\$8,00 Per Annum, Postage Free,

NO. 5.

TABLE OF CONTENTS.

FIRST PAGE. - The Fortieth Anniversary: Reports of Anniversary proceedings in Boston and Attleboro', Mass. BECOND PAGE. - Anniversary Reports-Continued. Free Thought: What is Thought? The Reviewer: "What I Saw at Cassadaga Lake," New Publications.

THIRD PAGE .- Poetry: I Puritani. Banner Correspond ence: Letters from Maine, New York, Louisiana, New Hampshire, New Jersey, and California. Dr. P. P. Quimby. Oblinary Notices, etc.
FOURTH PAGE. — Oklahoma Again. The Coming Woman

Wisdom and Blind Faith. A Most Important Admis-

sion. 'A Highland Seer and Scotch Superstitions.' A Séance with the Berry Sisters, etc. FIFTH PAGE. -Sure of What he Saw. All Sorts of Paragraphs. Movementso! Mediums and Lecturers. New

Advertisements, etc. SIXTH PAGE. - Message Department: Questions Answered through the Mediumship of Miss M. T. Shel-hamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit-Messages. Spiritualist Meetings.

SEVENTH PAGE.—April Magazines, Independent Slate-Writing through the Mediumship of Chas. D. Cowan. Mediums in Boston. Book and Miscellaneous Adver

EIGHTH PAGE. - Spiritualist Meetings in Boston, New York and Elsewhere. A Needed Movement in Sunday Work. Right Here in Massachusetts, etc.

The Fortieth Annibersury.

Interesting Exercises in Commemoration of the Advent of Modern Spiritualism held in Berkeley Hall, Boston; Attleboro, Greenwich, Brockton, Lynn and Lowell, Mass.; Philadelphia, Pa.; New York City; Brooklyn and Syracuse, N. Y.; Portland, Me.; Chicago and Peoria, Ill.; Cedar Falls, Ia.; Providence, R. I.; Norwich, and Waterbury, Conn.

The Boston Spiritual Temple-Anni versary Exercises at Berkeley Hall.

The celebration of the Fortieth Anniversary of the advent of Modern Spiritualism, held by the Boston Spiritual Temple in Berkeley Hall on Saturday and Sunday, March 31st and April 1st, was an occasion long to be remembered by those who participated in it.

Early on Saturday morning the spacious hall was filled with earnest, intelligent people, and at every session large audiences assem-bled. Not only was every available seat on the floor and in the galleries occupied, but many were unable to get more than very limited standing room; and no better proof of the great interest excited by the exercises could be given than the patience with which hour after hour, they remained in such uncomfortable positions.

The exercises of the morning were opened with words of welcome from the President of the Society, Capt. Richard Holmes, who spoke as

GREETING BY CAPT. HOLMES.

Again it becomes my pleasant and agreeable duty to extend to you, in behalf of the Boston Spiritual Temple, the right hand of fellowship, and to cordially welcome you to a participation in our quiet, unassuming, homelike celebration of the birth of Moderu Spiritualism.

Round by round has it ascended the ladder of progress, and, after forty years of toll and tribulation, after forty years of persistent opposition and persecution from bigoted theologians on the one hand and skeptical materialists on the other, it has attained at skeptical materialists on the other, it has attained at the present time a position that commands the attention and respect of the entire community, and established for itself a basis and foundation that cannot be shaken by an assault from without, and can only be disturbed and its progress impeded by jealousies and dissensions from within. Let us, then, in the love we bear the cause we have espoused, and in sustaining the sentiments it promulgates, realize the responsibility resting upon each one of us to cultivate the bility resting upon each one of us to cultivate the principles of love, harmony and union.

United may we ever stand,
And right and justice rule our band.
While here on earth we stay;
And should the good be near or far,
May progress be our guiding star,
Improving day by day.

After the very agreeable rendering of a song by Dr. C. T. Buffum, the President introduced Mrs. A. H. Colby Luther, who was received much enthusiasm, and spoke substantially

as follows: ADDRESS BY MRS. COLBY-LUTHER. I come to you in the sunshine of the morning; and the most wonderful occasion of the hour brings to my sensitiveness mingled joy and sorrow. The joy I must accept as coming from you; the sorrow I must

attribute to myself.

I am not surprised that these people, as well as millions outside of the city of Boston, meet this morning to commemorate this Anniversary, for in all the ages of the past every thought that has been presented to man regarding the future life has been a thought destructive to the highest hopes, the grandest aspirations, the noblest desires that could possibly belong to or exalt a human being. An element of hope was demanded, and in answer to this demand coming from the universal soul of intelligent humanity nature must give an expres-An element of hope was demanded, and in answer to this demand coming from the universal soul of intelligent humanity nature must give an expression which must tend to the service of life, must meet all conditions of human thought, human development, human philosophy, human understanding. Such expression could not come through literature alone. Art could not evolve nor music express its innate sentiments. It must come in contact with the conscious ness of human life. The eye must see, the ear must hear. The deep longing of the human soul must be met with something that should answer their requirements; and they have been met with the grandest revelation that has ever been known, that has ever been penned upon the pages of history. Until it came man could not escape from the grim terror of death in the universe of matter, and the universe of mind as well—death, the destroyer of all love, all hope, all aspiration, all desire! In response to the universal outcry of thehuman soul, this revelation came to destroy the destroyer, to conquer the conqueror, and now the world exclaims, "Death, where art thou?" and the heavens make answer and reply, "There is no death! there is no death!" Thus, with the advent of Modern Spiritualism, the world has begun to think as it never thought before.

That Shiritualism is true it seems to me is proven thought before.

That Spiritualism is true it seems to me is proven That Spiritualism is true it seems to me is proven by the fact that it invites the investigation and the criticism of the nineteenth century. It moves to the front and it says: "Come here! come here! Here are phenomena that demand investigation." Then comes the scientist with his vast power to calculate, to weigh and measure what he thinks the dimensions and the ultimate atoms of the material universe, and he easys: "Show me these phenomena and I will shatter them in pleces." Spiritualism says: "Here is the sublimest philosophy of life that the world has ever known," and the philosopher who has wrapped himself about with the mantie of the dead past says: "Let me investigate it, and I will show you what a stupendous humbug it is." And they do investigate, and the scientist finds a universe too vast for him to measure, the philosopher a science of life too grand to ignore, and losopher a solence of life too grand to ignore, and they say: "This is what it claims to be"; and so the truth moves on and ou—that Spiritualism is the grand centre of science, philosophy, reason, intelligence,

wisdom.

