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Free Thought.

ORIENTAL vs. OCCIDENTAL SPIRITUALISM.

BY A. E. NEWTON.
NUMBER TWO.

In a previous article the writer pointed out some of the characteristics of Brahmanic and Buddhist Spiritualism, which are deemed sufficient to account for the stagnant and degraded condition of the people over whom those systems have long held sway; and stated that the laws of evolution and of cyclical progress lead to the expectation that in process of time a higher system of religion would be developed, and that in a region to the west of India. I will now proceed to remind the reader that

SUCH A RELIGION HAS APPEARED. Abundant evidence exists that, after Brahmanism and other primitive systems had prevailed in Eastern and Central Asia for probably thousands of years, there was developed, on the shores of the Mediterranean Sea, in the land of Palestine, a system of religion, embracing Ethics and Spiritualism, having indeed many ideas in common with older systems, yet presenting prominently certain characteristics which were either wholly wanting or but dimly indicated in the more ancient cults.

Among these was a conception of the FATHERHOOD OF DEITY, as actually exercised in a parental care over all his creatures (in place of the withdrawal and indifference attributed to Brahman), with a readiness to guide and help all who put themselves in the mental and moral conditions necessary to the reception of such aid. A necessary corollary of this idea was that of the BROTHERHOOD OF MAN—that all human beings, as offspring of the universal Father, are intimately related as brothers and sisters, and hence owe to each other mutual kindness, good-will and helpfulness—an idea which, if practically realized, would at once abolish all caste, all slavery, spoliation, injustice, crime, and every form of selfishness—in fact, bring heaven on earth. Beyond this, this later religion inculcated, as one of its marked features, the duty of returning good for evil, blessing for cursing, and of good-will even to enemies; with the practice of self-denial and even self-sacrifice for the good of others. Its great teacher is represented as having himself set the example of spending years of his life, to the neglect of ordinary selfish pursuits, in going about healing all manner of disease, curing the blind and deaf, and instructing such as would hear him in the truths of what he called "the kingdom of heaven," or the reign of peace and good-will—at the end yielding up his life in exonerating torture at the hands of his enemies, in the belief that the world would be benefited thereby. In fact, he appears to have initiated a sort of aggressive benevolence, the like of which the world, so far as we know, had never before witnessed. And his immediate disciples are said to have been sent forth by him on like benevolent missions, and enjoined to imitate his example. Further, he is said to have taught that the final judgment, or discrimination of character and assignment of future destiny, is to turn on kindness or service to the needy and suffering in this life, rather than on belief, professions, self-tortures, or observance of rites. In fine, that the proper duty of life and sure preparation for future bliss consists in kindly service or helpfulness to our fellow-beings.

Further, this religion emphatically taught the availability of HELP FROM ABOVE, both by way of enlightenment in the truth, and aid in overcoming evil and wrong in those who sought it by repentance and desire for amendment; which help was obtainable through two distinctly recognized forms of agency—the one termed the "Holy Spirit," or "Spirit of Truth" (i.e., truthful spirit—not very clearly defined, but which an expansive Spiritual Philosophy enables us to rationally understand); the other that of Ministering Angels, or invisible purified and elevated beings, employed in executing the will of the universal Father, and thus furnishing an intelligible agency by which even an infinite Being can reach and minister to finite personalities. Moreover, the great teacher of this religion is reported, though somewhat indistinctly, as having recognized the idea (so probable and natural in itself) that "the dead," or departed of our race, "if accounted worthy," are raised to an equality with "the angels," and so doubtless become associated in this work of ministration. And he is said on one occasion to have himself had an interview with two (Moses and Elias) who had been for centuries in the world of spirits, and who talked with him about his own future work and experience.

Still further, this religion inculcated a form of SPIRITUALITY, or spiritual culture, which consisted not, like that of Buddhism, in merely intensifying the intellectual perceptions to a knowledge and control of the occult forces of the universe, but in a development and exercise of the higher and nobler qualities and capabilities of the human spirit, such as "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance" (self-control), which were styled "the fruit of the spirit." While it recognized and approved the exercise of various "spiritual gifts," or occult powers, among which were those of healing disease, speaking in unknown tongues, interpretation of the same, prophecy, working of miracles, discerning of spirits, etc., yet it enjoined that these should be used only for "edifying," or upbuilding—that is, for human improvement—and it directed that "charity," or unselfish love and service for others (which is

the spirit of Brotherhood), is greater than all "gifts," and the greatest of human virtues. It is needless to say that the system of religion here referred to is what is usually termed Christianity, in its primitive form. Nor is it necessary to show that these ideas, or any of them, actually originated with Jesus of Nazareth, called "the Christ," or even that such a person ever lived on earth. It is enough for the present purpose that these teachings are undeniably extant in a series of writings which have been in the world for some eighteen centuries, and which appear to have been produced about the time and in or near the region named. Nor is it important to the end in view that all the ideas set forth should be accepted just as they were conceived and expressed in those ancient writings—much less that all the doctrines and historical statements coupled with them should be unquestioningly received as infallible truth.

THE IMPORTANT POINT To which attention is called is that the conceptions and teachings above specified belong self-evidently to a higher stage of moral, religious and spiritual evolution than was exemplified by the earlier religions—as evidently so as that parental solicitude and care are higher than indifference and neglect—as that brotherly love and outflowing benevolence are superior to mere selfishness—as that desire for attainment of all noble virtues and spiritual graces is worthier than love of power or wish for selfish happiness.

BUT PARTIALLY APPRECIATED. Though this religion has been in the world for near two thousand years, and has been nominally accepted and professed by millions of our race, yet it must be confessed that its higher and nobler features have as yet but a small extent been appreciated and incorporated into the hearts and lives of men. If to be able "to see the kingdom of God," of which Jesus taught, that is, to apprehend and participate in the reign of peace and universal good-will which brotherly love would introduce, it was necessary to be "born again," as he said, it seems evident that comparatively few who have professed Christianity have experienced any such "new birth." The selfishness, the narrowness, the narrow instances, and perhaps but partially in any; while the natural tendency has been to exalt doctrines, beliefs, and rites—the intellectual and ceremonial side of this religion—above its essential spirit, which is LOVE. (This tendency, it should be remarked, is plainly not the fault of the religion itself, as its hostile critics are wont to allege, but rather is a trait of that crude human nature which genuine Christianity seeks to refine and elevate.)

Nevertheless, the introduction of these higher teachings into the world, attended as they appear to have been by the influx of a new spiritual, or rather celestial, impetus, marked an epoch in human evolution.

A NEW FORCE Had been generated in human society, which, despite the obstacles to be overcome and the hindrances met, has been as a leaven working in the lump of humanity with more or less effect ever since. Thousands, millions of human beings have been touched, and in some degree quickened by the fire of celestial love—the impulse to benefit and bless their kind; though often, doubtless, mistaking the best or wisest way in which to do this; and usually, too, alas! mingled with more or less of selfish motive.

One result has necessarily been to people the spirit-world with a class of beings who have been at least impregnated with a germ of the celestial element of unselfish love, which, as it expands, produces a yearning impulse to enlighten, to elevate and bless humanity in general, as well as their own near kindred in particular. Such spirits, naturally, have not gravitated to the same "heaven," or section of the spirit-world, as have the devotees of Brahmanism and other incongruous religions. Jesus, the great teacher of this system, is reported to have said in his last days that he was going to "prepare a place" in the invisible world for his disciples, where he would "receive them to himself"—indicating his knowledge of their unfitness for agreeable association with the previous inhabitants of that world in general. And it may reasonably be supposed that the experience in the after-life of those who have received this celestial quickening, or have been born into the unselfish life, is vastly different from that of those not so quickened—that their future advancement may be far more rapid, and on quite different lines—as their chosen employments and enjoyments will be of altogether another kind. In seeking to raise others, they doubtless raise themselves far more rapidly than they would by self-tortures, or by observance of rites, by "orthodox" beliefs, or even by rounds of reincarnation.

ITS WESTWARD COURSE. Following the cyclical law, this new religion spread mainly to the westward from Palestine. Coming in contact with the intellectual and aesthetic culture of Greece, the imperial despotism of Rome, the "rude barbarism" of Gaul, Germany and Britain, and with the varying religious ideas of those countries, in the lapse of centuries, its external expression in creeds and forms underwent many modifications, and its essential spirit seemed at times to be almost wholly lost. Yet here and there it shone out in noble examples of self-devotion to human good, or what was believed to be such. The exercises of "spiritual gifts," somewhat frequent in the early centuries, in the way of "healing" and "prophecy" (inspiration), gradually, almost ceased, doubtless through loss of faith and lack of encouragement. Yet through all these centuries

the leaven of "good-will to man," infused from the celestial heavens and vitalized, no doubt, as far as possible by the influence of philanthropic spirits, was still working in the masses of humanity, slowly ameliorating social and physical conditions, rendering governments more just and humane, restraining to some extent the warlike tendencies of nations, and prompting to the institution of numberless efforts of public beneficence and acts of private compassion. A vast deal yet remains to be accomplished, indeed, before the era of brotherhood—the reign of "peace on earth, good-will to men"—will have fully arrived; yet as we look backward we see that a vast deal has been already attained.

