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## Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—Publishers B. of L.

#### Cromwell F. Varley's Scientific Demonstrations of the Verity of Spiritual Phenomena.

In 1869 a discussion was engaged in in the Pall Mall Gazette, London, regarding spiritphenomena, more particularly those occurring through the mediumship of Mr. D. D. Home, in the course of which Prof. Tyndall requested that "men with scientific appendages to their names" should give him some facts. The wellknown and since departed electrician, Cromwell Fleetwood Varley, responded with the following letter, (which appeared in the first number of Daybreak, April 1st, 1869,) which, though treating upon what is at this day generally admitted to be true, is of interest showing the quality of evidence one scientist placed before

another nearly thirty years ago: My DEAR SIR-Mr. Wallace has forwarded

me your letter to him, dated 7th inst. deavor to describe briefly some of the "physical phenomena" I saw on two occasions, in the presence of Mr. Home, together with the precautions I adopted to guard against trickery. To facilitate the explanation, permit me to premise that the object of the seance was to demonstrate to me that the "physical manifes-tations" were not the result of trickery, and that there was some other intelligence at work besides Mr. Home and the observers. I had repeatedly heard from well informed people of extraordinary manifestations occurring in the presence of this much-abused gentleman, and became very auxious to ascertain for myself

the nature of them. Having no introduction, I called one Tuesday morning in the spring of 1860 at his residence, 134 Sloane street, and told him that I was Electrician of the Electric and International and Atlantic Telegraph Companies, that I was well acquainted with electricity, magnetism, and other physical forces, that I had heard of extraordinary phenomena occurring in his presence, and was desirous of seeing them, and of investigating their cause. I asked him if he would permit me to witness them. His answer was, he would "be delighted to do so." At the same time he warned me that he could not promise that any manifestations would take place, that the phenomena were of a delicate character, and that it generally required

cate character, and that it generally required several sittings before the necessary rapport was established to permit of anything decisive.

The next day I received a formal invitation for myself and Mrs. Varley, for Thursday evening, between seven and eight o'clock. Mr. Home was residing in furnished apartments, and the drawing-room into which I was introduced on the Tuesday, and in which the phenomena occurred on the Thursday, was over a chemist's shop.

chemist's shop. On each of those occasions I examined the on each of those occasions I examined the staircase to see if the floor was of unusual thickness or not, so as to permit of the introduction of machinery, and I also went into the shop underneath and examined the ceiling under the drawing room, but there was nothing unusual. The room was rather scantily furnished; there was a couch, about a dozen chairs, and nothing else capable of concealing any quantity of apparatus.

Eight of us sat down at a large, heavy, circular table. I had previously arranged with Mrs. Varley to observe very closely, to look out keenly for anything resembling trickery, to observe the room, the furniture and those presented in the control of the control ent for anything that might appear suspicious, and if anything unusual happened to note it carefully, and fix it in her memory, so that we might collate our observations. On a slip ac companying this I give you in confidence the names of those who were present, all excepting one whose name I do not recollect, and their positions around the table. Finding so many ladies I felt some disappointment, fear-

ing it would prevent a rigid scrutiny.

The lady who sat on Mr. Home's left, i. e between me and him (and whom I will call Mrs A.), and who had devoted considerable attention to the subject, entreated me, as did Mr Home, to use my utmost endeavors to satisfy myself with regard to the phenomena, and he again urged me on no account of etiquette or otherwise to hesitate to make a complete soru-

I availed myself of this. After sitting at the table for twenty minutes the first phenomenon occurred. We heard a number of sounds or raps, as they are frequently termed. I examined the table underneath, while Mrs. Variey observed above. There were four full-sized gas burners in the room, burning brightly, all hands were on the table, all feet, as previously desired by Mr. Home, were turned back under the

The following simple telegraphic alphabet was then explained to me:

1 sound or movement, or action of any kind,

2 sounds or movements, or actions of any

kind, Doubtful. i. e., that neither No nor Yes would answer the question. kind. 5 sounds or movements, etc., of any kind, the Alphabet, i. e., that the alphabet was to be run

Alphabet, i. e., that the alphabet was to be run over, or repeated aloud, and on the right letter being reached the fact was indicated by three sounds. In this manner words could be telegraphed easily, though slowly, by any one capable of producing the signals in question.

Mrs. A. audibly expressed a wish that I should be touched—immediately five sounds were heard and telegraphing commenced. We were informed by this means that the communicator was afraid to approach me. I made no remark, but simply kept a sharp look-out. municator was afraid to approach me. I made no remark, but simply kept a sharp look-out, and endeavored to find whence the sounds proceeded. Shortly after, the table tipped up, first on one side and then on the other, remaining sometimes for many seconds in the inclined position, having described an arc of about 30°. I examined under and over the table—all hands were resting gently on it and Locald see no swered through the Mediumship of Miss M. T. Shelwere resting gently on it, and I could see no indication whatever of any exertion of muscular force on the part of any of us. About this time the sounds became louder, and there were two distinct kinds of raps—the one being a lower, but louder note than the other. The lighter and higher sound communicated that it had now lost its dread of me, and would move my coat. It was pulled or jerked three times— about half a second of time elapsing between

about half a second of time elapsing between each pull. As these jerks were given to my coat, low down on the right-hand side, between my chair and that of Mrs. A., the thought flashed through my mind that this could not be accepted as evidence; but that, if my coat were pulled above the table, so that I could see it, it would be far more satisfactory. The instant this thought had passed through my mind, the flap of my coat, on the right-hand side, within a foot of my face, was turned up three times. Immediately, and in order to test it carefully, I mentally wished the left hand collar to be moved in a similar manner. Before the thought had been put into words in my own mind, the left-hand flap moved three times, as requested. as requested. shortly afterward information was sig-

Very shortly afterward information was signalled that I should be touched on the knee; without moving I again inaudibly desired that my right knee should be touched three times, and instantly I felt three distinct pressures. I mentally said, "Left knee," and it was touched three times without waiting a second. I mentally said, "Right shoulder," and it was instantly touched, but I could see nothing. I then mentally said, "Left shoulder," and finally, "Top of my head," and was touched accordingly three times at each place—the whole ocly, "Top of my head," and was touched accordingly three times at each place—the whole occupying not more than ten seconds. As I did not speak or move, or make any gesture, no one was aware of what had taken place until I described it to them. The table was tilted about a great many times, and by means of the signals was were instructed to stand up which we did we were instructed to stand up, which we did, resting our hands lightly on the table; the latter, after rocking about for a little while, sud-denly rose up bodily off the floor fourteen or hands were well over the table, and it certainly was not supported by them. It then occurred to me, as my unuttered thoughts had been responded to in the early phenomena, that if the table rose off the floor again, I would wish it to

thoughts had assumed the shape of words in mv own mind. During a portion of the séance, as many a four distinct kinds of raps were heard at the same time, and as many people were putting questions and receiving answers at the same moment. When requested, the raps were produced on the walls, on the ceiling, on our chairs, which latter were distinctly shaken by them and on several occasions the whole vibrated sufficiently to simultaneously attract the atten-

in various directions, and it did so, before those

tion of every one.
Several of us, while seated in our chairs, were suddenly twisted round; and subsequent experiment showed that it required a good vigor-ous effort to perform a like operation by the hands. These twistings occurred to those who were far from as well as those who were near to Mr. Home. The séance continued till about eleven o'clock; Mr. and Mrs. Home, as well as Mrs. A., pronounced it unusually

as well as mrs. A., pronounced to dudwary successful, and expressed surprise at such a display of force at my first investigation.

On returning home, Mrs. Varley and I compared notes. I found that she had put a great

many questions mentally and received answers as rapidly as I had. It was between twelve and one o'clock when we reached our dwelling at the other end of London, five or six miles from Sloane street. Before retiring, I requested Mrs. Varley to sit with me in the drawing-room, and once more think over carefully what we had seen, together with the tests we had employed to guard against delusions; while so engaged, although five miles away from the medium, the sounds or raps commenced upon the walls of our own

The next evening I received a letter from Mr. Home, in which he informed us of the fact that we had heard these sounds in our own house.

I saw him shortly afterward and asked him how he knew this, and he said that the same power which had produced the phenomena at his house had produced the sounds in my own room, and had informed him of the fact and instructed him to write to me as an additional

Second séance at my own house, at Beckenham, Kent.

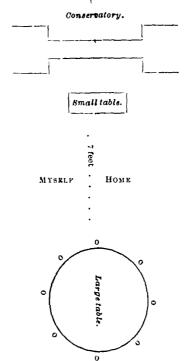
Present: D. D. Home, a lady, a city ac countant, a merchant, a gentleman, the first officer of a ship, Mrs. Varley and myself. I purchased this house in the latter part of 1863, while it was in course of erection, and be-fore any of the flooring was laid; I am, there-fore, well acquainted with its internal struc-

In the summer of 1864 I requested Mr. Home to keep his promise of giving me a scance at my own house, and I invited the people to meet him. He had never been in the house before. him. He had never been in the house before. We had a great many phenomena similar to those already described; there were some, how-

ever, different from those we had seen in his house. During the course of the evening he became apparently nervous, and requested me to hold his hands, and said, "Oh! look behind

you," and became somewhat alarmed.

He then put both his legs over my left knee,
and at his request I held both his legs between my legs, and grasped both his hands in my own. We all of us looked in the direction which he indicated. There was a small side-table close



large ottoman, capable of seating eight persons, was moved all over the room, and we were all driven by it up to the pianoforte.

Imposture was impossible. Phenomena of

Imposture was impossible. Phenomena this kind were abundant this evening. this kind were abundant this evening. As many of them occurred in the dusk of the evening they hardly come within the scope of your demand, viz., under a "bright light." I have witnessed the "physical phenomena" more than twenty times; but the higher psychical phenomena, which convey better proof to those who actually witness them than do the physical, have been witnessed by me more than a hundred times both in England and America. hundred times both in England and America.
You may ask why I have not published this before. The answer is simple—you yourself know how all new things are received in this

fifteen inches, moved about, and then descended. I examined underneath during this phenomenon, but there was nothing visible. The cussion, therefore, is not yet ripe for publications.

As to the phenomena themselves, there are numerous accounts on record—some excellently authenticated, both in this and the previous table rose off the floor again, I would wish it to be moved in various directions; after waiting three or four minutes, the table rose again into the air about twelve or fifteen inches, and remained no fully half a minute. I think more mained no fully half a minute. I think more which have been presenting them. phenomena which have been presenting them selves so numerously since the year 1848, will properly translate the writings of those great men, the world will find out that what is happening at the present time is only a new edition of an old page of history, studied by keen intelligences to an extent that will be a seen as the second of the second tion of an old page of history, studied by keen intelligences to an extept that will redound greatly to the credit of those good and clear-headed old sages, who seem to have risen far above the narrow-minded prejudices of their age, and to have investigated the matter under the content of t discussion to an extent in some respects transcending our present knowledge.

I am, my dear sir, very truly vours,
(Signed) CROMWELL F. VARLEY. J. Tyndall, Esq., F. R. S.

#### Unexpected Materializations. To the Editor of the Banner of Light:

Because there had been no arrangements made for holding a séance, and nothing of the kind had been expected, the phenomenon related below is of especial value as bearing upon the fact of full-form materialization.

Last evening Mrs. Effie Moss called, socially, upon Mrs. Clark and myself at our apartments, arriving about 7:45 P. M. Seated in our chamber, a general conversation was carried on for about a half hour, when Mrs. Moss was fully entranced by her chief cabinet control, "Jack," who, after greeting us, began using his medium to manipulate Mrs. Clark's hands and arms, desiring, as he said, to try and impart to her some strength, Mrs. Clark being an invalid.

After about twenty minutes "Ben" took control and had a talk with us, and then her familiar child control, "Lillie," came and gave us greeting. Lillie said our children were very anxious to come in the form and greet us, and wanted to get the medium in the closet, and she was going to take her there.

Now off our chamber is a dressing-room, about ten by eight feet in size, and at the far end of this room a closet, six by three feet, has been made by setting up a frame and covering it with cretonne. In this curtain-made closet I

went up and received a handful of out flowers -roses, pinks, ferns, geraniums and heliotrope, all fresh and sprinkled with water.

Then Lucille Western came, called us both up, and taking a hand of each walked with us to the conservatory window, seven feet be- through the dressing-room and out into the

3 sounds or movements, or action of any kind, hind Mr. Home's back, Mr. Home and I being chamber before the bright grate fire, and said the nearest to it. We were seated thus: she had come to redeem the promise she had made to appear before us in our own home. She appeared to be about five feet five inches in height. Then our daughter Fannie came, about five feet one inch in height, estimating these by my own height. She also walked out before the grate, and stayed and talked with us for fully ten minutes.

Then the little Indian maiden, "Spring Water," the familiar control of Miss Anderson, came, full of glee, and asked for music. Mrs. Clark went to the piano and began playing, and Spring Water, with bare feet, danced gracefully for several minutes in the dressingroom, and calling me to her, placed her arms around)me and stood me on my feet on top of a large trunk, and then called Mrs. C. to see where she had placed me. Spring Water came less than five feet in height and very slight in figure.

Then "Giptia," the spirit sister of the medium, came and took our hands and conversed with us. Mrs. Clark returned to the piano and began playing a waltz, when a beautiful spirit, slight and graceful in figure, announced as the aunt of Spring Water's medium, appeared robed in lace, belted in at the waist with a broad, lilac-colored ribbon, and, advancing through the dressing-room into the chamber, executed a most graceful waltz.

Then our son Eddie succeeded in taking on a form, and, taking a hand of each of us, con-Shortly afterward the side-table began to move. This table is mounted on castors, and it was driven up to me by some invisible means, no one being near it, and while I had hold of both Mr. Home's hands and legs. A hand showed us her features, then returned; and Mrs. Clark having leaned up against a trunk, Cornelia climbed to a seat upon it, and, laying her head fondly upon Mrs. Clark's shoul-As der, conversed with her of the time when she was with us before passing over. She remained for a long time, returning to the medium to

renew her strength and again coming out to us. Many spirits greeted us from the cabinet who did not take on a material form; but little Lillie materialized and gave us a loving greeting ere they all bade us good-night.

Here, Mr. Editor, in our own home, where no preparation of any kind had been made for a seance, where confederates were out of the ones-

appearing in their own proper shape and size. WHAT MORE CONVINCING EVIDENCE OF THE FACT OF SPIRIT RETURN IN MATERIALIZED FORMS CAN BE ASKED FOR THAN WAS GIVEN TO MY WIFE AND SELF?

JOHN FRANKLIN CLARK.

## New York, March 24th, 1888.

Materialization at the South. To the Editor of the Banner of Light:

At last Charleston has what our most ardent Spiritualists have for a long time wished-a materializing medium. Mrs. Smith, a lady from Sumter, S. C., was here a few years ago and gave dark séances, but they were not convincing for skeptics. A short time since she returned and sat for materialization at the solicitation of a few chosen friends; and yesterday she gave her first public séance.

With about twenty-five gentlemen and ladies I had the good fortune to be present. The séance was held in the parlor of a private house, a black curtain across a corner of the room forming the cabinet. Several gentlemen examined it before the séance, and found that it was totally impossible that any one could get in there, except in front, through the opening of the curtains, in presence of the sitters.

The medium, dressed in black, sat on a common cane-seat chair; the light was lowered and the curtain closed. After a little singing, in a few minutes the curtain opened and a little child, apparently about two years old, came out and called for her mammain a tiny voice. The child was not recognized. Presently another child came, of about the same age, and called her name, "Mimi," which was recognized by her grandmother in the audience. Then a tall spirit, dressed in white, appeared; but she could not speak, and nobody recognized her. Afterward (as her name was called by the control) a gentleman in the audience recognized her as his mother. One beautiful spirit materialized just inside the curtain (at the opening), and dematerialized the same way, so that all could see the form. In all about nine spirits appeared; but no others were recognized, owing perhaps to the yet undeveloped state of the medium.

Among the spirits appearing was one with a baby

Among the spirits appearing was one with a baby in her arms. She showed herself twice, and afterward the control, a Mr. Owen, requested the writer to take down the message of this spirit and send it to the BANNER OF LIGHT, as her friends would see it therein. The message is as follows:

"My name is Mrs. Florence Wilson; my maiden name, De Young; and I am from Houston, Texas. My brother George is with me, also my friend, Mrs. Betty Hampton. Her maiden name was Betty Thompson, and she is with her brothers, George and Charley. I desire my mother to know that I am alive, and tell her that my life now is the real life, and hers is but the shadow.

After the materialization several spirits performed it with cretonne. In this curtain-made closet I placed a chair, and Lillie took her medium and seated her therein, and Jack told us to take seats just in front of the door. The gas was turned off, but the grate was full of glowing coals and gave a strong light.

In a few moments our son Eddie came to the front of what we will now designate as the cabinet; but, after trying several times, was unable to approach us. Jack said Eddie, with others, had been out to a florist's, and had some flowers for his mother, which he had hoped to bring out to her, but was unable to do so, and said if she would "come up to the cabinet Eddie would place them in her hand. She went up and received: a handful of out flowers are pinks, farms gargalized and the she stated by the falling bricks of the chimney.

After the materialization several spirits performed on some musical instruments in the cabinet. We could distinctly hear three instruments at the same time. Then a spirit was heard to moan terribly, and said: "L. A. N. is guilty." A lady in the audience recognized the spirit. Another spirit called the name of George. A gentleman responded, and the spirit made himself known as a friend who died in the up-country, of which the medium ould ot have known anything. A voice was then heard say in very guickly: "Wie gehts?" in German, when presently a terrible noise was heard behind the curtain. Bricks and mortar seemed to fall, and all the onless of an earthquake were represented. A gentleman and his wife present stated that the spirit had been their servant girl, that she lost her life during the earthquake by falling bricks, and that the noise was identically, the same as on the night of the 31st carried the material lation several spirits and its whole she said: "L. A. N. is guilty." and after a while she said: "L. A. N. is guilty." and after a while she said: "L. A. N. is guilty." and after a while she said: "L. A. N. is guilty." and after a while she said: "L. A. N. is guilty." and after a while she said: "L. A. N. is guilty." and on some musical instruments in the cabinet. We

Several other spirits manifested, but they were of minor importance, and I will not occupy the space of your widely circulated journal with the recital. Suffice it to say that we know there is a conscious life here after, and that the spirits of the (so-called) dead can and do communicate with the people of earth when the proper conditions are given them to do so.

Respectfully, Franz Melchers.

Charleston, S. C., March 14th, 1888.

## free Thought.

TEST CONDITIONS.

To the Editor of the Banner of Light :

I have bought the good BANNER OF LIGHT in almost every town in the United States and Canada within the last ten years, and at last I have found "Patterson," who wants mediums to always sit under "test conditions," so as to satisfy and convince every one that they are not frauds. Well, Mr. Editor, I am a medium, but do not sit as a public medium. "Patterson" says that ninety per cent. of those who thoroughly believe in Spiritualism are of his convinion while the ten per cent remaining are opinion, while the ten per cent. remaining are "knowing ones who are ever ready to accept anything." Now, Mr. Editor, I will admit right here that ninety per cent. of all old Spiritualists seem to desire that a medium be used itualists seem to desire that a medium be used like a dishonest dog, and chained up—or down rather—every time that he or she may sit for manifestations. These "thirty-year old" Spiritualists are the hardest people in the world to convince of spiritual truths. They need, on each occasion, a manifestation that will knock a bullock down, or else they are not satisfied. I have seen representatives of this order of Spiritualists try to corner Charles E. Watkins, on Cassadaga Camp Ground, until a combination of three or four of them, if allowed full swing, would wear the life out of him in a day, while at the same time Mr. Watkins was giving, hourly, tests that would convince anything short of a solid rock. I for one did not blame him when he at last rebelled against such stu-

pid, inhuman badgering.

"Patterson" says that he admires the zeal of the ten per ceut. among Spiritualists who accept manifestations without test conditions.

So do I admire their zeal, Mr. Editor, but I admire their brains and common sense more!
What a shameful, humiliating and disgraceful sight it must be to the spirit world to see its mediums bound like felons, hand and foot, to the floor; what a nice condition of things, when a sitter comes to a medium to communicate with the dear loved ones! I have had my blood boil to see a man who called himself a human being bind a slight built man, or wohuman being bind a slight built man, or woman, as one would bind an ox, until the medium would beg for a little mercy, and then
have the imputation of fraud thrown out—
all because they were flesh and blood, and
could not stand such rough usage. I have seen
Mrs. Sawyer, the materializing medium, tied to
a heavy chair, with her body bent down so that
both her hands could be (and were) tied to the
lower round of the chair, and, after the seance was over, three-fourths of the audience,
even then, did not believe but that she (the world of contention.

I have endeavored, whenever opportunity, health and business would permit, to ascertain the nature of the force by which these phenomena are produced, but I have not progressed much further at present than to find out the source whence the physical power is abstracted, viz., from the vital systems of those who are present, and especially from the medium. The part of the subject under discussion, therefore, is not yet ripe for publica.

Ance, where confederates were out of the question, and with a light sufficient to enable us to distinctly recognize the expressions of the countenance, even at the cabinet, our friends came to us, walked out into our chamber, and conversed as familiarly and naturally with us as when they had their home on the mundane plane. They fully identified themselves, all appearing in their own proper shape and size. the sitter and medium under test-conditions, if either's life could stand the pressure.

It is time that we talked and argued somewhat in favor of our mediums. Test conditions, forsooth? Yes, I say test conditions for the suspicious church goer who sneaks slyly in to see how much fraud he can find in a Spiritualist circle; I say test conditions for the "thirty-year-old Spiritualist" who dares not trust to his thirty years of "fraud-hunting," and who at the end of thirty years wishes to insult the spirit-world by binding like thieves those who have been chosen by it to bear the cross

of mediumship.
"Patterson" says that a long experience has taught him that you must always have "test conditions": which convinces me that "Patterson" is nearing the "thirty-year" limit, and is really in danger of becoming an "old

"Patterson" says also that if all Spiritual-ists—or if Spiritualism—would take the broad stand which he recommends, the cause will command respect. If that be true, then why not bind up J. C. Street, the Keelers, Watkins, Mansfield, the Fletchers, and all of our medium speakers, box them up and send them on in cattle cars, box them up and send them on in cattle cars, or as freight, to Cassadaga in August next, so as to command the respect of the world? I will guarantee that there will be people enough on the grounds with preju-dices as thick as their craniums, who would desire, were it possible, to keep them under lock and boxed for the whole term of the desire, were it possible, to keep them under lock, and boxed, for the whole term of the meeting.

Putting mediums under "test conditions," "Patterson" says, would convince all and every one who came in contact with them. Does he know what he is talking about? I know of hundreds of fossilized specimens of humanity whom you could not change from their orthodox faith unless you change the condition of their skulls by putting something inside which may prove as a medium for the reception and comprehen-

as a medium for the reception and comprehen-sion of knowledge and common sense.

"Patterson" is unfortunate in his statement that when a medium gives him a certain order or class of communications, that medium is not fully developed; since there are those who, hearing both sides, will undoubtedly arrive at the conclusion that the development necessary for appreciating such messages may be lacking in his own mental make-up. The fact is that mediums are as a class better developed to give a test without test conditions than ninety-nine out of a hundred sitters are to receive a test; for but very few know when they get a test any-

way.
"Patterson" further says that the peculiar one tenth of the Spiritualists who accept spirit manifestations without test conditions, form a very small part of the world's population. In return let me assure him that the number of "Pattersons" on earth would not make a corporal's guard as compared to the noble souls who have sense enough to know when

ble souls who have sense enough to know when they get a message from the spirit side of life—and who do not wish to put all mediums under strict test conditions to find it out, either.

Once upon a time Mrs. Cora L. V. Richmond was speaking in Chicago, Ill., when a pompous lawyer proceeded to ask several questions which were to him, and the little knot of people who were with him of rest importance. which were with him, of great importance. After he had propounded the questions in a very grandiloquent style, he added: "Mrs. Richmond, we would now like to know whether Richmond, we would now like to know whether you can answer those questions so that we can understand them?" Mrs. Richmond, being under control, very meekly and politely said: "Oh! yes; I can answer all those questions, but I cannot find you all brains with which to understand the answers." So with most of the mediums: they can give gocd tests, but, Mr. Editor, can they furnish people with brains to know when they get a test?