In the brief space of forty years this flood of new ideas has spread from pole to pole, from continent to continent, over the face of the whole earth, swept along by a mighty power which is, to a great extent, above and beyond the control of human beings. It has done away with the great powerful God, whose throne is in that strange place known as heaven. It has done away with that strange heaven, and that

stranger place known as hell. It can find no use for that strange individual known as the Devil. In the place of God, devil, hell, heaven, it places human beings themselves, with all their hopes, with all their apprations, with all their understanding, with all their powers of knowledge. Until this time came you could only look upon death as the most dreadful monster of the universe, but with the coming of the tiny rap came light from the very centre of the spiritual universe. It came into your homes without being asked whether it was wanted or not, and shed its radiant beams so far and wide that a world rejoices in the light of conscious immortality. It has broken the chains of church and state. It has given man a right to investigate all questions, all belief, all philosophy, all things high or low, false or true; and so he is expressing himself upon a higher plane of reason and understanding than ever before.

ever before.

How beautiful for us to know-not to believe, but to How beautiful for us to know—not to believe, but to know—that there is no angry God, no God possessed, as is taught, of influite wisdom, but whose anger is as infinite as his wisdom or his power, who at the sound of a trumpet shall awaken the dead from their quiet, harmless sleep, and say to those who believe as John Calvin, or the Pope of Rome, or somebody else says they must believe: "Come into a world of happiness." and to those who could not believe: "Depart, yecursed, into everlasting fire, where shall be weeping, and walling, and gnashing of teeth!" Spiritualism has made the church admit that the soul cannot burn, and so they are emphasizing the old dogma of the physical resurrection of the body: It is the body that must go to hell and be burned, and as some of them don't know just how to resurrect this physical body, they are getting to be very much afraid that hell will be lost——to their neighbors!

Very differently talks the church now from what it did forty, twenty five, ten years ago; and if its members were the server as the contract and the contrac

be lost—to their neighbors!

Very differently talks the church now from what it did forty, twenty five, ten years ago; and if its members would come out and speak their honest convictions, it would be hard to tell the sheep from the goats. When a human being (or class of beings) begins to express to the world his highest conceptions of truth, we have nothing to fear. But when people hide their real convictions behind a screen of worldly prudence and falsehood, then is the light within them darkness. This is the position of the church—Protestant as well as Catholic. Its members are standing behind a screen, and you cannot expect from them what we may hope for from the liberal mind without the church. Will any minister who is receiving a high salary admit that Spiritualism is true, even though he knows it to be true—knows it because of the mediums in his own family, or through his own honest but timorous investigations elsewhere? He dare not proclaim what he knows to be true—that the proofs of the truths of Spiritualism are so overwhelming they cannot be resisted. If he did he would lose his large salary, and taking that away what would he have left? What Spiritualism asks of its opposers is that they will give it an honest investigation and then honestly declare the result of that investigation. Honesty of purpose and an honest use of the best intelligence that a man has are all that it asks. that it asks.

I am compelled to proclaim here that the time has

I am compelled to proclaim here that the time has come when ministers and priests must be tested to find whether they believe in the Lord Jesus Christ or not. If they stand the test, all right. If they do not, all right, but let them stand out of the way and leave room for houset men to come to the front.

Now Spiritualism has not come to destroy anything. It has not come to destroy governments or systems or Bibles or churches or ministers; it has come to demonstrate truth. Well, supposing the truth is accepted, what will become of all these things? Friends, that is no concern of ours; but if you ask: "How long

what will become of all these things? Friends, that is no concern of ours; but if you ask: "How long would they remain in their present position?" I must answer: "Not very long."

Superstition and ignorance recede before the light of Spiritualism, because that light came in on the grand universe of thought that was expressing itself in the higher as well as the lower forms of life. Who of you asked Andrew Jackson Davis to write his Divine Revelations? None of you. Who was willing to accept it? Very few, and those few only those who knew him best and were most closely connected with him. They knew that the simple boy was not capable of writing such a work; they knew that some power beyond their comprehension was at work, and power beyond their comprehension was at work, and power beyond their comprehension was at work, and by-and bye they knew what that power was—that it was something belonging to the old, ancient days; that it came from the mighty brains of the most wonderful scientists and philosophers that ever existed on the face of this globe. Friends, did you ask the spirits to come? Did you ask Galen or Socrates or Solon, or any of the great, grand souls of the mighty ages of the past, to congregate in the aura surrounding your earth, and thus come in contact with humanity, teaching that in the world beyond wisdom alone is greatness.

In that world to be great is to be wise. It is not to In that world to be great is to be wise. It is not to see how many millions of dollars you can accumulate. It is not whether you have been President of the Uniteo States or Governor of Massachusetts. It is wisdom by which souls are weighed, and so those mighty minds did not feel it beneath the grandeur of their lives to come in contact with the poor simple boy born and reared in poverty. They came in power—a power that was to pulsate in the life of humanity, and open the doors of the buman soul.

People say: "Look at the mediums." Oh! yes; they have been looked at for some time. If you had never seen them you would not have been Spiritual-

People say: "Look at the mediums." On; yes; they have been looked at for some time. If you had never seen them you would not have been Spiritualists. Now what will you do—have the mediums with all the rough and the smooth, or will you, for fear that your hands will get solled, put them away and let the walls of superstition and bigotry imprison you again? Which will you have? I know which you will have: you will have the mediums with their truthfulness or their untruthfulness, for although the medium, as an individual, may be unreliable, I have never known of any such thing as false mediumship. If any human being within the sound of this voice can demonstrate it, I would like to hear it done. Are mediums, as in dividuals, always true? If they were, where could they go? Men get more money for misrepresentations than they do for telling the truth. Why, one single minister receives more money for telling what you all knowls absolutely erroneous than is paid to all the mediums in the city of Boston. Whatdoes this show? Why, that mediums tell the truth, and truth will sus tain itself without money. It will not die; you cannot imprison it; you cannot kill it; you have tried, and what is the result? The result is that Spiritualism has grown and grown, until it has spread over the whole earth—until millions openly acknowledge its and what is the result? The result is that Spiritualism has grown and grown, until it has spread over the whole earth—until millions openly acknowledge its supremacy. And who can tell the number of those who, unwilling to be known as believers in the new philosophy, are yet compelled to acknowledge, from the evidence that comes to them—against their will even—comes in their own homes, and compels them to admit to themselves that it is what it claims to be? They are compelled to know that the voices that speak to them are the voices of those the world calls dead.

speak to them are the voices of those the world calls dead.