This humanitarian tendency has been more especially observable within the last century or two, and has advanced with greatly quickened pace within the present generation. It has been attended by an awakening of the Western mind to researches into the hidden forces of Nature from the scientific or physical side (as those of the Orientals were from the intuitional and spiritual or metaphysical side), and this has been accompanied by astonishing successes in efforts to control and use these forces for the convenience and welfare of man. Though human selfishness still plays a large part in these efforts in general, yet the end of human service which they are adapted and largely applied to subserve sufficiently shows an overruling purpose of good; and evidence is not lacking that our great inventors are but instruments or mediums through whom beneficent spiritual beings are seeking to bless mankind by the application of once hidden forces to human needs. When the East and the West shall come to a better understanding of each other—which they now seem to be approximating—and shall seek to combine their respective treasures of occult knowledge and open science—of psychic force and benevolent impulse—we may look for a vast increase of human power and acceleration of progress.

DRIFT OF THE MODERN MOVEMENT. Now, to apply these considerations more directly to the subject in hand—namely, the alleged dangers of Modern Spiritualism and of occult mediumship, as deduced from the general and preponderating influence in the great Spiritual Movement of our time and country, as the writer has become acquainted with it, is in the direction of good-will to man—evidently impelled by a desire on the part of its unseen movers to emancipate, enlighten, elevate and bless, rather than to dominate, tyrannize and enslave. True, there are evidences also of the inroads of another class of influences—those who evidently possess great intelligence, and perhaps also a strong religious bent, but have not yet been born out of the lust of power and love of control; as well of a more frivolous class, whose sole aim seems to be the production of mischief and misery. And, too, there are mediums and Spiritualists (who cannot properly be called Spiritualists), who conceive it to be a duty to yield themselves abjectly and unquestioningly, as does the Brahman devotee, to spirit "guides," and "controls"—to believe whatever is taught by these, and to be led hither and thither by unseen dictators. Besides, there is doubtless a large class of modern dabblers in the mysteries of the unseen, who are so eager for the production of mere marvels, so devoid of any earnest purpose of good, either to themselves or others, or so permeated by selfish desires and evil passions, that they naturally draw around themselves only corresponding classes of invisible beings, from whose influence no good, but only evil, can be expected. These phases of the modern movement, the like of which have appeared in all ages, are, of course, attended with dangers, against which warnings cannot be too earnest or too oft-repeated.

But they who are acquainted with the higher and better phases of Modern Spiritualism will know that there are active in it a class of spiritual beings, claiming to be the arisen spirits of our race—often our own ancestors, relatives, or dear departed friends—who give proof of a purpose which is benign and uplifting. The extensive revival of healing, with other valuable "spiritual gifts," not only proves the beneficent character of the general movement, but shows that it is a renewal or fresh wave of that evolutionary impulse which reached our planet near two thousand years ago, and has gone into history under the name of Christianity. In this, its renaissance, or secondary wave, it matters little by what name it shall be called, and doubtless it will assume some new features and drop some old and unessential traits—will discard many remnants of ancient error and misconceptions of medieval ignorance; but its central idea, its dynamic force, remains the same, namely, "good-will to man"—"Universal Love"—outflowing from the All-Father's heart, announced and ministered by angelic hosts, and seeking to be generated in the hearts of men.

The higher class of spirit-teachers, or ministering angels, to whom I allude do not attempt to tyrannize or to dogmatize; on the contrary, they merely suggest or affirm what they regard as true, with perhaps their reasons for it; they punctiliously respect the individuality of both the medium and the inquirer, ever insisting on the best exercise of each one's own truth-determining powers. They persistently and patiently seek to enlighten, to expand and awaken all that is good and noble, and to purify from all that is unworthy and evil; they shed a haloed influence which tends to promote a "new birth" out of the selfish and animal stage of

existence into the divine life of universal love, which is the reign of heaven; and they seek to point the way to the reconstruction of human society on the basis of Brotherhood. By this they prove that they have themselves been "raised" or "re-born" into the celestial or "eternal" life. The ministrations of this class are more especially enjoyed in the sacred quiet of the home-circle, and by those seekers who love truth for its own sake, and earnestly desire to conform their lives to its requirements. They who enjoy the privilege of such angelic ministrations know that no words can describe their value or their uplifting power; nor can the doubts or cavils of skeptics weaken the conviction of their reality.

It is plain, then, that the effect which modern spirit-intercourse will have upon those who accept and participate in it must depend chiefly upon themselves—that is, upon the views they individually take of it, the motives with which they seek it, or the use they desire to make of it, and the consequent grade or section of the spirit-world with which they put themselves in rapport by virtue of their own interior conditions. If they are content to remain under the dominion of self-love, to be seekers of pleasure rather than of universal good, they thereby ally themselves with the hordes of Hadean spirits whose tendency, if not positively downward, is at least non-progressive. But if, by sincere self-renunciation and consecration to a life of uses to their fellow beings, with earnest aspiration for truth and right, they come in living and loving sympathy with that celestial host who are working unselfishly for human elevation, they cannot fail to advance in true nobility, freedom and happiness.

A few words on important correlated topics, and I have done.

"ORGANIZED SPIRITS," AND "CULTIVATED MEDIUMSHIP."

Mr. Dawbarn's warnings are directed especially against "organized spirits" and "cultivated mediumship," both of which he regards as sources of extreme danger. Now it seems plain to me that all depends upon the character of the spirits and the purpose for which they are organized; as also upon the kind of mediumistic culture sought, and the object for which it is sought. For good purposes, as well as for bad. They may combine to exercise a tyrannical power over others in this world or the other; and no doubt the bigoted adherents of Brahmanism, Buddhism, Mohammedanism, Romanism, Calvinism, and other forms of faith, who carry the love of domination into the other world, are thus organized in the spirit-life as in this, and wield a mighty power. But other spirits, who have risen above the love of power and the lust of control, and who are impelled by the love of humanity, may also organize for the benign purpose of spreading light, liberty, justice, brotherhood, rational religion, and true spirituality on the earth; and the writer has conclusive reasons for believing that such beneficent organizations exist in the world of spirits. No danger to liberty or to human progress is to be apprehended from such bodies, but on the contrary, great good is to be hoped.

So of mediumistic culture. Mr. Dawbarn says, "An active brain is death to mediumship." This statement seems to need an important qualification. Passiveness for the time being is no doubt necessary for the reception of thought from another mind—at least in one stage of mediumship—not in all stages. But when the thought or message has been received, there is no reason why the medium should not actively exercise his or her own mind upon it, to determine its reasonableness or otherwise. Thus mediumship may and should be a stimulus to mental activity—and it always is such to those who use it wisely. Proper culture of mediumship includes the culture of all the powers, faculties and graces of the human spirit, in order that one may become a channel for truth in its fullness, roundness and perfection. The practice of retirement from the busy world (for seasons)—even of crawling into a hole to meditate, as Mr. Dawbarn facetiously expresses it—is not without great value. The object should be to obtain, in quiet and seclusion, clearer perceptions of truth that may be of benefit to ourselves and to our fellow-mortals. The mistake is in remaining in the "hole," or in the cloister or the nunnery, for life, or in selfishly reserving the truth acquired, instead of coming forth and imparting to our groping and needy fellow-beings whatever light and spiritual force we may gather in seclusion, that it may help others to a better life. The fault of recluses in general is a lack of the humanitarian impulse—of genuine philanthropy. Their imaginary "holiness" is chiefly supreme selfishness. In fact, safety and progress lie in the direction of a proper, all-sided spiritual culture, as before outlined, in place of the distorted, abnormal development resulting from the Brahmanic and Buddhist methods.

SPIRITS IN PRISON.

It may be asked, why do not philanthropic and redeemed spirits (that is, redeemed out of self love) enlighten, emancipate and elevate those inhabitants of the spirit-world who are in ignorance and error, or enslaved to self or to spiritual tyrants? No doubt they seek to do this, to the extent of their power. But their efforts, like similar efforts in this world, are resisted and repelled by those whom they would benefit. Spirits are imprisoned within the walls of ignorance, bigotry, self-satisfaction and moral inertia, as are the masses of mankind in this world; and only here and there individuals who have come to feel unrest or dissatisfaction with their condition, and a desire to rise out of it, can be reached by uplifting influences. Jesus, it is said, after he was "put to death

In the flesh... went and preached to the spirits in prison." Doubtless all who possess the same philanthropic impulse as he did are moved to engage in like benevolent work. (The interesting little volume by Miss Sheltzer, entitled "Life and Labor in the Spirit-World," gives vivid and rational illustrations of how this work may be performed.)

No doubt by these efforts gradual inroads are being made upon the kingdom of darkness, and many individuals are rescued from its prisons and awakened to a higher life. No doubt great leaders in spiritual tyranny, long in Hades, are sometimes reached and won to nobler aims. It is not impossible that the recent remarkable change of policy on the part of the "custodians" of the esoteric doctrine of Buddhism, which has led them (or some of them) to consent to the opening of these "treasures of knowledge," as they regard them, to the world, and to invite the scrutiny of the Western mind, has been brought about by aggressive philanthropic effort in the inner world. This extraordinary concession is no doubt a forward step of momentous import, the results of which can hardly be estimated as yet, but it seems fraught with promise for the future of humanity in both hemispheres.

WORSHIP—RELIGION.

