in which we live-full and systematized knowledge leading to the discovery of laws and the comprehen sion of causes. The true student of Science neglects nothing that may widen and deepen his knowledge of it is a contradiction in terms to say that such an inves tigation is opposed to Science. Equally about is the allegation that some of the phenomena of Spiritualism contradict the laws of nature,' since there is no law of nature yet known to us but may be apparently contravened by the action of more recondite laws or forces. Spiritualists observe facts and record experiments, and then construct hypotheses which will best explain and suing a truly scientific course. They have now collected an enormous body of observations, tested and verified in every possible way, and they have determined many of the conditions necessary for the production of the phenomena. They have also arrived at certain general conclusions as to the causes of these phenomena, and they simply refuse to recognize the competence of those who have no acquaintance whatever those conclusions...

"Just as there is behind the visible world of nature an 'unseen universe' of forces, the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will belilluminated by the new facts and principles which the study of Spiritualism makes known to us. Modern Science utterly fails to realize the nature of mind or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is 'the product of organization.' Spiritualism, on the other hand, recognizes in mind the cause of organization, and perhaps even of matter it-self, and it has added greatly to our knowledge of man's nature by demonstrating the existence of individual minds Indistinguishable from those of human beings, yet separate from any human body. It has made us acquainted with forms of matter of which materialistic science has no cognizance, and with an ethereal chemistry whose transformations are . far more marvelous than any of those with which Beience deals. It thus gives us proof that there are possibilities of organized existence beyond those of our material world, and in doing so removes the greatest stumbling-block in the way of belief in a future state of existence—the impossibility so often felt by the stu dent of material science of separating the conscious mind from its partnership with the brain and nervous system."

Few men of the present age possess better ability to answer the questions above raised than Prof. Wallace, and he answers them to the phenomena of Spiritualism. He' ranges departments; and he has never yet had one of his positions in relation to Spiritualism anocossfully refuted from any quarter.

When all the Spiritualists are truly united in harmony with the spirit-world, as they should be, such powerful evidence of spirit-return will be vouchsafed to the people of earth as never before. But the chaff must be burned. we suppose, ere the spiritual grain will sprout and grow, and bear celestial fruit for the healing of the nations.

Scuator Dawes on the Indian Prisoners.

We referred last week to the injustice visited by some of the government officials—we believe the question as to the wrong-door has not yet been settled-upon Chief Chato and his loyal indian scouts, held captive in Florida: Here is matter of a kindred nature for the reflection of all who desire to keep abreast with the times on Indian matters:

A Western Massachusetts tourist in Florida having written home to a local paper, complaining that the Apache Indians held in confinement at St. Augustine are a nuisance, and offering free comments on their idleness, childishness, and "bad smell," Senator Dawes wrote a reply to this correspondent in the Springfield Republican, in which he makes a number of timely and most effective points. "In the first place," says the Senator, "I would like to have him tell your readers what these four hundred all for; if there is any reason except that some other Indians have been on the war-path. Geronimo and his bloody followers," he explains, "are in another prison; and there is no more reason for confining these four hundred and forty-seven Indians in Fort Marion for his orimes than there would be in sentencing the correspondent himself to the ponitentiary because a town officer up in Greenfield had embezzled town funds."

"Don't you think," asks Senator Dawes, 'that the Government is in big business, taking four hundred and forty-seven Indians, for somebody else's offence, off from their reservation, where they were picking berries for a living, and supporting them in idleness in a prison in Florida, even if they did make 'fun' for visitors? Cannot the Government put an Indian to better use than that?"

At length Mr. Dawes comes down to the real facts in the case, and proceeds to deduce and impress the public lesson to be learned beneath the surface of this correspondent's flippant and unreflecting statements. He says: "The government has taken these peaceable and innocent Indians from their mountain home, eight thousand feet above the level of the sea, and for the offence of somebody else has wheedled them by false pretence and violated safe conduct down to the sea level in Florida." And he seriously asks the correspondent this question: 'Doesn't hethink the Government would have been in better business if, instead of this, it had taken them out on to the public lands somewhere, and, with the money now spent in keeping them in this idleness, taught them self-support? The people of Arizona would have got the Indians' land all the same, including the valuable coal mine, and when they get that peace will be restored to that distracted Territory."

"There is never an Indian war," says Mr. Dawes, "where a white man doesn't want something which belongs to the Indian, and a coal mine on a reservation is enough to make war at any time."

We ask all our readers, we solemnly ask every American citizen whose thought is not wholly dead to the claims of simple justice, to pause and reflect on the above deliberate statement made by a Senator of the United States who is thoroughly conversant with the subject. It is all the more damnable because it is so strictly true. Greed is at the bottom of all these Indian wars, and we have kept telling the public so for almost twenty years. It is a handful of traders and pioneers in combination that invariably drive these unoffending red men to violence, and then call on the Government to hurry forward with its troops and either exterminate them or carry them away prisoners into a strange country, where they will no longer be in the way of the men who covet what is rightfully and traditionally theirs. And these men have made it cost the people of the country a million dollars for every either exterminate them or carry them away Indian that is so exterminated !

Mr. Dawes says truly that the Government would have been saved the great expense of keeping these Indians in idleness and gambling, and "loading down squaws," or making "fun" for visitors, or living in such filth as to make a bad "smell" in March, or food for yellow fever in July. Some of them, he reminds this thoughtless, if not heartless, correspondent, had little farms and were self-supporting. when they were enticed by the spider's invitation to the fly into their present Florida parlor, so that there could be no question of their ability to take care of themselves on any good farming land on the public domain." He expresses the sincere hope that this correspondent will seriously set himself to answer some of the above questions, "after he has had his fun in looking at the fantastic tricks of idle Indians, shut up and fed like so many sheep by the Government." It is high time, too, that all people who are or who have been inclined to look at this whole Indian matter through eyes that see only the surface of things, considered it on its serious side, on the side of justice and common faith, and plain national obligation.

MISS MOLLIE FANCHER, of Brooklyn, N. Y. whose remarkable case has been for years familiar to the BANKER readers, is now, so the daily press avers, drawing near her end in the mortal life. Orippled by two severe accidents -a fall from a horse, and subsequently from a horse-car, in early life-she has just met with a third, which promises to be fatal, through a fall from the arms of her attendants while she was being lifted up by them; this fall has affected her spine, and she had kince been confined to her bed in an almost comatose condition. Her singular history began in 1867, when she was eighteen years old. The accounts in the daily press state that in her later years she has spoken "after the manner of Spiritualist mediums," and given messages to those around her from departed friends—though she did not welcome such experiments, and all her life has exhibited a feeling on the subject which to us has been hard to understand; as to the mind of many Spiritualists, the cause of her wonders to the mind of many Spiritualists, the cause of her wonders to the feeling on the subject which to use afterward released. A soarch of the premises was made, but no more forms were found, although it is believed that two persons and the subject where spoken "after the manner of Spiritualist meof many Spiritualists, the cause of her wonders ful powers has not been far to seek. The facts the perfect satisfaction of all true believers in given as something new by our secular contemthe phenomena of Spiritualism. He ranges poraries have already appeared, years ago, in over the whole field and explores it in all its these columns, contributed to the Bannes by her old friend, the late Dr. Samuel Grover, and other writers.

New York City writes : "Mrs. Richmond's discourse on Materialization is a capital production, and hits the bigots squarely in the favor.
She gives the law of manifestation straight,
and its publication will have a good effect.
Those who have not porsess this excellent address should send for copies of the Bassars or Light gontaining it.

As a public journalist, anxious to place before our readers the various cocurrences of the times, it is our duty to state that Mrs. Rosswhose claims as a materializing medium have been frequently endorsed in these columns by highly respectable correspondents—has again passed under a cloud of trouble. We feel convinced that those who have borne witness to what they have seen at her scances were honest in their belief and intentions; and do not abate the general demand we have ever made for a just weighing of the case ere judgment is pronounced—since nothing is truer regarding the materializing phenomena than the statement made in a recent lecture in New York, by Dr. F. L. H. Willis, that as the persons in the circle constitute always one of the elements for and, and the constitute always one of the elements for inferior of the public through the sone spiritual did to hance, would way been willing, and even gad, to help in exposing systhing willing, and even gad, to help in exposing systhing willing, and even gad, to help in exposing systhing willing, and even gad, to help in exposing systhing willing, and even gad, to help in exposing systhing willing, and even gad, to help in exposing systhing willing, and even gad, to help in exposing systhing willing, and even gad, to help in exposing systhing willing, and even gad, to be pin excellent of the first the dist. I had the innerties cancer from yield. I had the impression that the was satisfied was fraud. But of this matter it was satisfied was fraud. But of the judget of examining these manifestations for myself. I had the impression that it was satisfied was fraud. But of the judget of the first it was satisfied was fraud. But of the pin the scance of the pun effect of the pun ef circle constitute always one of the elements for the production of the phenomena which take place in presence of this order of mediums, it is no unusual thing for some positive mind in and forty seven Indians are at Fort Marion at | the circle to determine the character of the

what we believe to be the truth. We have repeatedly asserted that, in the sifting process now going on, those mediums who have, solely for gain, held seances so often as to lessen their medial powers, and have at times in consequence simulated the manifestations, will go to the wall; and the sooner this comes to pass the better it will be for all concerned.

As the case of Mr. and Mrs. Ross is now before the courts for legal adjudication, any remarks on our part in advance concerning it would seem out of place; and we therefore prefer to put before our patrons the main points in the narrative given concerning the affair of the 14th by the Boston Post in its issue of the 15th inst.—We also append expressions of opinion on the part of a correspondent, which must stand (as also the excerpts from the reporter's account) on their own merits:

"There were a number of parties holding fast to the spiritualistic faith, who confidently believed that the manifestations produced by Mrs. Ross were 'of the earth, earthy,' rather than from the spirit land. It was their desire than from the spirit land. It was their desire to eliminate any manifestations of a fraudulent nature, and a few determined ones concluded to make a visit and satisfy themselves. If the seances of Mrs. Ross were genuine, they would give her their support; if, on the contrary, the manifestations were not what they purported to be, this band of reformers intended to ex-pose her to the world. Yesterdey afternoon pose her to the world.... Yesterday afternoon it was decided to make the crucial test. Some eix or eight gentlemen, some of them promi-nent Spiritualists, attended the scance yester-day afternoon, at the house, 96 West Concord street. In the party were Lieutenant Walker and Officer James G. Arbecam of police head-quarters, in citizens' clothes. They carried in their inside pocket a warrant for the arrest of their inside pocket a warrant for the arrest of Mr. and Mrs. Ross on charge of obtaining money under false pretences... The interior of the room has already been described in these columns. The cabinet is in the corner of the room farthest from the door, and is contiguous to the back parlor... A parlor organ occupies the corner of the room just opposite the cabinet. From the middle of the ceiling hangs a chandeller, which had one gasjet burning. As soon as all the chairs, numbering twenty-five or more, were occupied, the window-blinds were closed, the curtains drawn, and, but for the single gasjet, a darkness as dense as midwere closed, the curtains drawn, and, but for the single gas-jet, a darkness as dense as midnight prevalled. After waiting a few moments, during which a breathless silence reigned, the single jet was extinguished and a kerosene lamp about seven feet from the floor gave the only light. From this lamp only the faintest light was given, and the room was almost in total darkness...."

and in a moment a male spirit dressed in black clothes came forth. It did not remain long, but quickly returned to its hiding-place. Presently a good-sized Indian glided into the presence of the pale-faces.... He was soon called back and didn't appear again. Presently two female figures clothed in the regulation white stepped forth; one of them was that of a young girl apparently fourteen or fitteen years old. One of the gentlemen was called for and ap-One or the gentlemen was called for and approached the smaller figure, and after a critical examination returned to his seat, saying, 'It is my daughter.' When the smaller of the female spirits again came out, Mr. Ross bekoned to the reporter [of the Post] and whispered: 'She wants you,' but on a near approach Mr. Ross concluded that the spirit was mistaken, but not until the reporter had according to the result of the concluded that the spirit was mistaken, but not until the reporter had touched her arm and found that it was plump and warm. The next materialization was a woman and two little children, all in white. A gentleman present was called for and approached. He kissed them, and the kiss sounded like a real old-fashioned fleshy smack.

The next and last manifestation was the fatal

one. A gentleman who was one of the party of investigators was talking with the fourteen-year-old spirit, when he suddenly seized her in his arms and carried her bodily across the room. his arms and carried her bodily across the room.