Yours for truth, honesty in sitters, fair play toward mediums, kindness toward all.

Buffalo, N. Y.

J. W. DENNIS.

Written for the Banner of Light. Dedicated to Spirit-Controls and Cabinet-Workers BY JOHN FRANKLIN CLARK.

Air: " The Watch on the Rhine." To you who come to teach us truth, And guide us on our upward way; Who draw aside the shimmering veil That shuts from us the light of day; Who prove to us there is no death, Within the scope of spirit ken; To you, who come to teach us how to live, We greet and thank you, fellow-men

You who have trod the paths we tread, You who were numbered with the dead; You who return from out the vale. And throw your banners to the gale; Leading the hosts who've gone before And op'ning wide for us the door; To you, our fellows from a higher plane, We give our thanks, for this our gain.

When darkness shrouded all the land, And error's chains bound every hand : When no voice came from out the gloom, That velled the portals of the tomb; Then you, who long had gone before Threw open wide the long closed door; And through it from the other side there came Loved ones we welcomed with acclaim,

Our thanks to you, most noble band, That ofttimes here before us stand ; Who come as teachers, friends, nay more As brothers, sisters gone before. One glorious host are all mankind. A band of brothers, hearts entwined : On! let all learn the universal Truth : Man's destiny? Eternal youth.

## Banner Correspondence.

#### Kansas.

WICHITA .- A correspondent writes: "The win. dows of heaven have been opened, and a mighty flood of the waters of Truth is fast washing away the bulwarks of false Theology. The frantic expounders of olden tradition have climbed from rock to rock, abandoning each foothold as the whelming waters rose about them, until now they stand upon the topmost peak, calling upon heaven in their dire distress. No ark of safety appears to rescue them from the wave of science, and soon their last despairing wail will be drowned by its rising flood.

I realize the fact that there are many Christians

who are dissatisfied with the present system of theology, but yet cling to it for the lack of something better. They do not understand the spirit of the New Dispensation, and are suspicious of any change in their old beliefs. They say: 'If you take away our system, what will you give us in the place of it? If you take away vicarious atonement, how shall we be saved from the consequences of our sins?' I reply: God's word is written in the book of Nature, and all who will may read. The modest flower that blooms by the bubbling spring and casts its sweet perfume upon the air is a revelation of God. The song of birds in the bending branches of the trees; the whispering breeze that rustles through the waving boughs; the glad sunshine, pouring in a golden spray through drooping vines; the soft murmur of the brook and the wild roar of the angry sea-all these are sentences in that divine book, and the humblest child may read as well as the learned sage. As to salvation from our sins, our only saylour is virtue and knowledge. Science tells us that all phenomena in the Infinite Universe are governed by eternal and immutable laws. In our ignorance we often suffer from the violation of some law of nature, but knowledge enables us to turn these laws to account in our every-day life. All the benefits of civilized life to-day have been gained simply by utilizing natural laws; and all the misery and wretchedness result from the infraction of these eternal statutes of nature. So to know and to obey these laws of nature is the only saviour of the human race. Mankind are beginning to study these laws, and the day is fast approaching when they will read the book of nature, and look for revelations in that eternal volume, instead of in a musty scroll handed down by the past; when they will obey a natural law instead of a so called divine command; when they will see that and returned in precisely the same condition. Very the true religion is a natural necessity, not a divine infliction; when they will see that holiness consists in | tions it contained. From this experience and those obeying, and sin in disobeying these eternal laws of of others she expresses the utmost degree of confinature; that happiness is a state of harmony with existing conditions, and hell-punishment simply discord with another name; that since every cause must have an effect, and every law produce the end for which it exists, happiness inevitably follows a pure life, and misery an impure one; that no creed or expression of faith can change a single law of nature, and that no being can interpose his body to ward off the conse quence of a broken law.

The light of truth is dawning upon the world, and blessed are they who open the windows of the soul to let the glorious rays shine in. The owl may sit upon the dead and hollow limb, and hoot when he sees the dawning day; but the lark will rise from the bending grass, and as she sees the beams of the morning sun will soar to the heavens on gladsome wing, and pour forth her song in a glad anthem of joy and praise."

MORSE.-Mrs. Dr. M. Henderson writes: "I wish to inform such of our Spiritualist friends as would like to better their condition by coming West and settling near each other, that there is now a rare chance offered in Aubrey Township, Johnson Co., Kan., where they can buy at small cost lots of ten acres, or less, and form a rural neighborhood in easy railroad communication with Olathe ten miles, and Kansas City only twenty-five miles distant. The location is beautiful: the soil rich and fertile, well adapted to gardening and small fruit culture. By cooperating in buying and selling, financial advantages can be attained that will be a blessing to all.

A healing institution, with hotel accomodations for the public, would do a good work by sustaining mediumship for healing and demonstrating the truths of our glorious cause. We invite mediums to come here and make their homes in this delightful country, joining with us, so that while we sustain them by material things and our spiritual elements, they may give to us a means of communication with those of our friends who have entered upon the life beyond. Were there such an institution here hundreds of persons would make it a resort for rest and to learn something of the after-life, away from the turmoil and excitement of the throng who know nothing and care nothing for that which alone has real value.

By an action of Congress the past winter opportunities of rare excellence are now presented to those who would like to purchase farming lands in this vicinity, and it is hoped many Spiritualists will avail them selves of them. Further information will be cheerfully given by me to any one who will address me, with stamp, at Morse, Johnson Co., Kansas."

## Massachusetts.

FRANKLIN .- E. E. Phillio writes: "Some years since I occupied a seat at the side of a lady in a car As I did so at her request, no other being vacant, we entered into conversation in a general way-perhaps for an hour-when, without any apparent change from my normal state, I saw rise over the seat in front of us the form of a little boy some eight years old. I a once described the little fellow, for he appeared so beautiful I could not resist giving a minute account of him. I noticed his dress was of broadcloth-the coal being out in the 'round-about' style, common some years ago for boys of his age. As I related to the lady what I saw, tears came to her eyes. She told me the form was that of her little brother, who was drowned not long before. She said they had made him clothes like those I described only a few days before he died. The form soon faded away, and in its place came one resembling the lady. I described the form minutely, adding that I heard a voice say, 'We were always together.' The tears coursed down my companion's cheeks again as she said, 'That is my sister who died.' This form vanished, and what seemed a hand on each side of my face turned my head to the left, where I saw standing in a dignified manner a man, whom I de scribed; whereupon the lady exclaimed, 'That is my | Justice.

stepfather, who died many, many years ago.' She said

the description was perfect.
As this form passed from my view, instantly the rush and noise of the train—that I had not before re cognized—burst upon my ear. I also saw the passengers sitting ahead of me. I had not realized their presence before; yet I recollected being able to see the back of the seat immediately in front of us, likewise the lady occupying the seat with me, also hearing our conversation and description of the forms. should be pleased to have some one make clear to my mind what state I was in, and why I could not hear the noise of the train and see the passengers, though I could see and describe the deceased friends of the lady, and our own persons. I shall feel grateful for a satisfactory explanation."

#### Iowa.

CLAY.—J. Reinhard Alter writes: "About the time of the advent of Modern Spiritualism there came to my knowledge some interesting facts in regard to a woman in Eastern Ohio, whose name was Mrs. Birney. I did not take much interest in the spiritual philosophy at that time, 1850, and I presume not one in a thousand knew the cause of the influence acting upon or through her organism. That her condition at such times was not normal, scarcely any one doubted.

Mrs. Birney was a woman of good character, a Preshyterian, lived on a farm, and had a family of children. At what year the influence began I cannot say-I lived some fifteen miles from there-but as near as I can remember she had been influenced to preach for about twenty years at the time I became acquainted with her. When I knew her she preached regularly on alternate Sundays at 11 A. M. She would become unconscious, when her friends would prop her up in bed with pillows, etc. She would take a text and deliver something of an Orthodox discourse, mostly of a practical nature. I remember that at one time her text was, 'Almost thou persuadest me to be a Christlan.' In summer-time the farmhouse would be crowded with visitors. For years the farmhouse on the hill was the resort of young people, and many older ones. I remember that 'wise men,' or those wh would be so, visited her and thought they could fath-

om the mystery. One thing was certain: her sermons were far abov her capabilities in her normal state. I write this sketch in hopes that it will meet the eyes of some one who was familiar with all of the circumstances, and if possible, write a full account of them, and thus preserve one of the oldest landmarks of Modern Spiritu

I think Mrs. Birney was influenced thus several years before the rappings began at Rochester, and that she spoke under spirit-influence I now have not the least doubt. Possibly her biography may be obtained by writing to some one at Tippecanoe. Ohio, near which place Mrs. Birney lived. I hope Eastern spiritual papers will copy this, and thus aid us in the landable work."

Ohio. SHERWOOD.-J. P. Mothersbough writes: "The people of Sherwood for the week ending March 10th listened to the inspirational teachings of F. D. Dunakin, of Cecil, O., on 'Spiritualism and General Reform. One of the subjects on which he spoke was 'Joan d'Arc.' The discourse was above the average, and made a deep impression on the audience. The concluding lecture was 'Spiritualism Viewed from a Scientific Basis.' His aim was to show that Spiritualism ls not only a religion, but a scientific fact demonstrat ed upon philosophical principles, and that what is termed matter is only a mask or covering that conceals the divine essence or soul from the materia senses; that man being a God in miniature, he pos sesses all the attributes of delty. He claimed that the idea of a personal God, as described by popular theology, is a fiction, a relic of the dark ages; but he believed in a Divine Spirit, which permeates and gives life to the whole universe; as the poet says. Lives through all life, extends through all extent.' The musical selections throughout the whole were good, and added to the harmony of the meetings. Prof. Harry Rock, his amiable wife and several others constituted the choir. The seed sown has fallen on good ground, and will bring forth a bountiful harvest.'

CARDINGTON .- Mrs. M. B. Pollard writes that she sent for a friend of hers a sealed letter to Mrs. Eleanor Martin, Columbus, O., addressed to the husband of that friend, who passed to spirit-life in 1871. The letter was securely stitched on a sewing-machine satisfactory answers were given to the several quesdence in Mrs. Martin as a reliable medium for answering sealed letters, and recommends her to the

## Virginia.

BIG STONE GAP .- J. B. Adams writes: "Down among the mountains of South-West Virginia I find an occasional Spiritualist, but in a crude form. Still the shell of old theology is being pricked, and when it is once broken open the new gospel will enter. I am a missionary, and with the aid of the Ban-NER OF LIGHT have sown some seeds that have taken root, and will in time produce fruit.

The South is in an undeveloped condition. The old leaven of slavocracy and progress are contesting. In religion, in politics, and in social relations these elements are striving for the mastery. The fight against prejudice and intolerance is a severe one, but the victory is certain. Hundreds of intelligent citizens with whom I have conversed are Spiritualists, but do not know it, and would not even admit the fact. Still they are thinkers and doubters, an es sential step necessary for throwing off the chains and logmas of the so called religious creeds. They are en tertaining angels, and in time, with the aid of spirit ual friends, will see things as they are to day, and not as they have been taught from their infancies.

I read the BANNER OF LIGHT weekly, and each reading I grow in spiritual knowledge, and gain new aspirations, more enlarged views, and a better insigh of my duty to myself and my neighbor."

## Pennsylvania.

PITTSBURGH .- C. E. Meskmien writes: "Sunday March 25th, closed the engagement of Mr. and Mrs. Kates, for the time being. I am pleased to write that that they have been reengaged for next fall. Mr. Kates furnished about the best lecture heard here last Sunday night, and I can truthfully say that Mrs. Kates is the best medium on the platform that has visited this city.

I am sorry to have to state that one of the pioneers of Spiritualism, Mr. Hays, and family, are about to move to Ohio. They have been true, earnest workers for the Society since it first started, and I can safely say the loss is deeply regretted by all. The wish here is that success may attend them wherever they go.

Mrs. Glading has been engaged for April. She has never been here, but has been so highly recommended by previous lecturers and the press, that I know she

WALNUT BEND .- Isaac Baker, upon remitting his yearly subscription, writes in eulogistic terms of the BANNER OF LIGHT and of the hearty welcome he gives it upon its weekly appearance.

No LANDLORDS YET ON THE RIVERS. - The laborers of Burlington, and the merchants and citizens and other parties whom these laborers patronize, have reason to be thankful that the "trusts" have not yet secured from Congress or some other usurping authority the exclusive ownership of the Mississippi, otherwise the surface of that stream would be like that of the earth, private property, whose owners would neither out ice nor permit others to do so with-out paving rent for the privilege. While the out paying rent for the privilege. While the river is free to all, a man can work for himself or for some one else, as he chooses. But were the river owned, the owners would demand all they could get as rent, the ice men would out down wages, the men would compete for em-ployment, and both sides would combine—no, ployment, and both sides would combine—no, the employers would combine and the laborers conspire; strikes and lock-outs would take place on the river, and the loc lords, water lords, untaxed or lightly taxed, would draw their rents regularly and enjoy the conflicts between capital and labor, as the landlords do under the present tax system.—Burlington, Ia., Justice.

An Ohlo girl who tred of hearing the farmers growl about tweether hearing the farmers growl about wheat-growing not paying, decided she 'd see labout it. She rented five and three-quarters acres of land, kept strict account of every dollar expended in raising the crop, got an average yield of thirty-five bushels to the acre, and sold it for \$142,10. The cost of production was \$98,12, including \$31,50 for fertilizers, and the gain on the investment was 44 per cent

## The Rebiewer.

Voices from Many III.L. Tops, Echoes from Many Valleys; or, The Experiences of Spirits Eon and Eond, in Earth-Life and Spirit-Spheres, in Ages Past, in the Long, Long Ago; and Their Many Incarnations in Earth-Life, and On Other Worlds. Given Through the Sun Angels' Order of Light. 8vo, cloth, pp. 600. Oswego, N. Y.: J. B. Fayette.

One need have an abundance of leisure and a con dition of great passivity to read, comprehend in part even, and fully appreciate, the contents of this remarkable volume. As it treats of what Earth's inhabitants know nothing from their own experience, its subjects and the statements concerning them will be by many looked upon as imaginative; but, what imagination is, how it can, be it what it may, conceive of and describe persons, scenes and events that do not exist, is a problem we leave for those wiser than our

The work professes to give an account of the life of two mated spirits, beginning on earth in a prehistoric age. Then, we are told, their home was in the land where the blue skies whispered ever of summer; their cottage roof the palm trees' kindly shade; their cups shells, their knives the bones of animals made shapely by various devices; their table a stone, their boats limbs of trees bound together with branches. In that remote period of their lives, they worshiped the spirit of nature and received instructions from higher beings of superior intelligence. From the account they give, the reader is led to consider whether the state they describe may not have been the foundation upon which the story of the Garden of Eden was constructed, more or less recognized in every form of religion.

After a long period of existence in this sphere, Eon nd Eoná suddenly became, through a strange con vulsion of earth, inhabitants of a land where the bodily form they had been accustomed to was unknown. An account is given of their experience in this new state and the means by which they advanced in knowledge and wisdom. Succeeding states are described with great minuteness, and made as comprehensible to mortals as the limitation of human language will allow, and to a point where human perception utterly fails to conceive of what is beyond. Referring to what they learned of conditions of spirit-life it is said:

"Whatever is won is worn, and the robes of immor-tals tell of the soul's wealth, as the houses, lands and costly wrappings indicate the purses of earth-dwell-ers. They who are rich onearth shores are often descostly wrappings indicate the purses of earth-owellers. They who are rich on earth shores are often destitute in the better land, for gold is at a discount
among the heaven-born; besides, there are in the
summer-lands no banks that deal in the world's trash,
termed thus because earth-dwellers make of it hedgerows bearing sharp thorns, that keep out the great
good that only awaits their bidding. Many men and
women in whose purses the gold of earth glitters
while they turn deaf ears to the known wants of
earth's less favored children, will find on their en
trance to the other life their destitution appalling, and
will seek in their shame to hide themselves from the
eyes of the passers-by. Such have to learn the lesson
that they have impoverished their own souls through
their intense greed for gold, that in turn curses them
with a curse that they have to outlive and outwork
before they can be anything but paupers on the borders of the beautiful land that seems to know them

The work is too welpenene for no to extense to

The work is too voluminous for us to attempt to place before our readers a just idea of the vast field it covers, or the extent and beauty of its unfoldmentsits revelations of life and scenes in worlds beyond The narrations it gives of transitions from one to another sphere are poetical and entrancingly beautiful at times. After mentioning previous incidents the approach to the fifth sphere is described as follows

"We were nearing the fifth sphere, from whence waves of harmony floated outward like the breathings of Delty. Already we breathed the air thereof, laden with the odor of spices and balms. Already the spires and domes from the city of light touched with the sheen of sliver the fleecy clouds that floated above them. Already in our united hearts brooded the white winged down of nears while we fell the welcome them. Already in our united hearts brooded the white-winged dove of peace, while we felt the welcome wafted to us on every breeze, and the tender home-feeling creeping into our hearts as an abiding guest. The cloud-wrapped isle [this had been before described as a means of transit] floated on, the music filled with soft undulations every breeze that passed us, and we wondered that we had never caught the echoes thereof in our other home. We passed over the city until we came directly over the Temple of Wisdom, from which radiated a light so intense that seen elsewhere it would have terrified us, but not here. We were in the realms of peace, and the great light thereof but served to increase the peace that was enshrouded in our souls."

The book contains sixty-seven chapters: is hand-

The book contains sixty-seven chapters; is hand somely printed, durably bound, and will afford in struction and satisfaction to its readers; all of whom. whether accepting it as a revelation of truth or not, will find pleasurable entertainment in its perusal. Mr. Eglinton, the well known English medium, pronounces it "one of the most valuable books ever published"; it certainly is to a Spiritualist one of the most

OUTSIDE THE GATES, by a band of Spirit Intelligences, through the mediumship of Miss M. T. Shelhamer. Colby & Rich, Boston, Mass. Price \$1,25; postage free.

In the course of a review of this choice work by a gifted medium. J. J. Morse uses the following language in The Carrier Dove. San Francis co, Cal.:

'As concerns 'Outside the Gates.' Miss Shel hamer is but the medial instrument through whom the matter contained in these instructive and pleasing pages has been communicated. The narratives are presented by the intelli-gences concerned, and are in all cases clear, distinct, practical statements of actual post mor-tem biography. The story of 'Outside the Gates is the career of a woman in spirit-life, telling of her death, describing her entrance into the next state, her encounters with a penitent, and with spirits in darkness; her observations in the Children's Valley, her entrance 'within the gates,' and her beautiful home in the Sunrise Land, and a more interesting and instructive narrative it would be difficult to find.

The lessons inculcated in the volume are many, but all tend to one end—the propriety of living truthfully and virtuously while on earth. They point to the fact that little wrongs, as well as large ones, inflict their pains and penalties upon us. The lessons also impress upon the reader that ultimate peace and joy are not attained immediately upon entrance into spirit-life, but, instead, they depend upon our purification from the results of evil and wrong done while here, while true soul-growth alone ensures fitness for entrance beyond the

gates.

There is a naturalness about the book that brings all it tells into the region of common

Want of space precludes more than the present brief notice, which does but scant justice ent brief notice, which does but scant justice to an in every way acceptable contribution to our distinctly mediumistic literature. But it may be truly added to by saying that Miss Shel-hamer's mediumship thus receives another well merited laurel, and Colby & Rich have added another valuable work to their extensive catalogue of spiritual literature.

In closing, let me append the words of an old and able contributor to our literature, A. E. Newton, who says in a recent notice of the book before me: 'It should be read by parents and teachers, who will find in it many hints of improved methods for training the young; it should be read by children, who will derive from it just and noble views of translations. should be read by children, who will derive from it just and noble views of true living for this world and the next; it should be read especially by mediums of all classes, who may learn from it how to avoid many dangers, and to use their gifts for the worthiest ends; it should be read by clergymen and religious teachers of all persuasions, for they can hardly fail to derive from it some important suggestions of what may be true regarding the life to come, and far worthier views than most of them are wont to teach; and, lastly, it should be read by all who would obtain just and rational conceptions of spirit life, the relations of the present to the future, and the true means of the present to the future, and the true means of spiritual progress here and hereafter."

An Ohio girl who tired of hearing the farmers growl ers, and the gain on the investment was 44 per cent.

#### Vital or Apirit Magnetic Healing, vs. Christian Science:

To the Editor of the Banner of Light:

I often see accounts of nileged oures made by the Ohristian Science method, going the rounds of the secular papers, but seldom see anything recorded concerning those made by the practitioners of the vital or spirit magnetic system. Doubtless the editors of such papers associate the magnetic treatment with Spiritualism and the Christian Beience process with the church—and this may account for the partiality shown, as there can be, beyond question, two cures cited as made by magnetism to one made by the Christian Scientists and practitioners claiming kindred names. From my observation the operators, also teachers of Ohristian Science or Metaphysics, make the cures accredited to them by the same universal law under which all cures are made which are made by invisible forces; the great object and aim of the Christian Sci entists, however, seems to be to teach more than to practice, and doubtless this affords a better opportu nity for winning the "almighty dollar."

In the Christian Science mode of treatment there seems to be but little physical exertion displayed, but where the operator (calling him or herself such sol entist) generates in his or her organism a superabundance of vital or spirit magnetism or life force, he or she is successful, just in the same manner as are the magnetic healers-nothing more and nothing less, and there is nothing new in the operation shown.

Recently I was conversing with an individual who has great faith in the power of vital magnetic treatment to restore health; this person said, in the course

of our talk:

"I have just had a word with one of the instructors in massage treatment, and I asked the question as to what causes the great difference between the operators—i.e., in benefiting the sick with massage treatment—and the only reason that could be given was that of the peculiar shaped hand they possessed: the teacher remarking that not more than one out of four who attempted to make a profession of massage treatment succeed to any extent worthy of note."

The natural power that come with the mashanical

The natural power that goes with the mechanical operation was not even aligned to as being beneficial or essential with one person more than another. If such teachers would give more attention to the latent invisible powers in the universe and human beings they would be more able to give a rational solution of the cause that originates the difference between the effect produced by the various operators which makes one person successful in healing while another fails to even benefit the patient, while both are equally as reliable as individuals.

Desire to heal, education, or various religious views, have but little or nothing to do with healing by invisible forces; that depends entirely upon inheritance, adapted organisms, etc., and also in having adapted forces to meet the person afflicted with disease-either with or without human contact.

The so-called mind-craze to-day seems to be running wild over the country, and has gained the attention of many sincere individuals, and any one would surely suppose, upon hearing the new converts talk and the old ones repeat, that there is now no need of sickness, neither is there any reason why any mortal should cross the river of change. The philosophy advanced seems to grow more and more "India rubber". like daily, and some of the operators go so far as to say that they can teach classes in any part of the country, and can also heal, sitting in their room, and give treatments to all, in any portion of the world, who have confidence in them sufficient to send their name and address with the required fee for services.

Doubtless there are many individuals suffering with lisease in all portions of the United States, sitting at their bomes patiently, with faith stretched to its utmost capacity, waiting for the Divine Mind to come o them and heal them, while the Christian Scientist receives the fee for the work thus done or undone.

The most absurd thing in their mode of treatment is that the sick are required to abstain from all external applications, also the use of efficacious, harmless remedies; if the sick, in some cases, are with parched lips thirsting for a drop of cold water, and it is taken or made use of, and death follows, the scientists claim that the fault is solely with the individual and not at all with the science itself-the trouble being in the patient not having sufficient faith in the philosophy to allow the process to work favorably.

A well, healthy person would sicken under such a discipline; and it seems to me that a weak, sickly individual needs great care and sufficient nourishing articles to strengthen, allay and soothe-thus assisting nature to restore the system to health-instead of being so dogmatically assured that he (or she) is not sick-that what he (or she) thinks is weakness and sickness is imagination or "mortal error," etc.