Mr. Dawbarn seems to regard "worship" as another source of great danger, and "religion" as something wholly to be deprecated and avoided, if we would escape the evil results of ancient Spiritualism. He says: "This principle of worship gives the desired leverage to tyrants outside the mortal body," and he speaks of "the spirit of worship and degraded manhood inculcated by traitors who would turn spirit-communion into a religion," etc.

But does not all depend upon the kind of worship and the quality of religion that are practiced? That perversion of the natural function of worship which consists in a blind, clinging and slavish submission to tyrannical power, whether in this or the invisible world, is, of course, degrading to humanity and a source of danger. But the proper exercise of that function, in admiration and reverence for and devotion to all that is good, noble, grand and worthy in the universe (which is recognition of true worth-ship), is elevating and ennobling to humanity; and without it no great elevation can be reached. Such genuine worship can assuredly afford no "leverage to tyrants," either outside or inside the mortal body, for these cannot call it forth.

Who are meant by "traitors who would turn spirit-communion into a religion," I know not. For myself, I see no religion, necessarily, in spirit-communion, any more than in intercourse with our friends or with strangers in this life; on the contrary, such intercourse may be made the means of propagating irreligion, or any other folly, by those who are inclined that way. At the same time, spirit-communion may be used as a means for promotion of the highest and best religious and spiritual as well as intellectual culture, by those who desire the best development of all departments of their being. They who ignore or neglect the religious department thereby become one-sided and distorted beings, as truly so as do the wretched victims of the Brahmanic discipline; and their influence is a serious drawback and danger to human progress.

New Philadelphia. By George L. Voss. 16mo, cloth, pp. 89. Boston: Lee & Shepard.

The recent disasters to the traveling public, and the possibility of others, will direct attention to this speculation of the causes that produced them and preventive of others. The substance of its contents first appeared in *The Railroad Gazette*, subsequently in a pamphlet, and given as an address before various bodies, including a recent delivery before the Massachusetts Legislature.

How He Lost Her; or, True Love Never Runs Smooth. By Jonathan Barrett. 12mo, cloth, pp. 312. New York: G. W. Dillingham. For sale by Cupples, Upham & Co., Boston.

The author, a civil engineer, sketches in an amusing manner, and depicts country life as observed by him while engineering railroad routes. The work describes several exciting adventures, and includes a love story.

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SCHOOLROOM GAMES AND EXERCISES. Compiled and Written by Elizabeth G. Bainbridge. 12mo, cloth, pp. 135. Chicago: The Interstate Pub. Co. Boston: 30 Franklin street.

This collection is given to the public on the ground that though children do not go to school to learn games, a game may aid in their acquirement of valuable knowledge. Whatever conduces to render school-hours attractive, cannot fail to be useful and in strong contrast to what they were half a century ago. The occasional introduction of some portion of this volume will relieve monotony, rest the pupils, brighten their wit, concentrate their attention, and give a fresh impetus for more serious work.

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CASSIDY'S NATIONAL LIBRARY.—The recent volumes added to this time series are "The Diary of Samuel Pepys, 1663-1664," "The Tempest," by Shakespeare, with "Jacob Ayres," and "The Fair Side," etc., "Roseland," by Thomas Lodge, "Isaac Blocker," Physician and Astrologer. From Steele's "Tatler," "Goblin, and Count Julian." By Walter Savage Landor. Each 16mo, pp. 102. New York: Cassell & Co.

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Thirty-Ninth Anniversary.

Commemorative Services held in San Francisco, Cal.; Haverhill, Mass.; New York City; Utica and Albany, N. Y.; Philadelphia, Pa.; Boston, Mass.

San Francisco, Cal.

The Society of Progressive Spiritualists of San Francisco closed its celebration of the Thirty-Ninth Anniversary on Sunday, April 24. On the afternoon of that day, Washington Hall, on Eddy street, was filled with an interested audience. The President, H. O. Wilson, called the meeting to order, expressed his gratification at the success of the celebration, and referred to the picture of the world-renowned Thomas Paine, the property of Judge Collins. He had ascertained that this was a recent picture, and thought it had been brought to the attention of the audience, emblematic of the grand features of Spiritualism, which was hanging on the wall in the rear of the platform, explaining its moral salient points.

The picture was painted by Mr. Levy, at the suggestion of Mr. Collins. Mrs. Dr. Jordan then recited Taylor's "River of Time," and Mrs. Parks sang, by request, "Come, Darling, Come to the Spirit-Land." Judge Collins was then introduced, and said that he had been a Spiritualist fifty years, from the time when he was studying for the ministry at Andover College. He had begun to invent the subject after reading an account of the séance of a French Spiritualist—one Dr. Poyen, whose séances were of a very extraordinary character, and the speaker, when the medium came to Boston, attended these séances continually. The instructions he received were of the greatest benefit to him, and the front spirit finally wanted to make a medium of him. He tried it, and the result was that the speaker succeeded in putting the doctor himself into a trance. From that time on he began to try his powers on everybody he met. These were so great that he once met a man in the street and affected him in such a way that he was unable to walk—until his influence was removed. This was too much for the faculty, and they called him up, and said: "Mr. Collins, this thing has gone far enough, and we think your mind is going. But you must stop it, or leave the college." He asked to be allowed to defend himself, and that was the end of it.

The Judge recited his experiences, explained the development of his mediumship, and said that the mission of Spiritualism is to demonstrate that this is a beautiful world. The church has had the domination of the human mind for centuries, and has endeavored to impress upon man that he can be good, bad or indifferent; that this world is a vale of tears, and that he can be bad until the hereafter. But Spiritualism says if we are good and wise the kingdom of heaven can be built right here at once.

Judge Collins was frequently applauded during the course of his remarks, and retained the attention of his auditors to the very end. Mrs. Thompson followed with a brilliant address in which she said, "Do not forget that every one of you has in the spirit-world some friend who is watching over you, who is trying to lead you into a higher and nobler existence. Always remember that there is some one waiting by your side trying to assist you. Keep this end in mind, and the spirit-world will recognize the spirits hovering about you. Always remember when sorrow is with you that there are those in spirit-life who can help to bear your burden, and tell you of a better world." P. G. Anderson in an address upon the practical duties of Spiritualists was listened to with close attention. Mrs. Alken, the next speaker, said that she had been a Spiritualist for one another. She cared not for ridicule, for she knew that the time would come when the merits of Spiritualism would be proclaimed to all. She then described her experiences, and the session, which closed with the singing of "The Sweet By-and-Bye."

At the evening meeting every seat was filled. Mrs. Ada Foye presided, and opened the service with appropriate remarks.

Mrs. J. Schlessinger, in an address on "Spiritualism Done, next delivered an essay on "Spiritualism as Taught During the Past Thirty-Nine Years."

Judge Swift followed. He referred to the difference with which the faith of Spiritualism is regarded to-day and in the far past. "In the days of old the believers in and the exponents of our beautiful doctrine were dragged from their homes, and subjected to the most awful indignities. Many were publicly whipped and driven from the midst of all that was dear to them, to wander where they would. Others were burnt at the stake as seers and witches. What a happy change there has been in the past few years. Education has opened the eyes of all. The great truth has been made visible. The old ignorance and bigotry have been swept away, and the old doctrines of original sin and total depravity flung aside."

Miss Lina Cruse Smith, a newly-developed medium, though wholly unacquainted with music, introduced a beautiful performance a piano composition of great brilliancy in a manner that called forth hearty applause. Mrs. K. then described spirits, and transmitted messages from them to their friends in the audience.

Haverhill, Mass.—Brittan Hall.

Our correspondents, "E. P. H." and "J. M. Y.," furnish us with accounts of the celebration at this hall, from which the subjoined is prepared:

The Haverhill and Bradford Association of Spiritualists worshipping in Brittan Hall celebrated the Thirty-Ninth Anniversary of the Advent of Modern Spiritualism this year with special reference to the magnitude of the great event which has long since taken an important position in the history of the world.

The meeting of the full programme for each session of which is given consisted of exercises of a devotional, musical, literary and inspirational character, together with manifestations of the presence of invisible intelligences who joined with the visible instrumentalists to illustrate and enlighten the minds of all present upon the great subject which had called them together, and to rejoice with those still in the material form on the results which have flowed from the revelations of Modern Spiritualism since its advent.

The occasion was well spoken of by *The Daily Bulletin* of the next morning—its report of the services being introduced with the following historical and descriptive sketch:

"About two miles from the station at Newark, N. Y., on the New York Central Railroad, is the little village of Hydeville, it can claim that title, there being but a small cluster of dwelling-houses of unpretending appearance. In the year 1848, however, there is nothing particularly attractive about its appearance, save from the country road and the shade tree of its village. In this village, in the year 1848, resided the family of Mr. John D. Fox, consisting of himself, wife and two daughters, Margaret and Kate. The Fox family were of French descent, and members in good standing of the Methodist Church. For several weeks the family had been disturbed by rappings and other mysterious disturbances. Repeated investigation failed to discover the cause. On the evening of March 31, 1848, the neighborhood investigation, the rappings were gathered for a further investigation. It was then ascertained that the rappings indicated intelligence. But in the history of the commencement of Modern Spiritualism, many have been the mediums of the spiritual world. How true it is that the spirit-world is a beautiful and noble place, and that the best authority is to be found in every part of the habitable globe. For several years there were no assemblies being held in this country and over the world, and the progress and results have been prominent features of the occasion."