Mr. Ross, who was on the alert, made a spring at the man, but although he was quick he was not as rapid as Lieutenant Walker and his assistant, officer Arbecam. The others in the party immediately took a hand, some securing Mrs. Ross, who was in the gabinet, while one or two turned their attention to a large individual named Dr. C. H. Ayer, who began to be demonstrative. The shutters were throws open and daylight admitted. The appearance of the room was almost indescribable. Chairs were overturned, women were screaming in wild alarm, while the struggles of Mr. and Mrs. Ross were terrific. When found in the cabinet she was quite scantily clothed, having disrobed to assume male attire for, the next manifestation. Her clothing was found on the floor of the cabinet, where she had just taken it off. In her scanty habiliments are made a fierce fight for freedom. She seemed to have the fight for freedom. She seemed to have the prowess of an Amazon, and finally broke from her captors and ran down cellar, where she was found and brought back by the officers. Finally, when thoroughly exhausted, she consented to go to her room, where, under guard, she dressed berself.

made their escape. Mr. and Mrs Ross were taken to police headquarters, when they gave ball in \$800 each for their appearance this morn-

ing "eys tel hugars: negod el henow and " will he he can be de la contract y partitionally a sense and the contract that the telephone and that the contract of the contract o 

and a mair than the reporter had handed to him. She said she was sorry to say, it was substantially correct; and, moreover, he informed me that of the three hundred Spiritualists present in the pariors, every one appeared to rejoice that the Boss fraud had at fast been effectually exposed, and exposed for the most part by Spiritualists themselves, some of them believing firmly in the genuineness of spirit materializations in general.

the circle to determine the character of the manifestations; and that much of the so-called fraudulent phenomena is the direct result of the presence of such person (or persons) in the circle.

On the other hand, we have no desire to uphold for one instant that which is not reliable and genuine in mediumship. It is and has ever been our determination to fearlessly support what we believe to be the truth. We have rehasty, therefore—as is the manner of some—to think, and even to say, that you in any way or measure countenance what you know, or have even good reason to believe, to be fraud—and a fraud of so base a nature that every honest Spiritualist must desire to have it crushed out from our mides.

Yours for the truth,

Boston, Mass.

ROBERT ANDERSON.

#### A Pleasant Seance.

A select party composed of seven well-known ladies and gentlemen of this city met at the residence of Mrs. H. B. Fay, the physical medium, No. 62 West Newton street, on Wednesday, April 13th, under special spirit-direction, and were agreeably entertained during a session of two hours and a quarter. Twenty different spirits manifestated their presence, both male and female, besides a little child. Some were fully recognized-others not. The little one appeared several times, showing conclusively that it was a bona fide living form. Spirit John H. Currier, late of this city, came and was recognized : also Spirit Dr. P. B. Randolph. One form came to us giving the name of "Alice," but we did not recognize this spirit, and she retired somewhat disappointed in consequence.

The most interesting and marvelous exhibition of spirit-power was that wherein a female spirit appeared and requested the loan of a white silk handkerchief. The gentleman who gave it to her was called up, when she at once began manipulating it, and, to the surprise of all present, it rapidly expanded until it became a beautiful white silk garment (with sleeves attached) sufficiently large to envelope the gentleman, which she put upon his person. Subsequently the spirit repeated her rapid manipulations, and presently there was nothing left of the extemporized garment, but in its place the gentleman's handkerchief, which was returned to him.

Several cabinet spirits manifested in the course of the evening, and dematerialized in front of the curtain, thus proving beyond doubt the fact of materialization.

The seance was a very harmonious one, hence its success convinced those present how im-

portant it is to have quiet and harmony prevail. The time will soon come, we hope, when the management of this class of circles will cease admitting purely curiosity-seekers-those possessing very little or no spirituality in their compositions. When the physical mediums come to understand more fully the laws of spirit control, as they undoubtedly will in time, these manifestations of spirit personation will become so thoroughly convincing that not narticle of doubt wil imacy. That the spirit-world chemists are endeavoring to bring this about we have no question, as indeed we have been informed such is the fact. Then those instruments who lack spirituality will be set aside, giving place to others whose qualifications are more befitting the holy work vouchsafed them. We pray that this state of things—so devoutly to be wished may speedily be consummated.

EMINENT ENGLISHMEN EULOGIZE BEECHER. -A letter from Mr. Gladstone was received in Brooklyn, April 15th, in which that gentleman pays a high eulogy to Mr. Beecher. The letter is a personal one, and is written entirely in Mr. Gladstone's own peculiar handwriting. It is most cordial in tone, and in it the great statesman takes occasion to express his gratification at the tribute paid him in Mr. Beecher's article, published in the American papers some time ago, which he had read. The same mail which brought Mr. Gladstone's eulogy, also brought letters on Mr. Beecher from the Duke of Argyll, Canon Farrar, Newman Hall, the post Tennyson and John Bright.

THE SPIRIT MESSAGE DEPARTMENT gives the answers by the Controlling Intelligence to questions regarding the soul and its reformation, "kaleidoscopic vision," the cause of typhoid fever, mesmerizing patients, the mesmeric alcep, etc.; messages are given for a number of spirits who were unable to speak through the medium; and Henry Seybert has a communication which will be read with interest—as will others to be found under the regular heading this week.

The House bill to amend an act to establish a Board of Registration in pharmacy was rejected by an overwhelming vote, April 12th. This is another clear victory for the freedom of the people, and against the claims of a projected medical monopoly of the last the second

London Light of April 9th comes to our table filled with choice reading matter, Subscriptions taken at this office. August 71 Hov Wall

### O Payson Longley's Haile.

The following testimonial has been takelyed by Prof.

Iongley from J. Frank Baxter, is special commendation of his latest some "Only I thin Vall Between Us," and "When the Dear Once Gather at Home. I want to thank you and assure you appreciate your kindness, sid facts surely the work you are doing in preaching the philesophy of Spiritualism in regardle poesy and, music, it, reashes far and, wide, and, its sentiment and steedy and degment in many a wearr thear. Extend of your manners will remain a morning the philesophy of Spiritualism in comment heart. Extend of your manners will remain a morning per policy of the far and the property for you like supell, and no spiritualism; are now protectly neared, by years to the goal of, all that a morning than heart of the course of the for being you supell and and spiritualism you want time since "inst our birth begal." The property of the your provinces your still the last the heartfelt prayer of your brother worker; it are not the last the heartfelt prayer of your brother worker; it are not the last the heartfelt prayer of your brother worker; it are not the last the heartfelt prayer of your brother worker; it are not the last the heartfelt prayer of your brother worker; it are not the last t

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Rre you "shuffle this coil"
Try 60d-liver oil!
Do n't be put in the soil
For lack of a tonic,

But try cod-liver oil
For your symptoms pulmonic. A grocer often shows his grit by putting sand in his

When the hands of young Jacob were covered with the skin of the little goat, that they might seem like the hairy hands of Rsau, in order to obtain a blessing from blind Isaac, it was the kid that received the blessing.—N. O. Ptonyame.

"You want to buy a stove? Certainly, ma'am, What kind of a stove?" "Well, we are just married, and think of going to housekeeping, and as I don't know how to cook I think I will take a cooking stove."

An spologetical apology that is an ample apology.

The Littleton Republic says:

"Our outside' make-up' is a little faulty this week, as the last eleven paragraphs of the story on the first page is the ending of the one on the fourth page, and the last nine paragraphs and seven lines of the story on the fourth page is the end of the one on the first page."

They are making a great touse over the "Beverly Farms," so called. A few Boston capitalists have "got in" on that territory, which is contiguous to "Old Ocean," and are endeavoring to have it legally "set off" for their especial benefit, it would seem. But the natives" strenuously object, as they fully understand the object in view. An old resident of Beverly, whose ancestors helped to settle the town, upon being interviewed pathetically remarked: "If these rich fellers keep on we shall be compelled to say, 'Please, good sirs, let us have one peep at the sea, or would you kindly grant us one spot for a swim?"

Mrs. Mary Mapes Dodge, editor of St. Nicholas, once asked apropos of feminine poets: "Why is it that Pegasus, as soon as he feels a side-saddle on his back, begins to gallop toward a graveyard?"-

John Bull has got his greedy eyes on Hayti. If there is any land in the world which he does n't want a slice of, it would be pleasant to know just where it is.

A man who is described as a "hustling young attorney! has been appointed fish-warden in Michigan. This must be because he is familiar with the writ of

A young man in Lincoln, Placer County, Cal., has eyes possessing the peculiarities of those of an owl. He can see but little in daylight, scarcely at all in the sunlight, but at night his vision is perfect.

The employes of the New York Staats Zeitung, to the number of 175, recently received their annual dividend of 10 per cent. on their total earnings for the year. This dividend is received by every employé who zealously devotes his time and attention to the paper. It has been the custom for the past seven years of Mr. Ottendorfer, the editor, to make this special gift.

The New York State Prison must be a happy place of residence, as it is Sing Sing all the time. It is said that Ferdinand Ward is the star singer in the Protestant choir there.

THE BEAUTIES OF LAW.—Omaha Man—"Why under heaven do n't you get rid of the deadly car stove?" New York Ratiroader—"We would be bankrupt if we did." "Great Watts! how do you make that out?" "Under the State law if a man loses a leg we may have to pay \$50.000, but if we can burn him up it only costs \$5,000."—Omaha World.

Joseph Messenger, of Altoona, Pa., found a nest of elx young rats in a barrel. He put his cat in the bar-rel that she might slaughter them, but she then and there adopted the ratlings, and endeavored to carry them awayin her mouth, as she would her own kittens.

New and terrible explosives seem to be multiplying. The French discovery of melanite was followed by a German discovery of an explosive said to be even more destructive than melanite, and now close upon the heels of the German death-and-destruction-dealing compound comes Russia with the announcement that she has a new explosive which possesses fifteen times greater destructive power than gunpowder, and pro-

"Aw, De Sappy, what's alling you this mawnin'?"
"I've weceived bad news, Fitzperoy, ole fel." "Tell
me about it." "Yestahday I purchased a dozen high
cohlars, doncher know?" "Well?" "Well, to-day
I learn that the Pwince of Wales has begun to wear
surndowns. It's dweadful."—Pitteburgh Chronicle.

THE PRESS.

The great World of Thought To perfection is brought, By the power of the mighty press! It is the grand college Whence all human knowledge Is attained, the people to bless. Its Promethean fire Bids Ignorance retire, That Error no longer hold sway: With lightning speed

It fills the great need Of all the wide world to-day.

Shirts are made in the East End of London at four cents apiece, and the sewing girl must furnish her own thread. It is just possible to make six shirts a day.

Experiments having shown that guns have once more triumphed over armor, the Governments of England, France and Russia are actively laying in a supply of steel projectiles, of which great quantities have been ordered. Steel projectiles will pleace the thickest armor affoat.

If you wish to expand your lungs, and consequently keep them healthy, breathe in a large amount of oxygen with your mouth closed. This result will not follow if the exercise is had in a heated room. Outdoor air is what is needed.

The Cocheco printworks in Dover, N. H., were destroyed by fire on the afternoon of April 15th. Loss \$200,000, Bix hundred people were thrown out of em-

ployment. The Salvation Army headquarters were burned in London, April 18th; on which occasion "The devil" appears to have had his innings on the saints.

W. W. Story has inlished in Bome a statue of Christ in Arab dress, the head bound with a scarf and the shoulders covered by a square mantle. The figure is that of a tall, slender young man, with the left hand resting on the breast and the right extended. Mr. Story, says it is the realisation of a vision that came to him when at college in Cambridge, Mass.

Official reports show that the tide of immigration into the United States is again rising. The total number of arrivals during January 1887, was 10,309, against 8,709 in January 1880. For the seven months ended Jan. Sixt 1887, average immigrants arrived, against 147,679 in the class parties of 1885, in there are of 60,818, or forty-one par sent. The arrivals from the United Kingdom seem to have been the largest Germany ranking second to Basselli Beautievia and Italy came next. The larger number of immigrants (20,945) came from Great Britain. The interest of immigrants (20,945) came from Great Britain.

Twenty-five years ago a very valuable work disappeared from the Royal Library at Herlin, and every year there has been a search for it. Among the most eager in the hunt was Dr.S., who died reseatly. Since then it has been disobvered that the Decide and been using the folio to raise his seat.