Spiritualism has come, and what has it done? Why, it has shattered old beliefs that the Church has been building for nineteen hundred years. How has it done it? By calling into action the intelligence of human belogs; not calling up beliefs or opinions, but the realities of life, and making its demands on the powers of your being, compelling them to come in contact with the uplifting influences from the great beyond. Friends, what can you ask of Spiritualism to do more than this that it has done for you in this time? It has come to you clothed in garments as white as snow, as beautiful as sunshine. From the immortal world it has come to the children of men, bringing the eternal blessings of harmony, knowledge, love, justice and peace."

love, justice and peace.' An improvised poem on "The Day We Celebrate," by Mrs. R. S. Lillie, was a very pleasant feature of the morning's exercises, which were closed by a song from Dr. Buffum.

Saturday Afternoon .- The exercises of the

Saturday Afternoon.—The exercises of the afternoon were very pleasantly begun by a song from Mr. J. T. Lillie.

Mr. J. William Fletcher then gave his extremely interesting and beautifully illustrated lecture, defining and illustrating the nature and growth of Spiritualism, the Spiritualism of the nineteenth century, and the Spiritualism of the Bible as well, and, at the same time, presping segment in Palestine and in Europe and senting scenes in Palestine and in Europe, and giving interesting personal reminiscences of his tour through those lands.

Portraits of many famous individuals, nota-

bly mediums, were presented, among which were those of the Fox Sisters, Daniel D. Home, William Eglinton, Dr. Henry Slade, Davenport Brothers, Cora L. V. Richmond, Lizzie Doten, Charles H. Foster and Mrs. J. H. Conant.

Plotures of the Poet Longfellow, Queen Vic-

toria, the Empress Eugenie, Napoleon III., and other eminent personages were also shown, and full proof of their faith in Spiritualism was given.

The city of Paris, the royal palace at Versailles, the Coliseum at Rome, Westminster Abbey, and other places of great interest and beauty were shown, while copies of some of Doré's most famous pictures gave additional interest to the entertainment.

Taken as a whole, Mr. Fletcher's lecture was both entertaining and instructive in a high de-

Saturday Evening .- At the closing exercises of the day a large audience again assembled. The first speech of the evening was made by Mrs. R. S. Lillie, who spoke briefly as follows: ADDRESS OF MRS. LILLIE.

Friends: We are here to make only a few remarks this evening. We are aware of the fact that many earnest laborers in the field of truth are with us this evening, and a few thoughts are expected from each. We have been sitting in your presence to-day, abiding with you as spirits, coming to you through our medium, and now we feel that we would like to make the

with you as spirits, coming to you through our medium, and now we feel that we would like to make the assertion of our own individual presence, and have it plainly understood that we come as distinct, individual personalities, beholding you, though you behold us not, knowing you, though you know us not, save in the thoughts to which we may give expression through this instrument.

With you we feel a deep interest in this day, which tells us that our Spiritualism counts its forty years of growth and development. We know it is older than that, but this means its modern wave, its latter-day interpretation: It means the coning of the spirit of truth in a time when man had grown to that condition that the race, or a portion of it, was able to appreciate the possibilities of an occasion like this. This is why two little girls, belonging to the sensitives of the race, could be made vehicles for the incoming of this stupendous truth—could receive it in their childlike, simple manner, yet with a rationalism that no one in the ages of the past has been able to give to its interpretation. They belonged to a time that was ripe for such development—an age that gave birth to such movements as the placing of cables beneath the great ocean that should be the means for transmitting that in such a time the celestial cable for the trans mission of thought from spheres above should make its presence known. Well may you rejoice that, for you, the clouds are lifted and the light shines through. Rejoice that you live in an age that was ripe for such fruitage as this! Rejoice that on history's page will be written that to you was given the true light of spiritual knowledge! Rejoice that a last ripe for such fruitage as this! Rejoice that on history's page will be written that to you was given the true light of spiritual knowledge! Rejoice that at last there shall be no lost souls or wrocked ones, but every imprisoned spirit shall be set free! Then why should not songs all triumphant arise in your musical lays? Why should not glad songs of praise arise? No religion ever brought to man so bright a promise; no seience of life, no philosophy of spirit was ever given to him that was so well suited to all his needs. It was what the heart of humanity had falpred for when it stood beside its loved ones and saw the grave close over them, with no knowledge, no possilive assurance of

beside its loved ones and saw the grave close over them, with no knowledge, no positive assurance of meeting them again—nothing but the wan shadow of a hope, whose faint light could do little to pierce the gloom of the dark valley. The want of the ages has been met—met at the proper time and season. Nature walts during her winter for her seedtime, her spring, and then she sows the seed that shah bring the harvest. Well may you rejoice, you whose earth is so young, that you are living in its spring—that its win ter has passed and the promise of the glorious harvest has appeared, the harvest whose fruition will be the perfecting of all souls.

the perfecting of all souls. perfecting of all souls.

Now, while at the future we're gazing A moment, with you here to-night, And while the dear angels you're praising. Who have brought you the blessings of light, The forms of your loved ones approach you, so near that their breath you may feel. So near to your hearts are they pressing, So close to your side do they kneel. And they point to the opening portal, And show the broad highway of love, On which, all triumphant, immortal, You, too, shall be carried above.

May a realization of this be yours! So shall the gates more widely open and the light more freely flow, the light which leads to peace and joy forever-

At the conclusion of Mrs. Lillie's remarks; humorous recitation, "The Inventor's Wife," was given by Miss Addie Hazleton, in a manner that would have done credit to an adult elecutionist, after which Dr. J. C. Street made

a few remarks, saying in substance: Mr. Chairman, Ladies and Gentlemen: It is a great pleasure to see so many earnest men and women present on the Auniversary of the day you celebrate the day which gave you liberty, light and knowledge. Many, many times a creed-bound world has made strong effort to sound its death-kuell, but intercommunion with the spirit-world still lives. It is strange that the sublimest truths have always brought hatred and infamy to their first promulgators, but so it has ever been. In spite of persecution and opposition, Spiritualism still lives, and grows and grows, in this land and in all others. No opposition can crush it; no creed or dogma can drive it out. It has come to remain, for truth is mighty, and will prevail. In these eventful days the world demands a spiritual rostrum freed from the narrow prejudices of the past, that shall give forth truth pure and simple. And when we can live up to the level of that truth, Spiritualists will have but one heart, love; but one mind, equality; but one disposition, purity; but one eye, seeing the good in all things; but one form and figure, purightness. This will be the true religion in which every soul, from the highest to the lowest, can find its place in which to ripeu and expand, to gain the knowledge that gives liberty and peace.