In previous years the Spiritualist Association of this city has endeavored to give due prominence to the event, and this year the hall was extended to include the afternoon. The hall was very appropriately decorated for the occasion, evergreens, vines and flowers being prominent features. The afternoon audience was quite large, and the best attention shown in the following programme: Invocation, Dr. F. H. Roscoe; piano selection, Mrs. F. E. Haseltine; Mrs. W. F. Stone; Anniversary Poem, Dr. F. H. Roscoe (written for the occasion by Mrs. F. H. Roscoe); Anniversary Address, Dr. F. H. Roscoe; recitation, violin and piano, Bendens.

This closed the literary feast of the afternoon, the succeeding hour being devoted to sociality and congratulations.

The subject of the address was "The Wonderful Achievements of the Past, and the Outlook for the Future." Dr. Roscoe spoke upon the progress of the spiritualistic philosophy during the past thirty-nine years, from a small event to a respected philosophy. The address was a fine effort, and eloquently delivered.

Supper was served at 8:30 to 8 o'clock, the tables presenting an inviting appearance, vases of choice cut flowers contributing largely to their attractiveness. The menu was extensive and appetizing, the discussion of which fully occupied the allotted time.

At 8 o'clock the singing began largely augmented, the following towns being represented. The literary programme of the evening had been arranged with sufficient variety to insure a good degree of interest, which was evidenced to the close. The following were the exercises, as announced by Mr. Sprague, the President of the Society:

Invocation, recitation, Dr. F. H. Roscoe; "Shower of Gold," Mrs. F. E. Haseltine, Mrs. W. F. Stone; tests in mediumship, Mr. Edgar W. Emerson; "Our Beautiful Home Above," Choir of the Society; piano solo, "March of Twenty-Two Soldiers," Miss Ida Alexander; "Strophes," Bendens; recitation, Dr. F. H. Roscoe; solo, "Cousin Benja's Song," Mr. Addie Priest Young; musical glasses, Bendens; vocal selection, choir.

"The Hatched Story," as recited by Dr. Roscoe, was unique.

The evening programme was rendered doubly interesting by the exercises in mediumship of Mr. Edgar W. Emerson, of Manchester, N. H. Messages from forty-eight individuals were presented, many of which were of special interest. Mr. Emerson is a favorite in Haverhill, and is always received with a cordial welcome. He was the recipient of a bouquet of choice flowers, the gift of the Society. Dr. and Mrs. Roscoe also were remembered with bouquets.

The solo, "Cousin Benja's Song," was finely rendered by Mrs. Addie Priest Young. It is of the little series.

The address was Mr. George F. Rumlill, a prominent Spiritualist of Manchester, N. H. Parties were also present from Derry, Salem, N. H., Ayer's Village, Groveland and Newburyport.

The occasion was highly successful in every point of view, and the "good night" was one of satisfaction.

Grand Army Hall, Haverhill.

To the Editor of the Banner of Light:

The Thirty-Ninth Anniversary was commemorated in Grand Army Hall by the First Spiritualist Society Wednesday evening, March 30th, under the auspices of the Ladies' Aid Society.

Supper was served from 6:30 to 8 o'clock P. M., the menu of which was all that could be desired, and was discussed by about two hundred persons.

Eight o'clock having arrived, the people were summoned to the beautiful hall, where the President, J. M. Palmer, called the meeting to order, and in a short speech announced the exercises of the evening, recounting the main facts whereby Spiritualism introduced itself to humanity through the Fox girls at Hydeville, N. Y., 39 years ago. The Home Orchestra opened the regular exercises with one of their fine selections for violin with piano accompaniment. This orchestra consists of five young misses, the grandchildren of Hiram Nichols, of Bradford, Mass., one of our tried and true Spiritualists.

The following programme, which was then carried out in full, merited and received hearty approval. Songs to "Greet You," by the Quartet; address by Mrs. Hattie O. Mason, of Boston; song by Miss Pray; song by Mrs. Mason; song by Miss Little and Flora; instrumental, by Misses Jessie Little and Flora; song by Mrs. Mason; song by Mrs. Weston; duet, vocal, by Misses Prescott and Mrs. Weston; "We Shall Know as We are Known," by the Quartet; selection, instrumental, by the "Home Orchestra."

Mrs. Hattie O. Mason, of Boston, was the regular speaker of the evening, and made the hearts of all glad by her eloquent remarks and her beautiful rendering of songs. She referred freely to the Hydeville manifestations, but dwelt less upon her own personal development and experience, and more upon the church to the open fields of light and knowledge in Spiritualism.

The Anniversary exercises were grandly successful in every detail. W. W. CURRIER.

New York City.

To the Editor of the Banner of Light:

The People's Spiritual Meeting of this city has for the fourth time during its existence had the pleasure of joining in celebrating the annual return of the great spiritualistic jubilee. Our exercises commenced on Thursday afternoon, March 31st, with singing by the audience of "Brother's Song," and the reading of an original Anniversary poem by Horace M. Richards.

Addresses were delivered by Mr. E. W. Capron (who first traveled with and introduced the celebrated Fox Sisters), Mr. Warren Sumner Barlow, of Paterson, N. J., author of "The Voices," etc., and Dr. J. E. Gibbs.

Mrs. M. J. Lewis, announced the presence of Spirits Judge J. W. Underhill, Mrs. Gies Forster, Charles H. Foster, L. K. Cooley, Dr. S. B. Brittan, John Brown (of Harper's Ferry), Isabella Horn (recently passed from our midst), and Abner W. Sprague (who came to H. M. Richards).

Mrs. J. Lewis of Brooklyn also made remarks and gave an address.

Adjourned to Sunday, April 3d, 8 P. M.

On Thursday evening, March 31st, many of the friends of Mrs. Mary O. Morrell assembled in Spencer Hall to congratulate her upon nearly thirty-five years of work as a reliable medium.

Miss Della Sawyer led the musical exercises in a beautiful rendering of "The Shepherd Boy"—the recitation of "Warden, Keep a Place for Me," and "Love and Lullaby," songs, "Keep a Little Smile for Me," by Miss—; readings by Miss Cornelia Higgins; song and recitation by Edith Mason; serio comic song, "Uncle Joe," by Mrs. Wilson McDonald; "Modern School of Spiritualism," by Messrs. Bryant and Jones, all artistically rendered, and to please the audience to such a degree that they wish a repetition.

Sunday, April 3d.—The announcement that Mr. Leah Fox-Underhill, Mrs. Margaret Fox-Kane and Mrs. Kate Fox-Jenken would be present at the exercises, packed the hall at 8 P. M.

Services were opened with congregational singing to the tune of "Auld Lang Syne," of Miss Lizzie Dotson's poem, "Jubilant."

"The world hath felt a quickening breath From Heaven's eternal shore, And souls, rushing over death, Return to earth once more."

During the reading and singing of the poem, and the reading by the Conductor of an Anniversary poem, the raps were profuse, and were distinctly heard all over the hall. On the platform sat the Fox sisters, the two boy mediums, and the two girl mediums, Mr. E. W. Capron, Horace M. Richards, Mrs. M. O. Morrell, Dr. Isaac Hand Gibbs (eighty-seven years old), and one other gentleman.

A brief account of the advent of the spirit-rappings was given by Mr. Capron and Mrs. Underhill, and words of sympathy, congratulations and benediction were addressed to the "Pioneer" by Miss Della Sawyer; a reading was given by H. M. Richards; Dr. Sheldy; Mrs. Joseph Burton; Mrs. Higgins; Mr. Van Horn; and the hymn, "Bringing in the Sheaves," closed the exercises, which will long be remembered with pleasure by the friends and patrons of the People's Spiritual Meeting of New York.

Utica, N. Y.

The Thirty-Ninth Anniversary was celebrated by the Utica Spiritualist Society in Hargrave Hall. Three sessions were held, each of which was well attended. Mr. J. C. Rowe, Jr., presided, and performed the duties of chairman to the satisfaction of all.

Morning.—After singing, Mrs. S. A. Walters, of Auburn, N. Y., led in an invocation. Miss Carrie Downer, of Baldwinsville, delivered an address, in the course of which she said no religion ever given to the masses was so completely adapted to their needs as the one whose advent they had met to celebrate. It is founded upon a scientific philosophy. Those who scoff at Modern Spiritualism forget that we have a revelation not written in the books, direct from the spirit-land. Wherever we go, and wherever we look, we find the same old story, the same old helping hand. We have no creeds, but through our mediums a divine inspiration and aspiration visits the lower planes of life. We have grander revelations than were common in ancient days, because we have more knowledge.

After this address, Mrs. Walters gave many pronounced tests, previously remarking that there were a large number of spirits present anxious to communicate with persons in the audience. Fathers, children, sisters, husbands and wives were said by Mrs. Walters to appear to her, and she gave the messages that they brought to the persons for whom they were intended.