In a magazine article showing the relative use of long and short words by different authors by the coa-itruction of curves, it is shown that the mean word length of Atkinson is 4,208 letters, of Dickens, 4,842; Thackeray, 4,411, of Mill. 4,775.

A rich petroleum district has been tapped in the laund of Pornson, on the Uniness coast. Diamond fields have been disedvered on the same laint.

ally of the Berolation

McConnell's company, under the command of Gen. Start. Mrs. Tilton is now a trifle more than a hundred years old.

The Boston Investigator, under date of April 18th current; informs its readers that that number com-mences its fifty-seventh volume. It is as bright and pungent as ever in its old age-although it sometimes allows its correspondents too much leeway in abusing Spiritualists. Its editor, personally, speaks in a gentlemanly tone whenever he has occasion to say anything upon the subject connected with the spiritual cause. For this we cordially thank him; and although we do not believe in his " doctrine," yet we hope he is prospering on the "material" plane of life.

PROFESSIONAL ALARMISTS.—Clerical gent (to fellow passenger)—Have you ever thought that in the midst of life we are in death? Follow passenger—Often: "Have you reflected that at any moment we may be hurled into eternity, and that we ought to be prepared for that event?" "I've said so a million times." "Is it possible that I am speaking to a brother clergyman? I judged from your dress—""I'm an insurance agent. Just let me show you a few figures—"—Philadelphia Record.

It is said that the faces of Indian boys and girls. which bear the marks of savage character on the cotrance of their possessors to the school at Hampton Va., become after awhile alert, intelligent and thoughtful, stolidity giving place to a noticeable refinement and earnestness of expression, owing to the influence of education.

The extra military credits asked by the German Government amount to 134,000,000 marks. Of this sum, 40.000,000 marks are for the increase of the army, 12,000, 000 for new equipments, and the remainder for strategic railways and improvements in fortresses.

Bines 1876 the exact locality of the resting-place of President Lincoln was a secret known only to a few gentlemen. A few days since the body was removed and placed in the vault where it cannot be reached by grave-robbers.

DIVIDING THE TERRITORY.—"Are n't you Mr. Hayseed?" asked the confidence man. "No, sir; I'm Dea Sniffles," was the reply, "and I'm on my way to get up a church fair." "No! Is that so?" claimed the confidence man. "Well, say! I'm glad you put me on. Where are you goin to work?" "The church is a few blocks north of here." "All right! Then you just stick to this end of the town, and I'll work the other, so's we won't conflict."—TWhits.

BREAKFAST FRITTERS .- One cup of cold boiled rice, one pint of flour, one teaspoonful of salt, two eggs beaten lightly, two teaspoonfuls of baking powder stirred into the flour, and enough milk to make a thick batter. Fry like griddle cakes.

BARLY RISING.

\*God bless the man who first invented sleep !"

Bo Sancho Panza said, and so say I;

And bless him, also, that he did n't keep

His great discovery to himself; nor try

To make it—as the lucky follow might—

A close monopoly by patent right!

Yes, bless the man who first invented sleep,
(I really can't avoid the iteration;)
But blast the man, with curses loud and deep,
Whate'er the rascal's name, or age, or station,
Who first invented, and went round advising,
That artificial cut-off—early rising.
—John G. Saxe.

The best way to keep hardworking hands smooth and soft is to put borax in a bottle and fill it with lukewarm water; put borax in until there are a few lumps left in the bottle that will not dissolve. Prepared in this way it will keep any length of time and is not expensive. At night, before retiring, wash in a pint of water, to which add one tablespoon of borax

A ZOOLOGICAL DEFINITION .- Editor-" Ribalbart A ZOOLOGICAL DEFINITION.—Battor.—'Rineleers, has any one called during my absence?" Etheleers.

"Yis, sor, Misther Murphy called for the rint, sor,"
Editor.—'Mr. Murphy is an 'Ornthorbynchus,'"
Ethelbert.—'Phat's that, sor?" Editor.—'It is derived, Ethelbert, from two Greek words, and means a beast with a bill."—The Lampoon.

A resident of another city than Boston, who, as a dentist, writes professionally, says that nothing is superior to Boston brown bread for bone and tooth building, and that baked beans should be on the table, hot or cold, at least three times a week, on socount of their supply of lime salts.

Of late the papers which are seeking after large circulation figures more than anything else, have run into the chapses kind of sensationalism, and the printing of suff which is not fit to be read at home nor fit for one to be seen reading in the presence of friends.—Boston Evening Record.

Intelligence has been received in England that a body tack moon a force of the Ghilzal rebels, and killed two hundred of them. Several villages in the disturbed district of Afghanistan have been destroyed by fire. A number of other tribes than the Ghlizais are joining in the rebellion against the authority of the Ameer. It is reported that the Russians are moving by slow marches toward Zulficar, which place is about one hundred and forty miles northwest of Herat. So Bro. "Bull" will have to look out sharp, or else the Russian "Bear" will get on to his back, when B. will find it hard work to shake him off.

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.

At Greenwich, Mass.,

The interest in the cause of Spiritualism and of liberal thought generally is constantly maintained, owing to the indefatigable labors of Mr. H. W. Smith, whose beautiful little Temple at that place is weekly opened to the people. Within these walls the truths and consoling promises of our precious philosophy are spoken Sunday after Sunday by some of the most highly inspired speakers in our ranks; and the country people for miles around gather to partake of this spiritual feast which the philanthropy of one man freely provides for them.

On the morning of Sunday, April 17th, Miss M. T. Shelhamer lectured in Greenwich under the influence of an advanced in ellilgence, who announced as his theme: "A Chapter from the Life of a Spirit" in which was plotured the personal spiritual experiences of the spirit, his entrance into the immortal world, first emotions at finding himself still a conscious, living man, the discovery of his surroundings, and the subsequent labors that cocupied his time. The discourse was listened to with marked attention, and at its close many of the hearers expressed themselves highly gratified at what they had heard.

The Greenwich Lyceum, which meets at one o'clock in the vestry of the church, is a highly commendable institution. There the children are welcomed and made to feel at home, and it is asie to say that Mr. Smith, the Conductor, and Miss Lochlat, the highly, efficient Guardian, are beloved as leaders and friends by pupils and parents allke. The exercises at this school are after the most highly approved method of Lyceum work—progressive, beautiful and instructive—and are followed with zeal by the teachers and scholars of this interesting scolety.

Worthy of Aid. of liberal thought generally is constantly maintained, owing to the indefatigable labors of Mr.

worthy of Aid. As noted in a recent tistle there are now living in very reduced circumstances, in a locality near Boston, two sisters and a brother—each of the trio being over eighty years of ago, We trust the generou in inclined will feel moved to assist these needy spir-tualist referds in sustaining themselves a short time longer among the rough trials of life. Our call in their behalf has already brought but the following re-

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W. C. Colville officiated at the funeral of Mrs. REAL W. G. Colville ometated at the inneral of Mrs.
REALSHIP Pedaloy (formerly of London) on Thursday,
April 16th Mrs. Pudesy was an exmest though quiet
worked in the spiritual field, and at hid pleasant home
in Dorchistics Maly salest parties of investigators
have from time to time assembled. Our departed sister was sixty-time open object, and pleased away
suddenly and winners may have real mining. She
leaves an only find the way the fally inflation her
mistheric semyles only.

( Notices for this Department must reach our office by

Monday's mail to insure insertion the same week.] Hon. Warren Chase lectures in Lynn, Mass., April 24th; and in Bridgeport, Ct., the five Sundays of May. He speaks at Onset Camp July 24th and 25th; at Sunapee Lake, N. H., Aug. 16th to 23d; at Queen City Park, Sept. 7th and 9th; at Hanson, Mass., July 31st. He is open for other engagements, including June. Address, 201 Summer street, Worcestor, Mass.

Bishop A. Beals closed his engagement at Ottumwa, Ia., on Sunday, April 17th; he speaks in St. Louis, April 24th, and at Gurnee, Ill., the first Sunday in May; the last two Sundays of that month he will be in Providence, R. I.

Prof. W. F. Peck speaks at New Haven, Conn., April 24th; at Bridgeport, Conn., June 5th, 12th, 19th and 28th. He may be engaged for the Sundays of May and for camps. Address 123 West Concord street, Boston.

Mrs. H. S. Lake speaks for the Spiritualists of New Haven, Conn., April 24th; at the First Spiritual Temple, Boston, May 1st, 8th, 15th, 22d and 29th; is resogned at Bridgeport, Conn., for June 5th, 19th, 19th and 29th. She may be engaged for week evening lectures. Address 123 West Concord street, Boston.

We are informed that J. V. Mansfield has been very ill for the part three weeks at the house of his son in Chelses, Mass. At present he is much better, and hopes to resume his duties soon. Mrs. F. A. Logan, whose permanent address is West End, Alameda Co., Cal., is on a tour over the C. F. B. B., stopping in all places, large and small, on the route, in the exercise of her medial gifts.

J. Madison Alien has of late been occupied at Mobile, Ala., but was, at last accounts, about to return to New Orleans, La.

A. A. Wheelock has spoken in Springfield, Mass. the last four Sundays; he was there on the list of March at the Anniversary exercises. He speaks in Morthard, Me., the last two Sundays of April; in Newburyport, Mass., the list two Sundays of April; is relogaged to speak in Springfield the remaining Sundays of May.

Mrs. S. B. Warner-Bishop's address is now 540 High street. Oshkosh, Wis. Ble would be giad to respond to calls to lecture for the season in any part of the United States. Dr. Dean Clarke is ready to accept calls to lecture either for the spring meetings or the summer camps. He is an inspirational speaker, and should be kept act ively employed. Address him care of this office.

Mr. J. Frank Baxter will lecture again at Berkeley Hall next Sunday forencon and evening. On Monday evening last, 18th, he lectured in Rockport (Pigeon Cove). On Sundays, May ist and 8th, he will lecture in Willimantic, Conn.; Sunday, May 18th, in Pittsburgh, Pa.; and on Sundays, May 22d and 29th, in Lynn, Mass. Many week evenings are engaged and some will next week be announced.

J. W. Fletcher lectured before the Phi Sigma Society at the College of Physicians and Surgeons on Wednesday at 4 P. M.; in Liberty Hall, New Bedford, Mass., on Sunday; he speaks in Norwich, Conn., the first two Sundays in May. Address 6 Beacon street, Boston, Mass.

Mrs. B. O. Kimball, of Lawrence, Mass., is ready to make engagements for platform lectures and tests. Address 117 East Haverhill street.

Address if Rast Haverhill street.

A. R. Tisdale lectured in Bridgeport, March 6th, 18th and 20th; in New Haven. March 27th; in Troy, N. Y., April 3d and 10th; in 'Worcester, April 17th—he speaks there again on the 24th; he will be in Providence May 1st and 8th; in Troy, May 15th, 22d, 29th. He desires engagements for the month of June. He is also engaged for Lake Pleasant Camp August 5th and 7th; at Harwich, July 29th and 31st; at Queen City Park, August 30th. He desires engagements for other camps. He can be addressed at 104 Oak street, Springfield, Mass.

Meetings in Providence.

Mrs. R. Shepard Lillie again ministered before the Providence Spiritual Association Sunday, giving two most excellent discourses based

on topics and questions from the audience.

Mrs. Lillie's power in cohering into a comely fabric such varied material as is furnished by so many independent topics is most remarkable. No matter what the questions may be, Spiritualism is sure to be the central idea. Herein is seen its universality.

The soulful singing of Mr. Lillie is another grand feature.

WM. FOSTER, JR.

Horsford's Acid Phosphate Invaluable. Dr. B. A. CABLE, Dauphin, Pa., says:
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ALLEN PUTNAM, Rsq., will answer calls to lecture or to attend funerals. Address him No. 670 Trement street, Boston, Mass.

Leavenworth, Kan. The First Society of Spiritualists of Leavenworth County will hold a Three-Days' Meeting at the residence of Equire Donels, commencing on the 7th of May next. Test mediums and speakers are expected.

H. I. AUSTIK.

NEWARK, M. J.—The People's Spiritual Fraternity holds meetings every Sunday evening at 7% o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

CHIGAGO, RLL.—Avenue Hall, 159 22d street. Children's Lycsum, Bunday, at 114 P. M. Bpiritualists' and Mediums' Meeting, 3 F.M. Mediums' Receptions, first and third Tuesday seeings. Seciety Bociables, second and fourth Tuesdays in each month.