When the reaction in these teachings surely will (they not being based on sound philosophy), the public will wonder that the so-called "craze" ever found lodgment in the brain of neonle who are ully sensible in other issues of life. The great trouble to day is that few of those who embrace the Christian Science theory know anything about the Spiritualistic Philosophy or the different qualities of invisible forces about and around them and in the universe, which are developed in their own organism; and when they are spoken to about being overcharged with either magnetism or electricity, they cannot understand what it means. Without question a large per cent. of dis ease originates from the unbalancing of the electric and magnetic forces that generate in the systemcaused often by overwork, both mentally and phys ically, and by the climate where the patient resides, and which has nothing especially to do with the mind any further than that no one can live in a body, earthly or spiritual, without mind; though will-power and mind will not change the condition of the sick, in many cases the application of adapted force or power imparted to the sick often chemically changes the system, and the individual is restored to health. The mind of the patient should be directed aright to act in harmony with this view of healing and to a comprehension that both of these elements or powers are highly essential to the work of restoration-it being unreasonable and unscientific alike to ignore either of them.

Why do people not stop and consider life and its subtle laws before blindly accepting speculative the ories that will not bear the close investigation of reason and common sense? Electricity, magnetism and spirit-power have no intelligence in their composition -but intelligence could not exist or be made manifest without them; and it should be the great study of this age to know how they are related and blended and can be of assistance to each other. It is just as necessary for the patient to be well informed upon these subjects as it is the operator or healer whom they employ, that they may not sit quietly and let the spirit leave the body, or suffer physical pain when a remedy - vital magnetism - is often within their reach, and that, too, in nearly every family in the land.

AUTHOR OF VITAL MAGNETIC CURE BOOK. Boston, Mass.

Referring to the advance points it has received of the forthcoming report of the Board of Indian Commissioners, The Christian Union of March 22d has the following:

"This report justifies fully the accounts we gave at the time of the outrages perpetrated on the Apaches by the Colorado cowboy militia, and on Estermizin and his peaceful community by cowboys who were not militia. This report is founded on official reports, and makes it unnecessary to retract a word which we said at the time in deniating these outrages and in exthe time in depicting these outrages and in expression of indignation at them. It is the duty of Congress to afford what little reparation it can, and to make some provision against their

recurrence.

The table presented in this report gives en-The table presented in this report gives encouraging evidence of Indian progress in education and civilization. But it also confirms what we have heretofore said as to the bad faith of our National Government toward the Indians. The money which we promised in solemn treaty to furnish in educational facilities for the Indians we have refused, or at least neglected, to furnish. The United States Government cannot be sued; so the wronged and cheated Indian is without remedy. He has a cheated Indian is without remedy. He has a legal right to this money, but no means of en-forcing his legal rights. . . . In plain Anglo-Saxon we [the Government] are convicted by this report of being a great National liar to the Indians."

#### WOMAN.

New York State Convention of Woman Suffragists.

The annual convention of the New York State Woman Buffrage Association was held in New York City March 22d. At the morning session officers for the ensuing year were chosen, and resolutions adopted emphasizing the need of woman's influence in politics as the "best regenerator" thereof; asking the Legislature to pass the municipal suffrage bill, expressing sympathy for working women, demanding for the wives of this State some adequate legal protection in their share of the joint earnings of the marriage copartnership, and the immediate repeal of the law giving the father absolute disposal of his children by deed or will is demanded, so that the mother may have an equal power.

In the afternoon Mrs. Blake presided, and opened the session by reviewing women's forty year war in this country for the right of the ballot. Mrs. Z. B. Gustafson, of London, said she could understand how women might be denied the ballot in old countries where feudalism had held sway for centuries; but she could n't see why women were just as unfortunate in a young and vigorous country like America. Mme. Bogolot, of Paris, spoke of the good work accomplished by the St. Lazare Society, of Paris, and Baroness Alexandra Gripenburg, of Finland, reviewed the progress of the women's efforts for independence in her country. The exercises concluded with a reply by Mrs. Blake to Rev. Dr. Dix's recent arraignment of society women.

At the evening and closing session, Mrs. Scatcherd, of England, advised women not to pay taxes until granted suffrage. Mrs. Ashton Dilke spoke of great reformers, and said that while some lost their vigor with age, others, notably Mrs. Gladstone, Mrs. Elizabeth Stanton and most woman suffragists never abandoned their cause. Mrs. Clara Neyman, of Germany declared America to be the proper field for woman's purifying influence upon the ballot. Miss Bessle Starkeeler, of the Toronto Globs, spoke of woman's superiority over man.

#### The Mother of Dickens.

The childhood of Dickens was so shadowed by poverty, and his sensitive and imaginative mind was so ceenly alive to his position, that it is hardly possible he could draw an absolutely impartial picture of his parents. His mother had a keen appreciation of the droll and of the pathetic, and likewise considerable dramatic talent. She was a comely little woman. with handsome, bright eyes, and a genial, agreeable person. From her Dickens undoubtedly inherited his temperament and intellectual gifts. She possessed an extraordinary sense of the ludicrous, and her power of imitation was something astonishing. Her perception was quick, and she unconsciously noted everything that came under her observation. In describing ridiculous occurrences her tone and gesture would be inimitable, while her manner was of the quaintest. Dickens declares that to her he owed his first desire or knowledge, and that his earliest passion for reading was awakened by his mother, who taught him not only the first rudiments of English, but also a little of Latin. Poverty saddened and darkened many years of her life, and her children were early compelled to leave her and earn their own living, but they all honored and loved her as she deserved. -- Woman's Argosy

Paterson, N. J .- John A. Roney, Corresponding Secretary, writes: "In this industrial centre of locomotives and sliks, proudly and justly claiming the title of ' the Lyons of America.' there has been formed

title of 'the Lyons of America,' there has been formed 'The Pirit Spiritual Society,' and the dematerialization of Orthodoxy has commenced. The handwriting is already on the slates if not the walls.
With the beginning of the New Year began a new era in spiritual things. A number of pioneers in the cause, Mr. Henry Doherty, Mr. J. B. Clark, Mr. Rose and colaborers, rented the light and cheerful' Fidelity Hall,' centrally located on Market street, and, with the aid of the author of 'Celestial Sonnets,' Dr. B. M. Lawrence, as an organizer, an efficient Chairman in the person of Mr. Saunderson, and the indefatigable Thomas A. Tuffeeli as Secretary, the circle was in-Thomas A. Tuffnell as Secretary, the circle was instantly developed into working order and the manifestations began

stantly developed into working order and the manifestations began.

In justice to the interesting speakers we have had I may say that the knowledge of Spiritualism is rapidly growing in this city. After Dr. Lawrence, Dr. Henry Slade gave us a vivid recital of his eventful life—his travels, persecutions and victories—to which his audience listened with rapt attention.

Feb. 28th, Mrs. E. Cutler occupied the platform and drew a large audience. Then came Frank T. Ripley, whose guides lectured and gave tests three Sundays, ending with March 18th, awakening the Slumberers out of their sleep and impelling them to put their armor on. Mr. Ripley is a whole corps (not corpse) in himself. His guides possess and impart a deep and thorough knowledge of physical, moral and spiritual law; radical to many sentimental Spiritualists and combative to Orthodox Christians. Few will forget his appeal to young and old to remember that if we could feel that the spirits of those who respected and loved us here knew all we say and do, we would stop and shrink from doing wrong. The earnest, intelligent guides of Mr. Ripley have a worthy instrument, and know well how to smooth the bristling feathers of aggression with the oil of gladness, for what before the benediction seemed to be thorns are all roses, and there are more hopeful and fewer heavy hearts when his work is done.

of aggression with the oil of gladness, for what before the benediction seemed to be thorns are all roses, and there are more hopeful and fewer heavy hearts when his work is done. His tests are convincing to the skeptical; his lectures thunder with truth, yet are tender with love as a mother's lullaby.

We believe our society has come to stay, and there is a determination to give materialists as well as Christians an opportunity of judging for themselves whether there is or is not any truth in Spiritualism. Materialistic friends, halt no longer between two opinions. Who among you is greater than the valiant, honest Ingersoil? He is a mightier man than you conceive him to be, and has more faith in the continuity of life than you think he has. When or where has he denounced a spiritual existence? He said to Rev. Mr. Field, in his last letter to him: 'The jury of the entire human race has given the verdict of a future life beyond the tomb, and so long as hope and love linger in the human breast so long will they believed in it.'

Investigate for yourselves and know and grow, and secure a comfort and consolation which passes under-standing; then will to-morrow be a sufficient here-after, and angel-homes in the Summer-Land be less a fond dream than a reality.'

#### The Anniversary at Troy, N. Y. To the Editor of the Banner of Light:

The celebration of the Fortieth Anniversary The celebration of the Fortieth Anniversary of the advent of Modern Spiritualism opened Sunday evening, March 25th, before the Star Hall Society, with an address by Mrs. C. Fannie Allyn. Her lecture was based on subjects given her from the audience, and was a very logical and powerful defense of the movement from its introduction at Hydesville, N. Y., in 1848 to the present date.

1848, to the present date.

The exercises were interspersed with music, and an original chorus recitation—by a group of the Lyceum children—written by Mrs. Allyn, which was in rhyme, and had reference to the rise, opposition to and progress made by the cause in the past forty years.

cause in the past forty years.

The large audience assembled seemed deeply interested and pleased.

The ladies are to be commended for the very elaborate taste displayed in the decorations of the hall for the occasion. Our bright ensign,

the stars and stripes, together with fine pictures and beautiful flowers, everywhere greeted the eye.

The Children's Lyceum exercises in the afternoon at 2:30 o'clock, were commemorative of the event also, and the assemblage convened

were pleasurably entertained. The greatest event, however, in connection with our celebration here occurred on Tuesday evening, March 27th, in Star Hall: It was a brilliant affair; the programme consisted of printant anair; the programme consisted or recitations, tableaux, music, etc., closing with a grand supper. The hall was filled with young and old who came for a general good time; and I think from the feeling manifest every one en-joyed it hugely. A marked feature of our Tues-

day evening's entertainment was the presenta-tion of a beautiful floral emblem to Mrs. C. Fannie Allyn by Charles M. Austin, the worthy Conductor of the Children's Lyceum. Our Society desires to return thanks to Mrs. Allyn through the columns of THE BANNER for the very able and efficient manner in which she labored among us, and sincerely hope that her work may be crowned with like success wherever her footsteps may be guided. W. H. Vosburgh.

According to an old superstition of the mediaval church, whenever a cook crows a lie is being told. The reason that cooks crow so persistently in the early morning hours is because the morning papers

#### THE ROARING OF THE SEA. BY CHARLES MACKAY.

I had a dream, a noontide dream,
Thrice it came and thrice it went,
And thrice it left a light and gleam,
As of a purpose will y't was sent.
A dream of mist and blinding haze,
Whereout there issued a drowsy sound.
As of the hum from crowded ways,
Where streams of life go eddying round.
The church-bells munified in logs and glooms,
Faintly peal'd over wold and lea,
But clear 'mid the pauses of the booms
I heard the roaring of the Sea.
Sadiy the people to and tro.

A heard the roaring of the Sea.

Sadly the people to and fro
Rock'd and sway'd, they knew not why:
I could scarcely see them come or go,
So thick the vapors draped the sky;
They look'd half form'd, gigantic, vague,
Things of the cloud, but not of the Sun,
As of a Otty of the Plague,
Where Hope and Healing there were none.
Some were lawyers with wigs and gowns,
Some were priests—or seem'd to be,
And some were kings with tottering crowns—
And they heard the roaring of the Sea.

"Why dost thou linear in the of the 2"

And they heard the roaring of the Sea.

"Why dost thou linger in the mist?"
I ask'd a sage of snow-white head.

"Not those emerge from it who list;
I cannot see my way," he said.

"All things are out of gear and line,
Men worship money, their only god;
Each thinks himself alone divine,
And tramples his neighbor to the sod.
Ever the weakest goes to the wall,
None of us know what the end shall be,
Except that misery must befail—
We hear the roaring of the Sea."

I mingled in the principal through

I mingled in the priestly throng, I mingled in the priestly throng,
And asked of one who seem'd the chief,
"If in the mist he 'd lingered long?"
"Ay, long!" he said, "without relief!—
We know not whether we sit or stand,
Or whether we wander in or out;
We flud nor comfort, nor guiding hand,
Nor any glimmering but of doubt.
We feel a quiver of earthquake shocks—
We would be bond, and yet be free,
We tread on the edge of perilous rocks—
We hear the roaring of the Sea."

I question'd one, that seem'd a king,
From the vapory, misty crown he wore,
Why to the shadows he seem'd to cling,
Shadows behind and shadows before—
He answer'd sadly, "Ask me not!
I strive to follow my lather's trade.
I walk as I may—or can—God wot—
Stumbling and halting, and afraid!
The time is pass'd for Right Divine,
The people have ceased to bend the knee,
The end is coming for me and mipe—

The end is coming for me and mine-I hear the roaring of the Sea."

Down there came like a river in flood
A crowd of people haggard and worn;
And they roar'd and yell'd and clamore'd for blood.
Frantic and furious, and foriorn.

"What do you want?" I ask'd of one;
He answer'd, "The Earth for its children dear,
Farms as free as the light of the Sun,
And fair partition of life's good cheer,
Of corn and wine, and sheep and beeves;
All that the Earth produces free,
Why should we starve mid the bursting sheaves?
We've heard the roaring of the Sea."

The billows stand roaring sea.

We've heard the roaring of the Sea."

The billowy, rising, roaring sea—
The suffing, swathing, binding mist;

A Chaos big with a new To Be,
And a ruddy sunshine not uprist.
Hear it, ye preachers of the creeds!
Take need, ye wise, without a pan,
There's something better than sordid needs—
There's a futurity for man!
"Each for himseif" is a gospel of lies,
That never was issued by God's decree—
There's fresh fair light on the morning skies—
There's health in the roaring of the Sea.

#### TRIBUTES TO THE WORKERS.

#### Testimonial to Miss Hagan,

The Sunday services held on the 25th ult, at Grand Army Hall closed the engagement of Miss Jennie B. Hagan with the Union Society, although she remained through the Anniversary services, at which she spoke and improvised poems. The following testimonial to her merits was unanimously adopted by the Union Society at the close of her address on Sunday evening:

Boclety at the close of her address on Sunday evening:

CINCINNATI, O., March 25th, 1888.

The Society of Union Spiritualists, of Cincinnati, desire to testify to the benefits they have received from services upon their contrain by Miss Jointe B. Hagan, on the Sundays of March, and to their gratification at her successful labors wherever she is called to minister in the active work of Spiritualism. Those who have listend to her inspired uiterances in this city, in prose and verse, will unite with us in the declaration that her exposition of 'the word,' as Spiritualists use the term, is clear, concise and exhaustive: that her eloquence is persuasive, her poetry brilliant and southing, and her logic convincing to the apprehension of all imprejudiced minds. Since last she ministered unto this people, one year ago, her good controls have grown stronger in their comprehension of human needs, and they come to us with soul-food which is wholesome to our minds and cheering to the hearts of all who receive it in wisdom. We have been blessed in its receipt and assimilation, and it is hoped we are wise enough to make the most of its grand and noble signification.

We sincerely thank this minister of the better revolation for all she has done for us and for the cause of Spiritualism hore and elsewhere; and especially do we thank her for the kindness of heart which has prompted her to give her valuable services to the celebration in this city of the Fortieth Anoniversary of Spiritualism—services of great value, as we well know from experience, and services which should be appreciated all the more on account of the liberal spirit in which they are proffered.

To spiritual societies and congregations in all parts of the world, we wish to say that Miss Hagan's services are especially valuable and effective upon the platform, and that their value is largely enhanced by a personal presence which is dignified, modest, gentle, and replete with those silent appeals of truth and goodness which are more obsquent than any language.

## Mrs. Amelia H. Colby-Luther.

As noted in THE BANNER last week, this talented speaker concluded, March 26th, a month's successful engagement in Boston with the Spiritual Temple 80ciety meeting in Berkeley Hall. At the close of the morning address, George C. Paine offered the following preamble and resolution, which were unanimously and enthusiastically adopted by the audience, and feelingly responded to by Mrs. Luther:

Whereas. The present is the last Sunday of Mrs. Colly-Luther's engagement, and as it is probable that circum-stances may not admit of her accepting another in Boston, it is but just that some expression of the highly appreciative sentiments of her Berkeley Hall hearers should be officially made: therefore be it Resolved. That the thanks of this audience are hereby presented to Mrs. Colby-Luther and her guides for the able, interesting, instructive and outspoken thoughts to which we have been privileged to listen during this and her pre-vious engagements. We cherish the hope that we may at some future time enjoy a renewal of the privilege.

## New Publications.

A KISS FOR A BLOW: A Collection of Stories for Children, Inculcating the Principles of Peace. By Henry C. Wright. Ten Illustra-16mo, cloth, pp. 204. Boston: Lee & Shepard.

A book that will never grow old. Though first published many years ago, its lessons are as much needed and as truthful, and its interest as deep now as then. During fifteen years of his life Mr. Wright addressed over fifty thousand children for the purpose of impressing them with a peaceful disposition and the duty of returning good for evil. The origin of the book's name was in this wise: One day Mr. Wright addressed a number of children in Philadelphia, and mentioned that he was soon to publish a book for children, on the subject of peace, and related several stories he intended to put in it. He describes the sequel as follows: "After I had finished several came running to me: 'What name are you going to give to your little book?' they all inquired. 'I hardly know what to call it,' said I. 'Suppose I should call it " Kiss for a Blow"; how would that do?' 'That is first rate,' said they all. From that moment my mind was decided to give it this title."

REMINISCENCES OF A PREACHER. A Theological Romance by William McDonnell. 16mo, cloth, pp. 232. Boston: J. P. Mendum. No one who has read the author's previous works, "Exeter Hall," "The Heathens of the Heath," etc., will fail to greet this as a powerful means of loosening the chain and breaking the fetters of creed bound mortals. It partakes of all the strong features of Mr. McDonnell's other writings. It abounds with many pathetic passages of deep feeling; but when error is taught for truth and darkness set forth as light, the author places no obstacle in the way of the torrent of denunciation that flows from his pen against

such examples of "man's inhumanity to man." CASSELL'S NATIONAL LIBRARY.-The latest num bers of this excellent series of standard works, for a dime each, are " A Voyage to Lisbon," by Henry Fielding; "Plutarch's Lives of Solon, Publicola, Philopoen. Titus Quinctlus Flamininus, and Calus Marius,' Prometheus Unbound, with Adonais, The Cloud, Hymn to Intellectual Beauty, and an Exhortation,"

by Shelley; "The Republic of the Future; or Socialism in the Future; Letters from a Nobleman in the Twenty-First Century," by Anna Bowman Dowd; 'King Lear," by Shakspeare; "Seven Discourses on Art," by Joshua Reynolds; "History of the Early Part of the Reign of James II., by Charles James Fox; Diary of Samuel Pepys from October 1607, to March 1008." Each paper, pp. 102. New York: Cassell & Co.

A. B. FRENCH AND HIS HOME AT OLY DE.

#### BY WARBEN CHASE.

The many friends of Bro. French in the East, and all readers of THE BANNER who have listened in times past to the eloquence that has so inspiringly issued from his lips, will no doubt be glad to learn from one who knows the reason of his partial withdrawal from the platform work he so ably performed for several

I had often heard regrets, and sometimes accusations, as if he had deserted us and our cause: and I am glad to be able to assure all that he has in no sense deserted us, but is as much a Spiritualist as he ever was, and as ready and able to defend his views.

First, a large and valuable local business which he had carried on for years, for reasons I need not mention, required his time and presence at home, and no one, knowing the circum-I had often heard regrets, and sometimes ac-

ence at home, and no one, knowing the circumstances as I do, could blame him for attending to his business, though it called him from the

to his business, though it called him from the rostrum as an itinerant speaker.

Second, his anxiety, and that of other friends in Clyde, to have a place for liberal and spiritual lectures, induced them to join with a remnant of a Universalist Society — which was really first organized by and preached to by an old friend of mine, who had often welcomed me to his house and his church, where I have often spoken; this Society had become too poor to keep up preaching or to repair the church often spoken; this Society had become too poor to keep up preaching or to repair the church, and by joining with them they have raised a sufficient sum to reseat, paint and fit up the commodious and really valuable building (in which I lectured March 18th), and now they have such place and have engaged a speaker (Universalist) for each alternate Sunday, who told me himself that he was a Spiritualist, and wrote his sermons by spirit influence—and the one I heard, proved it to me.

The truth is, Spiritualism has taken no back

The truth is, Spiritualism has taken no back step in Clvde, O.

March 27th, 1888.

## The White Lady.

The death of William I, Emperor of Germany, and the precarious health of his son and successor, recall to mind the traditional apparitions cessor, recall to mind the traditional apparitions of Berchta von Rosenberg, the "white lady." Baldinus has written her history. She lived in the fifteenth century, and was the daughter of Ulrich, Governor of Bohemia, and Commander of the Roman Catholic troops against the Hussites. Her husband, Baron Johann von Lichtenstein, was very unkind to her. Her descendants married into the houses of Brandenburg, Baden and Darmstadt; and she is said to have appeared to members of those families from time to time in case of impending misforfrom time to time in case of impending misfor-tune or an approaching death. She was seen, it is affirmed, in the Royal Castle in Berlin in 1840, a few weeks before the death of the Prus-sian King. Emperor William forbade all men-tion of her, yet her appearance in January, 1884, is positively asserted. Several times she has spoken. At her appearance in Berlin, in 1628, she uttered these words: "Veni, judica vivos et mortuos; judicium mihi adhuc superest!" "Come, judge the living and the dead; the judgment still continues for me."

From Our Dumb Antmals.

We answer, John Wesley, the founder of Methodism, thought there was. So did those eminent Christian bishops, Jeremy Taylor and Bishop Butler. Coleridge advocated it in England, Lamartine in France, and Agassiz in America. Agassiz, the greatest scientist we ever had on this continent, and a man of profound religious convictions, was a firm believer in some future life for the lower animals. A professor of Harvard University has compiled a list of one hundred and eighty-five European authors who have written on the subject. Among the leading clergy of Boston who have publicly expressed their belief in a future life for animals, are Joseph Cook, Trinitarian, and James Freeman Clarke, Unitarian. Some ten years ago a man left by will to Mr. Bergh's New IsThere any Future Life for Animals? York Society about a hundred and fifty thousand dollars. Relatives contested the will on the ground that he was insane because he be lieved in a future life for animals. The judge, in sustaining the will, said he found that more than half the human race believed the same thing.
GEO. T. ANGELL.

If the fact that twenty six persons were last year killed by the cars at the grade-crossings of three roads only in Chicago, forty-one in Philadelphia in 1887, and thirty-eight in the same city in 1886, not to cite the same kind of fatalities in other places, carries any argument, it is in favor of a change of the system without any further delay. Railroads should enter any city on a level of their own. That is a "reform" which must some day come.—The Advance. Worthington. Minn. Worthington, Minn.

## Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladles' Ald Society meets in its rooms adjoining the Hall each Friday afternoen and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

cLEVELAND. O.—The Children's Progressive Ly-ceum No. 1 meets regularly every Sunday in G. A. R. Hall. (70 Superior street, commencing at 10% A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary. Carleton, Conductor; E. W. Gaylord, Secretary. CHNCINNATI, O.—The First New Spiritual Church of Chichanatl. Ohlo, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bilss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO. ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2% and 7% P. M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL., The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 25 F.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

dent, 17 Wisconsin street.

(HICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 15 P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday. CHICAGO, ILL. - Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening. CHICAGO, ILL.—The Young People's Progressive So-clety meets in Martine's Hall, corner Indiana Avenue and 22d street, every Sunday evening at 74. Hon. Joel Tiffany conducts class lessons in the afternoon, at 3 o'clock. The best speakers and mediums are always engaged.

DENVER, COL.-Meetings are held Sunday evenings t Harmony Hall, Lawrence street, Mrs. F. A. Logan, LANSING, MICH.—Meetings will be held each Sun-lay at the Hall 125 Washington Avenue, under auspices of the People's Spiritual Progressive Union. Mrs. C. W. Ayres, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Ocurrer and Journal* Building. Mrs. Ella Ba-con, President; Thos. F. Davie, Secretary. NEWARK, N. J.-Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary. NEWARM, N. J.—First Association of Spiritualists. 177 Halsey street, corner of Market, evenings at 7% o'clock, H. G. Avery. President.