Afternoon.—The session opened with an invocation by Mrs. Walters. Rev. E. P. Powell was introduced as the speaker. He said: I have studied science for some years and know of only one Orthodox scientist. If you go up and down Genesee street and ask every man who attends to his soul, does he know there is a God? He will tell you "No." What we want to do is to prevent the world from going into blank atheism. You can put a large sum of money into churches, most of it going into spires, but this does not make God look any more favorably upon us. We have a God. Have we immortality? That is the question. I don't look for death-bed scenes as visions of the mind; I think there is something real in them. Only two years ago when asked if I believed in a hereafter, I replied: I don't know, but now I proclaim to the whole world that I do. The speaker claimed that there is a conscious purpose in nature, and that however low one may descend in the animal scale, the apparently aimless energies are expressions of this conscious purpose, which is behind all evolution, and which he called God. His scientific argument for the immortality of the individual was based on the evidences of the persistence of this purpose in nature. The closing of his address was a number of illustrations from the personal experience of himself and others, proving the presence of the departed with the living.

After a short address by J. C. Rowe the audience sang, and then Mrs. S. A. Walters, the test-medium, gave an exhibition of her powers, and the terms of skeptics and the satisfaction of believers. Miss Carrie Downer then improvised poems on subjects given her from persons in the audience.

Evening.—The hall was filled to overflowing. After singing and an invocation by Mrs. Walters, Mr. David Williams delivered an address. He said that the spirit shows an effort to clothe itself in material. The fact that all men naturally anticipate life beyond the grave is one of the best evidences of such life. Many people claim that because they have not the power to grasp the thought that it does not exist. There is no such thing as color to the blind man, for he cannot see it. There is no such thing as the death of a man, for he cannot hear it. Yet we know that light and sound exist. In giving up old theories and beliefs the truth is found which is able to make men wise unto salvation. The delirious our fathers worshiped are being disturbed by their children. We are holding post mortem examinations of their gods, and them to have been human and mortal like ourselves, and liable to err. Every man carries in his own mind a light that is the clearest light in the world beyond. They have kept the gates ajar, and without the light of Spiritualism materialism would crush out all light and beauty and all the world with despair. We shall see in time that man possesses power almost divine; that he is the child of the infinite. Spiritualism is able to present as strong and indisputable proof of its truth as science and nature itself.

Miss Carrie Downer called for subjects for poems or remarks, and discoursed with much power upon the question, "What is Truth?" Truth is the voice of God revealing itself through nature. In these beauties that surround us, in these instincts within us, we can work out the truth. When the voice of God is heard it is God's voice, even though heard through the human. In every atom of matter is the spirit which shall call to life dormant matter.

Miss Downer spoke for some time in an impressive tone, and then with wonderful effect recited impromptu poetry on various subjects. D. D. Sawyer believed Spiritualism to be based on God's eternal truth. It lives to-day, and will continue to live, despite the opposition of its enemies. A little spark of light sprang up, and it is destined to cover the earth.

Mrs. Walters made a short address, in which she said she was a spirit medium, and was not ashamed to own it. She was not afraid to stand before God, or before the President, and say she was a spirit medium.

Under the control of a spirit guide she improvised verses on capital punishment, strongly condemning it, and moving many of the audience to tears by the deep pathos of her plea for its immediate discontinuance.

Good time was furnished throughout the evening by Jacobus H. Band.

Full reports of the meetings were given in the *Utica Morning Herald* and the *Daily Press*, to which papers we are indebted for the above summary of proceedings.

Albany, N. Y.

To the Editor of the Banner of Light:

Spiritualism is prospering here, and our society is doing whatever it can to advance the cause and afford an opportunity for all who are interested in this grand truth to learn and investigate it thoroughly.

Our society is young—having been organized Dec. 10th, 1886—and we have our hearts in the right direction and are determined that the banner of truth shall be carried in the ranks. Hon. Warren Chase, was with us the first two Wednesdays of March, and E. A. Tisdale, the blind medium, and Mrs. Brigham the much loved one of the month, all of whom gave us much food for thought, and were listened to with attentive and deeply interested audiences.

Our celebration of the Thirty-Ninth Anniversary was a complete success, and in charge of our Ladies' Aid Society, whose members arranged a very elaborate programme of entertainment and instruction, beginning with a banquet, and as it has been our lot to attend. After the tables were cleared away the audience was entertained with vocal and instrumental music, recitations, and games, marked by several noted medium presentations, and were under control. All present declared it to be an evening of perfect enjoyment.

J. D. CHAM, JR., Secretary of the First Spiritual Society. D. M. S. Esso writes us from Albany: "We have had since Feb. 1st, Hon. Warren Chase, twice, Mrs. Clara A. Field, Boston; J. Frank Baxter, Mrs. C. Fannie Allen, H. A. M. Wardale and Mrs. Nellie J. A. Brigham. Mrs. Brigham lectures here every four weeks. On April 1st we gave an entertainment in commemoration of the Thirty-Ninth Anniversary. The friends from Troy in quite large numbers aided us materially by their presence and assistance to make the exercises of the evening entertaining and beneficial. Bro. Reynolds, from Troy, favored us with short speeches, which were very appropriate and edifying. A most admirable address of welcome was delivered by the inspirational speaker, Mr. D. M. S. Esso, of this city. His address was a most remarkable production, and was rendered (quartets and solos) was an excellent order. Readings and recitations were of the

first order. This, the first Spiritual Society, was only organized here last December, but the exercises on the above-named evening would do honor to a much older organization."

Philadelphia, Pa.

To the Editor of the Banner of Light:

The Anniversary exercises held by the First Association of Spiritualists in its hall, 810 Spring Garden street, were varied and interesting.

Early in the morning, on Sunday, April 18th, eager, expectant and joyous faces beamed on every side at the conference. The hall was tastefully decorated with the flags of all nations by Bros. Schultz, Benner, Hand, Fray, Seal, Huber and others. The floral decorations were very beautiful. Kind friends had not forgotten their dear ones passed over, as was evinced by the lovely bouquets placed in elegant vases.

The morning conference was opened by Mr. S. Wheeler, Chairman. Mrs. Danforth treated the friends present with one of her sympathetic and interesting speeches. Mesdames Dr. Pratt, Hoffman, Anthony were quite enthusiastic over the progress of Spiritualism. Messrs. Brooks, Robinson and Thompson also spoke, giving experiences, etc.

The hour of 10:30 having arrived, our worthy and venerable President, Mr. Wood, called the regular meeting to order, after which Bro. Benner made several most interesting and instructive addresses. Sister A. H. Colby-Luther, through whom Spirit Thomas Paine spoke in no faltering or uncertain terms regarding the superlatives of the day, the rights and wrongs of humanity, the fallacies of ideas regarding God and Jesus.

The afternoon conference from 1 to 2:30 was interesting, after which the Lyceum continued with the Association commenced its exercises—Bro. Kaufman, Conductor—consisting of skillful callisthenics under direction of Miss Robinson; recitations by Misses Waters, Dangler, Redfield and other young ladies; by Master Fray and other young men; and by Mr. Corbett, a solo and a song with a flourish by the Lyceum. A flag drill by Misses Hutchins, McCann, Phillips and others, with a presentation of a beautiful American flag by Mr. Benner to the class, and march by the guides, teachers and scholars—a grand sight.

Messrs. Kaufman, Peterson, Huber, Smith and young men, with Mesdames Ball, Benner, Ruthless, Peterson, and others, presented a most interesting and instructive address. Messrs. Robinson, Carroll, Mann, Watson and many others deserve the appreciation and support of all Spiritualists for their untiring efforts to keep the Lyceum going.

In the evening Mrs. Colby-Luther again spoke to a large audience. Her subject was "Spiritualism," and the people listened with utmost attention, and the evening was completed with living truths, common sense and good advice.

It will thus be seen that our Association was particularly fortunate in its celebration exercises. The other Spiritualist societies of this city also gave interesting and instructive addresses on their own respective places of meeting.

Con. Sec.

Boston, Mass.

To the Editor of the Banner of Light:

A pleasant and successful gathering in commemoration of the Anniversary took place at the parlors of Dr. J. R. Cooke, 603 Tremont street, on Thursday afternoon, March 31st. The exercises opened with a trio by Mrs. Low, Mrs. Cooke and Miss Morton. An address and a fine test and musical selection by the guides of Dr. Cooke followed. The music was of a high order, and was greatly appreciated by the audience.

The guides of Mr. Townsend made interesting remarks; psychometric readings were given by the same medium.

The Indian control of Mrs. Elder, and the guides of Dr. Cooke, were also given with remarkable correctness.

Mrs. Lyons' medical examinations were particularly interesting, as they embraced a large number of subjects.

The entertainment closed with psychometric readings by Dr. Cooke, which were given with remarkable correctness.

The floral display—which was contributed by friends and well-wishers—was elaborate and tasteful, and lent not a little to the harmony and enjoyment of the occasion.

Spiritual Experiences in 1859.

To the Editor of the Banner of Light:

While recently conversing with George H. Wells, Real Estate Broker and Auctioneer, Boston, on the subject of Spiritualism, he informed me that he was not an avowed Spiritualist, but that he was more in that way of belief than any other in regard to a future life. The experiences he related were so remarkable that I desired his leave to put them on record as additional testimony in favor of the verity of the spiritual phenomena. He gave his consent, and I will proceed to give his narrative as nearly as I can remember it.