ET. LOUIS, MO.—The First Association of Spiritualists meets at 24 F.M. every Sunday in Brandt's Hall, southerwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 620 South Hoadway. Isase S. Ley, Cor. Sec., No. 1622 North 12th street, St. Louis, Mo.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for re. newal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH, Publishers. the work.

The Banner of Light

Circulates largely all over the civilized world, and is therefore a capital avenue wherein merchants can advertise their goods to a far greater advantage than they can in the dally press. which is scanned but for a moment and then cast aside. Our terms are moderate. It should be constantly borne in mind that "printers" ink" is a potent factor in all legitimate enter-

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Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 8 Bosworth street (fermetty Mentgomery Flace), every Torstoay and Friday Affenson. The Hall (which is used only for these seances) will be open at 20'clock, and services combence at 30'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the seance, everyt in case of absolute noceasity. The public seance are cordially seried.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their ears that spirits carry with them the characteristics of their ears that spirits carry with them the characteristics of their ears that spirits carry with them the characteristics of their ears the spirits progress to higher conditions. We sake the reader is receive no detries put forth by spirits in the reader is receive no detries put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no section of the Public Free-Circle Meetings

more. All express as much of truin as they perceive—no more.

AP It is our earnest desire that these who may recognize the measure of their spirit-riends will verify them by informing us of the fact for publication.

AP Astural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit denations of such from the friends in earth-life who may denations of such from the triends in earth-life who may their doral offerings.

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

Islas Thelahamer dealers it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tucadays, Wednesdays or Fridays.)

AP Letters of inquiry is regard to this department of the BANNER must not be addressed to the medium in any sees.

LEWIS B. WILSON, Chairman.

#### SPIRIT MESSAGES,

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

Beport of Public Seance held Feb. 15th, 1887. Invocation.

Oh! our Father, with thanksgiving upon our lips and the incense of gratitude in our souls, we approach thine altar in love. We would become receptive to the pure teachings of thy angel-ministrants, receiving from them such inspirations as with best best the bour and strengthen our lives for the coming time. Oh! may each one present realize the harmony and peace that descends from heavenly lands; may they be baptized with holy benediction from augel-friends who surround them, bearing those influences of tranquit calm which are best for the spirit. Oh! our Father, we desire that the means of spreading truth may be multiplied on every hand, and we ask that thou wilt send thy spirit of love broadcast throughout the world, until human hearts feel its inspiring touch and look upward, until weary eyas gaze afar off to behold the burning splender of spiritual wisdom. We would at this hour come under the direct influence of pure and holy augel-friends. and boly angel-friends.

#### Questions and Answers.

CONTROLLING BPIRIT.—Your questions are now in order, Mr. Chairman.

QUES.—Do you think a soul can reach a point where it, is impossible to reform? In other words, is it possible for a soul to wither, like a flower, and die?

Avg.—Spiritualism teaches of eternal pro-

words, is it possible for a soul to wither, like a flower, and die?

Ans.—Spiritualism teaches of eternal progress for the soul of man; and while it admits that a soul may, for a time, seem to be at a standatili, and appear to be so sunk in degradation as to know nothing of, nor feel the inspiring influence of goodness and right, yet it also affirms that such a soul cannot always remain in its degraded condition. We know of no point or state which a soul may reach that will not allow it opportunities for elevation or unfoldment. We do not think it possible for a human soul to wither or fade out from existence. It is our belief, based upon the teachings we have received from higher sources, that the human soul individually is always a spark from the Divine Fountain of all Life and Intelligence, and is indestructible, coëternal, ever-existing, and that it is impossible for any part or portion, or any emanation from that part or portion or any emanation from that fount of life and power, to be extinguished or blotted out; consequently we do not think it possible for any soul, however low in applration it may seem to be, to fade out and die. We do not think it possible for a human being in soul-life ever to come to a condition whereby it is impossible to reform. But we do teach and believe that there are ever open to the spirit of man opportunities and facilities for improvement, for growth, for soul-progress, and that a spirit sunk in degradation and orime will yet feel stirring within himself impulses and aspirations that will lead him on toward light, happiness and pages. by it is impossible to reform. But we do teach

light, happiness and peace.
Q.—[By E. D. B.] When a medium is so developed as to be able to see, while the natural eyes are tightly closed, many beautiful and greatly refined colors, tints, and a great variety of beautiful symmetrical figures, landscapes,

scopic vision, although there is no objection to the possessor doing so; we should call it inde-pendent clairvoyance; that is, the spiritual per-ceptions are so developed as to take cognizance of what is passing around and usually invisible to mortals. Sights, sounds, colors and vibra-tions in the atmosphere exist all around you, but they are imperceptible to the external senses. One whose spiritual perceptions are highly developed, or are very keen, may be able to take cognizance of such surroundings, and thus to have his brain impressed by them, as must be the brain of the one referred to in the question. Such clairvoyant powers may be under the watchful guidance and guardianship of attendant spirits, or they may be exercised independently of any particular spiritual intelligence. Probably they are developed, operated upon and strengthened by attending spiritguides: but it may be a matter of choice with those guides whether, after these powers and senses have been unfolded, they will remain in contact with the sensitive and take charge of his organism, or whether these clairvoyant perceptions, spiritual sensations, will arise and exist in the individual alone, independent of watchful spiritual guardianship. We affirm that every individual possesses a sixth sense, one not recognized in physical life—it is that of spiritual perception—and not only does this sense apply itself to the spiritual vision or eye sight, but it is a part of every sense in the indi-vidual: perception meaning, to our minds, something more keen and far-reaching than simply the word sight or clairvoyance; the spiritual perception being able not only to take cognizance of objects in the spiritual atmosphere, but to perceive the presence of objects, persons or conditions independent of the use of the spiritual eye, to hear sounds and retain impressions that are not usually retained or comprehended by the mortal senses.

### Controlling Spirit.

We shall, this afternoon, Mr. Chairman, continue to voice the messages of such spirits as desire to communicate with friends, but are unable to control the medium personally. The

John T. Hancock,

An old resident of this city—for such he claims to be—and was a thorough Spiritualist, he says, before he passed from earth, and desires to send greeting and affectionate regards to his friends. He lived at Jamaica Plain, and tells us that he feels at home in this vicinity. A few years have elapsed since he parted company with the body, but he has not felt restrained or restricted in any way because of that less or restricted in any way because of that loss; indeed, he feels that he has been a gainer. By his experiences in the spiritual life he finds himself able to understand and appreciate that life much better than he did when trammeled life much better than he did when trammeled by the mortal form. There is one very dear to him, with whom he comes in close association. This dear one on earth claims him as a guardian spirit. He imparts to her influences of peace and blessedness, which are felt in her daily life. Not only does he bring love to this dear one, but to all friends, and wishes them to know he is carnestly working for the spread of truth. He believes that (Spiritualism is growing on every hand; that it is sliently making its way into various quarters of the earth, and doing great good, unseen and unnoticed by the outside world. He wishes us to, say that he is one of very many spirits who are sliently using an influence for the spread of these truths, and for the spiritualising of the people.

was called from earth, but she has lost no interest in her relatives and friends, and has been permitted to watch over their, lives and take note of their experiences. The changes that have come to them are not unknown to her, and she has sympathized with them. This spirit had arrived at middle age about the time she passed from earth. She is what might be called a progressive spirit, being while to throw off rapidly the effects of earthly life, so far as the marks of pain and care are concerned, and to grow into the spiritual. There is a youth woman connected with this spirit who is highly mediumistic; she is called Carrie. This one mediumistic; she is called Carrie. This one who comes to us wishes to us her influence in so developing the mediumship of young Carrie that it may be of service to the world.

Harvey White.

A young man, we should judge, about twenty-four years of age, gives us the name of Harvey White. He wishes to send his love to his mother, and also to an uncle and other relatives. They have no knowledge of Spiritualism. Before he passed from earth this spirit studied into these things a little, and wished to know more, but his friends did not encourage him, and so he said but little to them concerning Spiritualism. He now wishes it known that after passing from the body he became highly interested in the study of spiritual laws. Many times he has attempted to reach his friends, and to tell them of his continued existence and associations in the spirit world, istence and associations in the spirit-world, and something of his father whom he met there, and of other friends; but there seems to be a barrier between him and his earthly friends which he cannot penetrate because of friends which he cannot penetrate because of their indifference to this subject. He thought if he could return here and publicly announce himself, and a knowledge of it reached his friends, perhaps his mother and other relatives would become interested. They have been very sad because of his early departure from earth-life, but if they can know that he still exists in a brighter world, with grander opportunities for unfoldment and growth, they will perhaps become more reconciled to the changes which have come to them at home. His mothwhich have come to them at home. His mother's name is Elizabeth White, and we are told that she lives in Providence, R. I.

#### Charlie Davis.

Another young man appears, calling himself Charlie Davis, claiming kinship with parties in Syracuse, N. Y. He says he feels more at home there than elsewhere—the magnetism of the place seems to be a part of himself—and he spent the greater portion of his carribly life in that vicinity. We should judge that he went out from consumption or a wearing disease of that kind. He appeared pale and attenuated before passing from the body, but in the spiritual life he does not present such an appearual life he does not present such an appearance. He possessed a studious mind, one given ance. He possessed a studious mind, one given to investigating whatever seemed important to it, and not so much applied to the pursuance of sports as were those of some of his companions. This spirit wishes it known that in the life beyond he finds all the facilities for pursuing studies he lacked here. He is grateful for the change, and has no desire to give it up for the life of the past; yet te his dear friends who were so very kind to him he brings his love and many affectionate remembrances. He thanks them for all their kindness in the past, and says that he will do his best to repay them in some way in the future. He would like to in some way in the future. He would like to come into communication privately with his friends. He has many things to say to them which may perhaps be of interest or use to

#### Joseph Smith.

Joseph Smith of Fitchburg, Mass., reports himself as an old Spiritualist, acquainted with the philosophy of Spiritualism, and took an interest in it. He thinks it about time that he gave a little account to his friends. He does not wish them to think he has forgotten them, or that in passing on through the spirit-world he has for a moment, laid aside the interest he the name of those he left on earth; on the contrary, it increases with him, and he is glad to come here to-day and send a few words of greeting and regard to those he has known in the past. He wishes them to know that he has increased his knowledge of Spiritualism and the law of mediumistic control, and would like the opportunity of telling his friends what he has learned, though he hardly expects it. He has been in close contact with those he of beautiful symmetrical ingures, landscapes, flowers, spirity, etc., in a soft clear light—the scenes constantly changing—is kaleidoscopic vision the most proper name for the same, and dost-tending guardian spirits conduct said changes?

A.—Such a condition of clear sight denotes the possession of clairvoyant powers of a high order. We should not generally call it kaleido-scopic siden although there is no objection to the spirit-world. the spirit-world.

#### Martha Drayton.

This young girl says her friends live in San Francisco. She is not familiar with medium-istic control, although she has tried several times to manifest in this way to her friends. She brings much love. There was something sad connected with her decease; it seemed to have been rather sudden, that is, she was ill but a few days, snatched in the bloom of youth from earth and suddenly taken to the spiritrrom earth and auddenly taken to the spirit-world. Her friends mourned her loss; they could not understand it, and rebelled in spirit. This made the girl sad; it attracted and held her to them; she could not rise above the conher to them; ane could not rise above the conditions thus thrown around her, and for quite a while she was what is called an unhappy spirit. But time brought changes in the lives of her friends; they had other things to think of, and gradually the sense of loss faded from them; as it did so, the tie binding the spirit loosened, and she was enabled to get away into the higher life, with those friends who watched above her.

shows her.

She wishes to say that her father, her grandmother and her little sister are all with her in her spirit-home, and they are happy together; there is nothing more to sigh for, except the presence of those dear ones who yet remain on earth. By and bye they will join the band, and then all will be united and happy. These spirits send their love to the friends on earth, asking them to lead quiet, peaceful lives, doing their duty as best they can, and looking forward with hope to the future, when there will

#### Frank McBride.

A spirit who passed from earth as a youth gives us the name of Frank McBride, and says his parents are in Boston, and that he lived here. He has been absent a good many years; now he appears advanced somewhat in maturity, and is an active, working spirit. He brings his regards to his friends, and wishes them to nis regards to his friends, and wishes them to know he has many times tried to help them. His relatives are not in affluent circumstances; sometimes they have been depressed and harassed by the conditions of material life; but this spirit has been bringing them assistance in his own way, and helped them out of the shadows into the light.