H. G. Avery. President.

PHILADELPHIA, PA.—The First Association of Spiritualists lectures every Sunday morning and evening. Children's Lycoum, 2 r. M., at the hall, 310 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front, T. J. Ambrosia, President, 1223 North Third street. Koystone Association meets Sunday at 2:30 p. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman, Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PATERSON, N. J.—Meetings are held every Sunday

ation meets sund-y evening, Ninth and Callowhill streets.

PATERSON, N.J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ P.M. Trance speakers, and especially test mediums, requested to communicate with John A. Roney, Cor. See'y, 65 Halsman street.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room. Town Hall, at 10% A.M. and 7½ P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

RT. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P. M. every Sunday in Brandt's Hall, southwest 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. 313 Market street: Milton Lyie, Cor. Sec., 3000 Olive street. SPRINGFIELD, ILL.—The Lincoln Society of Spir-itualists holds meetings Wednesday and Sunday evenings at its find on 5th street.

## SECOND EDITION.

## A REVIEW

# Seybert Commissioners' Report

WHAT I SAW AT CASSADAGA LAKE.

BY A. B. RICHMOND, Esq.,

MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES PROM THE DIARY OF AN OLD LAWYER,
"COURT AND PRISON," "DR. CROSSY'S CALM
VIEW FROM A LAWYER'S STANDFOINT,"
"A HAWK IN AN EAGLE'S NEST," ETC.

VIEW FROM A LAWYER'S STANDPOINT,"

"A HAWK IN AR EAGLE'S NEST," FTC.

Thisable and comprehensive work should be read by every thoughtful man and woman who has beard of the Seybert Bequest. Hon, A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the leader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well atimed and well strick, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA Of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convluced litin of the gouthness of at least a portion of the phenomenal part of Spiritualism. and he accordingly wrote his Open Letter to the Seybert Commission, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit mainfestations do occur in many instances where fraud is out of the question, he gallantly and fearless; oomes to the front and wieldshis weapons with strong, uncering alm in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission; Chapter V, treats abig of the Bible on Spiritualism: Chapter VI, taylors in inclear such as a strong book, and wil

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

#### A Parliament of Peace.

The dream of the world, as it is fast taking shape, is of its ultimate peaceful federation. The idea received a fresh start, kindling the emotions of all those who aspire to a higher condition of the nations, when the President of the United States last fall received the delegation from England, sent across the Atlantic by the first men and women of that country to propose that we should unite with England in establishing a high court of arbitration. Its purpose was to be, to refer all questions which might hereafter arise between America and Europe to a select body of statesmen and jurists for their investigation and final adjustment. each nation pledging itself to abide by the decision. The recollection of the pleasure this movement excited in the public mind is as fresh as it is grateful. The large meetings held in the cities of the country to express their cordial approbation bore the best possible testimony to the fact that the right chord had at length been struck in the popular heart. Such a proposal was the more welcome because it

was wholly practical. In his last Thanksgiving Day discourse, Dr. Edward Everett Hale referred to what was in its day called The Great Design of Henry IV., King of France, and regarded historically as the greatest of the entire line of the Kings of France. In all the successful years of his reign he held "the great design" steadily in view. And what was this great design? It was a proposal to form an union of the fifteen most important powers of Europe, with but a single army and navy, for operations against Mussulmans and Russians. Eleven monarchies and four republics were to be united in this league, and the assent of twelve out of the proposed fifteen had been obtained at the time of King Henry's assassination. A Senate, that should be in continuous session, was to determine the regulations of all mutual interests, and the Emperor of Germany was to be the executive to carry out the decisions of the Senate. This was nearly three centuries ago. The plan of course implied the disarmament of all the powers belonging to the union; and that was its weak point, since the jealousy of the smaller powers was naturally excited. It was the same lealousy that our own smaller States felt of the larger ones before they finally consented to come into the Union.

The United States of America are themselves a peace society, said Dr. Hale, and this is the most important thing about it. As such it should be first regarded, and always remembered. The Constitution united in peace thirteen republics, which but for this Constitution would have often been at war. It appointed a high court of arbitration to judge between them in their differences. It created a military force and an executive to carry out the decisions of this tribunal, and from the first took measures to prevent any one of these States of the Union from having any considerable force in hand with which to resist that national power. And the national power could organize itself and act independently of the States out of which it was composed, and over which, for certain specific purposes, it had control. And this new experiment in human government, a peace society in any comprehensive view we may take of it, has had a successful trial for just a cen-

tury. This illustration of our Union of States was employed by Dr. Hale to show that it furnishes the only successful instance of the establishment of a court of arbitration, with a permanent executive possessing force enough to maintain the authority of the court. Two nations may unquestionably bind themselves to leave the decision of a single difficulty to the arbitration of a particular tribunal; but an agreement to bind the future must provide guarantees, and then must give somebody the power to carry out any decision which may be made, in the face of any opposition. The fatal fault in courts of arbitration established thus far is, that they fail to provide, as the Constitution of the United States does provide, for this ultimate enforcing power. Dr. Hale thought | Boston.

such a court of arbitration would be more certain of ultimate success if it were established by three nations than between two, and still more certain if by four than by three. Quoting Renan: "Justice between two contesting par- enge. It is very singular that there are perties has no chance of triumphing. But where there are three contending parties justice has of their exact and exclusive knowledge on the the sway, for justice alone can offer them a common ground."

It is clear enough, thinks Dr. Hale, that if any plan of international arbitration could be just where it is situated. We happen to have accompanied with an agreement by the States that become parties to it to unite in a disarmament, the plan would stand still better chances of success. If, for instance, in accepting a central tribunal, they would agree to reduce their standing armies to one-fifth their present size, the plan of arbitration would have five chances of success to one chance otherwise. It is the people, the world over, who want peace. The peculiar good fortune of the current peace movement is that the kings happen to want it likewise. Hence it is the people's duty, as it is also their privilege, to improve the present opportunity, and when the kings again want to play at the game of war they will find that they are not able to.

The proposition offered by Dr. Hale is that the three States of the European continent and the two English-speaking countries of the world should form a court of arbitration for the five. It should be made up of the most experienced statesmen and the jurists of noblest purposes of our time. And it should assemble every season, and with such accompaniments of ceremony as would give it dignity. Even if there were no dispute it should meet, and its members should be scrupulous to magnify their office. And they should supply themselves, privately and publicly, with all the prestige of their great position in procuring the disarmament of the nations composing the alliance.

They would naturally urge and argue, side world of ours needs no separate armies, but simply one central force large enough to overawe nations, to disarm piracy and rebellion. and in the end to remand public war to the disgrace in which private war, burglary, piracy, and all forms of robbery now belong. The men now trained to arms would gradually take other places of command-in adventure, discovery and invention, and the accoutrement of battle would be prepared far less frequently. The passions of nations would no longer be aroused for a great display of force which ends in the death of one-half of their harvest and the maining and undermining of the other half. The wealth and zeal now wasted in the destructive work of war and its affiliated arts would be expended in the improvement of man's condition. The union of Europe under the reign of peace, the cooperation of this Western world, and the establishment of perpetual harmony among all nations, is a consummation not more devoutly wished than sure to come, when the law of heaven will control the passions of the earth.

We have been led to revert to the eloquent and practical Thanksgiving sermon of Rev. Dr. Hale, through noticing recently several plans on foot in various parts of this country and Europe looking toward the bringing in of universal peace among the multitudes making up the grand family of man. The latest which has fallen under our notice is an Appeal for the Foundation of a Permanent International Council of Education, which reaches us from Bonn. and which has been issued in seven languages by a Provisional Committee, of which Herm, Molkenboer of that city is Secretary.

This Committee-whose members proclaim in advance that they are not partisans of any particular religious, political or philosophical party-announces as the foundation of the pronational Unity in Educational Principles ": ar as its scope and power will allow, "to make the various races and nations acquainted with one another in a spirit of peaceful international approach." The following extract from the document has the true humanitarian ring:

"The most palpable proof of the want of interna-tional unity in educational principles is afforded by the "war-evil," the masses which kill the masses. That patriotic disposition which everywhere in-creases our war-budgets to enormous heights, ought no longer to be used as the highest aim in the educa-

ion of the young. It is that patriotic disposition, which up to the pres-It is that patriotic disposition, which up to the present worships brute force, which suppresses really patriotic peaceful principles of education. Many, many schoolbooks (e.g., history), many, many teachers hold fast by the old routine and prefer to nurse the differences between races and nations and the corresponding warlike spirit.

As matters now stand it is not right they should remain a moment longer.

main a moment longer.

No longer should war-implements be the last resource of the nations!"

Those in America who wish to know more concerning this new enterprise, which seeks by unity of education to do away with the warspirit, can address Hon. Thomas W. Bicknell, A. M., L.L. D., editor and publisher Journal of Education, Boston, or Rev. Henry S. Clubb. Vice-President Universal Peace Union, 2915 Fairbill street, Philadelphia.

We refer to this novel effort merely as an examong the people, whatever the kings and men!" titled nobles in the Old World, or the ultra conservatives of the New, may think to the contrary; the present venture is but one means toward the great end the importance of which is, under the liberalizing influence of the new condition of things induced since the advent of Modern Spiritualism, forcing itself more and more clearly upon the comprehension of the masses.

What more noble theme can engage the attention of civilized men, and especially when the echoes of Easter (the anniversary of the resurrection day of the Great Prince of Peace) have hardly ceased to reverberate through the lands whose people profess to worship in his name? Why should not such projects as those of Dr. Hale and that of the Counoil of Bonn, together with others now before the world, receive the hearty cooperation and good wishes of all-especially of those who, as Spiritualists, have read, in a scroll which angel hands have palpably unrolled before this nineteenth century, the grand gospel of the Fatherhood of God and the Brotherhood of Man!

It is recorded that eleven of the disciples of the humble Nazarene stood looking up into the sky as if their Master were there. But he appeared, and said, Why stand ye looking up into heaven? I will return to you in your hearts, I will return to you in memory, I will return to you in life. This is the lesson he taught; and when he does return, in life, as multitudes of other spirits do, the theologians of to-day deny this momentous fact.

Attention is called to the announcement made on our 5th page by L. L. Whitlock, regarding the renewal of the Facts Socials in

#### Where is Hell?

If we knew, we should not be backward in telling; but neither do we nor does any one know more of its location than of its existsons so completely infatuated with the conceit subject as to think it their duty to go about haranguing those who will lend them their ears, and assuring them not only of its reality but one such under our notice at this very moment -the Rev. Mr. Peters of Philadelphia, who has gone as far away from home as San Francisco, to tell the inhabitants what Hell is, "considered in the light of common sense." Considered in that light, we should incline to say-what Hell is not, for common sense at once puts it out of the pale of all conceivable possibilities. If Mr. Peters really wants common sense applied to the matter, he will have to let go his hold on what appears to be his darling dogma.

He felt compelled to admit that the subject was not a very pleasant one, nor yet an easy one to accept. He based the necessity for such a place, however, on the fact that mankind has such an ineradicable liking for forbidden things. Very well, say we; shall the Creator of this natural tendency cruelly amuse himself with punishing mankind for merely being the helpless recipients of his own gift? Why should they undergo a penalty that is alleged to have no end for being just what they were made, with no choice about it?

The speaker, however, was willing to concede that the whole subject of hell was presented injudiciously, that is, too vehemently. With that statement we cannot at all agree; for if there is a hell, and it is such a dreadful place as it is depicted, and the human race needs to to raise the age of consent to eighteen years be scared into goodness by holding its horrors up before them, and the great majority of men are sure to go there in spite of all warnings, in by side with their prescribed duties, that this any event-we do not think it possible to present it earnestly enough.

Our Philadelphia minister has a free-andeasy way of arguing his case, especially a case portance. He would have people accept the hell dogma simply on the ground that the idea of future retribution is a universal one, an affair of tradition among all kinds of people. It is on pretty much the same ground that we are asked to accept the myth of an ancient flood. in which the world was once drowned. When claim for the existence of a place like hell, they tion is their strong hold. Universal tradition must be a revealed fact, or common sense reiects it.

"Where is hell?" asks this clergyman of his San Francisco hearers. And he answers him- | go out of the country, to stay out, until women self. "Anywhere outside of heaven." Easier enjoyed the electoral franchise. said than explained. But the one who is so sure that hell does exist somewhere, is of all setts School Suffrage Association, said that the others the one who ought to locate it with Bay State law allowing women to vote on something like precision. To say in a loose way that it is anywhere outside of heaven is to | fect, but that fuller privileges were wanted. give no information at all on the subject. If Laura M. Johns of Kansas declared that the God is everywhere, as they are forced to admit, | influence of women on local elections in that then he is in hell with the rest. It is an evasion to dismiss the question of locality, and go women took part in municipal elections the over to the ground of condition, as those persons do who assume that hell is in the breast and need not be sought for outside of it. The ology must be held strictly to its own dogmas. that have wrought such dire misery for the human race. It has undertaken to create a place of endless torment to which it has given the dread name of hell, and now it is simply asked baskets of flowers, with an eloquent address. to tell just where such a place is. "Common sense" people are not willing to let it off so subsequently included in their number the easily as to permit it to skip, when pressed and women pioneers in medicine, theology, temperposed operations of the new Council: "Inter- cornered, from its original base over to the ance, and all movements for woman's advancemore convenient and easy one of a state of feel. effort will be made by this Council, according | ing. They will continue to insist on having a | were sent to the Council. A subsequent meetfull explanation of the old Jonathan Edwards ing adopted a constitution and elected officers doctrine of a literal, located place of punish- for the permanent organization of a national ment; after which they may go a step further | council of women. Frances E. Willard was and demand proof that that punishment is to chosen President. A permanent organization ology to show how such punishment, under the upon. A religious symposium was held on Suncircumstances, is consistent with houndless

Lord Byron, in "Childe Harold," speaks of "The zealot's ready Hell, Which answers to all doubts so eloquently well."

He well knew how convenient the term was for shutting up questioners who held theological dogmas in too little reverence.

In his Life of Sterling, Carlyle fairly cries out against the continued sovereignty of superstition, this dogma of hell being the yawning chasm of them all: "Speedy end to Superstition-a gentle one if you can continue it, but an end. What can it profit any mortal to adopt locations and imaginations which do not correspond to fact; which no sane mortal can deliberately adopt in his soul as true; which the most orthodox of mortals can only-and this after infinite essentially impious effort to put out the eyes of his mind-persuade himself to believe that he believes? Away with it; ample of the feeling which is daily spreading in the name of God, come out of it, all true

Happily for us all, the time is gone by, and let us hope forever, for paying even the slightest tribute of respect to these ancient myths of the older race of men which for centuries have done service as ecclesiastical dogmas transplanted from pagan fields. And if we truly rejoice at the welcome change, we cannot more effectually testify that joy than by doing all we can to spread the light and freedom we possess.

## Warren Chase's New Book.

In "Forty Years on the Spiritual Rostrum." Mr. Chase gives a very clear and distinct outline of the rise and progress of Modern Spiritualism, with which he has been familiar from the start. It is a book that will be of great use to the future historian of a movement that, in the face of the most bitter opposition, has encircled the globe, and is hourly adding to its millions of adherents, their conviction of its truth being based on an experience that results in a knowledge rather than on faith that is liable to become subject to doubts and misgivings. We shall have more to say of this interesting and instructive volume in an early issue; in the meantime we advise all who would know through what trials and strange vicissitudes one of the early workers of the New Dispensation passed, to secure a copy.

In a report of the meeting of the Progressive Spiritualists in San Francisco, Sunday, March 18th, the Golden Gate says: "Mrs. Maggie Folsom-Butler of Boston was present, and, upon being introduced, spoke of the work and beauties of the Children's Progressive Lyceum in Boston, and earnestly advised action in the same line by every Spiritualist in the struck the key-note to spiritual knowledge."

The Council of Women at Washington.

The much commented on international council of women was in session during nearly the whole of last week in Washington, having finally adjourned at the close of the day on Saturday, the last day of March. A wide variety of topics, political and social, received the consideration of the convention during its continuous sessions, in the form of papers, addresses and speeches. Among the rest, the social evil was discussed, and the remissness of women was justly complained of in not confiding to their children the great secrets and truths of life, in place of suffering them to obtain what knowledge they do obtain from other equally ignorant children and servants. The speaker declared that sons and daughters alike should be taught the awful power of sex, since the construction of the character begins in the very hour of conception.

In answer to the very frequently asked question-what has woman to do with politics? one speaker said that its very discussion had and expression—her husband's usual manner been a splendid education for women. In reference to progeny, it was maintained that a woman should decide when and how often children should be born to her, as she is the molder of their minds and sours as well as of their bodily frames. Men and women are equally responsible for the commission of sexual sin. The dressing for children ought no less to be a moral than a physical covering. One speaker insisted that a wrong done to one was a wrong to all, and that no woman had a right to forgive a man who had done a wrong to another woman. She declared marriage to be, not a mere contract, but an institution of God. A petition was read, to be signed by the women of the Council, urging Congress to pass a bill wherever it has absolute control. The Arabs call a pure man "a brother of girls," to typify their best idea of purity. The new day will dawn when woman is not a doll or toy, but is crowned with a heart of love and a brain of fire. The professors in the German universities impress upon the young men the necessity of such immeasurable and inconceivable im- of chastity, if they wish to have a magnificent brain.

Mrs. Isabella Beecher Hooker spoke on the right of women to vote, under the national constitution, and asserted that the words "the people" showed plainly enough that its framers intended to place women on a perfect equality with men. J. Ellen Foster declared woman to the preachers abandon their direct revelation be already in politics, and that the only thing now awaiting a determination was whether might as well give it up altogether. Revela- she should continue to exert influence in every way except through the ballot-box. The denial is a game that all sides can play at. The thing of woman's right to vote was declared to be a defiance of the civilization of the nineteenth century. And the assertion was broadly and emphatically made, that the saloon would never

Mrs. Everett. representing the Massachuschool matters had visibly had a beneficial ef-State had been only beneficial, and that where liquor laws were stringently enforced. Mrs. Marble of Minneapolis said she was a suffragist because she wanted better things for her son and daughter than his father and her

mother had possessed. A conference of the pioneers of the cause of woman suffrage was held on the last day, when were presented to them. And Miss Anthony ment. A great many messages of sympath be without end. Next they may call on the- for an international council was likewise agreed day afternoon, and the Council was closed in the evening with an address by Mrs. Elizabeth Cady Stanton.

## Decease of Prof. Gunning.

This talented and erudite lecturer and writer on scientific themes passed to spirit-life from Greeley, Col., March 8th, whither he had gone with the hope of obtaining relief from consumption.

Prof. W. D. Gunning was born in Bloomingburg, O., in 1830, and was a graduate of Oberlin, adding to the gifts of his alma mater by courses in comparative anatomy in the New York College, and biology under Prof. Agassiz at Harvard University. His services as a lecturer were of recognized value, and his name was a familiar one among the writers on liberal thought as applied to ethnologic, geologic and other topics.

To Prof. Gunning THE BANNER is indebted for one of the most pointed and irrefutable verifications of the spirit messages published regularly on its sixth page, which has ever yet fallen under its notice—the nature of which is here related: Some time previous to the year of the great fire (1872) which consumed so valuable a portion of Boston, and spared not our office (then at 158 Washington street) in the general wreck, Prof. Gunning called on us, and expressed at one and the same time his marked interest in the subject of the possible intercommunication between the seen and the invisible states of being, and his grave, doubts as to the personality behind the words sent out weekly in our columns under the heading of the "Message Department." He wished to obtain personal assurance from us that we really felt convinced that the matter in question was veracious and reliable. We assured him that the subject he treated was not a matter of belief to us, but one of knowledge born of long and repeated experience in the way of testimony received by us from parties yet in the mortal who saw and recognized the words of their returning loved ones; we also narrated to him other facts of spirit communion in the same direction which appealed particularly to our own case individually.

He was evidently much impressed by the conversation, and as he prepared to go, he said, (in effect): "In this number of your paper you print a message from a spirit who claims residence in a certain locality in Scotland, and gives his name, and the street and number, as additional evidence in proof of his personality. I am about going to London; I will out out this message, and carry it with me; I shall make it the message correct I will so inform you; but it is about a woman,

if, on the contrary, it proves false, I shall not fail to denounce it, and also the practice of putting such matter before the reading public."

We replied that we had no fears of the result; and the outcome proved that our confidence was (as we well knew it would be) well founded; for on his return to America Prof. Gunning called on us again, stating that he found the address given, and, on the door being opened by a middle-aged lady, he asked for the name claimed by the spirit. The lady said that such a person once lived there, adding, "But he is now dead, and I am his widow." Prof. Gunning then asked her to read the slip which he had brought, upon doing which she expressed much surprise, and asked where he had obtained it. "From the BANNER OF LIGHT, a Spiritualist paper published in America," he replied. She remarked that she could not account for its production (she being a Roman Catholic in belief), but that the communication so strongly resembled—in language of conveying his ideas, that if he were alive she should certainly think he had written it himself. Prof. Gunning at once proceeded to submit her, for his own personal conviction, to a rigid cross-examination as to whether herself or her husband had relatives or friends in America, whether she was in correspondence with any one there, or whether she thought it possible that some one else in the place might have written to the parties who published the message in Boston; to all which queries she returned a decided negative. Prof. Gunning retired from her presence feeling that he had received proof, of no common order, of the verity of spirit communion; and assured us that since that time he had been a silent investigator, and was convinced beyond question of the power of decarnated spirits to demonstrate to mortals. under proper conditions, the continuity of conscious life for humanity beyond the change (mis)called death.

#### The Fortieth Anniversary

Of the Advent of Modern Spiritualism has been worthily welcomed in many portions of America and Europe, and the BANNER of LIGHT will, as has been its wont in years past, devote a large portion of its space for several weeks to come in making its many readers conversant with what was said and done on this momentous occasion by good friends of the movement who, while assembling in widely separated localities, were instinct with the same feeling of gateful love to the angels for the gift so kindly bestowed by them upon a world of yearning hearts two score years ago.

By reference to our eighth page reports will be found of meetings held in Boston, New YORK CITY, and SAN FRANCISCO, CAL.

To the meeting in CLEVELAND, O., Messrs. Colby & Rich sent the following telegram which received the reply appended:

To Thomas Lees, Memorial Hall, 170 Superior street, Cleveland, Ohio:
The BANNER OF LIGHT sonds greeting to the Spiritualists of the West. Our halls are crowded, and much enthusiasm is manifest on this the Fortleth Anniversary of Modern Spiritualism. rn Spiritualism. Boston, Mass.

REPLY DISPATCH. CLEVELAND, O., March 31st, 1888.

To Colby & Rich, Boston turn greeting. Glorious time here. Long R. CARLTON, Chairman of Committee.

## The Present Condition

Of Miss Mollie Fancher, of Brooklyn, N. Y .the stricken but gifted invalid whose singular experiences, psychic and otherwise, have often been adverted to in THE BANNER columns—is thus graphically set forth by "Eleanor Kirk" in a recent letter to the Cape Ann Advertiser:

"To see this beautiful woman, as she reclined upon her pillow, her blonde hair curled all over her shapely head, her complexion as fair as an infant's, and like an infant's fust touched with pinkiness, no one would suppose her ill. Her eyes are closed, and she is blind, the most trying shades with an exactitude unknown to physical sight. But to tell of her remarkable clairvoyance would take more space than I have allotted me. Miss Fancher is bright and witty, and between her paroxyms of pain is always cheerful and considerate. Since the accident, which occurred a year ago, when, having a head-rest or some mechanical device arranged for her comfort, she fell from her couch, the invalid has been again subject to trances. In these she rests, but I believe that natural sleep is entirely denied her. And so she waits and prays for deliverance."