Mr. Wells was staying at the Quineburg Hotel, in Putnam, Conn. His attention was called to the subject of Spiritualism by a lecture given by Mrs. Amanda M. Spence in that town. He attended, and thought her wonderful, and attempted to discover or experimentally to learn how she obtained the knowledge set forth in her address.

A few days subsequent he practiced with his own mind; to see if he could not produce upon himself a form of trance, or obtain manifestations. One night on retiring he soon fell into a peculiar state—a something, I should say, like what Spiritualists call a semi-trance. He said it did not seem to him that he was in this state, but he distinctly saw a man—whom he took to be the clerk of the hotel—come into his room, heard him open the door, and saw him go. He spoke to him, calling his name, and asked him why he so disturbed him? but when he came to look more closely, he discovered the form to be that of a man entirely different in appearance and size.

He at once arose from bed and

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

The Barriers Coming Down.

Not one of the many voluntary public testimonials to the great work and character of Henry Ward Beecher carried with it a deeper significance than that of the Hebrew Doctor Gotthell, in the Temple Emanuel in New York City, on a Sunday immediately following his demise and burial. The Temple was filled with an immense congregation that was closely responsive to the exercises of the memorial occasion. Before all eyes was placed a portrait of Mr. Beecher, wreathed with roses and lilies and smiling, and flanked by palms, expressing the central thought of all present. After the singing and the prayers followed the eloquent tribute of Dr. Gotthell. It was but yesterday, as it were, that Mr. Beecher stood in that same pulpit of the Hebrew Temple, and uttered his own glowing encomium on the great Hebrew philanthropist, Sir Moses Montefiore, who had just passed away after a mortal life of more than a century, and openly claimed kinship with the illustrious dead. The close relationship of the two occasions was fully recognized by Dr. Gotthell, who proceeded to read a part of Mr. Beecher's address as the most fitting introduction to his own eloquent and finely discriminating eulogy.

Said this Hebrew doctor—"If any justification were needed for this service on the part of a Hebrew congregation to-day, it is supplied by the utterances of that great teacher of the Gospel at that time. But the day has passed when our motives in such an action as this would give offense or be misinterpreted. We wrong the man and ourselves to say simply that he was a friend to the Jew. Beecher was a friend to every race. If you scan his life, when will you find a time when he was not a friend for the wronged and the oppressed? It is not, then, as a friend of the Israelites only, but as an American as well, that we are here to honor his memory." The ready comment to which Mr. Beecher himself was an editorial contributor is that no more significant tribute could be paid the memory of one whose "whole life was a struggle for light, for joy, for freedom; who passed out of the shadows of servitude into the glow of sonship; who passed on every side through the formal and temporary to the vital and the spiritual; who really believed that God was his Father, and that all men were his brethren."

At length it has come to pass that Jew and Gentile can fraternize at the open grave of one whose life and utterances taught the great truth of human brotherhood. It required the presence of a large nature and an exceptionally vigorous character, such as was that of Mr. Beecher, to become a bond of union between men of opposite creeds and religious persuasions. No ordinary man would have sufficed for the work so long and so ardently desired. He was one of the very few preachers in any of the pulpits whose personality had strength enough to illustrate and enforce his large sympathies with his open speech and his undisciplined life. He alone among preachers defied all discipline save that severest of all known, self-discipline. He was, like Paul, all things to all men, that none should go without knowledge of the great and living truth of spirit. To this he was ready to subordinate, and even to sacrifice, the creeds in which he had his own rigid schooling.

In this memorial service of a great congregation of Hebrews, more than in any similar service performed by any known body of modern believers, is to be recognized the march of liberal thought and large sentiment in this age of ours. We may behold in it the coveted proofs of the coming in of that ennobling charity which holds within it all the promises of the future. The old and high walls of partition are indeed crumbling and falling down. The old dispensation is melting into the new. Gentile and Jew at last stand side by side in the same sanctuary. Both alike are children of a common Father. The ancient prophecies are hastening to their fulfillment. The soul of nobleness is discerned in all races alike. The Christian is not all, and does not possess all. The door is opening wide through which men of every nation and tribe are to pass as brethren, and the inheritors of the same immortal destiny. Every human life is seen to contain the germ of nobility, to be translated into a heavenly life. Intolerance, that

bitterest of the fruits of human character, is doomed to relax its hateful sway, and the power of human brotherhood is to rule in the earth.

"It is part of the work of men of genius," says the Christian Union, commenting on the event above described, "to pierce to the heart of things and lay bare the universal basis of all belief and life. Smaller men may be trusted to keep up the barriers; great men are compelled by the very sweep of their vision to pass over and beyond them! The world is slowly learning that all thoughts of God are insufficient, that all systems are imperfect and temporary, that all true souls have some vision of the truth. Larger knowledge of the universe is slowly fashioning larger conceptions of its Infinite Maker; with the consciousness of our human ignorance there is coming a new humility, a new worship, a new tolerance of the worship of others. The end is still far off. There are still the battles of toleration and freedom to be fought; the struggle against narrowness and bitterness, even more dangerous in good men than in evil, is still to be carried on; but the nobler conception of human brotherhood and divine sonship, the clearer recognition of the common inadequacy of all thoughts of God, while they will not diminish the strength of individual conviction, will make men more tolerant of the thought which is not their own. The greatness of God, as it slowly breaks in upon the minds of men, will make our differences insignificant; and the whole truth, as it slowly reveals itself, will show all our systems inadequate and passing."

If Mr. Beecher had done no other work than this it would have made his name renowned through many generations. When we patiently reflect on it, how strange it seems that so many noble lives, the most precious of their times, should have to be taken up, and all their energies spent, in simply removing obstructions and breaking down needless barriers. Still, it is while engaged in that that they achieve the greatest growth and realize the unfoldment of their powers. And it is also by and through such service that they help blind toward the many cords of human sympathy which would otherwise remain slumbering and irresponsive, and therefore practically unpossessed. It has been given to but few men to wield such an influence and exercise such a power in this direction as Mr. Beecher did, and what he has done cannot be undone.

"Spiritualism no Defense."

The bigots of Pennsylvania, no doubt, ere this throwing up their caps in honor of Judge Arnold, (is he a descendant of the revolutionary celebrity of that name?) who has just shown that he knows about spirit communication and its laws, and more about tyranny entrenched in law, than any person on the bench who has yet spoken in America.

As many of our readers know, Mrs. Sarah Paterson, a spiritual medium in Philadelphia, was charged by the County Medical Society with practicing medicine and surgery without being registered as a physician; and when the case came up for consideration Judge Arnold showed himself a ready and eager instrument in the hands of Allopathic retrogression. The trial came to a conclusion April 21st, the jury bringing in a verdict of guilty. Carrie B. Kilgore and Damon Y. Kilgore represented the defense, and when the verdict was announced Mrs. Kilgore made a motion for a new trial and an arrest of judgment, saying that they would file their reasons within the prescribed time. The motion was granted, and in the meantime the Judge permitted the defendant to renew her bail.

In his charge to the jury—which must, of course have had a pronounced effect upon the minds of that body—Judge Arnold is reported to have said:

"The question before you is a simple question, whether or not the defendant practiced medicine, surgery, or any of their branches, for gain, and received or accepted certain fees from the two witnesses. If she did, she is guilty in manner and form as she stands indicted, unless you believe that she was insane and not responsible for her acts, and if you acquit her on that ground you are to say not guilty on the ground of insanity, and then we can put her in an asylum. Spiritualism is no defense whatever. Therefore dismiss all you have heard about Spiritualism."

Here we have a Simon-pure medico-judicial decision! It may be granted that the law—however culpably unjust—being in existence, the judge had no authority to go behind its provisions, but to consider them binding on the accused if the evidence proved her amenable thereto; but the mean fling indulged in by him, while in the course of administering the outrageous statute under which Mrs. P. was arrested, were totally unworthy of his office, and show him to be an ignorant zealot of the brass-mounted description. No wonder, under the circumstances, the Philadelphia press ignored such an outrageously *ex parte* charge.

We desire to ask the attention of every thinker in Pennsylvania to the spectacle thus presented: It is a fact totally incapable of successful denial on the part of the medicals that the mediums of the present day are doing, through their peculiar gifts, a work for suffering humanity all over the world which Allopathy and its dependent allies are unable to accomplish. Hence these "doctors" protective" enactments are passed to give these gentry a close monopoly—laws which virtually make the several States wherein they exist to say to their citizens when ill: "You shall be cured if the Regulars can do it"—otherwise, you shall die; and which deny to the practitioner who exercises his (or her) natural gifts the rights guaranteed to him by the Federal Constitution.

Now, under such a statute, we see in this nineteenth century a reputable woman dragged into court, buzzed over by the legal hornets, and held up to insane ridicule by the very magistrate from whom she had the right to have her case presented untinted by prejudice to the jury about to take it into consideration. Will not the name of this judge, who has put himself so crassly on record against the dawning light of the times, be consigned, as years go by, to equal companionship in obloquy with that of another Arnold the American people wot of, who sought with fratricidal hand to strike down the feeble republic for whose very defense his sword was drawn!

In direct contradistinction to the ignorant and thought-empty charge of this Philadelphia "Dogberry" we desire to hold up to the public consideration the calm and fair language of Judge Parmenter of Boston, in the case of Mr. and Mrs. Ross, as given expression to in the Municipal Court Room, Boston, Friday, April 22d.