If we make no effort to raise our lives to the level Mr. Chairman, Ladies and Gentlemen: It is a great

If we make no effort to raise our lives to the level of these truths, we are not worthy of them. Oh! let us lay aside the narrowness of the past, and, arising from our littleness, our selfishness, walk in the light o

wisdom.

Man's mental capacity is limited only by the limitations that he makes for himself. If he can rise above his own blind selfishness, he can fathom the economy of the universe. He can look through the limitless regions of space and see the numberless worlds that fill it; he can trace the workings of the great spiritual universe that underlies and viviles the material universe. Walking in the light of this truth, he will not fall into those mistakes that often make such shipwrecks of earthly life.

All over the world the light of the day we celebrate is dawning—coming in silence, it may be, in many of

An over the world the light of the day we celebrate is dawning—coming in silence, it may be, in many of earth's dark places—to those who understand it not. To us it comes in a full blaze of glory, and in its brightness may you find the peace that will bear you to the land of holy rest.

Mrs. Ida P. A. Whitlock was the next speaker of the evening. She said, briefly:

of the evening. She said, briefly:

Ladies and Gentlemen—It is indeed forty years ago since the first tiny rap at Hydesville opened the door between this world and the next. How many lessons have those tiny raps taught to Spiritualists! How many lessons have they taught to those who are not Spiritualists! And yet how many more there are that Spiritualists know nothing of! Away beyond, as far as thought can go, we see an ocean of intelligence, of conscious power and wisdom, which must sometime come to this world to develop spirits while they yet occupy the physical body, and make us what we claim to be, Spiritualists. Spiritual (Spiritualle)—what a word that is! When we look at the word, what does it tell us? It tells of the divinity in man; it tells of a nature closely allied to God, the Father; and yet when we as Spiritualists claim Spiritualism as our religion, we are scoffed at. Why, it is the purest name that any religion can bear—the purest and the truest! We are asked, sometimes, the question: "What does Spiritualism ason? Does it teach you any theory outside of this life?" We answer: "Yes, it teaches of the other life."

other itte."

On this day, the Fortieth Anniversary of the opening of the door between this world and the next, the influence of Spiritualism is being felt more than it ever was before; and we are told by those who return from the unseen shore, that the time is fast approaching when we shall know as we are known; that we, spirits in a cumbrous body, shall by and bye be able to perform the work of life more as the spirits who are freed from this form of matter.

We do feel that many of the disturbances of the present time are caused by the influence of the spirit-world endeavoring to drive away the weaknesses and faults of human nature that we may know ourselves. Then shall we be willing to be known by the pure spirits from the other shore who can come to us bringing lessons of peace, of joy, of wisdom and of strength. Then shall, we be able to bear proudly the name of Spiritualists. And proudly may we speak of Spiritualism. And proudly may we speak of Spiritualism, and say it is only forty years old. Is it not, rather, as old as time; so old that the mind of man cannot go back to the day of its birth? When we speak of Modern Spiritualism, it us look back, and say as has been said before, that it takes the conditions of the winter to bring the flowers of spring and summer; so with Spiritualism: the has had its winter, but its summer is approaching, and its flowers shall cover the whole earth. Then there will be but one religion, and every one will be proud to be a Spiritualist, and live under the banner of Spiritualism. the banner of Spiritualism.

Then followed a song by "Matilda Jane," in which she displayed a great deal of histrionic ability, as well as the capacity of a sweet and powerful voice. Mr. Frank T. Ripley, the well-known test medium, then took the platform. Mr. Ripley said, in effect:

ley, the well-known test medium, then took the platform. Mr. Ripley said, in effect:

It is a great pleasure for me to be with you this evening, while you are celebrating the fortleth anniversary of Truth—not a new truth, but the same old truth, the truth that will carry you triumphantly across the bridge that spans the river that we call death. I am pleased to see so many earnest faces, so much intelligence here... Spiritualism is a religion for you to die by; not only will it sustain you through life, but it will carry you safely into the eternal world. We, as Spiritualists, know that the life here is simply the beginning of a larger life to come.

Spiritualism is a mighty power, that gives us a knowledge of God—God in everything. Why, I can worship God in these beautiful flowers, in every bud and blossom. I can recognize him in every atom of the material universe, but most of all in the human soul. [Mr. Ripley closed his remarks (which he said were given chiefly to assist his guides to assume control) by a quotation from one of Miss Lizzle Doten's beautiful poems, after which he gave some remarkable tests, which were accepted as positive proof of the presence of returning spirit friends by the parties to whom they were given. He also gave communications from well-known spirits to their friends who were present, which excited much interest, especially one from Dr. Wm. A. Dunkiee, of Boston, so long a most efficient worker in the Boston Spiritual Temple Society. Mr. Dunklee came with a beautiful message of love and cheer to his sorrowing companion, assuring her of his continued presence and his enduring love for her, which, as he has gathed new powers of life, is stronger and brighter than even in the long years of their happy married life.] Dr. J. L. Paxson was next introduced, and

said: Mr. Chairman and Friends: I do not propose to Mr. Chairman and Friends: I do not propose to consume much of your time this evening, but there are some thoughts that press themselves upon me. At this hour I seem to be carried back into the life of past ages, and i see the thought of the spirit world that has impressed itself upon the thought of humanity, and that spirituality is impressing itself upon this age, this hour. Wherever the atmosphere of our planet is in condition to receive them, come the messengers of hight; and they are with us here to night ready to quicken us into earnestness of purpose and unity of action as never before in the history of our planet.

planet.
The next few years will give us such revolutions as you have now but a feeble conception of. I know that the elements of organic life, as far as man is concerned, are rapidly passing through wonderful changes, that new conditions are being formed that changes, that new conditions are being formed that will unfold man as he has never been unfolded before in the history of our planet. These conditions will make their impress upon us and unfold our deep, interior natures, giving to us a power of mind that is beyond our ability to understand at all. The power of the soul of man is limitless, under these new conditions of growth and development, and the dawning of the new dayls with you even now. the new day is with you even now.