For some time he has desired to send a few For some time he has desired to send a few words of love to his friends, that they might know he was still watching over them trying to help them along in life. He is making an effort to gain information and keep pace with some of those bright spirits he sees in the other life. He hopes, before a great while, to have the opportunity of manifesting privately in such tangible ways as will bring conviction to the hearts of those who are dear to him. He is working for that and. is working for that end.

#### Clara Hill.

Clara Hill.

A young spirit is here who gives the name of come and blessedness, which are fell in her spirit. He imparts to her influences of the sand blessedness, which are fell in her one, but to all friends, and wishes then to this rose, but to all friends, and wishes then to the spread of whom she sends her love. She is very annious quarters of the earth, and if it is sliently making true good, unseen and unnoticed by the lide world. He wishes us to say that he is of very many spirits who are allently using nituence for the spread of these truths, and the spiritualising of the people.

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what we get concerning her, because it is pos-sible it may reach her friends, and be of use to the spirit herself.

#### Rachel Koon

Is the name of a lady in advanced life when on earth. She was a Quakeress. She has friends in Chester, Part to whom she brings her greeting. She is anxious they should know of her presence. She says that Sally is with her, also is account Mary: they are all happy together in a quiet home in the spirit-world. They have deep regard for the friends who are here, and show their solicitude by returning to their homes with helpful influences. They wish the friends to learn something of what lies beyond the river of death. The old lady came here in the hope of letting a little truth into the hearts of those who are near to her. of those who are near to her.

#### James Spaulding.

Now we'see the spirit of a middle aged man, of large, commanding presence, and whose word carried weight, with it. He gives the name of James Spaulding. He would like to reach his friends in Brooklyn. N. Y. There are a number in that city. In whom he is interested, and recently they have been exercised by certain agitations in the business market, and it has disturbed the spirit, as it concerned imatters with which he was connected on earth, and it may be that consideration which attracts him. disturbed the spirit, as it concerned matters with which he was connected on earth, and it may be that consideration which attracts him. He would like to communicate with his friends privately; we hope they will give him the opportunity for doing so, as there are many avenues for spirit-communication in their vicinity. He sends regards to all friends, and wishes them to know that he has not laid saide anything of his activity since he passed from earth; on the contrary, it has increased with him; he is growing in thought and in action. As he sees more of the spirit-world it interests him, and he would like to tell his friends of the companions he has met and of what he has done on the other side, and reveal to them many things which concern his mind; still he feels that unless they are willing to make a little effort from the mortal side to enter into communication with him, it would be useless for him to try to force his presence upon them. He merely comes to day to call attention to the fact that he would be pleased to meet his friends in council, and if they show any disposition to accept what he gives to-day he will be ready and happy to great them wherever possence. sition to accept what he gives to-day he will be ready and happy to greet them wherever pos-sible and whenever they will find a way for him

#### Karl Wedger.

Here is a man who calls himself Karl Wedger. He is not more than thirty years of age. He passed from earth suddenly, and without warning. He is of florid complexion, and we see him quite clearly. This spirit had few relatives, but a number of friends, and like all other returning spirits, is anxious to make himself known to those friends. There were times when he seemed to withdraw himself from the world, and those around him did not quite understand him; they, thought him of peculiar disposition. But it was not so. We can see that he was highly mediumistic, and was impelled to enter into those periods of seclusion by a power outside of himself. Had he lived, he might have been made useful for the spiritworld, but he knew nothing of spirit-return, and did not assist the invisibles around him in their development of his powers. In coming back he wishes to explain these things to his friends, that they may know something of his past. He brings them greeting, and wishes them to realize that his condition is a bright one on the other side; that he has no desire to leave it for anything the earth can afford. He takes a great interest in those he has known, and wishes to help them, and we think he will be able to do so, because his is a spirit of energy, one that holds on tenaciously to whatever he undertakes, being not willing to let it go. There is a friend whom he calls Richard he hopes to meet, because in that friend are vested powers and faculties somewhat similar to those pos-Here is a man who calls himself Karl Wedger meet, because in that friend are vested powers and faculties somewhat similar to those pos-sessed by the spirit when on earth, which he hopes he can operate upon. This spirit comes from Kansas City.

#### Leontine Tournoir.

Leontine Tournoir wishes to send a few words to her husband, Joseph F. Tournoir of New Orleans. She says: "I feel anxious to New Orleans. She says: "I feel anxious to speak a few words of encouragement, because my dear husband is very, much troubled in mind. He has been surrounded by conflict, by contending influences in mortal life; because of his liberal belief he has felt the shafts of persecution and bigotry hurled against him, and has been obliged to suffer in consequence. At present there seems to be a cloud over him. at present there seems to be a cloud over him, so I come here to send him the love of his angel friends, to tell him to fear not, they will protect him, they will bring him strength to pass through the trials of life, and to win the victhrough the trials of life, and to win the victory. It is true, there are those in the mortal who would overthrow his plans if they could, but they will not have the power to darken his spirit in any way. We are trying to work upon them for their own good, and the good of those around them. We think we shall succeed in accomplishing something in that line, and we do not despair, though the way is long, and sometimes dark. These friends and relatives are dear to us, in spite of their perversences. are dear to us. in spite of their perverseness, are dear to us, in spite of their perverseness, because we understand the conditions through which they have grown to their present state. We make allowances for the teachings and surroundings which have been theirs, and look only to the spirit within, which will yet brighten out olear and fair. In the meanwhile we have to wait, to bear with the outside, and ask those who are more liberal to be patient, and to wait. The clouds that threaten will not burst in storm upon you they will ness away. burst in storm upon you, they will pass away, and life will be brighter because of the conflicts that have raged around. I bring love to mother, and to all who might care to hear of those who have passed on to the higher life, and I also bring the affection and blessing of those who are with mo, mother and father, and all relatives and friends who watch over your lives with affection and with sympathy."

#### Report of Public Séance held Feb. 18th, 1887. Questions and Answers.

-[By O. S. P.] What is the cause

QUES.—[By U. S. F.] What is the cause or typhoid fever, and is there any specific for it that will reduce its fatality?

ANS.—We are taught that typhoid fever and other forms of diseasel of a like malignant order, are caused by germs existing in the atmosphere, of a poisonous nature, which, when absorbed into the human system, become operative and create these diseases. If an indicate ative and create these discases. If an individual is in a negative condition—t. e., if the stive and create these disasses. It an individual is in a negative condition—i.e., if the system has become relaxed, or is at a low tension, it becomes absorbent; and takes within itself whatever elements the atmosphere may contain; and if these elements or germs are of a poisonous nature, they will ind lodgment in a susceptible system, and produce evil results. The best way to prevent such a form of disease finding a lodgment in the system is to keep the body up to the highest state of physical health. Furity of body is essential; one must be careful to partake of only wholesome food and that which is easily digested; the body must be kept clean, as well as its material surroundings; and not only this, but the mind must be in a high state or a healthy condition. Anxious thought finding lodgment in the mind may so reduce the vital powers of the body as to make them easily non-resistant to the poisonous gairing floating in the atmosphere, therefore a state of mind that is filled with grief, care or anxiety, added to a low, morable condition of the individual version.

ganism of the physician to that of the patient under his charge.

Q.—Is the measure sleep restorative in all diseases?

As per dates will support for due content.

diseases?

A.—In all cases where rest is necessary, where the patient and the physician are in harmony or close sympathy of mind and magnetism, the mesmeric sleep is restorative. But there may be cases where a state of repose or stuper is not required, where the patient must be aroused, his vital forces must be simulated, his nervous organism brought up to a higher state of tension. In such a case, whether the patient and the physician be in harmony or not, the measmeric sleep is not a restorative; it does patient and the physician of in narmony or not, the mesmeric aleep is not a restorative; it does not produce those favorable results which one may look for in a different case. A physician must study his patient long and earnestly; he must decide whether the case demands maximely treatment for whether it demands maximal treatment that brings new vitality to the case of the ca system; arouses; atimulates and calls up the fluttering forces to a normal condition.

#### Henry Seybert.

Henry Soybers.

I am sure you will pardon me. Mr. Chairman, if I take the liberty of speaking from your platform to-day. I feel constrained to say, a few words in relation to my affairs, for although I passed on long since from the body, and and supposed to have laid aside material cares and responsibilities, yet I feel that I have the right to speak as my mind dictates, concerning those matters which were a part of my life years ago. My friend, Thomas R. Hazard, has urged me to come and speak from this platform, assuring me I should find it open and free, and he gave me the assurance, also, that the experience would be most beneficial to my spirit.

I will allow that: for many months I have been exercised in mind, because I perceive that what I intended should take place has not been accomplished. I felt it my duty to leave some financial means to assist in gaining knowledge concerning the future—the immortal life—and it seemed clear to me that some one should take place has not been injudiced. He intended should take place has not been intuitive step to establish a school for the investigation of occult or spiritual solence, and the least impressed me so strongly that I deemed it my duty to do what I could in that direction. Not that I expected to accomplish all I dewing the latter of the strength of the way in which they mind, and perhaps lead the way in which they ments.

My motive was to endow a chair or professorable for the investigation of spiritual solence, and was financial follow, and result in higher schleyements.

My motive was to endow a chair or professorable for the investigation of spiritual solence, and was fined to have it well established and well conducted. But for years I have watched and well conducted. But for years I have watched and well conducted. But for years I have watched and well conducted. But for years I have watched and well conducted. But for years I have watched and well conducted. But for years I have watched and will be an opported by the shower that he investigation of sp

My motive was to endow a chair or professorship for the investigation of spiritual science.
I aimed to have it well established and well
conducted. But for years I have watched and
waited with disappointed hopes.

Perhaps I should not now raise my voice in
relation to the subject were it not for my
friend Hazard, who is, one would think, more
vitally interested even than myself, so eagerly
does he use his influence and exert his magnetic power in various directions to call out the
thought, energy and speech of various minds in

thought, energy and speech of various minds in this particular direction.

But I have no word of censure to give. I know that those who have this matter in charge are slow and deliberate, and hesitate because they do not well know which is the right quarter to make their investigation. I can make allowance for all this, yet I return from the spirit-world to jog their minds, and tell them that I am watching their proceedings from a higher state of existence, and am anxious that they hasten their investigations, for there are minds looking for light, knowledge and truth from that source.

I have a word to say to my friends in Phila-delphia and surrounding places—I mean my personal friends—and while I bring love and greeting to all, with very grateful remem-brances for their courtesies, and assure them brances for their courtesies, and assure them that I am looking forward to retinion in the future, I wish to urge those of my former friends and acquaintances who are well endowed with this world's goods, and who are looking forward to the close of their earthly lives and promising themselves that at the end they will provide means for the education and benefit of humanity, to do what they can in that way while they remain on earth and can have an overseership of the work and a directing hand in its movements.

in its movements.

I know it is rarely possible to find a moneyed I know it is rarely possible to find a moneyed man who would willingly take a large share of his means and immediately devote it to a certain work that would bring him in no material dividends, but only such as would enrich the spirit. I know parties who can now afford to devote a slice to noble 'liberal work, but who are waiting and looking forward to the accomplishment of the object I aimed at, which may be some time in the future, or when their days are numbered; but it will be very likely, if they wait and hot accomplish the work them. selves, that after they have passed to the spirit-world those with whom they leave the trust will not be able to fulfill it as the founders or designers intended; and, as spirits, they will be not only anxious but very sad that they did not attend to that labor of love themselves

bring greetings to friends and at the same time attempt the sending forth of a magnetic influ-ence from this place which I hope will be felt as an inspiration by those with whom I wish it to come in contact, to assist in the fulfill ment of plans and labors that I believed would be useful to humanity at large. Henry Seybert.