On that day and date this case, which had come up for preliminary examination one week previously, was brought to trial; Complainant, Clara S. Crombie, who charged the accused with obtaining one dollar "by trick or device," contrary to statute; complainant's counsel, H.

W. Holland; defendants', A. P. French. The court-room was crowded, and much of the matter already published in these columns found restatement. The case rested finally upon a technicality of the law, regarding the time—i.e., whether before or after the seizure—that the money in dispute was paid.

Judge Parmenter, in summing up the evidence, spoke in the following remarkably temperate and thoughtful vein:

"It is not my purpose to decide the matter to-day. Many people firmly believe in spiritual manifestations, and it is claimed that there are pretenders who practice upon believers. It is not for me to say that spiritual phenomena do not exist. In fact, one of the greatest scientists of the times has declared that he is not prepared to assert that Spiritualistic claims are not well founded. But here, nevertheless, is an alleged fraud, practiced upon persons who have full faith in spiritual phenomena. It seems to me that it is far beyond the deceptions ordinarily practiced, as, for instance, that of three-card monte. In such cases the dupes of the dupe are excited, or else he hopes to show superior skill to the trickster. But here the finer sensibilities of the mind are appealed to, and an entire reliance is placed upon the truthfulness of the medium. It is certainly a cruel thing to revive their grief wantonly, and if there is no weapon in the armory of the law to reach a fraud of this kind, it is sincerely to be deplored. I therefore propose to postpone the matter thoroughly, and do not I shall be unable to render a decision until Friday of next week, until which time the case stands adjourned." [The defendants were then held in the same bail to appear Friday, April 29th.]

Spirit Presence.

The word "ghost," so often used in its general sense, remarks the editor of the Popular Science News—Dr. J. R. Nichols—means the soul of a man, or the spirit of man, the soul of a deceased person, a spirit separate from the body. It was from the fourth to the nineteenth century that ghostly apparitions inspired terror and awe. During the time of Christ and for the first three or four centuries of the Christian era, the very contrary was the fact. Jesus and his immediate followers had much to do with ghostly proceedings, and spiritual existences were distinctly recognized by him, in point of fact forming the basis upon which rests the superstructure of the Christian faith. The New Testament abounds with occurrences as strange and incredible as are related by the most credulous ghost-seers of the present day. The manifestations excited neither surprise nor terror during the early centuries. No harm appears to have come from ghostly agencies except in cases of individual obsession and a few others. Ghosts greatly agitated the world during the fifteen centuries between the fourth and nineteenth, and superstition held entire communities in its iron grasp.

But within the last half-century things have greatly changed. Better interpretations of nature and her laws have revealed the deformities and evils of old beliefs, and existence has been made more tolerable in consequence. Ghosts, so called, are no longer objects of fear; on the contrary, they are viewed with favor and their visits are welcomed by thousands of persons in all civilized lands. The presence of apparitions excites only interest and curiosity. Many an one claims to have as many acquaintances and friends in the invisible world as in this life terrestrial. Within forty years, millions of people have been profoundly impressed with the belief that direct intercommunication is established between the living and the dead; that carnate man and incarnate spirit are brought into direct intelligible communication. The phenomena have been uniformly the same in every country, in every age, and among all people. They continue the same as at first, with but slight variations. Precisely what happened at the house of Rev. Dr. Phelps of Stratford, Conn., occurred at Athens eighteen hundred years ago, as is related by the ancient naturalist, Pliny. And similar occurrences took place in the house of John Wesley in the winter of 1716-17.

Dr. Nichols says that it was only after the invisible agent or agents at the Phelps mansion were interrogated with the aid of the alphabet, did the disturbances cease; and he adds that a very explicit statement of the method and results of this interview were given him by Dr. Phelps, of which he took notes that are still preserved, but that there are "considerations" which prevent their being made public at the present time. As for the controversy which arose over the matter, and the denials of the statements made, he says it is not at all strange "when the ecclesiastical and theological connections of the eminent divine are considered." The disturbances at the house of Dr. Phelps took place in 1850, and the interview referred to in 1861, eleven years later, when Dr. Phelps was past sixty years of age and in possession of sound physical and mental health; and he "unhesitatingly expressed his firm belief in the extramundane nature of the phenomena, characterizing as untenable and puerile the many theories and hypotheses which had been advanced to account for the occurrences, no one meeting the facts in the case."

Dr. Nichols cites other cases of house possession, notably one in Essex Co., Mass., and one in Middlesex Co., Mass., and says in the suburbs of Boston. And the conclusion he arrives at is that he finds but few instances of alleged spirit appearances that are explicable on any hypothesis based on natural laws as at present understood.

At a meeting held in Amesbury last week, for the purpose of forming a Woman's Suffrage League, the people were addressed by Miss Cora Scott Pond of this city, one of the attaches of the Woman's Journal. We sat at the same hotel table with this lady, but she was not polite enough to invite us to be present at the meeting, and so we missed hearing her speech. However, we have no doubt it reached the hearts of her hearers, as a League was organized by the shoals of the following officers: President, Mrs. Lucy Merrill Titus; Vice Presidents, John G. Whitier, Mrs. Harriet Prescott Spofford, Mrs. Frances C. Briggs, Horace G. Hudson; Secretary, Miss Mattie Gunnison; Treasurer, Miss Annie M. O'Dowd; Executive Committee, Mrs. May E. Hudson, Mrs. O. A. Roberts, J. T. Clarkson, Rev. Anson Titus. Monthly meetings will be held. The organization starts with twenty-five members.

We understand that the Liberal Real Estate and Building Association in Washington, D. C., has been incorporated, with the object of erecting a hall wherein lectures may be given on spiritualistic and scientific subjects, and for other purposes. The capital stock is \$20,000 in six thousand shares, and the trustees are Miss C. Edson, Henry Stanberry, Mrs. L. A. Crandall, W. H. Crowell, A. J. Benton, H. M. Phelps, J. W. Wolf, C. A. Hall and J. W. Stanberry.

J. J. Morse in Washington, D. C.

In the course of a business letter our friend, G. A. B., writes as follows:

"Mr. Morse has been having a successful series of meetings here during April—the hall being filled every Sunday evening with most attentive listeners. These occasions have taken more of a popular feature than when he was here last season. In the forenoon written questions relating to spiritual matters are submitted, to which responses are made by his inspirers, while Mr. Morse is in the entranced condition. In the evening the subject of the lecture is furnished by the audience.

The replies made to the half-dozen propounded questions which usually form the morning service have the great merit of being direct, comprehensive, logical and spiritually instructive. I more than fancy that they contain more light and truth touching spiritual realities than are to be found in the utterances of a dozen of the popular pulpits of this city, whose church spires point so so abuttingly heavenward. But questions of opinions and established church dogmas insist upon shutting out the light of Nature with that of the spirit, and then declaring that such light does not exist.

Mr. Morse's discourses are uniformly vigorous in thought, clear in conception, strong in statement, logically unanswerable and philosophically convincing. Here at the earliest practicable month to renew his ministrations.

It was no less pleasant than notable to see, as I did on two occasions at Mr. Morse's forenoon meetings, such old-time workers and worthies present as Mr. Mayhew and wife, Judge Olney and wife, Mr. J. Lyman, Dr. N. F. White, and others like unto them. The better evidence of the attractive power of Mr. Morse as a speaker need be mentioned.

Mrs. Helen Stuart-Richings occupies the desk through May."

The Lesson for Youth to Learn.

The Christian Register says with perfect truth that, in the struggling, working, eager competition of to-day, there is no lesson more important for a youth to learn than that he is not to enter into the whirl of life merely for what he can get, but also for what he can give: "It is," says the Register, "the holy mission of service to humanity, the mission to purify and elevate society, and to make the world a little better than it was before, that ought to engage him. Personal ambition, whether for wealth or reputation, is hardly distinguishable from pure selfishness."

THE SPIRIT MESSAGE DEPARTMENT opens with a communication from Rebecca Seaver, addressed to friends in Charleston, S. C.; John E. Foster follows with a word to those who know him in Evansville, Ind.; Charles Savage, of Bath, Me., brings greetings to friends in that locality; Mary Ellen Dwyer seeks to reach her mother and sister in Montreal; William Fisher gives experiences which will be read, he thinks, with pleasure by Joseph Wood of Philadelphia and others; then follows the Invocation, the delivery of which preceded the séance held Feb. 23th, whereat questions were answered bearing upon the duty of Spiritualists to allow their children, by proper education, at least equal light with themselves regarding this life and its bearing on the future; John A. Barnard speaks to his brother Henry and sister Mary, in New York City; Mary Ann Blake offers kindly greetings to friends in New Bedford; Daniel Smith would like to enlighten his people at Bar Harbor, Mich., concerning spirit-life and its duties; Frankie Marsh of Boston has a consolatory message for his parents; Geo. B. Coffin of Chicago reports to his acquaintances; Sarah Wiggins wishes to reach friends in Cambridge; Mrs. Emma Fletcher voices advice and cheer to her daughter in Shelburne, Mo.; and Samuel Hastings responds to the remembrance of those who knew him in Boston.