The last speaker of the evening was Mr. J. B.

Hatch, sen., who said briefly:

Friends: A few days ago I received a note from Capt. Holme: stating that the Fortieth Anniversary Capt. Holme stating that the Fortieth Anniversary of Spiritualism was to be celebrated in this hall to-day, and it was expected of me to be present and add my mite; so I came not to make a speech, but only to report for duty, in answer to the rolicali. I am glad our good Bro. Dunklee has m infested his presence here to night, and I want to say gratefully, if it had not been for him I should not have been standing here before you: Many vears ago, when the Boston Lyceum held its meetings in Lyceum Hail, I strolled in there as a visitor. Bro. Dunklee was at that time Assistant Conductor of the school. In a few minutes he came to me and said: "I want you to go into the ante room and assist us in our work." I was a stranger to the work of Spiritualism, and hardly knew what to do or say; but a still, small voice whispered: "Do

ger to the work of Spiritualism, and hardly knew what to do or say; but a still, small voice whispered: "Do your duty." I went, and from that day to this have been a constant worker. What work have we on hand to day more important than the education of our young people in the truths of Spiritualism? May the time never come when, if asked why they celebrate the 31st of March, they shall be unable to answer.

I want our young people to know that in its forty years of life. Spiritualism has made more progress than old beliefs have made in centuries. Bro. Ripley made the remark that Spiritualism was good enough for bim to die by: I say it is good enough for me to made the remark that Spiritualism was good enough for him to die by; I say it is good enough for me to live by, and so it is assuredly good enough for me to die by; and if good to live by, and to die by, it is a religion good enough for me to teach my children. If we do not instruct our children in the truths of the New Dispensation we make a sad mistake. [In conclusion, Mr. Hatch stated that as great as the record of Spiritualism had been in the past, he believed there were greater achievements and grander triumphs for it in the future.]

The audience was then dismissed with a few parting words from Captain Holmes, which closed Saturday's Anniversary exercises.

[To be continued hereafter.]

Attleboro', Mass.

The Anniversary was observed with appro priate exercises in the hall of the Spiritual So ciety.

On March 31st the ladies held a unique and successful bazaar and entertainment, which brought to the treasury of the Society fortyone dollars, after clearing all expenses. This bazaar was opened at 2 P. M., and from that hour until midnight the hall presented a brilliant and animated appearance. The decora-tions were very fine, especially that at the head of the hall over the speakers' stand, where a large motto, framed in evergreen, bore the inscription: "March 31st, 1848—'Tidings of Great Joy." Tables laden with useful and fancy articles to be seld the services. ticles to be sold at reasonable prices; a generous refreshment stand, where ice cream and cake found ready purchasers; a spacious booth where all sorts of sweets and fruits were on where all sorts of sweets and fruits were on sale, attracted the eye upon entering the place of assembly. A tripod, from which swung an ancient and huge caldron that had served for culinary purposes in revolutionary times, stood near the centre of the hall. This had been filled with "Japanese pudding," and the "plums," as "spooned out" by the merry crowd investing their nitsels around both teaming and useful their nickels, proved both tempting and useful. Many children were made happy at this spot by the kindness of a certain gentleman who treated them generously to the plums of that magic pudding

In the far-off corner hung a curtain, behind which Miss M. T. Shelhamer, of Boston, under the influence of one of her spirit-band, "Harebell," gave life-readings to eager patrons with most satisfactory results. The medium on this occasion was clothed in the brilliant costume of her little messanger spirit "Lotela" whose occasion was clothed in the primary occurred the little messenger spirit "Lotela," whose teacher and guide "Harebell" claims to be.

As the evening hours were on, the excitement waxed high. The sales grew more frequent,

oting for various useful works proceeded with voting for various useful works proceeded with fervor, and the scene became even more animated than before. Games were indulged in by the younger visitors, while their elders discoursed in a social manner, or busied themselves at the tables and stalls, until the signal was given for the clearing of the floor, when a merry dance was arranged for all who cared to participate, until the midnight hour.

Among the articles voted for were two nicely executed crayon pictures of dogs, each appropriately framed in gilt, the work of their donor, Miss Emma Larabee. One of these was awarded to Mr. Shattuck, the popular President of the Society, and the other to some one whose name

ed to Mr. Shattuck, the popular President of the Society, and the other to some one whose name the writer did not learn. A copy each of Miss Shelhamer's books, "Outside the Gates" and "Life and Labor in the Spirit-World," was disposed of by vote—the first being awarded to Mr. Forsyth, of the Society, and the latter to the Children's Lyceum.

Great credit is due to the projectors and managers of this festival; especially worthy of mention in this connection are Messrs. Shattuck and Wilbur, with Mrs. Thompson and Miss Larabee, whose indefatigable labors and unfalling courtesy went very far toward ensur-ing the signal success of the entertainment.

On Sunday, April 1st, the usual services were held afternoon and evening—Miss M. T. Shelhamer presiding as speaker at both meetings. In the afternoon the guides of this lady se-lected as their theme: "The Rock on which we Build," opening the discourse with an allegory of an oppressed and persecuted people that had been crowded by the iron hand of despotism until a few of the mass rebelled and determined to flee from their tyrants. A trackless sea swept around their sorry home, but undauntedly the little band launched their frail bark and steered away. At length they came to a rocky point from which arose a giant fortress of stone. Here they paused, and one more daring than the rest resolved to scale the more daring than the rest resolved to scale the lofty height, for could he be deterred by the dissuading voices of his friends. Anxiously they watched his upward climb, but as he went he discovered little footholds and tenacious vines by the aid of which he rose still higher; and by-and-bye his companions, one by one, followed in his upward track. At last they reached the summit, and found a prospect fair and broad sweeping around them. The place on which they stood was not as barren as they feared, and inspection proved that it as they feared, and inspection proved that it afforded means of sustenance for those who might wish to build thereon. Here the little band tarried and made their homes, finding renature and made their nomes, finding relief from persecution, coming into contact with nature and gaining knowledge and inspiration from her wondrous works, until, crowned with years and ripened by experience, the original number passed higher, leaving useful records of their work to those who came to fill their places and to emulate their lives.

of their work to those who came to fill their places and to emulate their lives.