London Light of March 10th contains the following paragraph:

"Our friend, Mr. A. E. Newton, takes some exception to an editorial remark, prefacing a citation from the BANNER OF LIGHT of Mr. Brackett's experience in materialization with the Berry Sisters. We made what Mr. Newton calls a 'somewhat dubious remark.' on this wise: 'If his observation be correct it points to a new development.' Now we have striven always to give our readers the benefit of Mr. Brackett's excellent testimony to his observation of materialization, and we should not have done that if we judged it faulty. We intended in what we said nothing beyond this-a phenomenon so new and rare should be observed more than once before we are to assume that the observation is precise. Mr. Newton confirms Mr. Brackett, and adds that the seance 'was full of puz" zling surprises to myself and apparently to others. Now, Mr. Newton, is it not you who are 'somewhat

We may add for the information of our English contemporary and others, that the séance alluded to by Mr. Newton was not the one at which the phenomenon described by Mr. Brackett took place, but one held several weeks subsequent, and at which Mr. Brackett was also present. Further, that a friend of ours, who has attended a number of séances of the Berry Sisters of late, says that at each of them the same phenomenon—that of a spirit slowly assuming visible form at the top and in front of the cabinet-has occurred. It is, therefore, right not only "to assume that the observation is precise," but to claim, so far as human observation can be, that it is so.

Out of the rubbish heap of topics which Mr. Joseph Cook disposes of every Monday with such flippant profundity and patronizing wisdom, we pull that of the Sunday newspaper, which he discusses before his hearers in his usual manner. He asserts that behind the Sunday papers stand the drinking saloon, the gambling den and the brothel; while he charges those who publish them with holding down the noses of printers to the grindstone by their grasping avarice. He should be the last one to complain if not the Sunday press alone but the entire press came forward and knouted his bare back until he took back the vile insinuation. If it is "Sunday work" that affects him in this manner, let him deliver his curses at the papers issued on Monday morning, the (to him) sacred day of his nondescript lectures.

An exchange gets at a popular weakness a point to call at the address which that spirit in this manner: "Think twice before you begives, and shall make all the inquiries possible lieve every evil story that you hear, and think land. We agree with her, and think she has with a view of obtaining the truth. If I find | twenty times before you repeat it, especially if

"Tiln Bout."-Prof. Henry Kiddle contributes the principal paper, its subject being "The Spiritual Movement," In it he alludes to its inception, to facts all along the path of previous history, foreshadowing its coming, and remarks that to cause it to be of practical benefit to mankind it should become dispossessed of selfishness, a love of the marvelous, dogmatism, arrogance, unreasonable skepticism, and a selfopinionated intellectualism. Dr. Wellington relates a very interesting experience with Charles H. Foster, resulting in a conviction of immortality in one who had reached the age of seventy-two and had "never believed in God or a future life." Mrs. Ida P. A. Whitlock, Dr. George Dutton, and "Kit Clover" furnish instructive articles, and a translation from the German by Mrs. Dawley supplies "A Well-Authenticated Example of Telepathy."

BUCHANAN'S JOURNAL OF MAN. - The opening article is a consideration of the interrogatory, " Are we in the sunlight of a new day, or is it the early dawn?" experiences with psychography being given to aid in a solution of the problem. A characteristic letter is given from Luther R. Marsh, Esq., of New York, describing seventy-five paintings in oil received by him, most of which were produced in his presence without human touch; introducing which Dr. Buchanan relates similar experiences, including a painting upon a card placed between two slates held in his own hands, the medium being six feet distant. The time occupied did not exceed one minute, and it required a month for the oll to dry. Under the headings "Progress of the Marvelous," "Progress of Women," etc., many interesting items of lutelligence are given. Boston: 6 James street.

A court of justice in St. Louis, Mo., on a recent occasion, as it appears from accounts given in the papers of that city, resolved itself for the time being into a council of religious inquisition. The case on trial was one in which it was to be decided whether the custody of children should be assigned to the wife or husband. Mary Duff being on the witness stand, the opposing counsel endeavored to impeach her credibility after ascertaining that she was a Spiritualist! The witness was finally allowed, however, to testify. The most singular part of these proceedings was that such interrogations were in total violation of the constitution of the State, jet were permitted by the Court.

Mrs. Emma Hardinge-Britten was to deliver an address Sunday, April 1st, at the Holborn Town Hall, London, on "The Origin and Spirit of Easter (and) The 31st of March, 1848, a new era in Human History."

#### ALL SORTS OF PARAGRAPHS.

JACQUEMINOT.

Who is there now knows aught of his story?
What is left of him but a name?—
Of him who shared in Napoleon's glory,
And dreamed that his sword had won him his fame

Ab! the fate of a man is past discerning!
Little did Jacqueminot suppose,
At Austerlitz or at Moscow's burning,
That his fame would rest in the heart of a rose!

—Bessie Chandler, in the American Magazine.

The remark made by one of the fair speakers at the Woman's Convention, Washington, that editors are the nicest men on the face of the earth, is one upon which it may not seem good tasts to comment. But it may do no harm to suggest, for the benefit of women who consider editors unnecessarily harsh, that the gentle orator has never been in the habit of invading newspaper offices with unprintable manuscripts in hand. Editors are, as a class, nice enough when they are not annoyed by bores.—N. Y. World.

Ves. indeed.—And. the "borse" thus so pointedly

Yes, indeed. And the "bores" thus so pointedly alluded to are unreliable daily newspaper reporters.

The damage by the late extensive flood in Germany

'MINUTE MAN BRIDGE" was swept away in the Concord (Mass.) flood of the 22d ult. The neat structure spanned the river at the "Battle-Ground." It was built about thirteen years ago, to take the place of the "Old North Bridge," made famous by Emerson's battle hymn commencing "By the rude bridge that arched the flood." The structure which has just been swept away has been more commonly known as the "Minute Man" bridge, from the fact that just beyond it is French's famous bronze statue of the minute man.

The Boston Christian "scientists" are engaged in a The Boston Christian "scientists" are engaged in a wordy war over their competency and incompetency to heal by that method. The best thing that could happen to the community would be to have them engage in a Kilkenny cat contest. Then they would n't kill any but their own kind.—Worcester Daily Telegram, March 19th.

We feel sorry for the man who exhibits his infirmities in public, and is not sensible of his misfortune.

> THE BIGOT PAR EXCELLENCE. And so every day he gave the Almighty
> Advice which he deemed of great worth;
> And his wife took in sewing
> To keep things a going
> While he superintended the earth.

The cacoethes loquendi appears to be contagious in this city and New York just now. It is a very troublesome complaint.

Those who are gone you have. Those who departed loving you love you still, and you love them always. They are not really gone—those dear hearts and true: they are only gone into the next room. And you will presently get up and follow them.—Thackeray.

Rev. Heber Newton in predicting the use that woman will make of her coming citizenship thinks that she will extinguish "that crowning barbarism war," and that she will preserve morals and "compel the State to a higher function than that of policing

property-she will police manhood and womanhood."

forty dead bodies were taken out.

The London (Eng.) Corporation opened its sleepy eyes long enough, recently, to reject proposals for the electric lighting of the streets of that city, and then went to sleep again, not having discovered that any improvement upon the old system of out-of-door illu mination had been made since its last nap.

A secret enemy, pretending to be a friend purely for policy and pelf, is base and detestable, says the N. Y World.

Storms have been the order of the season for the past ten days. Minnesota's railroads have been blocked with snow; Wales and Scotland have experienced the heaviest snow storm of the winter; and swollen rivers have wrought great damage in Alabama and Tennes

> BPRIG, GEDTLE SPRIG. 'Tis the first day of Sprig,
> Ad all the birds sig
> Their sweet tedder sogs to the roses;
> The lilies wid bloob
> Od code Widler's toob—
> Buch a tibe we're havig, oh, Boses!
> —The Washington Critic.

The French have evacuated the New Hebrides. Miss Mollie Fancher, of Brooklyn, is a believer in

cremation, and a member of the New York Society.

CURE FOR A SPRING COLD.—An exchange remarks that a hornet's nest applied externally is recommended as a cure for sore throat. It is suggested that the hornets be first removed before making the application.

If the "Greek Calendar" for '88 is to be believed M. Aurelius Antoninus, A. D. 150, should be entitled to his share of pioneer work in establishing the "Faith Oure," (?) for is he not credited with saying: " Take away thy opinion, and then there is taken away the complaint, 'I have been harmed.' Take away the complaint, 'I have been harmed,' and the harm is

## Movements of Mediums & Lecturers.

[Notices under this heading, must reach this omco by Monday's mail to insure insertion the same week.)

Joseph D. Stiles's sugagements for the current month are: April 5th, Ulinton; April 15th, Lynn; April 22d and 20th, Portland, Me.

Geo. P. Colby has been lecturing at Grenada, Miss. He was listened to by large audiences and created great interest.—Religio-Philosophical Journal.

great interest.—Religio-Philosophical Journal.

Charles Dawbarn speaks during April two Hundays in Lynn, Mass., and three in Bridgeport, Ct., with week-day addresses at Hartford and Boaton. During May he lectures to the First Society in Philadelphia.

J. Cleag Wright is to address the friends in Troy, N. Y., Sunday, April 8th, morning and evening.

Bishop A. Beals speaks in Glens Falls, N. Y., April 8th; April 15th, 22d and 29th he will be in Troy, N. Y. Would like engagements for May.

Mrs. Mary O. Knight can be addressed at Fulton, Oswego Co., N. Y. She has just filled a successful engagement with the friends at Toledo, O. The second Sunday of April she will lecture in Lorraine, O., on her way homeward.

way bomeward.

J. Frank Baxter last Sunday, April 1st, gave addresses and delineations in Brittau Hall, Haverilli, and will lecture and describe there again on next Sunday, April 8th. Friday evening, April 6th, he, with O. W. Sullivau, will give an entertainment for the Odd Fellows of Clinton. The last three Sundays of April he will labor in Providence, R. 1.

Dr. H. Merrill will give messages and tests in So.

in Providence, R. 1.

Dr. H. F. Merrill will give messages and tests in Salem, Mass., Sunday, April 8th, and probably April 15th. Will be in Boston during a portion of the week. Those desiring to correspond with him for engagements in Massachusetts can address care BANNER OF LIGHT. Charles E. Watkins, medium for independent slate-writing, is engaged to lecture and give tests at the Lake Piensant Camp-Meeting the coming season. He has purchased a beautiful cottage, which he will occupy with his family during the camp-meeting season. Mary L. French has been lecturing in various towns in Massachusetts and New Hampshire during the winter; was in Lynn in March; will be in Albany, N. Y., during April.

Y., during April.

Mr. J. T. Lillie, vocalist, with Mrs. R. Shepard Lillie, inspirational speaker, and Mr. Edgar W. Emerson, the well-known test medium, will start for California May 21st to attend the June Camp-Meeting at Oakland, returning in the month of July. They can be engaged for the last Sunday of May by friends of the cause at Kansas City or Denver. Those wishing their services for that Sunday, and perhaps one or two week-day evenings, will communicate with Mr. and Mrs. Lillie, addressing them at Melrose, Mass., Box 37. Mr. Emerson will return directly to the Eastern Comp-Meetings, but Mr. and Mrs. Lillie can be engaged for two Sundays of July on their way Eastward.

Mrs. A. E. King is to speak in Oulney, Mass. Sun-

Mrs. A. E. King is to speak in Quincy, Mass., Sunday, April 8th, afternoon and evening.

#### Lake Pleasant.

The fifteenth annual convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) Aug. 1st to Sept. 3d, 1888, inclusive. The regular session will be preceded with speaking and musical exercises July 22d and 29th.

#### Onset Bay Grove Association.

The Camp-Meeting of this Association for 1888 will commence at Onset July 15th, and close Aug. 12th. Able speakers and mediums have been engaged, and a successful season is anticipated.

THE EXQUISITE laces shown in the upholstery department of John H. Pray, Sons & Co. have excited the admiration of connoisseurs.

r coughs, colds and consumption use the old Vege Pulmonary Balsam. Cutler Bros. & Co.

WRITING PLANCHETTEB for sale by Colby & Rich. Price 60 cents.

AMERICAN SPIRITUALIST ALLIANCE MEETS AT 219 WEST 42D STREET, NEW YORK CITY,

ON EACH ALTERNATE WEDNESDAY AT 8 P.M. All Spiritualists are cordially invited to become connected with The Alliance—either as resident or non-resident members—and to take an active part in its work. The Alliance defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. Nelson Cross, President, J. F. Jeanerry, Secretary, 44 Maiden Lane, New York.

## RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and every insertion on the fifth or eighth page, and afteen cents for each subsequent in-Special Notices forty cents per line, Minion each insertion.

Business Cards thirty cents per line, Agate. each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

12 Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

Electrotypes of pure type matter will not be accepted,

accepted.
The publishers reserve the right to reject any and all electrotypes. The BANNER OF LIGHT cannot well undertake to vouch for the honesty of fits many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

## SPECIAL NOTICES.

## Consumption Surely Cured.

To the Editor-Please inform your readers that I have a posi-AN ACKNOWLEDGMENT of impressional mediumship is made—to all intents and purposes—by George Ellot, when she says in "Daniel Deronda": "Some feelings are like our hearing: they come as sounds do, before we know their reason."

An explosion occurred at Rich Hill, Mo., on March 29th, in which one hundred miners were buried, and forty dead bodies were taken out.

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,

T. A. SLOCUM, M.C., 181 Pearl St., New York.

N12 13teow

Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w\* Ja7

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass.

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On Tuesday oftermoon Miss M. T. Shrkliamen occuples the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideraion. Friday afternoon Mns. B. F. Smith (of Lawrence, Mass.), under the influence of her guides, will afford an avenue through which individual spirit messages will be

The Hall (which is used only for these scances) will be The Hall (which is used only for these sances) will be open at 20 clock; the services commence at 3 o clock precisely, at which time the doors will be closed, allowing no ingress or egress. The public is cordially invited.

AP Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to The Bannen of Light and labor, which they would then to the Chairman of the Circle, who will present them to the spirits for consideration.

The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more, where the services are accounted to the spirits that those who recognize

son. All express as much of that has they percent armore.

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

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

Letters of inquiry in regard to this Department of THE BANNER must not be addressed to the mediums in any case.

LEWIS B. WILSON, Chairman.

#### QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Feb. 7th, 1888.

Spirit Invocation. Oh! most tender and loving Father, we offer grati-ude and praise to thee for all thy gifts of beautiful tide and praise to thee for all thy gifts of beautiful life. We acknowledge thy power, and bow down before the justice of thy law. We pray that the time be not far distant when thy human children will understand more clearly thy law, and strive to work in accordance with the same. May each one be illumined by some divine power that will quicken the spirit within, that we may more clearly see and understand lessons of thy laws. We offer thee the gratitude of our soils, recognizing that without thee we are as nothing, even less than the grains of sand.

On tour God, may we know and realize our responsibility to ourselves and to each other, and our rela-

On tour don, may we know and realize our responsibility to ourselves and to each other, and our relationship to thee. May we advance higher and higher in aspiration, in thought, in noble effort, until we shall be deemed worthy to mingle with the angels of heaven, fulfilling thy law, and helping to bring peace on earth and good will unto every heart.

#### Father Cleveland.

Mr. Chairman, I have been respectfully and cordially invited to do the work here of the hour, by your Spirit-President. I come not for the gratification of any personal wish, or, indeed, to partake of this feast of spiritual influence and magnetic sympathy which I find spread before me, but to assist, if possible, such spirits as I have brought hither, in gaining an understanding of their own spiritual ing an understanding of their own spiritual natures and of the new life which they have entered upon.

In times past, my friend, I have had the privilege and pleasure of addressing you through this instrument, in the line of my chosen and especial work; and at such times I have presented to you various spirits whom I brought here seeking enlightenment. Such souls have come, repeating their story, leaving their burden of woe with you, and gaining a new impetus, through their experience, to rise somewhat in the scale of moral or spiritual life in the

To day I have brought a little band of such spirits, but I do not find it necessary for them to take separate control of this instrument and make themselves known to the world. I find here to-day favorable conditions for their helpfulness, because there is going out from the band of spirits centred on this platform, and also from the harmonious assembly of mortals before me, a magnetic atmosphere of sympathy and kind feeling which I discover is just what is needed by these poor, forlorn spirits of whom I speak. They are here at this moment, bathing in that atmosphere and receiving its sooth ing influence into their lives. It will assist them especially, as I find several parties in the audience who are strongly mediumistic and at this time serve as a battery of strength to one or more of those spirits.

than an avenue of communication between the two worlds. I have considered it for many years to be something of a school of reform, or of especial enlightenment for such unhappy spirits as are in need of strength, assistance or magnetic support. And while I have been more than pleased at the grand work your various mediums and others have performed in this establishment in sending forth intelligent communications to the world at large, I have also been highly gratified at the results I have noticed on the spiritual side of life, unseen and unknown by mortals, to those unhappy or undeveloped spirits who have been brought to this place seeking enlightenment, magnetic strength, or some other healthful support.

These spirits have learned their lessons. Some of them have been brought, month in and month out, to watch the proceedings at this place, not only of those spirits who attempt to communicate, but of the band of beneficent spirits who are here for wise and good purposes. They have been obliged to mingle with the atmosphere of your office from time to time, and as they could take in and assimilate with their lives something of its ele ments they found it necessary to part with elements more crude and less spiritualizing which had possessed them; and so they have in turn learned their lessons, gained their experience, and passed outward, while their places have been taken by others.

Thus, Mr. Chairman, I feel that a work of great importance, unconsidered by the public—and indeed perhaps it is no concern of theirs—has been taking place here from year to year, as well as in other places, where we find harmonious conditions and an earnest desire to do good. I am ready always to raise my voice in hearty sympathy with this work; and in returning to day I not only bring my blessing to all who remember me, but I feel as though a benediction of love passed out from my heart unto all man-kind. I bring a word of cheer to the hopeless, one of encouragement to the sad. Especially to every soul that is trying to do its best do I say: Keep on, falter not; although the way may seem rugged and the clouds heavy you are sustained and will be protected by a mighty, a divine power. Beyond the shadows the sunlight forever streams; beyond the rugged path-way is a smooth one, lined with pleasant flow-ers, and leading to still waters of peace and

consolation.

Mr. Chairman, I am your old friend Father Cleveland—Charles Cleveland—of this city, and I will listen to whatever questions you have to

## Questions and Answers.

QUES.—By S. W. K.] Is it wrong for one to exclude himself from general society if from that to which he has access he derives neither pleasure nor benefit?

Ans.—Certainly not. This is a question that every mind should answer for itself—at least we should desire to form our own judgment, and regulate our own conduct in such a matter; and regulate our own conduct in such a matter; but the party who thus desires to exclude himself from society because he may not derive any personal benefit or pleasure by mingling with the outside world, should ask of himself is he pursuing the right course by so excluding himself? Is there not something higher for him to consider than his own personal gratification and benefit? May he not, by mingling with the outside world, impart something of information, comfort or pleasure to some other human soul who moves in the world's circles? And if he can do this, then it is simply his duty to put can do this, then it is simply his duty to put aside the thought of self alone, and at times, at least, to mingle with the world for the world's

ship, nor impart anything of instruction or helpfulness to his kind, then it would be simply his duty to exclude himself and sock such monus

bis duty to exclude himself and sock such means of self-growth and development as will bring out the hidden powers of his nature until they are in such a condition of unfoldment as will allow him to afford comfort, instruction, pleasure or happiness of some kind to the world and the world's people.

Q.—To attain proficiency in the arts or in scientific pursuits, is the same or an approximate degree of arduous toil and study necessary in spirit life as upon this plane of existence? If not, how is the power acquired?

A.—The spirit passing from these surroundings and the limitations of physical life will very shortly, if it is aspirational by nature, studious in mind, and possesses any development of the thinking faculties, find itself gaining in what we may call spiritual expansion: ment of the thinking faculties, find itself gaining in what we may call spiritual expansion; that is, the inner powers of the man become increased, so to speak, the vitality is greater, and the perceptions belonging to the individual are enlarged. It will not be long, if he is progressive, before he finds himself able to understand more clearly things and studies which in the part, while or earth record obscurate. derstand more clearly things and studies which in the past, while on earth, seemed obscure to him. He is obliged to use his reasoning faculties most certainly, for the man in spirit-life, as on earth, who allows his reasoning faculties, his mental nature, to fall asleep, will not soon gain any increased power to develop in mental quality; but we will say, the spirit makes use of these mantal faculties of his and reasoning of these mental faculties of his, and, reasoning upon things around him, he forms his own judgment, and is ready at all times to listen judgment, and is ready at all times to listen patiently and with tolerance to the opinions of others: in short, he tries to make the best of that which is within him; then he speedily finds that his perceptions are increasing, and he sees more clearly into any subject that presents itself to his mind, and is never wanting for teachers to guide his thought or suggest new ideas to his mind and assist him in the development of his inner nature. Therefore while one may perhaps study as closely any art or science, or any intellectual pursuit which attracts his attention, as when on earth, yet the results of his studies, the close appliyet the results of his studies, the close appli-cation of his mind, will be far in advance of the results which came to him when he was surrounded by these physical conditions of yours, and he will find himself gaining immeasurably, not only in insight, but in the pow-

er of expression.
Your question, Mr. Chairman, speaks of the artist who desires to gain in knowledge and in the power of expression in his own particular line of art. The artist, in passing from the body, is not satisfied with what he has accomplished; he has never reached the height of his ambition, nor has he ever expressed the idea which is within his soul. At first he may be really discouraged on passing from the body, and feel that it is of no use for him to try to exand feel that it is of no use for him to try to express his thought or to cultivate his powers; but in a little while, when the clouds emerging from the physical life have dispersed, and he finds himself surrounded by a vast company of men and women, all doing their best for the expansion of their soul powers, the develment of their personal gifts, and the expansion of that which is within, he seems to gain power from the context and now leave the given from the contact, and a new impetus is given him to try and persevere, and he springs up in thought and action. Then are opened avenues which he may trace and through which he may gain instruction; the law of nature is outlined to him, and he comes en rapport with the higher minds of artistic life, who are drawn into the same work which attracts his soul; and, gazing upon and coming in contact with their lives, he breathes in the atmosphere surrounding the manufacture. rounding them and finds his soul-perceptions expanding with every breath.

Can you not understand, then, how he learns, and how he gains power to put into his brush the genius of execution, and the fire of his spirit the genius of execution, and the fire of his spirit is communicated to his work, which glows with grander beauty and embodies a loftier theme than it could have done while he was environed with the things of earthly life? The questioner may believe that in the higher grades of existence more of opportunity, more of power, more of possibility is afforded to the soul as the design of existence. it advances; each successive grade of existence and plane of experience widens out, in all that is for the good of the spirit that presses forward. Q.—Does not an intense hatred or dislike, existing in the mind of an individual for another,

even though the feeling is entirely concealed, have an unpleasant or depressing effect upon the one for whom the dislike is entertained, although the latter may be in no way merited?

A.—Yes; thought is substance. You who come to look upon the meaning of the word substance as something material, something that appeals to your objective sight, will secut. substance as something material, something that appeals to your objective sight, will soout this idea; but if you remember that substance means that which is underlying, you will learn that really a thing that is a bstantial, formed of substance, is that which belongs to the spirit that underlies and permeates objective things, and may indeed be the life of these blacking. and may indeed be the life of those objective things. Thought is a substance; it has an active, potent power which may be more keenly felt than these objective forms when hurled against a sensitive person.

You are all thinking minds, and you send forth thought in all directions day after day. When you think kindly of your brothers and sisters, lovingly wishing for their highest welfare, it matters not whether they are close at your side or at a distant place, those brothers your side of at a distant place, those orothers and sisters will feel a wave of something entering into their lives; they know not from whence it comes, but it is uplifting, and makes them feel buoyant and at peace with the world. Presently, operating as this wave of thought must do in its own proper channel, as it enters the mind and surroundings and lives of these brothers and sisters of whom you kindly think, there goes forth from them a corresponding wave of pleasantness and of affection, which in turn will find its way to your lives and to of other men and women, and be uplifting in

So, on the other hand, if you think a hateful thought, one of distrust and dislike of any in-dividual, a wave goes forth again from your lives that is not like a light glowing with beauty as was the first; it is dark, dense, and weighted with earthly elements; it finds its way through its own legitimate channel to the destination toward which it was hurled; and this wave of corroded thought strikes against the atmosphere, and mingles with the one to whom it was sent. Can you not believe that this is true, that the wave of thought, cold and corroded, will indeed bring unhappiness, and perhaps even misfortune, to the life of that one for whom it was intended?