PLAIN TALK OF A BISHOP.—At the morning session of the New England Southern Methodist Conference held in Fall River, Mass., last week, candidates for local deacons and elders were examined, and eleven were received into the conference; on which occasion Bishop Fowler delivered an address to the candidates, in which he defined the duties and work of a Methodist preacher. Regarding the pastoral visits, he said:

"You are expected to do pastoral business, not social. Remember that, and it will save you from trouble. You go into the homes of your parish representing all these ministers and taking all their characters with you. Rather die than come out with soiled garments. I hope you are married. You ought to be. Never have a relation that you would be ashamed to tell your wife of. Keep that in mind, and you will never have a select conference sitting on your case. So conduct yourself that any man in your parish will be glad to have you call, whether he is at home or not."

There is still considerable talk about the fate of the Maine Medical Registration Bill, which, it will be remembered, lived long enough to be signed by the Governor, and then died of a veto. There are some lawyers who declare that it is still alive, and a law of the land, and assert their belief that the court would so decide. It is even intimated that Judge Goddard, one of the most acute lawyers in Maine, means to take the matter to court, although it is hard to see how a case could be made up; for, even if the bill is a law, of course there are no commissioners to carry out its provisions. The people of Maine are too sensible to allow such a sumptuary law to be put upon their statute books. We hope and believe the Governor's veto will be sustained in order that the ends of justice may be subserved.

We received a pleasant call one day last week from Dr. Joseph Simms, whose reputation as a popular lecturer on physiology and kindred themes is world-wide, he having spoken with equal success in England, America, Australia and elsewhere. Dr. S. is a Spiritualist of firm conviction, and takes no pains whatever to make the fact a secret wherever he goes. He purposes, in a company with his wife, to make a tour of Europe the coming summer, in search of additional materials for a forthcoming book, in the preparation of which he is now actively engaged, and which is to be entitled, "Skull, Brain and Mind."

"Faith cures" (so-called) are merely footpads upon the shores of time. Sometimes they designate themselves "Christian Scientists." In order to "catch onto" piously inclined people, etc., etc.—when the fact is those who possess the power at all are what Spiritualists and all well-informed people know as magnetic healing mediums, similar to the late Dr. J. R. Newton, who made so many wonderful cures years ago by the "laying on of hands," thus imparting healthy magnetism to the patient. This is the whole story—the grand fact beyond doubt—and has been in vogue among Spiritualists for over thirty-five years.

Thanks are tendered to Mr. J. J. Morse for contributions of choice specimens of "Lowers for our People," and also to Mr. George Richmond, who has contributed a fine specimen of "Lowers for our People."

American Spiritualist Alliance.

After a long period of inaction the American Spiritualist Alliance is again coming to the front, intending to resume its place among Spiritualistic organizations, and determined to make a vigorous effort to carry out the objects and aims for which it has been founded.

It would be as needless as inopportune to here review the causes which have enforced upon the Alliance the condition of torpor from which it is now awakening. Suffice it to say that the present status of this constantly rapidly growing movement of Spiritualism and the best interests of the cause at large, loudly call for the concerted labors of just such an organization as the Alliance.

This has become so evident that in response to a call of its President, issued through the BANNER OF LIGHT, a well-attended and enthusiastic meeting of the Alliance took place last evening, at which initiatory steps were taken to push forward with renewed vigor the work for which our society has been formed, namely, "To promote the development and diffusion of spiritual science and true spiritual religion as shown by enlightened reason and the highest teachings of the spirit-world."

The most flattering prospects are attending this awakening to a new life of our society. New members, whose social influence and intellectual worth are conceded by all, are joining our ranks, and many more of such are ready to unite with us as soon as we can demonstrate the fact that we still live.

Therefore let the old membership of the American Spiritualist Alliance come forward, as in the past, resolved each and all to do their share of its great humanitarian work, resolved to discharge with cheerfulness and zeal their duties as members; glad of the opportunity thus offered them to contribute their quota to the advancement and promulgation of truth.

We also appeal to all who are in sympathy with so worthy an object to uphold and sustain our efforts. We need material as well as spiritual help. Our banner, upon which is inscribed our motto, "Liberty and Fraternity in Unity," is now floating in the breeze anew.

Come, you who are sincere and willing to labor, come and join hands with us.

The next meeting will be held on the second Tuesday of May, and will be announced in the BANNER and otherwise notified.

J. F. JEANRETT, Sec'y.
44 Maiden Lane, New York City.

Mrs. Cora L. V. Richmond has met a bereavement in the transition of the eldest sister of her husband, Frances C. Richmond, which event occurred at 64 Union Park Place, Chicago, April 18th, after five weeks of great physical suffering. We are informed that within an hour after her release she made known to her friends her presence, and expressed joy at being freed from pain, and of having been welcomed by her spirit father to the peace, rest and happiness of the higher life.

Read the announcement on the fifth page of the wonderful cure made by Dr. Jas. R. Cooke. We are informed that the lady referred to is an old and well-known Spiritualist.

The Healing Art.

To the Editor of the Banner of Light:

As the therapeutic resources outside of what is taught in medical colleges are of equal practical value to all that is taught in their curriculum, it is manifestly important that magnetic and electric practitioners should be as thoroughly instructed in these new sciences as their professional rivals are in the old medical system. The new system embraces more that is hopeful and progressive than the instruction of the colleges, and I have a strong desire that those who espouse the new system should be as well educated in all that is necessary, and present as strong claims to the public confidence as the hundreds for whom I have heretofore signed diplomas, and who I know were well instructed in the most advanced developments of medical science.

With this view I have established the College of Therapeutics as the nucleus of such an institution as progressive science requires, and concentrated into a brief, practical course, the knowledge which is most necessary to an enlightened practice of the healing art, and which qualifies the practitioner to hold an honorable position in competition with the graduates of colleges.

If magnetic practitioners prepare themselves, by thorough instruction and study, to hold an honorable position, they will be proportionally esteemed by society; but if they do not, they must be content to occupy an inferior rank, to receive inferior compensation, and to be perpetually threatened by proscription legislation. A student of the College of Therapeutics, who has since attended one of the best medical colleges in the United States, writes that his instruction here has been of more value than all he has obtained from an ample college faculty; and yet this course does not require one-tenth of the time or expense demanded in the old medical college.

The course will open at 6 James street next Monday evening, and all who are specially interested or curious are invited to attend the introductory lecture. Such knowledge should not be confined to practitioners, for all progressive minds will find it not only deeply interesting but of immense value in preserving the health of their families, and meeting many emergencies for which the medical faculty are poorly qualified. Psychometry, which is a part of the course, furnishes an unfailing fund of interest and instruction.

J. B. BUCHANAN, M.D.

Worthy of Aid.

As noted in a recent issue there are now living in very reduced circumstances, in a locality near Boston, two sisters and a brother—the trio being over eighty years of age. We trust the generously inclined will feel moved to assist these needy Spiritualist friends in sustaining themselves a short time longer among the rough trials of life. Our call in their behalf has already brought out the following responses:

Previously acknowledged:—

J. Lovendahl	\$25.00
J. Hatch	5.00
H. Anderson	2.00
G. M. Emmott	2.00
H. W. Jones	1.00
Ira D. Dayport	1.00

JOURNAL OF THE AMERICAN AKADEMIE.—The current number of this monthly contains a paper on "The Parmenides of Plato," read at the March meeting, with a report of the conversation that followed. "Criticism Official and Corrected," and remarks on a proposed translation of the "Holy Vedas," by Arjan Era, 100, 000, 000, by Mr. Nathan Chaudhary, editor of the Arjan Magazine (Lahore, India). Orange, N. J., Alex. Wilder.

Among the States cursed by a "Doctor's Plot" may now be reckoned Minnesota, the Legislature having passed a law which, if enforced, will—no doubt by the medical members who obstruct honest magistrates to drive out the magnetic healers and leave a new field to the disciples of material poisons.

We fully agree with the Evening Record, viz., that Spiritual Science belongs not only to the people of America, but also to the people of New England, and to certain extent to the people of the whole country. Every good citizen has a right to his inquiry into the facts of Spiritual Science.

New York Advertisements.

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A VOLUNTARY TRIBUTE TO THE DOCTOR'S SKILL.
Mrs. V. A. Hill, No. 1 West 110th street, New York City, is
writing to the BANNER OF LIGHT March 10th, 1887, as follows:
"Some three years ago I was impressed (convinced) Dr. Drake
in regard to one of my family. His diagnosis was perfect,
and his treatment a positive cure. His prophecy also in re-
turning to me that my husband's health has been verified. After an
interval of three years I am again well, taking with me a
new look of life. He did not regard me as incurable. He
not only diagnosed the case accurately, to the most minute
symptom. His subsequent treatment was, in its effects,
marvelous indeed, and so rapid I can scarcely realize the
fact that I am now is not aware of my writing this, but
I am so filled with the joy of my recovery."

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WHEN I say I do not mean merely to stop them for a time and then have them return again. I mean to **eradicate** them. I have tried the disease of FITS, EPILEPSY or FALLING SICKNESS. I was cured. I warned my remedy to cure the worst cases. Because others have failed is no reason for not receiving a cure. Send at once for treatise and a bottle of my infallible remedy. Give Express and Post-Office. It costs you nothing for a trial, and I will cure you.

Address DR. H. G. ROOT, 183 Pearl street, New York.

Jan 29th

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