The speaker then turned to humanity, plcturing its struggles with error and superstition, reviewing the ages when the cruel despotism of priesteraft had held mankind in thrall until a few earnest souls had dared to listen to the voice of the spirit, and to launch their boats upon the sea of investigation and sail forth in search of something better beyond their prison walls. These had gone on until the eternal rock of Truth had appeared, and the eternal rock of Truth had appeared, and daring to scale its massive height had found fields of knowledge and storehouses of experi-ences for their welcome and their attainment. There they had builded their homes and begun their labors, and ever and again there came wafted to them from beyond words of cheer and encouragement to inspire their faithful souls. Those who stand upon this eternal rock may lift their heads in fearless calm toward the golden heavens, for no tempest can sweep them from its face; no dashing wave reach their lofty height; for Truth forever shall remain, though man-made systems decay and time be known no more.

The evening service, as usual, opened with singing, followed by an invocation, after which Miss Shelhamer read the following Anniversary Poem, which she had written for this special occasion:

MARCH 318T, 1848 - 1888. BY M. T. SHELHAMER. Hark! what joy-bells gladly ringing
O'er the earth this holy night!
What the message they are bringing
With their tongues of silvery light?

'T is the story of salvation From old superstition's power, For the hope of man's redemption Comes to quell his fears this hour.

Fear is conquered, for the portal Of the tomb but leads to Life; Love forever soars in triumpn Over discord, pain and strife. Hear the joy-bells in their pealing, Listen to the words they sing: Death forevermore is vanguished. Life itself is Lord and King!'

Back and forth 'twixt earth and heaven, Hark! the glad bells grandly swing, Pealing forth this sweet assurance: "Tidings of great joy we bring!" Every tone is full of meaning, Every note's an angel's volce; Each vibration is an anthem, Bidding all the earth rejoice.

Forty years have slowly gathered
Since those bells first swept the air,
Ringing forth in exuitation
From Life's highlands "Over There."
Forty years since first the heavens,
Touched by an immortal light.
Flashed and fiamed with radiant splendor,
Banishing the clouds of night.

Forty years! and earth grows fairer Forty years I and earth grows fairer
With a bright perennial bloom,
Caught from breezes warm and genial,
Blowing from beyond the tomb.
Forty years I and man, awakened
From the spell of doubt and grief,
Finds himself a new born creature,
Through this blessed glad relief.

Forty years! and myriad voices From the angel choirs above, Still rehearse their wondrous chorus In united tones of love: "Jubilate! Jubilate!
Man shall live forevermore!"
Earth and sky repeat the anthem
As it rolls from shore to shore.

Forty years proclaim the story: "Human love can never die;
"Human love can never die;
Friends by death once torn asunder,
In the glorious by and-bye
Shall again be reunited;"
Thus the joy-bells grandly sing:
"Death forevermore is vanquished,
Life itself is Lord and King!"

The guides of the speaker then proceeded to deliver an earnest and forcible lecture upon "The Advent, Growth and Results of Modern Spiritualism." It would be impossible to do justice to this discourse in any ordinary abstract; it was replete with information conserving the appearance of Spiritualism at the appearance of Spiritualism at the spir cerning the appearance of Spiritualism at Hydesville, N. Y., in 1848; it traced the growth of the movement throughout the land; in-spected the development and exercise of the various phases of mediumship—each of which, the speaker affirmed, contains useful and nour-ishing elements for the spiritual instruction and support of its learners and investigators-

gave a synoptical report of the work that had been simed at and accomplished by Modern Spiritualism in the brief period of forty years; summarized the united efforts of spirits and mortal reformers to cleanse the world of ignorance and to free mankind from error, and predicted the sure progress of the cause of truth throughout the entire globe.

Why should we not observe our Anniversary fasid the speaker, since it is, to millions of hearts, the death of bigotry and fear, the birth of happiness and of undoubted knowledge? Ohristendom to-day observes with joyful recognition what it is pleased to call the resurrection of Ohrist: the triumph of life and immortality over death and the sepulchre! What was this but a stupendous spiritual manifestation? for we are told that Jesus, after suffering martyrdom and death, arose at the third day and came forth a living man. Thus is the triumph of spirit over matter observed with invals ecolaim with force decorations and seaday and came forth a living man. Thus is the triumph of spirit over matter observed with joyful acclaim, with floral decorations and service of harmonious praise on every hand. Why should not we who, as Spiritualists, have seen the dawn of a new era, beheld the light of a grander dispensation of truth, listened to the voice of the Immortal Spirit, witnessed the reappearance of our dead, and become aware of the bursting of the tomb by angel-power, celebrate our spiritual Easter with thanksgiving and song, uniting in thought and aspiration brate our spiritual master with thanastiving and song, uniting in thought and aspiration and desire to speed on the noble work that spirits pursue in helpful service to mankind, and in spreading the joyful tidings of immortal than all the north love o'er all the earth.

Brockton, Mass.

To the Editor of the Banner of Light:

Brockton celebrated the Fortieth Anniversary at its Parlors, No. 138 Main street, Wednesday, March 28th. Although the weather was unfavorable and the traveling bad, there was a fair audience in attendance in the afternoon, and they were well paid for braving the storm. The services opened at 2:45 with a piano solo by Mrs. May, followed by an invocation by Rev. S. L. Beal, after which the following pro-

Rev. S. L. Beal, after which the following programme was rendered:

After a song by Mrs. R. C. Brown, remarks by the spirit-guides of Mrs. C. M. Nickerson, of New Bedford (formerly of Orleans), were in order. She said the present was but the beginning of a long series of celebrations, each one of which would work an advance in spiritual growth and the discenting to of this pear. ual growth and the dissemination of this new gospel of peace. As the winter has passed, and spring, with its warmth and sunshine, has come to us, so has the winter of superstition and bigotry gone into the vanished past, and the bright, glad spring of reason and truth opened to the waiting children of earth! And as we are this afternoon looking for the storm-clouds to break away and the sun to shine forth and gladden the earth, so are we looking for the clouds of priestcraft and ignorance to be dis-solved, and the sun of spirituality and wisdom to brighten and gladden the hearts of man-kind. And as surely as the sun will shine after the storm, so surely will the sun of reason, truth and justice come to guide our spirits on-ward and upward to a more perfect knowledge of the land beyond the "crystal sea." She

of the land beyond the "crystal sea." Sue closed with a fine impromptu poem.

Next came a song by Miss Orr, of Lynn, and Prof. W. F. Peck, of Boston. Prof. Peck then read a poem by Lizzle Doten, and supplemented it by some remarks or Modern Spiritualism This was followed by a song by Walter D.