#### Mary Webster.

I have been here before, Mr. Chairman, but so long ago I felt that I must come again. I am not such an old, old lady now as I was when I passed from the body, and I don't even feel as worn and aged as I did when I came here before—though that was very much better than I felt when I left the earth. I love the spiritworld, and I love the good work that the spirits are duler. They are wise connections on every are doing. They are wise counsellors on every haud. They come from the spirit-world to haud. They come from the spirit-world to bless and help with health; poor, weary mor-tals. I have seen a good many such spirits and I know their igbor is unselfish and true. (1) I came under the lindicance of wise spirits sometimes, for I was a medium, and for a great

many years I placed my dependence on the un-seen influences that came about me. They never betrayed my confidence, and I had the fullest trust in them. Sometimes I hear my neighbors, or those who

were my neighbors, talking of me and my mediumship; they wonder what I am doing and where I am. I have thought I would like to come and tell them that I am still a medium. working for the blessed angels who are sending forth their influence and their magnetism to bless a benighted people. Sometimes I come back to earth and I see poor, forforn creatures who are bowed down in the darkness of sorwho are bowed down in the darkness of sor-row; they don't know the first thing of a spir-itual life, and it is all gloomy around them. Well, somehow, I don't quite know how it is, yet I can get close to those creatures, and they feel my influence. It is not mine entirely, but test my initiones. It is not mine entirely, but it is poured through me by higher spirits, and the influence is felt, and it gives attempth and courage to the lonely ones. That is the kind of work is am doing, or one kind of work. I want my friends here to know I am quite satisfied with it. I send love to them all. I hope they will do their duty and try to live as near right as they can, so as to get up into a high condition when they have passed from the body.

Now I want to tell Mrs. Green that I have seen a great many spirits around her that are combining their forces. They have used her combining their forces. They have used her forwing time and for good work, but it seems to be thay have got something important on hand that is going to be brought to her, and she must accomplish it. It looks to me as though they were going to take her on a little journey, where she will find some work that will call out all her powers, and I thought I would tell, her that the end is to be successful, and she will feel, better pleased with it than anything she has done in a long time. And these good spirits send their, encouragement to her and to all faithful workers. I am glad to be able to bring it.

able to bring it.

Tooms from Ameabury: that is where I lived:
when here: I am Mary Webster.

Color Design & BPTRIT MESSAGES COLOR ASSOCIATION

As per dates will appear in due course.

April 8.—Harriet Hill: Charles R. Field; Busan Crosby;
Philip Shaw; Caroline French; Henry W. Clarke; Sally
Elizabeth Church.

April 12.—Robert Anderson; Angeline Baker; Nancy
Robbins; Benjamin Scott; Annie Humphrey; Charles E.
Lawrence; Ipog.

#### Letter from Rev. Dr. Samuel Watson. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

At the entertainment on the evening of the Sist ult., Mrs. M. B. Thayer of New York gave some slate-writing tests that wore, as stated by the Enquirer, simply wonderful. A small stand was pushed to the front of the stage, and the lady took a seat alongside of it. Mr. Ladd and myself took two slates, which were first shown to the audience. They were then fastened together and held tightly by us to the bottom of the stand. In a short space of time they were taken from underneath the of time they were taken from underneath the stand, and the cord that bound them unfastened. Upon the inside of each was a letter. On one was the following, which is given just

terest and instruct the large audiences which were in attendance at every hour. Mrs. Wells gave materializing scances at the same place, Dr. Walker's. From all I have heard they were eminently satisfactory to the large attendance she had at all her sittings.

I am yours for truth wherever found.

Fraternally, SAMUEL WATSON. Cincinnati, O.

#### April Magazines.

THE ATLANTIC MONTHLY opens with a touching versification—replete with a desire for justice to and improved conditions for the Indian—from the pen'of John Greenleaf Whittier, entitled "On the Big Horn"; "A Suppressed Chapter of History," by Ed-mund Kirke, is of special interest; "Paul Patoff" and "The Second Son" are given additional chap-ters; No. 2 of "Our Hundred Days in Europe," by Dr. Oliver Wendell Holmes, is a paper, which all will read with pleasure, and a desire for more; poems by Edith M. Thomas, Mary N. Prescott and Henry Guy Carleton, a trenchant review of Gen. McClellan's posthumous book, an unusually attractive installment of the "Contributors' Club," and other matters not liere named, go, with the preceding, toward making up a capital number. Boston: Houghton, Mifflin & Co.,

THE PHRENOLOGICAL JOURNAL-Of the many entertaining and instructive articles in this number. that which will most interest our readers is one by Elizabeth Oakes Smith, on "Animal Magnetism as a Curative Force," in which she relates an experience in her own family, in which, to use her own words, this marvelous force, used for a holy purpose, with faith in its wholesomeness, all in the strong tide of maternal affection, worked its wonderful efficacy." Realizing its potency, she says, "Mothers do not half understand the full functions of maternity, if they do not spontaneously resort to this healing process." She traces Salem witchcraft to magnetic influences: recognizes the extreme sensitiveness of some persons to them, and says that" Mrs. Horace Greeley, who held conventional rules in contempt, was known more than once to spring from her seat and take one on the opposite side of the room, exclaiming as she did so. I can't sit near you-your sphere is disagreeable to me." Further on she says, "I'am strongly leaning toward what is known as Spiritualism, and but for a certain cowardice and reverence should give considerable time to it." An incident of her own experience is then given, that of the appearance in her room of one of her sons, whom she had left reading in a room below. Speaking to him and receiving no reply, she arose, placed her hand on his arm, and found there was nothing tangible there. Other interesting articles are "Heredity and Its Limitations," and Jacob Melton, the Backwoods Preacher." New York: Fowler & Wells Company.

VICK'S MONTHLY .- A superbly colored lithograph of a cluster of Canterbury Bells as a frontispiece is followed by a variety of contents that will interest and instruct professional and amateur florists. Hints of practical value to those who are planning gardens around their homes for the coming summer are given in great number. Bookester, N. Y.: James Vick.

THE COSMOPOLITAN:—A continuation of Emile Jul-liard's "Life Beneath the Orescent" describes the mosques in Constantinople, the religion, marriage, death and burial obremonles of the Turks, many chgravings, one the frontispless of " A Mohammedan at Prayer" illustrating the text. Other articles of interest include "American Patricians and Plebelans," The Diary of an Honest Man, etc., with departments for the Young Folks and Heusehold. Rochester, N. V. Schlight & Field Co.

THE INDEPENDENT PULPIT treats of "Evolution and Christianity." "Knights of Labor and the Church." "The Bible in Public Schools," and "For and Against Probiblion Water Texas J. D. Shaw. THE SIDERBAL MESSENGER contains its usual varicty of articles instructive; and suggestive to astronomical students, Northfield, Midnit W. W. Payne. THE MUSICAL MONTHLY, Strongsville, U., furnishes. this month "The Union Victory March," by L. A. The amen. At 161 that the hand that a patition.

#### Vorification of a parts-House PARKET WHITE CORE AT \$1100 Out 1 state of

in the second list it. It looks to me as in the Banker of Light White White and I shought I would not list the powers, and I shought I would not that the and is to be knoosesful, and spirits send their encouragement to her to bring it.

To all faithful workers, I am glad to be to bring it.

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Kansas City Echoes.

To the Editor of the Banner of Light:

We celebrated the Thirty-Ninth Anniversary here on Sunday, March 27th. Dr. W. T. Bowker was the principal speaker, and made atrong points for honest mediumship and rational methods. He was twenty years a Septiat elegyman, and is now a practicing physician and Professor in the Kansay City Hospital College. He, stood beldly for Spiritualism, and cited some strong experiences he had with Dr. Slade, which left no room for dayli. To him independent slatewriting is a demonstrated fact. He histed consistency and culture, and a rational use of the jessous afforded by phenomena. He, ind lieen inspired when a minister, but did not understand the law of the source. His best sermons and clearest deductions were always impromptu. Our friends who had the pleasant, task of giving us the gladners of song had made extra, preparations, for this cocasion, and the music was excel-time. The decorations of the hall were not blaborate, but somewhat expensive, and quite tasteful in appearance. To the Editor of the Banner of Light: but somewhat expensive, and quite tasteful in appear-

giving us the gadgers of song had made stris, propertions, for this secasion and the must was excelimat. The decorations of the half were not elaporate,
but somewhat expensive, and quite tasteful in appear.
App.
The decorations of the bright and carly growth of
givinitialism, from the "wastin, rap", to. a, worldwing edgine, and the described what he saw. He had be
districted to the platform to exercise his medumistic gifts. He spoke earnestly for about fifteen
miguies, and then described what he saw. He had be
had winte distinct phases of mediumable. To him splititualism simply meant's alite beyond the grave and
the power to communicate under right conditions.
Bimply this and nothing more. He made some propheciest, one of, which has been accurately midiled, He
stad, "One of Missouri's most noted and honored hillseast, who is now in apparent health, will suddenly go
out without a moment's warning, very soon, this
week, within two or three days, and the shock will be
widely felt by his many friends and admirers, and the
first letter of his last name is R." On the following
Wednesday the Hon. Thos. Reproled of St. Louis, ExGovernor of Missouri, jumped or fell down an elevator
shaft, sity feet, and was instanty killed Dees the Bible give any more definite example of prophery fundled;

I have fread in seripture "All this was done that in
micro and the strict of the strict of the strict of the conmicro of the strict of the strict of the conshaft, sity feet, and was instanty killed Dees the Bible give any more definite example of prophery fundled;

That expended to peak here during April and May.

In the two by-eight years of my, unblue work I have
never farce of well for three consecutive months as I
have since I came to Kansad City. The hive been
promptly pad all dues, and was, on Anniverary Sundry, the resipient of an entire new suit of clothes as a
special dought never the properties of our content of the cames of the
more than my poor words can express. The interest has seemed to grow, a

BOUTH NORWALK, CONN., April 7th, 1887. To the Editor of the Banner of Light:

I am much interested in the subjects of materialization, transfiguration, and, in fact, in everything that assists in the education of us mortals in the lower strata of mediumistic humanity. I have lived over threescore years, and am just what surrounding circumstances during those years have made me; nothing more, nothing less. I have been the subject, in the hands and under the influences of other individualities, both visible and invisible, which have molded me, mentally and physically, what I am, not what I expressed in your valuable pages by Prof, Kiddle and Judge Cross, and have enjoyed some beautiful demonstrations of spirit power while attending scances at which they were present; and here let me give to your many dear readers the impression, as I get it from the "knowing ones," that spirit chemists can take the atoms, of which many of the human family are com posed, and under the proper care and treatment hold them in solution for a time, and then return them to their own individuality as easily as we mortals can take the crystals of sugar, sait, etc., dissolve them in a fiquid, and then restore them to their originality by

simple evaporation.

The wonderful facts that many of us have had given us by our near and dear invisible friends are easily read when we carefully examine the "Replanatory Notes" that they give us in the margin.

Yours inthfully, GEORGE.

#### Passed to Spirit-Life From East Calais, Vt., March 7th, of heart disease, Ray-

mond Leonard, only son of Lewis Or and Lucy Leonard aged 18 years.

Raymond was a great sufferer for eight months, yet he was very patient, and ever thoughtful of others, especially his invalid mother, who could hardly survive the said duty of laying away the body of her idolged boy. If uming to the writer, with a far-away, imploring look in her eyes, she said. "We shall not long be separated." From East Calais, Vt., March 15th, of consumption

From East Calais, Vt., March 18th, of consumption, Louiss M., wife of Harvey Stoddard, aged 67 years.

(She was for many years a firm Spiritualist, and when signess and death came she found comfort and strength in the lever-austaining religion brought by the angels. She made arrangements for her funeral with the writer five days before the passed away. She expressed the with to live only for her family, especially her husband, whose kindness and care for many months, day and sight, were untiring. Out of a large family of children, only two remain on this side of life—a son; Edgar Stoddard, and a daughter, Lucy Leonard. She kissed her friends good-bye, and each a loving good-bye to her invalid daughter. From East Calais, Vt., March 18th, of consumption, Lucy.

From East Calais, V., Mired 18th, of consumption, Lucy, wife of Lewis C. Leonard, and daughter of Harvey Stodard, aged 24 years.

The departure into spirit-life of Mrs. Leonard has left a double softwar into spirit-life of Mrs. Leonard has left a double softwar into spirit-life of Mrs. Leonard has left a double softwar into spirit-life of Mrs. Leonard has left a double softwar in her home-circle. She wars firm Spiritalist, having witnessed, through the mediumable of Ser himband, unmistakable proof of the return of spirits. (She lingered between life and seath swar after her boy passed away. One week after, they brought, the message of her mother's passing away, calmy and received the didings, talked of life, underla, selecting a hymn, the wished sung, cityresing great desire to attend hereaft. She took the single proof the morning of the inpural and asing the place they constitute and as the hour draw heart of the same the place they constitute and the inpur based out of the life into the land of stories and the inpur based out of the life into the land of stories and the inpur based out of the life into the land of stories and the inpural between the same they are the same that we will be the same that we have the same that the life into the land of stories and the two lands and the proof the officers of the life into the land of the life into the

From New York Oity, Feb. 6th, 1887, Orson Geodwin He was a firm Spiritualist for many years, having re-ceived abendant evidence of the return of spirit-friends to earth-life through the mediumship of his dear companion, who survives him. Herrounded by dear, ones, believers in the ministry of angels, his transition was paintees. Bud-delly, the measurers came and removed him without a struggle. He has gone to join loved ones passed on before, happy in the bullet of a grand, retning, with children and transits.