This is most certainly so, although it is a truth that the more sensitive the delicate heart and mind of that one whom you dislike, the more fercibly will be be affected in an unpleas-ant manner by the baleful breath of thought; and the more positive he be, the more undaunt ed in his attitude toward the world, the more ready to wage war against the evils of life or the things that assail him, the less unpleasant ly will he be affected by that javelin of thought. None the less will it reach his life and have some operation upon his mind and upon his outward circumstances; therefore one should be very particular not to generate baleful thoughts or encourage the attributes of envy, of slander, of discord within the heart, for they will most certainly bear unpleasant results to the lives of others.

But let us ask another question in relation to this subject. If the wave of thought that is baleful and distrustful unhappily affects the one to whom it is sent, does it not also adverselv affect the life of him who gives it forth? Yes, it must do so because there is ever a rebound of thought to the heart that sends if

The brother or sister who is kindly cared for and beloved, in receiving your pleasant thought is made happier, more sunny in disposition. more loving because of it, and generates a like wave of thought and pleasantness, which flows back to you, while at the same time there re-turns to its source a portion of that same wave which you sent forth. Even as the waters that flow from the distant shore to the nearest boundary, washing over the sands, doing their work, recede, and again flow back to the shore from whence they came, so will this wave of thought that is unpleasant return to you again least, to mingle with the world for the world's benefit. But if the man is so very deficient in mental knowledge, or in that which may be insuch a condition that he can neither depresent or pleasure from their companion-

elements of power and beauty, with grandeur to overcharge and uplift your life.

Q.—[By 1. H. H.] When a demonted person passes from earth-life to spirit-life, does he or she become rational immediately after passing cours. over?

A.—Weil, now, Mr. Chairman, I think I can speak in the first person on that subject. Not that I was demented, but I have come in contact with many spirits who were thus unfortunately situated when on earth, and have seen various conditions coming to them after they passed from the body. It has been my privilege to receive from the spirit world many unfortunate ones who have passed out under the influence of some of your insane asylums, and I ence of some of your insane asylums, and I have given careful attention to their state of mind and general condition. I will take, for instance, one—a young man to whom I was attracted because of some element in his nature, hardly know what, before he passed from the body: His had been a promising boyhood; he seemed to be endowed with mental activity and with bright moral qualities; his parents and friends were proud of his ability and precociousness, and being not overwise, urged the child on to his utmost limits. They did not check his aspirational demands for knowledge. but bought him books and works of scientific art, and provided him with instructors, and, art, and provided him with instructors, and, being influential and moneyed people, engaged for him all the advantages which they felt he should have. What was the result? By the time he had reached the age of nineteen his mental powers began to wane, the physical was debilitated and disorder set in. Two years after, when he should have stepped forth upon the world's platform a finished scholar, and ready to enter into the battle of life well equipped, he was found to be a hopeless mental wreck. All that skill could do was provided for that All that skill could do was provided for that young man, and yet so thoroughly had his physical frame become disorganized, so rapidly had his nervous forces been exhausted under the great strain borne upon him, that the skill of the physician could not do him any good. For years he lived in a hopeless state of insanity; he was not violent or dangerous to any degree, but melancholy had marked him for its own.

By and-bye the physical powers waned to such a degree as to allow the spirit to loosen its hold on the body, and it passed from earth.

its hold on the body, and it passed from earth. It was my privilege to receive this young man and to convey him to what I may call a sanitarium in the spirit world, where he might gain the repose he required. At first the spirit did not seem bright, nor did he take especial notice of his surroundings. We only surrounded him with pleasant forms and beautiful objects. Large fields where flowers were growing, filled with the heauties of nature attracted his gaze. Large fields where flowers were growing, filled with the beauties of nature, attracted his gaze, and he began to study the blossoms and the little objects around him that appealed to his fancy. Then he took a new interest in life. We watched him closely, and found him putting forth new efforts to think and to remember. Still, we gave him no especial guardianthin or state to the state of the s ship, no such training as a physician might give, only helpful magnetism; and in a com-paratively short time that man, who had been a hopeless wreck, and had gained the age of thirty-eight years before he passed from life, but had known nothing of the earth and its interests from his nineteenth year, had regained his mental faculty, grown strong and buoyant in spirit, happy in disposition, and become really an ornament to that life which he had now en tered upon. He is now a working spirit, active and intelligent, doing his work and trying to assist such unfortunates as he was ere he left

This is only one instance. I might still enumerate many, each one of which varied from the other. You may see that, by giving proper conditions and removing the cause of the evil, one who has been demented on earth, because of outward circumstances and a great pressure borne upon the brain and mind, may be speedlly restored to a healthful state on entering the

spirit life.

I have seen others who are not so soon restored. There was, for instance, a poor woman who, through the untoward circumstances of life, became very depressed in mind; her children were not surrounded by those conditions which she desired for them, and, unhappily, her oldest boy fell into evil companionship. We will not follow his course, but it was a downward one, and by and-bye he committed an act which lodged him in a felon's cell, to which he was condemned for many years. The poor wowas condemned for many years. The poor wo-man, struggling with the adversities of life, tried to do her best, but after a while she suc-

cumbed to an overwhelming force and became a hopeless maniac.

Time passed, and she went to the spiritworld. She realized her condition did not recover herself as fully as did the first spirit mentioned, because her boy was still in durance; he was surrounded by those terrible conditions which annoyed her and troubled her heart, and she was over anxious, a great men-tal strain still pressed upon her. Not only this, but there were others of her family claiming her attention; they were unhappy and unfortunate, and she was anxious over their fate. cause of this mental anxiety she could not re-cover the full strength of her reasoning faculties; could not find that health and happiness which belonged to her by right. But the time did come when the cause of the evil was removed; the boy in prison had passed to the spirit world, unhappy it is true, yet under the supervision and care of good spirits who wished to assist and make him better.

Her other children gained new experiences and rose to better conditions, and it en the poor woman began gradually to return to health and strength of mind and spirit. There were those who ministered to her needs, and under the direct ministration of the angel-world she at last was restored to all she had been deprived of, and is now an intelligent spirit, doing her work the best she can, with the help of the higher

Q-(By John F. Bassett, Wilmington, Vt.) Have spirit and matter always existed coëxtensively, or is one the outgrowth of the other?

A.—This question, Mr. Chairman, might ap-A.—This question, Mr. Chairman, might appeal more to an infinite mind for response than to finite thought, for we might differ upon the subject. It would seem as if spirit always required an avenue for its expression, and that matter must have existed in some form through all the ages. It would seem as though this matter of which we speak is but the servant of the spirit, and that it may be molded over into many forms, into infinite expression, serving wise purposes through age after age. The elements that combine to make up matter must ments that combine to make up matter must belong to the spirit, must have ever existed, and probably will ever exist; but so filled are they with potency that they may be combined and re-combined, disassociated and disorganized, to appear in new combinations and express themselves in new forms. Infinite is the power of spirit, operating through and with matter constantly.

Without spirit, we say, there could be no matter. The question may arise: Can there be spirit without matter? And here we enter spirit without matter? And here we enter upon a field of subtle inquiry. If you admit that all the essential part of matter is the outcome of the spiritual universe, and belongs to it, then will we say: No, spirit does not exist without matter. But if you claim for matter only those crude elements and particles that belong to the earth earthy, that are physical by notified that we say spirit may exist and by nature, then we say, spirit may exist, and exist eternally, without these crude material elements of yours, for spirit is all powerful, and it undoubtedly can manifest itself, act its part and do its work without depending altogether upon these cruder forms which you claim belong to objective life.

It is true we can trace the history of life back

through many ages, and as the world of thought advances it may extend its vision back indefinitely, counting up the ages and the mons of experience that are past, but never yet do we come to one age when matter was not. Human thought cannot understand such a state, for even if your scientists trace the condition of the universe back to a state of nebulous ether, man thought cannot understand such a state. for even if your solentists trace the condition of the universe back to a state of nebulous ether, still will it be claimed that this nebulous ether is, to an extent, material: that it must serve as a vehicle of infinite light; therefore it may properly be called a state or stage of matter. Thus we may not extend our thought into the infinite realm and ask what is there, because the finite mind will not hold these problems; the finite mind will not hold these problems; the finite mind will not hold these problems; the stage of the world's the present stage of the present stage of the world's the present stage of th the finite mind will not hold these problems; the finite mind will not hold these problems; nor can it, at the present stage of the world's growth, weigh and understand these things, which belong to the lufinite Mind alone to unwhich belong to the lufinite Mind alone to unsee some of the old townspeople. I suppose I like, if I could have any voice in the matter, to

Controlling Spirit.

I wish to say, Mr. Chairman, before I take my leave that I am strongly attracted to a lady who sits just in front of me, who is seeking advice or influence from the unseen world. I see that the child is caught up into an atmosphere of spiritual magnetism, and that an influx of power comes to her at times from a band of spirits who are anxious to develop instrumentalities for their work in various parts of the country. I feel in sympathy with such work as this band of spirits have in charge, and also in sympathy with the aspirational desires of any mediumistic soul who wishes to be brought into harmony with that work for the good of humanity, and I am impelled to say it seems to me that you will gain influence and be brought under the spiritual instruction that you desire.

you desire.
This is a thing of slow progress, and the more patiently and perseveringly one follows a line of improvement, the more lasting and sure will of improvement, the more lasting and sure will be the results. It may not be for many months that a full, clear explanation of what is desired will be given to you; but it matters not; those who have the work in charge know what they wish to do; they are trying to adapt means to ends, and as they bring an impression to your mind, or seek to voice a suggestion through your instrumentality, give heed to what is brought to you, obey the voice, or the monition of the spirit, and you will be strengthened accordingly. cordingly.

It matters not whether the spirits come to

you in the name of a great person, or as humble individuals; it is not names we seek, it is labor, it is the result of work; and therefore, child, if one comes, humble or exalted, place not dependence so much upon the name that is claimed as upon the advice, the instruction or the enlightenment that is given. Those highest in power in the spirit-world, I find, seldom make known their personality to earth's people; they use their influence and their magnetic power for a special work. Sometimes it is necessary for one who comes for spiritual work to give a name by which he was known on earth, but he will not place much stress on that; he will simply mention it for the purpose which is needed, paying more attention to the thought which he desires to unfold, or the work he seeks to accomplish.

Mr. Chairman, you will pardon my coming to day, for I feel that my poor pupils in spirit-life, who are with me, are gaining good by the afternoon's experience, and that is everything to me.

#### SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held March 2d, 1888 Susan E. Marsh.

I lived in Hingham, Mass. As others have come to this place that they might send out a lew words to loved ones dwelling in the mortal. few words to loved ones dwelling in the mortal. I have felt many times as I have come into your room that I would try and do so, but have always failed until to day. I often felt while on earth that the spirit went on to the Father in Heaven. But, mortals, where is heaven? But one step from you to us! How little do you know, while walking here on the earth, how near we are to you, so near we can lay the gentle hand upon you, and still you know it not. I have thought, as I have seen one and another sneaking a few words of comfort to another speaking a few words of comfort to some loved one on earth, why could not Susan E. Marsh do the same? Hannah said to me once that she had spoken, and felt better for so

To day I have been passing around this room, and at last have found an avenue open. I will say to William and to Mary that we are not dead, but alive, and able to communicate with them, if they only do their part. Our dear mother, a long time ago, with folded hands across the breast, left her earthly home; and little did we know then that we should come all together, and know as we are known, al-though now, as long as I have been an indweller in the spirit-life, I think I should have been rather a poor scholar if I had not learned something. In the earth-life it is termed advance ment, but in the spirit life it means progression, by learning all we can. If you do not learn on this side of life, you must learn on the

## Nancy Houghton.

dead. No; only changed from the mortal to the immortal. I have a dear son Herbert in Haverhill, and Cromwell in Lynn, and Eddie in Warner, N. H. Ohldotry, children, to feel that mother is not dead. I know, dear Herbert, that you have been trying to learn a little, and that little has helped you a great deal thus far, and I know the words that you have spoken to brother Cromwell, in Lynn, that mother really lives; and, Herbert, if mother lives, father and

darling sister also live.

My name is Nancy Houghton. Father is with me, George Houghton, and my darling daughter, Amaretta, also. Herbert has many times said: "Oh! mother, it's too bad you could not open the right hand." But, Herbert, God gave me a new body, and I've got perfect hands now. Dear child, I am often with you in your work and in your little cozy room, and as I look around many things remind me of home, when we were together. I have seen you come into the room when you have been able to hear some little sounds, and would turn the listen-ing ear aside and look so earnestly and say, down deep in your soul: "Mother, is this you?" Quickly this response would come to your own spirit: "Yes, Herbie, it is mother." Amaret-

spirit: "Yes, Herbie, it is mother." Amaretals with me much of the time.
Well do you remember, dear boy, that a long time since the angel-usher came and took the darling sister—all there ever was; but in heaven you have the sister awaiting your com-ing, dear children; and mother often sends forth an earnest petition for the guardianship forth an earnest petition for the guardianship of the angels, so you may be able to walk haud-in-hand with them, and feel an influence from them that will spiritualize your own existence here. Dear children, the dearest name to you is mother; but remember, I will keep a vigilant watch over each one, for I love you all, and my prayer shall be that we meet again and know as we are known in heaven, where no partings come. come.

## Harry Crummet.

My home was in Hyde Park, Mass. Mamma and papa do n't open the door that you do. Sister Lena knows I am not dead. I am Harry Crummet. I know that the people do n't think me dead, if papa does. Mamma, I want you not to forget the 14th of March, for I shall be there

means. But, mamma, the doctor said it was all right on the paper; but you almost forgot it, | did n't you?

#### Harrison Fuller. guess there's room enough now. I took

ought to say city, now, for they won't hardly think it complimentary to call it the town of

think it complimentary to call it the town of Lowell.

I see also here Hannah and Mary, Sarah, Daniel, Walter, and a good many others. Well, if I should begin to call them all I should have to stay all night. I am glad, Helen, there is one who has opened the door a little way.

I used often to hear them speak of Spiritualism among ourselves—when walking back and forth on our beats—but I felt this way, that if one returned to earth, another would; if one did, Harrison Fuller would; and I found I came to the right conclusion. It makes very little difference what your occupation is here, or what the creeds and dopmas of the day may be, I find that spirit is all there is, anyway. The covering of the body is like an old coat; we shed it and take a new one. I am satisfied with the home I have, and I have never had any wish or longings to come back and take up any wish or longings to come back and take up I know that Arvilla will say: "Why! why!

I know that Arvilla will say: Why! is it possible that he can speak and send a message?" Not only possible but true. Open your spiritual door just a little way, and you will be much happier, for it will help to lift the burden of life and lighten your spirit while you dwell here. Harrison Fuller, of Lowell, Mass.

#### Capt. Isaac Hamilton.

I hail from Portland, Me., but not just this minute. I do n't hardly know what is the matter with me. I went out, and I did n't have time to pack up, either. I hear them say that a block struck me on the head, and of course it did n't make my neck any stronger. I'll get

out of it in a minute.

I'd like to say it is Capt. Isaac Hamilton, familiarly known as Capt. Ike. I ran a vessel to New London, New York, and several other ports. Well, I've only had one mortal I could get near enough to make him know that Capt. lke did n't die, although his neck was unjointed. Jackson, I thank you, and the angels who have helped to open the door that I might speak.

I would like to get into communication with my brother B njamin, if possible; but whenever I have before made the attempt to open the door I have found a padlock on it.

I often felt, while running the vessel, that I often felf, while running the vessel, that there must be some power back of myself, or I would not have run so true and correctly. Now I understand I had a great deal of what is termed mediumistic power; but when you speak of it in that way you hardly know what you are talking about. I know it was through the influence of the old grandsire and father who had long hard and not not accorded. who had long been dead, and yet not so dead but what they could help and influence me. I thank God that in his wisdom he made the wise

provision that mortals and spirits should come into communication. John, an old friend, but not relative, is with John, an old friend, but not relative, is with me. Say to Jack that when he oan get power enough, he will also send a letter, because his neck is all right. Mine is now, but I get a little of the sensation of the way I crossed over. Many will remember Capt. Ike in New York and New London.

#### Abbie Emerson Goodale.

I come from Marlborough, Mass. My names Abbie Emerson Goodale. My father and is Abbie Emerson Goodale. My father and mother will well understand why I place Emerson between the two names, as that was my

I am thankful that there is a channel which you good mortals have been instrumental in opening so we may come and communicate with the loved ones yet left. Brother Milton and brother Charlie are with me. Charlie says he wants Abbie to speak, for then she will feel happier, for years back he sent a message from this place, and from that time felt happier. this place, and from that time felt happier. I would also state that brother Milton, although passing out many miles away, sends greetings to father and mother, with myself and Charlie, to sister Clara, Maria, and also Eddie.

Remember, Frank, that I don't forget you; I never shall. In heaven you will find your Abbie, although many times after they had taken many you said in your soul. Where

taken me away you said in your soul, "Where, oh! where are you, Abbie?" How many times you have spoken that; but how little did you understand that I was close by your side, and felt so happy that I had the privilege granted me to come so near to you while you are in the

mortal life.

Dear father and mother, how many times I have asked you why the doors were closed so tightly. It is because of the old teachings of I find, by drifting into this room, we can send a few crumbs of comfort to our loved ones. I passed out in Haverhill, Mass. I have been come into communication with her. But she gone from the mortal, as near as I can count it, almost twelve months.

Oh! children, do not think your mother is N. H. She well knows that Abbie would not send her anything wrong.

send her anything wrong.

My father's name is Dean Emerson, and mother's is Susan Brother Milton says: "Tell er's is Susan. Brother Milton says: "Tell them we are all together, and as soon as possi-ble will send a message direct to them."

## Mahala Whitney.

You may place me in Chelsea, Vt. My name, Mahala Whitney. I want to send a few words to my loved ones that are left, still I hardly know how; but I think if little children can learn, I ought to. I am happy. I would not return to earth to stay, if I could by turning my hand. Alvah, I am glad you have taken the course you have, because I know you are happier than you would have been if you had listpier than you would have been if you had list-ened to some others.

Frankie, I have felt grieved sometimes for words that have been spoken, which would have been better hidden within the bosom. And darling daughter—my own spirit goes out to her, and many times I have said: Great Father God and the angels, watch over the children, the dear loved ones. Belle is here with me, and Father Whitney. I would say to Alvah that the angels will bless him for what he has done for them all.

I didn't think at first I could speak as much as I have. I have been here a great many times, thinking I would get power or courage—I hardly know which term to use—to send a little message. I don't want them to lay this letter on the shelf and say that you don't care to hear from me. for I know there are things. to hear from me; for I know there are things

that bring me back to them every day.

I have loved ones scattered in different surroundings. Arvilla says that, when possible, she feels she may send a few lines to James and the children, but the teachings received before she passed away bring her in the same pew with myself.

## Silas Ryerson.

I have not been freed from the body a great while, but I don't know as that makes any difference, if I've got enough around me to help me a little. [Aside to other spirits:] Don't go away; I don't know but I'll break down if you

I want to place myself-for I feel that is my

I want to place myself—for I feel that is my home just as much as it was when I was in the body—in Roxbury, Mass. I want to tell Fannie that I aint dead. I don't want her to don't want mother to know that I den't forget it, because I set it down right there [pointing to the forehead] in figures: "March 14th." I guess she knows what that means. I am looking forward to the time just as much as she is, and I guess I'll get as good a time out of it as she does.

I want to place myself—for I feel that is my home just as much as it was when I was in the body—in Roxbury, Mass. I want to tell Fannie that I aint dead. I don't want her to drop a tear over me. I see a great deal differently from what I did when I was in the form it is all right with H. That's plain enough. You know who that is. This is in meeting now. And I want you to know that I feel perfectly satisfied with Laura. Take care of Ernie. You did n't succeed just satisfactorily in the partner. Don't dispose of the property. I have just as much interest while I am here as I set to do it when he gets to our side, and father do n't know when that will be, by any means. But, mamma, the doctor said it was such as it was when I was in the body—in Roxbury, Mass. I want to tell Fannie that I aint dead. I don't want her to drop a tear over me. I see a great deal differently from what I did when I was in the dor, and it was when I was in the dod, it was in the don't want here to drop a tear over me. I see a great deal differently from what I did when I was in the dor, and it was when I was in the dod, I don't want her to dive a great deal differently from what I did when I was in the dod, and they home just as much as it was when I was in the dod, I don't want her to don't want her to deal care over me. I see a great deal differently from what I did when I was in the dod, I don't want her to don't want her to deal care over me. I see a great deal differently from what I did when I was in the dod, and when that in the dod. I don't want her to dod. I don't want her to also, that Silas Ryerson aint dead, any more than you that are looking at me this minute. I had a little hard work to get control; but this kind gentleman by the side of me said: "Make a step forward, and I'll see that you

don't fall out by the wayside."

Be particular in regard to the papers. No matter what you know, that's enough. When I say "papers," I know you'll understand. Fannie, that is right. But in regard to H., as I said before, I have changed my mind, or else it has changed me, wonderfully. It is all right, and when anything is all right there can't be

any wrong.

They said they heard it spoken a great many

have that word death changed. It has made more people and than any other word; but say alive; that's what I want to say.

I am so well satisfied with the home that I have got, I have no wish to come back to stay. No, no. I have met one and another that had passed out of the mortal. The old grandmother, with outstretched hands, told us to come up higher, and you must know I didn't wait long. I realized all, everything, but could not make them hear my volce. them hear my voice.

#### Samuel Holt.

I, too, come from what is termed the spiritworld. Samuel Holt, of Terre Haute, Ind. As William said he had spoken here, I thought I would make the attempt and see if I could not gain as much power as he did. Sarah and Eunice send greetings. Do n't think for a moment that we are lonely on the spirit-side. Oh! no, we have companions, for they are crossing the portal every moment, and we are happy in meeting the old loved ones; more fully does it give us happiness than it could when we dwelt in the mortal.

RPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

March 2.—Robert Alexander; Polly Jordan; Joseph Lane;
Frank Downes; Kirk Smith; Annie Newell Peck.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dates will appear in due course.

March 23 - Bela Nettleion: Cella Beals; Marion Haines; Reuben Nutter; William Briggs; Benjamin Woodbury; Mary Baker; Abbie Perkins; Appeton Oakes: Dr. John Jennison; Mary Bowers; Lydla Batson; Hiram Gage; Erastus Bates; Mason J. Chapin.

#### April Magazines.

THE MAGAZINE OF ART .- A charming picture of Venetian life is given as a frontispiece. The scene is upon and above steps leading down to the canal. Upon the steps are seated two girls. On the street above the passing groups include women, children, and others, diversified in apparel and occupation. The artist is Luke Fildes, R. A. Another picture, and one that will attract attention by its peculiar Hogarth. ian treatment, is "Work," from the studio of F. M. Brown. Various ranks and conditions of life are introduced, rendering it, by their number and minuteness, rather over-crowded. Prominent in the foreground are full-length figures, Thomas Carlyle and Maurice, principal of the Workingmen's College. An instructive paper upon "The Language of Line," by Walter Crane, Illustrated with eight drawings, introduces the letter press of this number. Miss F. M Robinson, in the series of "Art Patrons," interestingly treats of Pericles, the mention of whose name conjures up a picture of Athens in the golden age of its prosperity. Engravings of five portraits, ideal and real, of Napoleon I., illustrate an article of much merit by Richard Heath. Of other papers are "Winter in the Forest of Fontainebleau" "The Art Gallery of Manchester." "A Century of English Art," and "Benvenuto Collini." five illustrations. New York:

ST. NICHOLAS .-- The contents have their introduction in "An April Shower," as the subject of a frontispiece, and following is an article upon "What Makes it Rain?" and "A Rhyme for a Rainy Day," artistically framed. "Trudel's Slege" is a story, complete in this number, in the characteristic, pleasant style of the lately ascended Louisa M. Alcott, in which is narrated the successful efforts of a little Dutch woman to enable her parents to pass through a time of trial. "The Tables Turned" is a wolf-story reversed. "Ben's Proxy"is an amusing story, and an unexpected imprisonment, bordering on peritous adventure, is described in an account of "The Wreck of the 'Lizzle J. Clark'," and its freezing in on the Massachusetts coast. In "'Ham' Esterbrook's Can Opener' something of a novelty in the line of story-telling is given, including a clear account of the manner of procuring Letters Patent. This mouth Palmer Cox's" Brownles" are at an academy. "Handlwork for Girls," several choice poems, "Jack-in the Pulpit," etc., all profuse ly illustrated, complete the contents. New York: The Century Co. Boston: For sale by Damrell & Upham, 283 Washington street.