Next came tests by that truly wonderful young man, Edgar W. Emerson. No commendation is necessary for him, as all who know dation is necessary for him, as all who know him know that he is doing a wonderful work for Spiritualism, aiding our spirit friends to open wide the "golden gates," so long standing ajar, and revealing to the vision of mortals the beauties of the land of souls. God speed him in his noble work. The afternoon services closed with a song by Miss Orr and Prof. Peck. Supper was announced at 5:30. The tables were bountifully supplied with cold meats, pies, cakes, fruits, etc., and neatly and tastefully arranged and ornamented with flowers.

fully arranged and ornamented with flowers. Over two hundred partook of the supper, and left the table feeling as those who patronize the "Ladies' Aid" suppers always do—perfectly satisfied. From the supper table we repaired to the audience room to listen to the evening exercises, which were substantially the same as the afternoon services, and closed with a bene-diction by Rev. S. L. Beal. On the whole it was a pleasant, enjoyable and instructive entertainment, and was, socially and financially,

Creenwich, Mass.

To the Editor of the Banner of Light:

The Independent Liberal Church in Greenwich appropriately observed Easter, and the Fortieth Anniversary of Modern Spiritualism, in the services of Sunday, April 1st.

In response to an invitation to the audience of the Sunday previous, to provide potted plants and cut flowers for decorative purposes, abundant material was early brought to the church, and in the hands of an efficient Committee the platform was transformed into a scene of rare beauty. A large proportion of the floral offerings were tributes of love, tenderly dedicated to friends in spirit-life, each bearing the name of the remembered loved one, and of the loving giver. Fathers, mothers, brothers, sisters, children dear, and honored friends, Indians of the valley, and John M. Spear as spirit presences, must have responded to the mute appeals.

The services were opened with appropriate music, followed by readings by the speaker (Mrs. Juliette Yeaw) of a portion of the twentieth chapter of John: then a short account o the origin of the spiritual manifestations, and some extracts from THE BANNER'S account of the celebration of the Twentieth Anniversary of Spiritualism, from which a discourse was elaborated, touching upon the observance of Easter, as based upon the resurrection of Jesus, as not adequate to meet the soul-yearnings of to-day, which were met and answered in he revelations commemorated by the modern

The exercises of the Lyceum were held in the audience-room, and were of exceptional interest. The recitations of the children were all aptly chosen for the occasion. The general lesson, "Spirit," called forth several fine readings, after which the speaker briefly addressed the Lyceum upon the same subject.

Thus closed the exercises of a day replete with blessed memories, sweet and refreshing alike to old and young; encouraging the heart of him who has planted this fair garden in the desert of bigotry and conservatism.

JULIETTE YRAW

Lynn, Mass. To the Editor of the Banner of Light:

At the session of the Children's Progressive Lyceum, April 1st, the attendance was smaller than usual, as many availed themselves of the opportunity to attend the Anniversary exercises in Boston. We had a fine literary programme by the following members: Jessie Hutchins, Celia Goodwin, Lena Lamphier, Ethel Herrick. Stanley Balcom, Mabel Cheever, Mrs. Durgin, Miss Collyer, and Mrs. Pierce; remarks by Dr. Furbush, and Mr. Shaw of Peabody.

The First Society of Spiritualists, the Ladies'
Aid and the Lyceum, joined in a union celebration of the Fortieth Anniversary, at Mechanic Hall, on Friday, March 30th. It was a very pleasant service, and was enjoyed by a large audience both afternoon and evening. George A. Fuller gave the address, and Edgar W. Emerson presented several recognized tests

in the afternoon.
In the evening a fine musical and literary entertainment was given, and a dance was par-ticipated in, in the lower hall. 53 Lowell street. Mrs. E. B. Merrill,

Lowell, Mass. To the Editor of the Banner of Light:

Our Society noticed the Fortieth Anniversary by interesting meetings at our hall on Sunday, April 1st. A number of mediums assembled at the first session, and conference exer-

cises, etc., consumed the time. In the afternoon A. E. Tisdale, the blind me-

dium, delivered an eloquent address, and was listened to with marked attention. Ills evening discourse was one of the most able and interesting lectures we have ever heard upon our platform. Mr. Tisdale improvised music at the close of his lecture, which every one was delighted to hear. He is a fine orator, and should be kept busy upon our platforms.

B. S. Fhreman, Cor. Sec'y.

No. 5 Brooks street.

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

The Fortieth Anniversary of Modern Spiritualism was celebrated on Sunday, April 1st, with even greater spiritual inspiration than many of its predecessors. The interest manifested by Spiritualists and those not recognized as such was of the most decided character.

The following order of exercises was adhered to, and met with a responsive fervor, which, under the inspiration of two lectures by that queen of platform speakers, Mrs. H. S. Lake, of Boston, gave the whole an eclat that fulfilled the hopes of those who contributed to the occasion their labor and material aid, which othe Editor of the Banner of Light:

The First Spiritualist Ladies' Aid Society of ling spirit intelligences.

Morning: Conference from 9:30 to 10:30; Anniversary hymn—"We have Come Unto the Mountain," congregation; selection, choir; poem, Mrs. H. S. Lake; selection, choir; invocation and address, Mrs. H. S. Lake; hymn—"We Love no Triumphs Sprung of Force," congregation.

Afternoon.—Conference from 1:30 to 2:30; Lyceum expresses.

Evening.—Conference from 6 to 7:30; Anniversary hymn, "The World hath felt a Quickening Breath," congregation; selection, choir; poem, Mrs. H. S. Lake; selection, choir; invocation and address, Mrs. H. S. Lake; hymn, "Sweet Home Above," congregation. The theme of the morning lecture was: "The Distinctive Features of Modern Spiritualism,"

which, through its exhaustive force and keen spirit logic, was grand and instructive.

The poem of the morning, from spirit dictation, was beautifully expressed. It was entitled:

"The Land where our Dreams come True," and was received with appreciative demonstra-

The evening lecture exposed the dangers that menace spiritual mediumship and Spiritualism, and was listened to with earnest attention from the beginning to the end. The poem enti-tled: "The Three Preachers," was read with an emphasis and duly appreciated by the audience.
The Lyceum exercises were witnessed and

listened to by a crowded assembly, and, we may add, were accorded frequent applause. There was a large attendance at each of the three conferences, presided over by Bro. Thomas Phillips. The President, Joseph Wood, and B. P. Benner, Vice President, contributed a very pertinent and appropriate measure of official duty; and take it all together, the Fortieth Anniversary will be pleasurably remembered.