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Adbertisements.

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

123 Amity Street, Brooklyn, N. Y. P. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease paychometriculty. He claims that his powers in this line are anythach; combining, as he dose, accurate scientific knowledge with keen and searching psychemetric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Suremin in all its forms. Epidepr, Paralyna, and all the most delicate and complicated diseases of both series.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had falled; All is transmitt contain a return postage stamp. Send for Organizars, with Exterences and Terms.

App. 18w\*

DR. J. R. NEWTON OTILL heals the sick! MBS, NEWTON, controlled by DR: NEWTON, cares Disease by Hagnetized Letters. Send for circular and testimonials. Address: MBS, J. R. NEWTON, P. O. Station G. New York City.

#### SOUL READING.

ometrical Delineation of Cha M. B. A. B. SEVERANOE would respectfully announce M. B. A. B. SEVERANOE would respectfully announce M. to the public that those who wish, and will visit her in person; or send their autograph or look of his; ane will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical allease, with prescription therefor; what business they are best adapted to gurpus in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four secent stamps. Frief delineation, \$1.00, and four secent stamps. Frief delineation, \$1.00, and four secent stamps. Brief delineation, \$1.00, and four secent stamps. The Committee of the second of the

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1621 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Tor-ray, Secretary.

The Issue.—The Ladice' Social Aid Society meets in Mrs. Buffum's pariors, 196 Chestnut street, every Friday after-neon and evening. All are invited. Mrs. E. H. Prati, Freeldent; Mrs. M. A. Dedge, Socretary.

Parker Memorial Hall .- On Sunday last, April 17th, W. J. Colville's morning discourse was on "The Mystery of the Ages," suggested by the recent publication of a Theosophical work by the Countess of Caitiness bearing that title. After paying a high compliment to the glited authoress, the lecturer proceeded to deal with the fundamental claim made in the volume, viz., that all religions contain the same great spiritual truth; velical allegorically in astronomical mythis and historic "mediater." As the Jewish and Christian Scriptures are the more familiar to the inhabitants of this country, though not necessarily more valuable than other ancient writings, the speaker said it was advisable to consider them first, and then pass to a review of other Bibles to show how nearly identical all religions are in their essence and foundation. It any of the congregation thought time might be more profitably employed than in considering books thousands of years old, the speaker would endeavor to prove to them the fallacy of such an objection, as no subjects entail more direct and practical consequences on the every-day life, thought and expenditure of our population than biblical ones. Christianity in its esoiteric form touches both the minds and the pockets of a very large majority of our citizens. Religious dogmas are weekly if not daily instilled into the minds of millions of children in this country alone, while the amount of money expended not only in the support of religious edifices at home, but in foreign missions also, is simply enormous. The doctrines of religion are both natural and unnatural, i.e., there is a foundation for them in nature, and no other foundation than their divine-natural one can ever be laid. This foundation is recognized by the authors of the New Testament, and is, by one of them at least, called Jesus Christ, a compound name or title esoterically meaning love and truth. The foundation of religion is love and truth, and love and truth are inseparable from wisdom and justice. 17th, W. J. Colville's morning discourse was on "The Mystery of the Ages," suggested by the recent publi-

Green the sailons of the New Advantage of the State of th

and other radical preachers in this eity, leave him in minoritivy a mere hope in the himsin breast, and dethroning apperuitions, their utterances are too regue on meany sprittual questions to stall they warrance to read of the property of the world, which, in the heads of the ignorant and do the world, which, in the heads of the ignorant and do the world, which, in the heads of the ignorant and do the property of the world, which, in the heads of the ignorant and do the property of the world, which, in the heads of the ignorant and do the property of the world, which, in the heads of the ignorant and do the property of the world, which, in the heads of the ignorant and do the ignored the property of the world, which, in the heads of the ignorant and do the ignored the property of the world, which is the heads of the ignorant and do the ignored the world, which is the heads of the ignorant and do the ignored the world, which is the heads of the ignorant and do the ignored the world, which is the heads of the ignored the world, which is the heads of the ignored the world, which is the heads of the ignored the world, which is the heads of the ignored the ignored the world, which is the heads of the ignored the world, which is the head of the ignored the ign

some stirringremarks, which were enthusiastically received. He gave notice that on Sunday next he would be present, and read an original poem entitled "Father Locke's Sermon on Strikes." Remarks were made by Mr. Wright, and a recitation given by Miss Florence Spence.

In the evening Dr. W. S. Eidridge made appropriate remarks, and gave tests, Mrs. Loomis-Hall a number of psychometric readings, recognized as correct, and Dr. Hale, Mrs. Nellos of F. Thomas, Mrs. Rich and Mr. Brown descriptions of spirits. The exercises were closed by Mrs. Huge with excellent remarks under control of her guides, and a benediction.

Boston Spiritual Temple at Berkeley Hall .-Mr. J. Frank Baxter addressed a large audience assembled at Berkeley Hall last Sunday morning, the 17th, accompanying his lecture with appropriate poems and songs. The subject was "Spiritual Heredity." Briefly, first, man was considered in his triune nature, as embracing the physical form, the spiritual form, and the soul center. Where spirit originated is not and may never be known, any more than matter, and so far as finite minds are concerned spirit and matter may be conceded as coëternal—never beginning and never ending. Matter becomes individualized by law into forms and bodies, and the attempt was made to show how spirit likewise becomes individualized into spirit forms and bodies. These spirit forms seen clairvoyantly and mediumistically, either in or out of the physical forms, are the spirits which survive the physical, actuated, as ever, by the active soul within. But where in nature is the spiritual interpolated? Facts concerning the human brain and its developments have been selzed upon by a certain class, and compelied to train in the service of Materialism. It is represented that man is only the highest type of brain; while the soul is waylald, taken captive and remanded to the region of faise ideas which can never again prevail.

There are undeniable facts which we must accept. sembled at Berkeley Hall last Sunday morning, the

again prevail.
There are undeniable facts which we must accept, again prevail.

There are undentable facts which we must accept, though we deny the conclusions which materialists have drawn from them: First, that life on the earth appears to be the development of brain power is conceded. We can trace the advance from the dot, the speck and the line up to the highest cerebral development in man. It is further acknowledged that there is a correspondence which exists between physical form and nervous development, and that the human brain is, apparently, but the chronicle of Nature'stentative attempts on the past. On these facts materialists base their first argument.

If the present structure of man is but growth, an evolution—if now, as in all past time, all vital adjuncts correspond with the development of brain power, at what point does the soul appear? If the soul be not conceded wherever brain-power is manifest, then its interpolation at the point where man appears in the world is superflows. Thus the alternative is presented, and a big point considered as gained by materialism, as it drives believers in man's immortality to likewise believe in the immortality of animals.

Truth requires it to be said that facts continually

in ne world is superfluous. Thus the alternative is presented, and a big point considered as gained by materialism, as it drives believers in man's immortality to likewise believe in the immortality of animals.

Truth requires it to be said that facts continually show us that the idea that animals have no more mind than a child's playthings is utterly wrong. Animals are not gailey slaves in one sphere of action; they move about with something of man's capacity, and eke out what we call instinct, but with something marvelously like man's prevision, adaptation to circumstances, and even like that subtle power of association of ideas and memory which we have tried to believe peculiar to man only. Brain—matter and spirit—has in one sense a certain power to go itself. Brain power—even though in animals manifest—was shown to be probably a state of activity resultant upon perception. It is argued that man's intuitions, desires and aspirations are prophecies of his immortality. But there is not an animal, bird, short creeping thing but what manifests a dread of pain and shrinks from death, and therein evinces also a desire to live—at least a contentment in existence. So far, this similarity of man argues immortality—life after physical death—for animals. This detracts naught from the fact of man's future existence.

The ideas of wrong, the possibility of personal degradation, the regret which only a disappointed soul can feel, the illimitable longing which strives after an ideal beyond earthly power to sustain, all these establish the laisity of materialism. The soul takes anoible revenge on those who generously think it selfish for man to wish to be more than a finite instrument in the hands of the delity; for there is not a word of their argument against selfishness that does not reek with immortality.

The desires, aspirations and prophecies in man were next considered as the result of an intellectual force—a part of God, so to speak—artising in man, were next considered as the result of an intellectual force—a part

Bagis Hall, 616 Washington Street.—On Sunday last the meetings at this place were fully attenday last the meetings at this place were fully attenday, and the exercises interesting and instructive.

The afternoon services opened with a short address the powers of the human soul, its infinite possibilities for growth and expansion, were spoken of the place. The powers of the human soul, its infinite possibilities for growth and expansion, were spoken of the possibilities for growth and expansion, were spoken of the possibilities for growth and expansion, were spoken of the human soul, its infinite possibilities for growth and expansion, were spoken of the human soul, its infinite most elloquently. The rapid spread of knowledge, the worderful discoveries in art and science upon earth, femilies in a strength of the human soul, its infinite worderful discoveries in art and science upon earth, femilies for growth and expansion, were spoken of the human soul, its infinite worderful discoveries in art and science upon earth, femilies for growth and expansion, were spoken of the human soul, its infinite worderful discoveries in art and science upon earth, femilies for growth and expansion, were spoken of the human soul, its infinite worderful discoveries in art and science upon earth, femilies for growth and expansion, were spoken of the human soul, its infinite most elequently. The rapid spread of knowledge, the worderful discoveries in art and science upon earth, femilies for growth and expansion, were spoken of the human soul, its infinite and the possibilities for growth and expansion, were spoken of the human soul, its infinite and the possibilities for growth and expansion, were spoken of the human soul, its infinite and the possibilities for growth and expansion, were spoken of the human soul, its infinite and the power spoken of the human soul, its infinite and inspiration. The power sould be attention. The power sould be a

and powerful than even electricity—of whose potency as yet little is known, are to be made subject to the will of man. With such a future before us, with such a destiny awaiting us, it seems pittint that so many human beings give their lives to gathering up and treasuring the things of time and sense, the material wealth that must soon be left behind. In the economy of nature there is a use for every manifestation of life, however low; and from the lower must ever be evolved the higher.

At the conclusion of Mrs. Thompson's address, Mr. George Leciair favored the audience with a song, after which Mrs. Jennie Conant gave satisfactory psychometric readings.

George LaClair favored the audience with a song after which Mrs. Jennie Conant gave satisfactory psychometric readings.

Mr. Louis Jones, a remarkable young medium, then held a test scance. Among the spirits who gave their names were Rufus Thayer, of Milford; Otis Boynton and George Haven, of Framingham; Mace Pierce, of Walpole; Rufus White, Dr. Harrison Small, Henry Cook. Mary Thompson, Charles Mois, William Lee, and Bev. A. B. Emmons. Mrs. Wheeler then gave a clairvoyant description of many spirits. The exercises closed with another song by Mr. LeClair.

At the evening meeting at 1031 Washington street, interesting remarks, embodying personal experiences in mediumship, were made by Mrs. Thompson, Mrs. Wheeler, and Mr. Louis Jones. Mr. Jones also gave an exhibition of his wonderful "fre tests" mediumship, and of his work as a producer of portraits. The same controlling spirit who produces the "fre tests" draws and paints the pictures: in both cases Mr. Jones is wholly unconscious. The pictures are produced with marvelous rapidity, and are wonderful manifestations of spirit power.

After Mr. Jones retired from the platform Mr. Fred Cooley, formerly of the Lyceum, read with fine effect, "Over the Hills From the Poorhouse." Fine singing closed the exercises of the evening.

Next Sunday Mr. Joseph D. Silies will appear before this Association the last time for the season.