WIDE AWAKE .- The season of Easter is celebrated in a finely drawn frontispiece and a poem. In the series " Famous Pets " the favorites of Landseer and Rosa Bonheur are described, ranging from the fireside cat to lions and tigers. The famous London Bridge, built over eight centuries ago, and the relation of old ballads and ballad-singers to it, are interestingly described by Susan A. Weiss. Sidney Luska gives new portions of "My Uncle Florimond," and "The Prince of Bandong and His Son "is the title of Olive Seward's World Store " contributes "Chist-a-pah ens; or, The Sword-Bearer," embodying an account of an Indian of the Crow tribe, who claimed that he conversed with spirits, and was endowed with nower to control the elements. In "All Around an Old Meeting-House" the religion, manners and customs of the early Plymouth settlers, when slavery was a New England institution, rum the beverage of haying time, the use of a fiddle a sin, and the bigger the fiddle the bigger the sin," are described. Boston: D. Lothrop & Co.

CABBELL'S FAMILY MAGAZINE .- In "Art and Literature for the People" is described a free library and art gallery established by Mr. William Rossiter in London, and largely supported by him, for those who have not the means to pay for intellectual enjoyment. The visitors on some days number a thousand an hour. Mrs. Rossiter is hand in hand with her husband in the work, being the originator of the custom of taking poor children into the country during the summer months; the account given of her labors in this branch of humanitarian effort is worthy of imitation the world over. "How We Girls Earned Our Living." "Characters in Feet," "Curious Wills," "Social Life at New Zealand," "Rhyming and Punning," short stories, poems, etc., constitute the remaining contents of this interesting low-priced monthly. New York:

OUR LITTLE ONES .- "A Turtle Ship," " The First Snow Storm," "A New Use for Clothes Pins." "Playing Noah's Ark," "Toboganning," and "The Funny Man from Funny-Land," are among the attractive contents, illustrated with many pictures to amuse and instruct. Boston: Russell Pub. Co., 36 Bromfield street

BA You may save a seed from sprouting by proper care, but when a seed has sprouted, no human power can crowd it back again into the stage in which it was before it sprouted. You may prevent an egg from hatching, but when it is once hatched, you cannot get it into the shell again. And the light has dawned that is at once light east and west, all over the world, on all sides, and you cannot shut it back, in material science, sociology, and civil govern-ment, equities of every kind, moralities and spiritual religion, historic elements and vital elements, contemporaneous,—From H. W. Beecher's Sermon on Englishment Beecher's Sermon on Evolution.

## "If a Man Die, Shall He Live Again?"

The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for \$1,00. Let it do its work; buy it and circulate it.

Colby & Rich, the original publishers, have now on sale at the Banner of Light Bookstore the fourth edition of "The Scientific Basis of Spiritualism," by the late Epes Sargent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this distinguished nost. Hiterateur and antificial salan. as it was almost from the destribed of this dis-tinguished poet, litterateur and spiritual scien-tist, to the world of readers, it must ever seem to those who knew him as his last word of en-couragement in the mortal to his co-laborers for truth in this sphere of being—while it will, as time proceeds, have a wider and wider reading and a deeper and more profound appreciation on the part of the public generally.

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Over There.
Passed On.
Reposed the Bitter
Shorts.
Welcome Home.
Waiting On This Shore.
Welcome Home.
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Welcome Home.
Welcome Home.
Welcome Angels.

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There is No Death,
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The Better Land.
They will Live Us on the Shore.
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## The Fortieth Annibersury.

Anniversary Exercises in New York City; Addresses, Vocal and Instrumental Music, Recitations, etc.

The Fortieth Anniversary of the Advent of Modern Spiritualism was celebrated by the First Society of Spiritualists at Adelphi Hall on Sunday afternoon, March 25th. Mr. Henry J. Newton, the President of the Society, conducted the exercises. As has been the custom of the Society on the occasion of the Anniversary, the platform was tastily decorated with plants and flowers. The exercises were opened by Mrs. Nellie J. T. Brigham in offering prayer. ADDRESS BY HENRY J. NEWTON.

ADDRESS BY HENRY J. NEWTON.
We have come together to-day to celebrate the Fortieth Anniversary of the Advent of Modern Spiritualism. Forty years, laden with the joys and sorrows of
our world, have gone into the eternity of the past since
the first intelligent and comprehended communication
from an invisible intelligence was made at Hydesville.
Where in the history of our race can we find forty
years freighted with events so pregnant with importance to mankind? There have never been forty years
in which such wonderful progress has been made; in
which old ideas have been forced to yield and give
way for the new.

way for the new.

We claim that Spiritualism has come to be the dominant and moving spirit of the are; that it is in the air; that its resistless power moves upon human minds, it may be sliently, but with unceasing energy it presses steadily forward under the guidance of the it presses steadily forward under the guidance of the Infinite Executive and in obedience to the omnipotent law of progress. This being so, the question arises—why is it that these wonderful events and advances along the line of civilization have come in this part of the nineteenth century? To form a rational opinion on this important subject we will have to investigate briefly some of the events which have preceded our time. History will be called upon to guide us down the incline into the buried centuries. In our downward journey we encounter on every hand ruins and wrecks that serve, like tombstones, to mark the place and tell where contending armies have worked ruin and devastation. We continue our journey to the midnight of the semi-civilized world which was the harvest time of the church. The historian tells us that from the eighth to the eleventh centuries the subjugation of the people to ecclesiastical control was us that from the eighth to the eleventh centuries the subjugation of the people to ecclesiastical control was so complete and the consequent superstitions so dense and overshadowing that language is wholly inadequate to convey to the mind the depth of the darkness and the utter degradation of the people. They were preyed upon by the monk, priest and prelate. I have called attention to the condition of the people whom we have to recognize as our ancestors, that you may the more fully realize the great difference bewhom we have to recognize as our ancestors, that you may the more fully realize the great difference between the past and the present. They emerged from this darkness and bondage by slow and tortuous paths. Century after century passed with scarcely a visible change for the better. Slowly but surely, however, the process of emancipation went on. Science trimmed and lighted her lamp, though the light was faint and unsteady and her votaries were victims of persecution, torture, and frequently of death itself. She persisted, and to her disciples and the truths they gave us we owe our emancipation from the superstitions and slavery of ecclesiasticism.

When we consider that it is but little more than three hundred years since it was first known that this planet is a sphere, we realize how dim was the light which science had to give or was permitted to give even at comparatively so modern a date. Her disciples were arrested and brought before the inquisition, tried and branded as hereties, and compelled by torture to recant, and if they refused to do this were burned at the stake. A martyr may die, but the fruth will live; one of our inspired poets has beautifully expressed this in the following lines:

"Can ye burn a Truth in the martyr's fire? Or chain a thought in the dangeon dire?"

"Can ye burn a Truth in the martyr's fire?
Or chain a thought in the dungeon dire?
Or stay the Soul, when it soars away
In glorious Life from the mouldering clay?
The Truth that liveth, the Thoughts that go,
The Spirit ascending, all answer, 'No.'

Ye have builded your temples with gems impearled On the broken heart of a famished world; Ye have crushed its heroos in desert graves, Ye have made its children a race of siaves; O'er the future age shall the ruin go? We gather against ye, and answer, 'No.'

The winter night of the world is past;
The day of Humanity dawns at last;
The veil is rent from the son!'s calm eyes,
And prophets and heroes and seers arise;
Their words and deeds like the thunders go;
Can ye stille their voices? They answer, 'No.''

Can ye stille their voices? They answer, 'No.''
Notwithstanding the anathemas and persecutions of the Church the light increased and the disciples of science multiplied; the atmosphere of superstition grew less dense; skepticism and the rejection of theological dogmas followed as a natural consequence. Materialism became the general doctrine among those engaged in scientific study—not always outspoken, it is true. The champions of the scientific philosophy, who through all the past had been on the defensive, gradually assumed the offensive, and the assaults of its warriors were irresistible. They said to the theologian: "We have analyzed man; we have put him into the crucible and reduced him to his elementary condition, and we find no soul such as you tell us into the crucible and reduced him to his elementary condition, and we find no soul such as you tell us about; we call on you for proof." The "defenders of the faith" had no proof worthy the name; they were ntterly defenseless and at the mercy of the scientific infidels. This was the condition of the world forty years ago, and if there ever was a time in the history of the human race when the cry of humanity was for "light, more light," to guide them out of the increasing gloom, it was when Spiritualism, like a star of hope, rose above the horizon of this age of material ism. Nature provides for her offspring, and Spilitualism came in response to an aimost universal call; it alism came in response to an almost universal call; it came as the foliage comes in springtime, and just as came as the foliage comes in springtime, and just as irresistibly. The materialist and ecclesiastical enemy who have made war upon it might as well engage in an effort to abolish the law of gravitation. Spiritualism is the natural product and culmination of all the past ages. People became materialists not from choice, but from the irresistible logic of facts, and the condition of the human mind is foreibly expressed in the following poem, which recently appeared in an English journal, entitled, "My House is Left unto me Desolate":

"A'little while, you tell me, but a little while, And I shall be where my beloved are; And with your eyes all large with faith, you say, "Thy dear ones have not journeyed very far."

'Not very far,' I say it o'er and o'er, Till on mine ear mine own voice strangely falls, Like some mechanic utterance that repeats A meaningless refrain to empty walls.

'Not very far;' but measured by my grief, A distance measureless as my despair, When, from the dreams that give them back'to me, I wake to find that they have journeyed there.

'Not very far.' Ah! me, the spirit has Had its conjectures since the first man slept; But oh! the heart, it knoweth its own loss, And death is death, as 't was when Rachel wept.' Following the address, Senor Aurelio Cerue-

los played on the piano a march from Chopin; Mrs. J. O. Goodwin sang "With Verdure Clad," from Haydn's "Creation"; Mr. Newton then announced that Mrs. Amanda M. Spence was not present on account of illness, but they had an excellent substitute, Mrs. R. S. Lillie. BEMARKS BY MRS. LILLIE.

Mrs. R.S. Lillie spoke, in part, as follows: Friends: I received a letter of invitation from Mrs. Newton to participate in these exercises. As I was called to minister to the Society in Brooklyn, I have come from that city in order to stand, not as a substitute, as my brother has said, for Mrs. Spence, but as a substitute for the invisibles, whose presence we all look for and

on. Mrs. Lillie then proceeded with a poetic improvisa-on, the opening and closing portions of which are

What do we celebrate?
The clouds have rolled away
In a place of utter darkness,
And we have the light of day.
What do we celebrate?
The coming of the hour,
When they who stood to close around
Gave us to know their power. And this we celebrate—
The coming of the light
That shall with beauty and its might,
Set errors in God's time aright.
Its rays divine and beautiful set errors in God's time aright.

Its rays divine and beautiful
Lift up the human mind;
Dispel the darkness and the colod;
Shut out the grave and the colod shroud,
And give us fife; the living form
Drives back the darkness and the storm,
And this we celebrate.
And now we "It take another view.
And now we "It take another view.
And now we "It take another view.
And the store of hope are shining bright,
Pointing from darkness into light.
And as the morning ray is given.
The bright stars fade in light of heaven,
I see the sun's effusent ray,
And know we're in the growing day.
And this we celebrate,
And know the future looks more bright
With all of God's incoming light,
Until no more we have death's night,
But have the future, bright and fair,
And angels with us every where,
And this we celebrate.

Lye we not [Mrs. Lillie continued] occ.

And this we colobrate.

So have we not [Mrs. Lillie continued] occasion today to be glad and rejote? Is not this our Easter day? Not only has the Christ arisen, but the dead are with us everywhere, and the graves have opened, and they have come forth; it is only flurnatively speaking, for they were never there, but are around and with us in all the ways and walks of life. We may look back in the dim distance, when—as our good brother in his opening remarks, referring to this, said—the midnight was upon us, darkness was over the earth, and the shadows of a great wrong, a false conception of the infinite, false views of life, false ideas in reference to death (the strange and subtle change) and even false ideas of how we ought to live, and what constituted true living: Even in this sad condi-

Construction of the Constr

tion, in this tenebrous time, many were yearning, desirous to know of the way of life, that they might walk therein; to know of immortality; to know of the law of this life of ours; to know why it was—if it were possible to find out—that this life, if it culminated as it seemed to at death, should be so unsatisfactory; why was it our own, or why was it given to us! With all this inquiry reaching out from the souls of men, with carnest desire for knowledge, at last the light came to us; at last the sounds were heard in the distance; not so distant to you did they seem, but they were distant to the world of mankind. The spirits knew the meaning; they stood at the outer door of this our temple of earthly life and demanded admission, and so came this knowledge in the early days of Spiritualism.

It is not ours to-day to give you other than a short summary of these experiences. They reach over what we account as Modern Spiritualism, over a period of forty years. I know, as you know, that aces reach infinitely back of this, with all the pre-paration necessary for the growth of the mind, until the time when physical, mental and intellectual growth had developed; that then Spiritualists were ready to receive this light, auxious for its coming, and it came! And so across the grave has been a stone, but the stone has been rolled away from the door of the sepulchre. Silence lay between you and them until the revelation that they came to you was in the true manifestations of Spiritualism. And in looking upon the earth to-day I see many times the words "Christ is risen indeed." And I always feel like saying, Yes, and our mothers have risen, our fathers have risen, our little ones have come back again, and they are with us to-day. Rave we not, then, most occasion of all on earth to rejoice? Not only have we these messages of faith from the further shores of life, but also such beautiful messages of love in this present life. What we ought to watch over is that which is best within us, the giff divine that belongs to every hu God? Is not death the ministering angel of life, that

God? Is not death the ministering angel of life, that leads us unto life eternal?
We bid you farewell, with the blessings of God's loving angels that we see about you in numbers too many to be told or described; the two worlds are so closely united that they are interested in every movement that we are making and in every seep that we are taking; everywhere we go they go: May the angels ever be present with you.

Miss Jennie Plerce then sang "T is There I Would Wander," and also "Bonnie Doon." REMARKS BY MR. DAILEY.

REMARKS BY MR. DAILEY.

The Hon. A. H. Dalley spoke in part as follows:

Mr. President and Priends: It is pleasing to greet by you on this occasion. We have listened to the songs and the sweet music, and we know that the time of the singing of birds has come. The wheels of time rollon, and forty years have gone by since Modern Spiritualism made its advent upon the world. We celebrate the day in our own way—the anniversary of that advent. As I heard the dirge-like music of part of the excellent production which was given upon the plano, I thought that was the dirge of the dead errors of the past. And the other music, which has been somewhat more exultant in its nature, would seem to invite our hearts to harmony with it, and we should feel encouraged and rejoice at the outlook which is before us. Forty years ago an incident occurred that changed the current of human thought, that brightened the lite and made more cheering the soul of man. It is strange what little incidents will produce tremendous results. When we think of the condition of the world forty years ago—and some of us here are old enough to do so—when we remember the thought of the world, when we remember and consider the positions of the religious teachers and instructors, when we remember the churches, er the positions of the religious teachers and instruct-ors, when we remember the creeds of the churches, when we remember the terrible doctrines which were listened to, and many of us then believed, and think how through that advent of forty years ago so great a change has been made, we are justified in saying that from accidental events great influences come to man-

The speaker here referred to the life of Thomas
Paine at some length, and then continued:
A man had been murdered and his body had been
burled deep beneath the cellar of a cottage at Hydesville; the burled bones of the man might slumber and
merge back to mother earth, but his spirit haunted the
place of the murder and haunted the coul of the murder. merge back to mother earth, but his spirit haunted the place of the murder, and haunted the soul of the murderer. So through the red hand of the murderer, through the hand of crine, there came into light this great knowledge, this truth of Modern Spiritualism. When the family, one of whom is with us here to-day (referring to Mrs. Leah Fox-Underhill) moved into that cortage the spiritual world found instruments with which to break their silence to us. For forty years this work has been going on, and going on gloriously—not in the way you and I supposed it would go, not through great exhilaration as we expected, but in its own way. It is working its way and bearing its fruit all over the civilized world. It is a grand work. It did not come until the occasion was ripe for it.

fruit all over the civilized world. It is a grand work. It did not come until the occasion was ripe for it. You all know how the curse of human slavery hung over our beloved land. You who are younger have read the history of it, and you who are older remember the terrible ordeal through which the nation passed. When brave John Brown luvaded Harper's Ferry with a view of freeling the slaves, everybody condemned him. But the spirit of John Brown was higher than the spirit of ordinary mortals. He cared not for laws; he thought he saw his dury, and he must do it, and he died on the gallows in Virginia. Through his death the great crisis was hastened, and who will say that the spirit of old John Brown was not living in that terrible conflict that followed, as our solders went "marching on"? And so it is in this great move went" marching on"? And so it is in this great move ment to-day, the splitts of the departed are with us, but it is unlike the movement that followed the death of John Brown, for we hear no martial music, we see of John Brown, for we hear no martial music, we see no soldiers marching through our streets, we hear no beat of the drum, we hear not the roar of the hostile cannon—there are no armies, no hospitals, no places for the reception of the dying and the wounded, no places for the prisoners of war. It is a glorious work that is going on; but it is a work of peace, a work of joy, and it is dear to the hearts and the souls of men. It is bringing people from the darkness into the light, from ignorance to the knowledge of the living truth. It is a great work, and it is the work of Spiritualism. Everything that breaks a shackle of ignorance, everything that breaks a manacle of superstition, everything that disseminates light and knowledge to the world, is a benediction to you and to me, and we ought to receive it in all thankfulness.

Following the address was a recitation by

Following the address was a recitation by Miss Della Sawyer, "At Paris, it was at the Opera there," and then Senor Ceruelos gave a piano solo, Caprice from Liszt, also a piece of his own composition, "Raranteta de Concerto," in which he delighted every one present by his wonderful execution. The Senor has a wealth of beautiful combinations, a rich variety of melodies, a perfect technique, in fact the in-strument really talks through his soulful conception of harmonies, under the guidance of his artistic hand.

REMARKS BY MRS. BRIGHAM.

REMARKS BY MRS. BRIGHAM.

Mrs. Neilie J. T. Brigham spoke, in part, as follows:
At this late hour you will expect but a few words from
me. You are well aware that in the churches to day
the celebration of Palm Sunday has a very beautiful
meaning. They are celebrating the time far back in
history when Jesus of Nazareth entering Jerusalem
was met by a great multitude who scattered palm
branches in his way, and sang joyful hosanuas for the
coming of the Lord. And yet in a short time after that
the cry was "Crucify him." From that life came a truth,
the beautiful truth that though our friends go from us
yet a little while they come again, and receive us unto
themselves. Now to-day is our Palm Sunday. We
have palms here that grace our platform. Little palms
they are, and who in looking at them would think how
tall a palm tree can rise? Because the space is small
here their growth must be limited. If you would have
your spirituality tall and symmetrical you must give
it room. If you plant it in narrow prejudices, you
have planted it as in a flower pot, and your spirituality, like these palms in the flower pots here, will be
small. Make your lives use ful and beautiful, for you
have this truth, and you have messages from those
who are not dead nor sleeping, but who have only
gone a little while before you.

The exercises of the interesting and spiritu. The exercises of the interesting and spiritu-

ally profitable occasion closed by the audience joining in singing "The Sweet By-and-Bye."

# Berkeley Hall, Boston.

On Saturday and Sunday last, March 31st and April 1st, the Spiritual Temple Society, meeting in this hall under the Presidency of Capt. Richard Holmes, appro priately celebrated the Anniversary. We shall give bereafter an extended report of the interesting and largely-attended exercises.

## Tremont Temple, Boston.

A GRAND UNION CELEBRATION took place in TREMONT TEMPLE, Boston, Saturday, March 31st, and Paine Hall, Sunday, April 1st, UNDER THE AU-SPICES OF THE FIRST SPIRITUALIST LADIES' AID SOCIETY, Mrs. A. E. Bliun, President, and CHIL-DREN'S PROGRESSIVE LYCEUM NO. 1, Benjamin P Weaver, Conductor.

The rostrum was decorated with choice flowers, and the large audience which crowded the place of meeting seemed flied with a spirit of Joyous auticipation. The morning service was called to order by Benj. P. Weaver, Chairman; when, after a finely-executed plano solo by Miss F. A. Whittemore, an invocation followed, with an address by the guides of Mrs. Sarah A Byrnes which was replate with the historic record

followed, with an address by the guides of Mrs. Sarah A. Byrnes, which was replete with the historic record and the bright prospect for the future of the philosophy of Spiritualism as a science, a fact in nature, also a religion when made such by the recipients.

Mr. Weaver then, as Conductor of the Lyceum, made a few pertinent remarks. He spoke of his being connected with the work for some four years, also of the interest he took in it, the great service of teaching the children the laws of life, and the near relations

of the spirit and material spheres that are inculcated in the doctrine of Spiritualism; he then contrasted somewhat between the lessons taught by the churches to children, and those taught in their Spiritualist Lyosums

Lyceums.

Siles Anna Peters then gave a reading, which was well received by the audience.

Master Carlton James, a little boy some five years of age, displayed remarkable talent in playing a violin sale. Hattle Dodge rend two recitations, which were finely

rendered.

A dialogue between Addie Hazeltine, Fred. Stavens and Mark Abrains, was well received.

Jesse Judkins then sang. She has a powerful voice, and doubtless will make her mark in the future as a professional singer.

Finsale Butler gave two readings, and exhibited the talent.

finsale Butler gave two readings, and exhibited fine talent.

Annie Barlow sang two songs to the acceptance of the audience.

Louise Barlow, after a choice selection which showed good talents in this direction, was sneared.

Little Bertle Newton displayed fine talent in a plane solo, which would have been a credit to those of older growth.

solo, which would have been a credit to those of older growth.

Little Grace Scales is a remarkable child for one of her age, and displayed wonderful talent in singing several selections.

Edgar W. Emerson closed the morning services with some fine spirit tests, which were in most cases recognized.

In the afternoon—Mrs. A. E. Blinn, President of the Ladles' Aid Society, in the chair—the services were held in the Melonaon Hall, on account of the 31st coming on Saturday, which was not contemplated at the time of securing the Temple, which has been engaged previously every Saturday afternoon by the Sunday School Teachers' Class for many years. The small hall could not accommodate the neonly desirous of attendcould not accommodate the people desirous of attend-

The services were opened by the Apollo Quartette (four male singers) with a song; reading by Miss Lucette Webster followed.

Mr. J. Frank Baxter then delivered the Anniversary address, which was replete with good sontiments, and will appear in full in a future issue of The Banniver

NRR.
After this lecture he sang one of his appropriate songs and followed with some marked tests of spirit-identity which were recognized.
Reading by Miss Nettle Morris and singing by the Apollo Quartette closed the afternoon exercises.

Apollo Quartette closed the afternoon exercises.

In the eventus the services commenced with a song from the "Apollo Quartette," followed by an address by Mrs. Sarah A. Byrnes, in which she reviewed the work that had been done for the past forty years, and spoke of the pride she took in the work that she was engaged in; she boldly, on all occasions, declared herself a Spiritualist, and urged her hearers who believed in the New Dispensation to follow the same course. Her guides paid a high tribute to the memocry of some of the old workers who are on the spirit-side of life, and spoke of the Anniversary that occurred at Music Hall, twenty years ago, when all the societies united in one grand union. She also spoke of the valuable work of the risen Achsa W. Sprague, Rosa T. Amedey, Thomas Gales Forster, S. B. Brittan and Dr. Henry F. Gardner—referring particularly to the valuable assistance the last mentioned gentleman afforded her in her early mediumship and when she

the valuable assistance the last mentioned gentleman afforded her in her early mediumship and when she first essayed to speak on the platform. Her hearers were deeply interested in her relation of reminiscences concerning "the day we celebrate."