First Spiritual Temple, corner Newbury and Exeter Streets .- On Sunday last, April 17th, W. J. Colville was again the speaker. The subject treated Colvine was again the speaker. The subject treated was: "The Successive Embodiments of the Human Spirit." The lecturer took up the subject from the standpoint of spiritual and physical science, and argued from the accepted premises of evolutionists and believers in the survival of the fittest, that such a theory of existence conflicts with all our sense of justice, and ourrages our sentiment of benevolsnee unless we can see evolution in the light of involution and in relation to the human pulls as well as to the mass of mantion to the human unit as well as to the mass of man-

tion to the human unit as well as to the mass of mankind.

The subject of resembodiment was so presented as to give the suddence a very good idea of the theosophical doctrine of Karma, which only means consequence, and many obsoure points in the philosophy were made plain to attentive listeners. There was a large and deeply interested audience. The lecturer was warmly received, and a most agreeable influence pervaded the assembly. The music was of its usual excellence. Next Sunday, April 34th, at 2:45 P.M., W. J. Colville will lecture again in the Temple; subject, "Etheresization and Other Forms of Spiritual Phenomena Known to the Ancient Persians, Compared with the Spiritual Manifestations of the Present Time in this Country." All seats free. Social meeting, conference, etc., every Wednesday at 7:30 P.M. The public cordially invited.

The First Spiritualists' Ladies' Aid Society. -Thursday evening, April 14th, the Ladies' Aid gave a tea-party which was well patronized, the assemblage being limited only by the capacity of the building. The first floor was used for dancing, the second floor as a reception room, and the third floor as a supper room. The committee of arrangements consisted of twenty ladies, who were dressed some in the costume of "ye ancient days," while others were more or less "crazy" in their attire, as fancy or taste dictated; all adding much to the enjoyment and brilliancy of the occasion. The party was a decided success, financially and socially, and reflected much credit upon the members of the committee and the Scoiety. On Friday the regular meeting was held. The entertainment of the evening consisted of remarks from Mr. J. Edson, Mr. T. Dowling, Prof. Thomson, Mrs. Blinn and Mrs. A. M. H. Tyler. Singing by Miss Amanda Bailey and Miss Ella Wakefield.

ALICE P. TORREY, Secretary. a tea-party which was well patronized, the ALICE P. TORREY, Secretary.

Mrs. Richmond's Easter Service in

Rochester, N. Y .- Some two months ago Odd Fellows Hall was secured for spiritual meetings, and it has been well filled every Sunday afternoon and evennas been well nied every Sunday atternoon and evening with earnest, working Spiritualists. Mrs. Cornelia Gardner, an old-time inspirational speaker, occupies the platform as directress, and proclaims therefrom rare, convincing and intelligent thoughts. Subjects given by the audience are handled in a surprising manner. After the lecture Mrs. Gardner gives
psychological tests with wonderful results. On Easter
Bunday the subject given the speaker was "The Easter of the Soul," and the lecture was one long to be remembered by those present."

M. RIZENAH THOMSON.

Bridgeport, Conn.-Mrs. H. S. Lake and husband, Professor Peck, closed a very successful four weeks' engagement on Sunday, April 17th. Mr. weeks' engagement on Sunday, April 1760. mr.
Peck delivered a very practical and interesting lecture on "The Use and Abuse of Amusements." in
the afternoon, while an overflowing audience listened
in the evening to a powerful and stirring lecture from
Mrs. Lake upon questions by the audience. We have
reëngaged these successful workers for the month of
June.—Next Sunday Mrs. Carrie E. S. Twing will occupy our platform, and during the month of May Hon.
Warren Chase will serve our society.
Mrs. S. A. BLIMN, Sec.

Michburg, Mass.-Our hall was crowded April 17th by the largest audience of the season. The speaker, Frank T. Ripley of Boston, under the control of er, Frank T. Ripley of Boston, under the control of his guides, delivered a flue lecture. His tests were highly appreciated. This was Mr. Ripley's second appearance here; he has caused great interest in this city, and we desire to recommend him to societies everywhere whose members desire a good test-medium and speaker. He is engaged for one hunday in May.

President First Booksty of Spiritualists.

Haverhill, Mass ... Brittan Hall,-Last Bunday was the closing one with Edgar W. Emerson in his engagements here for the present lecture course, and the occasion was one of more than common interest. In the evening the time was largely given to voicing the presence of the invisibles, of whom over sixty purported to be in the assembly, some of them giving lengthy messages. The evening audience was very large.—Next Sunday Mrs. M. F. Cross, of West Hampstead, N. H., will occupy the platform.

E. P. H.

Clinton, Mass. Joseph D. Stiles has just closed a successful two weeks' engagement here. We have been fortunate in having his services several times previously. His addresses and poems have been exceptionally fine, and his tests numerous and satisfactory.—Mrs. Carrie E. S. Twing occupied our platform on the 17th.—Mrs. N. J. Willis will be with us on the 24th.

Lawrence, Mass. -Mrs. B. F. Smith, of this city, occupied the platform at Pythian Hall on the evening of Sunday, April 17th—giving tests to a large audit ence. As a public test medium, Mrs. Smith has no superior—giving over two hundred full names in the hour and a half she was under control, hearly all of which were recognized.

F. J. PRASE. Meetings in Troy, N. Y.

To the Editor of the Banner of Light: Our Society has had the pleasure recently of greeting and listening to Mrs. Fannie Davis Smith of Brandon, Vt. She occupied our platform the Sundays

Brandon, Vt. She occupied our platform the Sundays of March 20th and 27th.

Her closing lecture upon "The Dawn and Progress of Modern Spiritualism" was a fine effort, and was very appropriate as an introductory to our Anniversary celebration. I have watched her development with the deepest interest for many years. She was early in life a resident of Lansingburgh, four miles above us, where she first received the grand influx of spirit-power and mediumship. She has been a willing instrument in the good work and deserves great merit. Mr. A. E. Tisdale followed Mrs. Smith 'April' 3d and 10th, drawing large audiences. I regard Mr. Tisdale as a very remarkable instrument under the control of his interior guides. It seems to me that the exhibition of power manifested through his organism should strike conviction everywhere he is heard regarding spirit-return. Aithough perfectly blind, so far as external sight is concerned, he handles the deepest and most metaphysical problems, citing correctly dates and events of which he couldnot have had any previous knowledge. He has made many friends in our midst, and is reengaged for the Sundays of May 15th, 22d and 20th.

The Ladies' Ald Society consected with our organi-

29th.

The Ladies' Ald Boelety connected with our organization is moving in the direction of a grand variety entertainment to take place in Harmony Hall, corner of Third and River atreets, Thursday evening, April 28th. Bome of the best talent in our city has been secured, and therefore a rich treat is expected.

Very respectfully yours, W. H. VOSBURGH.

Troy, April 18th., 1837.

New Bedford Lectures.

To the E ditor of the Banner of Light: The Spiritualists and Liberals turned out in a body to hear J. Wm. Fletcher's lectures; hundreds were unable to gain even standing-room in the hall at the evening service. Those who were fortunate enough to hear the eloquent addresses are loud in their praise of them. Mr. Fletcher has not lectured here for many years, but his reputation had preceded him, and we were in a measure prepared for the rich intellectual treat furnished. His treatment of "Old Truths in a New Light" met the church people on their own ground, and was as clear an expessition of Bible Spiritualism as has been presented. The "tests" were remarkable. The "Hoodman Bilnd" Company occupled reserved seats, and William Nye, Esq., Dr. Stewart, and many other prominent Epiritualists were present. Mr. Fletcher and Dr. Barker, his assistant, were both at the Bancroft House on Monday. Next Sunday Mr. Fletcher will lecture in Liberty Hall—which is the largest in town—afternoon and evening. We add the clipping from the Dally Standard, our principal paper:

"Mr. J. Wm. Fletcher's lectures at Temperance Hall, evening service. Those who were fortunate enough

"Mr. J. Wm. Fletcher's lectures at Temperance Hall, yestorday, were largely attended, and in the evening kundreds were unable to gain admission. Both lectures were replete with stirring, telling and humorous points, and the audience was bewildered by the many acknowledged tests. Mr. Fletcher speaks again next Bunday."

Spiritualist Meetings in New York Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 2% P. M., and Thursday afternoon at 8 o'clock. Frank W. Jones, Conductor.

Grand Opera House, 23d Street and 5th Avenue, Services every Sunday at 11 A.M. and 7% P.M. Conference every Sunday at 2% P.M. Admission free to each meeting.

The People's Spiritual Meeting

In Spencer Hall, 114 West 14th street, New York, will be addressed on Sunday afternoon, April 24th, by Mr. Wm. C. Bowen, of Brooklyn; Sunday, May 1st, Miss Della Sawyer, of New York City, will speak, also give recitations at 3 P. M. F. W. JONES, Conductor.

By the suggestion and advice of some of the friends of Spiritual Progression in Brooklyn, I have consented to make an effort to revive the Brooklyn Sturday Evening Spiritual Conference, and have engaged Everett Hall. 398 Fulton avenue, for that purpose. The first meeting will be held Saturday evening, April 30th, at 8 o'clock. Mrs. F. M. Holmes has kindly consented to make the opening address. She will be followed by William C. Bowen and others. The gifts of mediumship will have recognition, and a portion of the time of each evening will be allotted to those phases which may be demonstrated in public meetings. All friends of the cause and candid investigators are cordially invited to be present at the opening exercises. No door fee.

The Metropolitan Church for Humanity,

Of which Mrs. T. B. Stryker is the regular speaker, celebrated the Anniversary of its dedication and the Advent of Modern Spiritualism on the afternoon of Sunday, April 10th—a report of which, received too late for insertion this week, will be given in our next issue.

Spiritualist Meetings in Brooklyn. Conservatory Hall, corner Fulton Street and Bedford Avenue.—Services every Sunday at 11 A.M. and 7% P.M.

Fraternity Booms, corner Bedford Avenue and South Second Street, Services every Sunday at 7% P.M. Oblidren's Lyceum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M.

Avon Hall, Bedford Avenue and Halsey Street.

Mr. John Slater holds meetings on Bundays at 8 p. M. and

Brooklyn, N. Y.

To the Editor of the Banner of Light: .This month I have been lecturing for the Brooklyn riends, and Conservatory Hall, corner Bedford and Fulton Avenues, has been well filled.

Fulton Avenues, has been well flied.

Mr. Jeffries is the presiding officer, while Mr. Rand, Mr. Otis and Judge Dailoy are active and energetic supporters of the cause.

To the most excellent music that has been furnished by Mr. Tilden heretofore has been added a cornet soloist. The music is in itself quite a feature.

The Spiritualists here work in harmony, as the full attendance every Sunday testifies.

The profuse floral offerings from the friends, and the appropriate remarks at the Anniversary celebration from the several speakers, showed an earnestness in the cause that was very encouraging to all friends of free thought.

in the cause that was very encouraging to all iriends of free thought.

The five Sundays in May I will be in Cincinnati.

There is no organized society in this place (Doylestown); but there are quite a number of prominent citizens who are avowed Spiritualists, and probably in the near future a movement may be set on foot to bring to the notice of the public the truths of our beautiful philosophy.

MRS. ADELINE M. GLADING.

Box 62, Doylestown, Bucks Co., Penn., April 14th.

Dov. r. N. H .- April 17th, Joseph D. Stiles of Weymouth, Mass., occupied our platform for the first time. Two improvised poems and short addresses were given and listened to with marked attention. Many tests were presented during the day, and nearly all were recognized. We hope to have Mr. Stiles with us again.

LUCK E. PRAY, Secretary.

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tianity. The arguments in support of a natural religion are strong. and impregnable to all assaults that may be leveled against. them, and commend themselves, by their reasonableness, to the common-sense understanding of every honest-minded person. The views presented of a future life—the undeniable proofs given of the reality, naturalness and immor-tality of that life—will be consolatory to those who mourn. the seeming loss of friends, and inspire them with courage-to meet the trials and duties that attend their present form

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will welcome this volume with heartfelt gratitude.

The book as a whole is true to its name, and many whomight be disposed to combat the author's positions will find that he has fortified them with "Unanswerable Logic."

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LECTURE IV.—Philosophy of Death.

LECTURE V.—What Lies Beyond the Veil.

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LECTURE VII.-Future Rewards and Punishments. LECTURE VIII. -Joan of Arc. LECTURE IX.—Human Destiny,
LECTURE X.—Spiritualism of the Apostles, LECTURE XI.-Heaven.

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LECTURE XIII.—The Devotional Element in Man. ECTURE XIV .- Thankegiving Day. LECTURE XV .- Do We Ever Forget? LECTURE XVI.-Clairvovance and Clairandience.

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