Miss Maria Falls then followed with a reading, which was well received; then came a song from the Apollo Quartette.

Mr. Edgar W. Emerson then gave some fine tests, which were in several cases quite marked.

Following this Miss Lucette Webster gave some readings which created much amusement. She is a power in her phase of work.

readings which created much amusement. She is a power in her phase of work.

A song followed from the Apollo Quartette.
Joseph D. Stiles then closed the evening services with a very satisfactory test séance, giving names of spirits as fast as he could speak them. No one, however skeptical as to Spiritualism, attending his séances, can doubt that he is assisted therein by an outside power, as claimed; as no man living in the material can do what he does on such occasions without extraneous aid.

On the rostrum sat side by side three veteran campmeeting workers and managers: Col.W. D. Crockett, President of the Onset Bay Association, and Dr. A. H. Richardson and J. S. Dodge. A. E. Tisdale, the blind medium, was also near them. In the center of the hall N. B. Greenleaf was to be seen as an attentive listener, but who was some years ago engaged in the

hall N.S. Greenlear was to be seen as an attentive listener, but who was some years ago engaged in the lecturing field to great acceptance.

During the evening Mrs. E. A. Bilan, the President, read a triegraphic dispatch of congratulation from Mrs. William S. Butler, who was at Chicago, on her return trip from California.

The meeting then adjourned.

At this place on Sunday, April 1st, at 10:30 A.M., occurred the grand Anniversary session of Lyceum No. 1: in which a varied programme of readings, addresses, vocal and instrumental music, was instructives.

At 2:30 P. M. Mrs. M. E. Whittemore sang under At 2:30 P. M. Mrs. M. E. Whittemore sang under spirit influence, her voice being clear and powerful; Dr. H. B. Storer made a grand spreech, giving his experience, also treating in a velo of deep thoughtfulness the underlying principles of the great movement whose advent was then being remembered; Miss Lucette Webster read some appropriate spiritual selections; Joseph D. Stiles was wonderful in the tests given, which were mainly recognized by the audience. In the evening Mrs. Byrnes was grand in her discourse, as were also Dr. H. B. Storer, Dr. A. H. Richardson, Thomas Dowling, Jacob Edson, and others in their remarks; Miss Lucette Webster also gave readings, Joseph D. Silles a test scance, and Mrs. Whitte more sang.

The Anniversary celebration by these two Societies which is briefly sketched above—proved a social, financial and spiritual success, and as such will be long remembered

Eagle Hall, 616 Washington Street, Boston.

Interesting Anniversary exercises were held at this place on Sunday, the 1st Inst.
In the afternoon remarks appropriate to the occasion were made by Dr. M. V. Thomas, Miss Jepnie Rhind, Dr. Ayer, of Brockton, and Mrs. Hugo. Miss

Rhind, Dr. Ayer, of Brockton, and Mrs. Hugo. Miss Rhind gave a number of symbolic readings, Miss Cullen facial readings, and Mrs. S. E. Buck spirit descriptions, which were pronounced correct. The evening exercises consisted of interesting remarks and spirit delineations by Mrs. Hugo, Mrs. Robbins, Mrs. Leslie, Mr. Tom Roscoe, and Mr. Wright; and an appropriate recitation given by Miss Lillian Rich, which was warmly applauded by the auddence. audlence.

## San Francisco, Cal.

The Anniversary was observed in an interesting manner by the Golden Gate Religious and Philosophical Society, under the ministrations of Mrs. E. L. Watson and J. J. Morse, inspirational and trance speakers, at Metropolitan Temple, on Sunday, April 1st.

speakers, at Metropolith Temple, on Sunday, April 1st.

At the morning services, 11 o'clock, a voluntary by Sthor S. Arrillaga; a bymn by the audience, "Our Citadel of Defense" (Coronation); an invocation by J. J. Morse; a duet, "Consider the Lilles" (Topliff), Miss E. Beresford-Joy, Mrs. Laura M. Dodge; an Anniversary address. "The Needs of the Hour." by the President, Wm. Emmette Coleman; a vocal solo, "Some Sweet Day, By and Bye" (W. H. Doane), C. H. Wadsworth; and short addresses by Mrs. H. E. Robinson and G. H. Hawes comprised the exercises. The Children's Lyocum beld a session at 12:30 o'clock.

The evening services, at 7:45 o'clock, comprised an overture by Schor S. Arrillaga; hymn by the audience, "Joy to the World, the Darkness Files" (Antioch); an inspirational address on "The Fact We Celebrate and its Relation to Nineteenth Century Civilization," by Mrs. E. L. Watson; a recitation, "Beyond" (by Rila Wheeler Wilcox), Miss Valerie Hickethier; a vocal solo, "Heaven and Earth"—Pinsuti—Miss E. Beresford-Joy, with organ accompaniment; a trance address by J. J. Morse (of Engiand); and a vocal solo, "Angels' Berenade," Braga, (with violin obligato and plano forte accompaniment), Miss E. Beresford-Joy, Mr. L. Bressee, Schor S. Arrillaga.

The sessions were free to all and were well attended.

## Card from Joseph D. Stiles.

As I am in constant receipt of letters for engagements at Camp-M-etings to be holden during the forthcoming season, I would say that the following are the only ones I can attend: Harwich, Onset Bay, Sunapee Lake and Queen City Park. Physical difficulties, of long standing, will prevent my making any more Camp Meeting engagements than the above mentioned. Any other partially made ones, or otherwise, I shall be obliged to rescind for the above reasons. No further correspondence is needed up this sons. No further correspondence is needed on this JOSEPH D. STILES.

Rochester, N. Y.—A correspondent writes: "Mrs. E. Cutier of Philadelphia has been speaking of late for the First Spiritual Frateruity Association, which meets at 82 State street. This Society is doing a good work, and each Sunday new members are coming into its ranks. Its officers are: President ecretary, A. J. Stoneburner; Treasurer, D. L. Sim

With the number for last Saturday the BANNER OF LIGHT entered upon its sixty-third BANNER OF LIGHT entered upon its sixty-third volume and thirty-second year. It is one of the best edited, best printed papers that comes to our office, and its heavy, clear paper is smooth enough and tough enough to do one good to touch it. It is the oldest and ablest exponent of Spiritualism, and, no matter what one's opinion may be of the ism, he cannot help liking the firmness and shilty of the Revyer. liking the firmness and ability of the BANNER. It makes no uncertain sound upon the Indian question, capital punishment, anti-vaccination and other living issues. The price is three dollars per year, postage free. — Gardiner (Me.) Home Journal.

"Didn't Know It Was Loaded." The young man fell dead !

The young man fell dead!
A friend had pointed a revolver at him.
"He did n't know it was loaded!"
We often hear it stated that a man is not responsible for what he does not know. The law presupposes knowledge, and therefore convicts the man who excuses crime by ignorance!

"If I had only known" has often been an unfortunate man's apology for some evil unknowingly wrought, but in a matter of general interest—as, for instance, that laudanum is a polson, that naphtha is a deadly explosive, that the blood is heavily charged with a winter's accumulations is beavily charged with a winter's accumulations of the waste of the system—it is one's duty to know the fact and the consequences thereof. Our good old grandmothers knew, for instance, that the opening of spring was the most perilous period of the year.

Why?

Because then the blood-stream is sluggish and chilled by the cold weather, and if not thinned a good deal, and made to flow quickly and healthfully through the arteries and veins, it is impossible to have good vigor the rest of the year. Hence, without exception, what is now known as Warner's Log Cabin Sarsaparilla, was plentifully made and religiously given to every member of the family regularly through March. member of the family regularly through March, April, May and June. It is a matter of record that this prudential, preventive and restorative custom saved many a fit of sickness, prolonged life and happiness to a vigorous old age, and

life and happiness to a vigorous old age, and did away with heavy medical expenditures.

Mrs. Maggie Kerchwal, Lexington, Ky., used Warner's Log Cabin Sarsaparilla "for nervous sick headache, of which I had been a sufferer for years. It has been a great benefit to me." Capt. Hugh Harkins, 1114 South 15th street, Philadelphia. Pa., says "it purified my blood and removed the blotches from my skin." Mrs. Aarea Smith, Topton, Berks Co, Pa., says she "was entirely cured of a skin disease of the worst kind" by Log Cabin Sarsaparilla. Bad worst kind" by Log Cabin Sarsaparilla. Bad skie indicates a very bad condition of the blood. If you would live and be well, go to your druggist to-day and get Warner's Log Cabin Sarsaparilla, and take no other—there's nothing like it, or as good—and completely renovate your impaired system with this simple, oldfashioned preparation of roots and herbs.

Warner, who makes the famous Safe Cure warner, who makes the famous Safe Cure, puts it up, and that is a guarantee of excellence all over the known world. Take it yourself, and give it to the other members of the family, including the children. You will be astonished at its health giving and life-prolonging powers. We say this with perfect confidence, because we have heard good things of it everywhere, and its name is a guaranty that it is first-class in every particular.

in every particular. Spiritualistic Meetings in Boston. Banner of Light Circle-Room, No. 9 Bosworth 4treet.—Séances are beld overy Tuesday and Friday af-ternoon at 30 clock promptly. Admission free. For fur-ther particulars, see notice on sixth page. L. B. Wilson,

Chairman.

Roaton Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10 4 A. M. and 7 4 P. M. Richard Holmes, President; O. F. Rockwood, Secretary, Mrs. Mary F. Lovering, Corresponding Secretary; Albert F. Ring, Treasurer.

F. Ring, Treasurer.

The Ladies' Industrial Society, connected with the Boston Spiritual Temple Society at Berkeley Hall, meets every Tuesday evening, and every atternate week afternoon and evening, in Lyceum Hall, 1031 Washington street. Mrs. C. N. Mellen, President; Mrs. Mary F. Lovering, Secretary.

Children's Progressive Lyceum No. 1.—Sessions confidence in Frogressian A. M. in (large) Paine Memorial Hali, Appleton street, near Trement. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston, Sewing circle at 1631 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening. First Spiritual Temple, corner Newbury and Exeter Mirects.—Spiritual Fraternity Society will hold public service Sundays at 24 P. M. and Wednesday evenings at 74. Seats free,

Spiritualistic Phenomena Association, Ladies' Aid Parlors, 1031 Washington Street, Sunday meetings at 2's and 7's P. M. Social meetings Thursdays at 7's P. M. J. H. Lewis, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

y; W. C. Yaughn, Secretary.

College Hall, 34 Essex Street,—Sundays, at 10½, 
k. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street, corner of 
Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 
P. M. Able speakers and test mediums. Excellent music. 
Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Ald Society meets every Friday. Mrs. H. O. Torrey. Secretary. Private scance for members only, first Friday in each month; doors closed at 3 r. M. Public meetings every Friday evening at 7½. The Independent ('Inb, 1031 Washington Street, olds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale,

Ohelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday after-noon and evening. All are invited. Mrs. E. H. Pratt, President; Vos. M. A. Dodge, Secretary. Cambridge port.—Meetings held each Sunday evening at 7% o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Berkeley Hall-Boston Spiritual Temple.- On Sunday morning the hall was crowded at an early hour. The exercises were opened with a plane duett by Master Willie Boyce and Maudie G. Banks; the by Master Wille Boyce and Maudie G. Banks; the President. Capt. Richard Holmes, read an original poem written for this occasion by John W. Day, of the Banner of Light. A song followed by Mr. J. T. Little and Miss Clara A. Clark. "Something still to Do"—Mintle Eakins being plano accompanist. Mrs. R. S. Lillie then addressed the people with marked effect upon, "Our Place Among the Religions of the World." She followed her address with an improvisation on "Christ's Blessing upon Little Children". "Capt. She followed her address with an improvisation on "Christ's Blessing upon Little Children." Capt. Holmes then stated that, in his opinion, this was the crowning lecture of the season, and a vote being taken upon it, it was passed with prolonged applause by the audience. After a song, "Mother's With the Angels Now," by Mr. J. T. Lillie, Frank T. Ripley was introduced, and gave correctly the names of many spirits present, which were recognized by friends in the audience.

ence.

Afternoon.—The exercises of the atternoon were opened with a song by Charles W. Suilivan, Mrs. Ida Whitlock, plano accompanist, "From Shore to Shore." The opening address, by Mrs. Susie Willis-Fletcher, was very able and eloquent throughout, and received much applause; song by Mr. J. T. Lillie, Mintle Bakins, accompanist. An inspirational address was given by Mrs. Ida P. A. Whitlock, which was very interesting and instructive, and commanded the closest attention of all.

Remarks were made by L. L. Whitlock, John Wetherbee, and Dr. John M. Eames, which were full of deep feeling and earnestness; closing song by Charles W. Suillvan.

W. Sullivan.

Evening.—The exercises opened with a musical selection by Maudie G. Banks; remarks followed by Mrs. Lizzle C. Clapp. "The Hour of Rest"—Mrs. Ida P. A. Whitlock plano accompanist, which received marked applause. Mrs. R. S. Lillie, under control, made the address of the evening on "What is the Labor Spiritualism Comes to Perform?" Excellent remarks followed by Frank T. Ripley, who also gave the names of many spirits present. Mr. Lillie a song, "The Loom of Life." Mrs. Lillie closed with an improvisation upon "The Warp and Woof of Life." She will occupy the platform Sunday morning and

She will occupy the platform Sunday morning and evening, April 8th, at 10:30 and 7:30.

MARY F. LOVERING, Cor. Sec'y.

The Ladies' Industrial Society .- On the evening of March 27th, the members and friends of this Society held a social meeting at Lyceum Hall, 1031 Society held a social meeting at Lyceum Hall, 1031
Washington street. Capt. Richard Holmes presided.
Mrs. Hattie C. Stafford and Mrs. Lovering open d the
exercises with a song, "The Isles of the By-and Bye."
Miss Addie Haseitine gave a recitation which elicited
applause, Remarks by Mr. Jacob Edson and William
H. Banks. A poetical improvisation by Mrs. E. M.
Shirley of Worcester. Address by Dr. Eames upon
"The Needed Reforms and Issues of the Day," Song
by Mrs. Stafford and Mrs. Lovering, "On the Banks
of the Beautiful River." Closing remarks by Capt.
Holmes. The audience joined in singing, when, after
a season of social converse, the company dispersed.
The next social evening meeting will be held April 3d.
All are invited.

Mary F. Lovering, Sec'y.

81 White street, East Boston.

First Spiritual Temple, corner Newbury and Exeter Streets .- A large audience gathered at the Temple on Sunday last to listen to the beautiful "Service of Song" arranged for the occasion by Mrs. Fisher Wellington. The numbers were suitable, and excellently performed, and the sweet strains from human lips, and the mellow tones of the organ, seemed to bear the soul away to a higher sphere, where reign law. order, peace, in short, embodied harmony.

The Temple Fraternity School opened at 10:30 A. M. with an excellent attendance. The children of an older growth, however, predominated, which was not surprising, considering the many and varied attractions Easter day calls forth, especially for the young. Mrs. Stiles, the Shepherdess, presided, and her remarks and improvised poems were excellent, as were also several selections by the little ones. Dr. Wellington gave an object lesson, taking an Easter egg for his subject, which was interesting to the older as well as younger ones; and the remarks of Mrs. Temple on Sunday last to listen to the beautiful "Ser as well as younger ones; and the remarks of Mrs. Fletcher and Mrs. Burnham were good and extremely pertinent to the occasion. It seems as if this was a

very favorable opportunity for all who are interested to unite in accord and liarmony, and bring their children to build up a school worthy of our cause.

Next Sunday, at 10:30 A. M., there will be the Fraternity School and the usual service at 7:45 P. M., when the guides of the blind medium, Mr. A. E. Tisdale, will sprak. There will also be the usual sociable at 7:30 P. M. on Wednesday. All who are interested are cordially invited to each and all of above meetings. Announcement of subject of discourse will always be found in Saturday papers.

W. H. R.

College Hall, 84 Essew Street .- Boul-stirring meetings were held at this place on Sunday last. One general impulse of inspiration seemed to rest upon all of those who took part in the exercises. Discourses were delivered by Eben Cobb, Frank T. Ripley, Mrs. A. E. King, Dr. O. H. Harding, Dr. Augustus Hatch, Mrs. O. W. Odiorne, and Mr. E. B. Stratton. Besides the many tests given by most of the above named speakers, fine communications were delivered by the following mediums: Miss A. Peabody, Mrs. B. F. Willard, Mrs. A. Forrester, Mr. P. McKenzie, Miss Cullor, Mrs. J. D. Bruce, Mrs. Shackley, Mrs. Nellie S. Thomas, Miss Gertle Coffin, Mrs. A. H. Moore, and singing by Mrs. Eudora Case, Mrs. Tucker and Mrs. Stratton. Miss Anna Curtis was warmly received in her well rendered recitations. meetings were held at this place on Sunday last. One

Mishawum Hall, City Square, Charlestown District. - The Echo Spiritualists' Meetings were held last Sunday, Dr. W. A. Hale, Chairman, Instructive remarks were made by the Chairman, Miss Nettle M. Holt, Dr. J. L. Paxson, Mrs. A. Forrester and Mrs. Omstead; satisfactory tests were given through Miss Nettle M. Holt, Mrs. Thomas, Mrs. Davis, Mrs. Shackley, Mrs. Forrester and the Chalrman. The services were very interesting, being appropriate to the Fortieth Anniversary.

DR. W. A. HALE.

#### Baxter and the Blue-Laws of Connecticut.

To the Editor of the Banner of Light: When Mr. J. Frank Baxter, last Thursday P. M., 29th ult., arrived in Meriden, Conn., to his surprise, he found that the hall which the Spiritualists had with found that the hall which the Spiritualists had with difficulty secured for their evening's service had that day been completely ruined by fire. The Gospel Temperance women, who leased the hall, had manifested much indignation to think a certain Order regularly using their hall on Thursday evenings had given way and sub-let it to the Spiritualists. There were those not slow to see in the conflagration the "judgment and discrimination of God," for had he not shown his dislike of the use to which the hall was to be subjected in the interest of infidelity, and his love for gospel work, by sweeping out of existence hall and contents, even to the organ to have been used, and saved only one thing intact, and that his blessed Bible? But they overlooked the fact that the liquor saloon on the ground

one thing intact, and that his blessed Bible? But they overlooked the fact that the liquor saloon on the ground floor was only injured by water, and all the beverages unharmed: Does this show that the Lord loves such things as well as the Bible? This story was too good not to be here told, even if a digression from the object of the reporter.

The G. A. R. Hall, never let to outside parties, under the circumstances was granted to the Spiritualists, and with the aid of hasty advertising in the daily papers and by posters a good audience assembled and listened to interesting exercises, heard a lecture of sterling worth on the pros and cons. of Spiritualism.

papers and by posters a good audience assembled and listened to interesting exercises, heard a lecture of sterling worth on the pros and cons. of Spiritualism, and witnessed wonderful descriptive evidence of the presence of spirits. The speaker and medium was J. Frank Baxter of Chelsea. Mass.

Another amusing and noteworthy episode is in order. Just previous to the hour of opening, came an officer of the law to the ante-room. "Is Mr. Baxter here?" "No, not yet, but he is expected every minute. Can I do anything for you?" "I am sent by the Chief of Police to demand a license fee, for the privilege of lecturing and performing here to night." The manager, thus in conversation, paid the money to prevent any hitch in proceedings, but did so under protest, and said, "The end is not yet." The next morning Mr. Baxter, with the Chairman of his meeting, Mr. H. W. Hale, drove up to Mayer Davis's door, but the gentleman was away. Next they called upon the City Clerk, who showed the law, which did not exempt church fairs, concerts, lectures, suppers, etc., (aithough "by courtesy" they were exempted) from the fee; it was asked why that "courtesy" was not extended to Spiritualists? The City Clerk did not know any license had been demanded.

The Chairman of the License Committee came in. He had given no orders, but he did not know whether any of the other members of the committee had or not; but the Chief-of-Poice had independent power as per bis judgment. At this juncture entered one of the wealthy and large real estate owners of the city, who chanced to be at Mr. Baxter's meeting the evening before, and he laid the matter before them, as did Mr. Baxter and Mr. Hale, as a piece of gross bigotry. The promise was made to give attention to the matter before Monday evening's, April 2d, Council. Said Mr. Baxter: "Remember It is not our money we are after, but justice. We are law abliding citizens, and we obey even obnoxious laws if they exist; but if existing, we propose to see them thoroughly enforced indiscriminately. There will

even obnoxious laws if they exist; but if existing, we propose to see them thoroughly enforced indiscriminately. There will be music of a new order in Meriden." Mr. Baxter left, entered Mr. Hale's carriage and took a ride over and about the city, and on arriving at Mr. Hale's residence was met by Mrs Hale, who said: "Here is your money returned! A messenger has been sent from City Hall to bring it. It is seen that it will not be policy to keep the money." Thus principle was maintained and justice triumphed. A precedent is established, and the Spiritualists are secured from such demand for the future. It is safe to say that certain officers learned a lesson, and surely was it that bigotry had a set-back. Mr. Baxter will ly was it that bigotry had a set-back. Mr. Baxter will probably soon appear in Meriden once more.

probably soon appear in Meriden once more.

Mr. Baxter lett the city at noon, and went to Hartford, where, with Mr. Dawbarn, he was engaged to address the State Anniversary Convention, which met on Friday and Saturday. March 30th and 31st. He gave a fine historical audress, capitally adapted to the occasion—the Fortieth Anniversary of Modern Spiritualism—on the atternoon of Friday, 30th ult., and followed Mr. Dawbarn's lecture in the evening with one of the most interesting descriptive. Fances ever given lowed Mr. Dawbarn's lecture in the evening with one of the most interesting descriptive 'éances ever given in this vicinity. The Chairman, Mr. George W. Burnham, of Willimantic, said from the platform at its close: "I have heard Mr. Baxter many times, and witnessed often his always wonderful mediumship, but I never knew him to do so convincting a work, as it seems to me, as to night. It has been marvelous." Mr. Baxter left at midnight for Boston, to address the Convention Saturday afternoon at Tremont Temple.



FOR CLEANSING, PURIFYING AND BEAUTIFY-ing the skin of children and infants, and curing tor-turing, disfigurine, itching, scaly and pimply diseases of the skin, scalp and blood, with less of hair, from infancy to old age, the CUTICURA REMEDIES are infallible. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifler, externally, and CUTICURA RESOLVENT, the New Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, \$1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Bend for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP. KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PLASTER, an instantaneous pain-subduing plaster. 25c.

Spiritualist Meetings in New York. Adelphi Hall, corner of 52d Street and 7th tvenue.—The First Society of Spiritualists holds meet-ngs every Sunday at 11 A. M. and 74, P. M. Admission free, ings every sunday at 11 A.M. and 74 P.M. Admission free, Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 24 and 74 P.M. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 2½ P.M., in Magregor Hall, Madison Avenue, South-East corner of 59th street (entrance 42 East 59th street). All are cordially invited to be present. Dicetings for Spiritual Manifestations will be held it Adelphi Hall, corner 7th Avenue and 52d street. Naw at Adelphi Hall, corner 7th Avenue and 52d street, New York, avery Bunday at 2M P.M. Tests given by Mrs. E. A. Wolls of New York. wens or New York.

Arcanum Hall, 57 West 25th Street, N.E. corner 6th Avenue. Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Meetiums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P. M. harp, at Mrs. Morrell's, 230 West 36th street. Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ r.m. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

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

Fraiernity Rooms, corner Bedford Avenue and South Second Street,—Services every Sunday at 7½ P.M. Children's Lyceum at 3 P.M. The Spiritual Lit-erary Union meets the first and third Saturday of each month at the M. month at 8 P. M.

310 Livingsion Street.—Brooklyn Progressive Spiritual Conference overy Saturday evening, at 5 o'clock.

Eureka Hall, 378 Bedford Avenue, near Broadway.—Mrs. A. O. Honderson speaks and gives spirit tests every Sunday evening at 8 o'clock.