In addition to the information furnished by the above correspondent concerning the Anniversary and its observance in Philadelphia, we are in receipt of a letter from R. A. Thompson, from which we glean the following points:

from which we glean the following points:

"At 2:30 P. M., on Sunday, April 1st, the Lyceum exercises were opened under the charge of Mr. Robert Coffman, assisted by Bros. Huber, Smith, Peterson, Shultz, and many others, who seemed to vie with each other in helping to make it one of the most successful features of the Anniversary Day. The many bright and beautiful happy children, with their splendid banners and flags—with their musical tread—constituted a scene not to be soon forgotten. The callsthenics by a group of young ladies—as also a drill by young gents—were heartily applauded. Recitations, solo and duets by the scholars were particularly fine."

"During the previous week the Ladies' Aid, composed of Spiritualists of the First and other associations, held a Fair in the hall. Fancy and useful articles were in abundance. The refreshment table, under the able management of Sisters McCahan, Bailey, Farlena, Cadwallader, Jackson, Dubols, was very successful. Tables also under charge of Sisters Hutchinson, Doll, Bronson, Thompson, Faust, Fray, Hofman, Ewers, Shumway, Benner, Galloway, Shuster, Stauffer, Humphries, Bache, Perry, Jagol, Miss Carroll, and others, with a profusion of fancy goods, baskets, glass ware, groceries, etc., made a fine display. The soda fountain, under charge of Messrs. Dubols, Benner, McCahan and Langley, was quite a feature, as also was the Fish Pond of Messrs. Morris, Jennings, and others. Many happy evenings were spent by all, ending with a concert by a fine band of music of Bro. others. Many happy evenings were spent by all, ending with a concert by a fine band of music of Bro. Thaler."

Cedar Falls, la. To the Editor of the Banner of Light

The Fortieth Anniversary of Modern Spiritualism was observed here by a parlor lecture from Dr. Edward L. Lyon, at the residence of Mr. Douglas Smith. The Universalists here, though not numerous, are liberal, and freely grant us the use of their pleasant church our Anniversary and other occasions; but that edifice being closed for repairs just now, we held our services in a private house rather than omit the meeting altogether.

Dr. Lyon gave a very interesting discourse upon the Bible evidences of Spiritualism, also showing what Spiritualism has accomplished during the forty years since its advent. Very few men, whether clergymen or others.

are better informed concerning biblical lore than Dr. Lyon, and he always deals heavy blows in favor of Spiritualism. J. C. N. A.

New York City.

To the Editor of the Banner of Light:

The Fortieth Anniversary of Modern Spiritualism was celebrated on Sunday, April 1st, at 3 and 8 P. M., by the Progressive Spiritualists of this city, at Arcanum Hall, 57 West 25th

Both sessions on this memorial occasion proved of unusual interest to good and appreciative audiences, in the development of facts in our movement.

The afternoon meeting consisted of a memorial address by the Conductor; Miss Fanny Naegeli, organist, in Easter hymn; remarks and an inspirational poem by Mrs. Effic Moss, materializing medium; Sidney R. Allen, in song and words of cheer; poetic recitation and address by Mrs. S. Self; Mr. Scott, in song, etc. Closing exercises in spirit tests by the Conductional Conductions of the conduction of th tor, which were acknowledged to be definite

and correct.

Evening Meeting opened by invocation and lecture by Dr. J. S. Williams. Songs, by organist and Mr. Whitcomb. Appropriate remarks and tests of spirit presence (for one hour, most which were fully recognized,) were given by

the Conductor.
PROF. G. G. W. VAN HORN, Conductor, 111 Clinton Place.

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

The Spiritual Society of Brooklyn held its Anniversary exercises on March 25th, that its members might avail themselves of the services of Mr. and Mrs. J. T. Lillie, who had minvides of Mr. and Mrs. 3.1. Diffe, who find ministered most acceptably to that organization the previous two Sundays.

On the evening of the 25th, Conservatory Hall was packed to the utmost with old friends and

new investigators to enjoy this Fortieth Anniversary of Modern Spirtualism.

Judge Dailey made the opening address, in his usual feliotous style, and among many cheering statements concerning our spiritual outlook in the future said he believed that fully one-half of the people of Brooklyn were Spiritualists, in the sense that they believed in spirit communion. Judge Dailey also said that within a few weeks he had a conversation with a prominent politician of Brooklyn, who remarked that the time is soon coming when there will be only two parties, the Spiritualist and Materialist. These state-ments were heartly applauded.

Mrs. Lillie then gave a logical and eloquent discourse upon: "The Past, Present and Future Outlook of Modern Spiritualism," followed by an improvised poem upon "Heaven." sured by the Maria Modern Spiritualism, followed by an improvised poem upon "Heaven."

Mr. Lillie sang: "Do Not Drink To-night, My Boy," in a pathetic and exquisitely touching voice. Others participated in these exercises—Miss Vanderbilt giving a portect recitation. E. B. R.

Byracuse, A. Y. To the Editor of the Banner of Light:

A gathering of- to quote the next morning's Standard-" about one hundred and fifty well-dressed and intelligent-appearing people occurred at Odd Fellows Hall, in this city, Sunday evening, April 1st, to commemorate the Fortieth Anniversary of the Advent of Modern Spiritualism.

The occasion was pleasant and profitable to the participants, who all rejoice that the event was not allowed to pass without public recognition.

Miss Carrie E. Downer of Baldwinsville, N. Y., was present and appropriately addressed the meeting. H. H.

Portland, Me.

To the Editor of the Banner of Light :

The Fortieth Anniversary was duly celebrated in Portland on Saturday evening, March

sist, at Mystic Hall.

For this occasion a committee of ladies had most tastefully decorated the platform. The words: "Progress of Spiritualism—1848—1888," adorned the background of the stage, and underneath this legend on a table was placed a very large and beautiful floral piece representing "The Gates Ajar." On one side of the platform was a rustic basket filled with beautiful flowering plants and trailing vines; on the other side a table with bouquets of rare out flowers tastefully arranged. In front of the stage was a large table completely filled with baskets and vases of cut flowers, all arranged artistically. From the auditorium the whole stage looked like a most exquisite floral design. On the right, partly hidden by trailing vines, was suspended that picture, dear to all Spiritualists on account of its sweet associations—"The Dawning Light."

The exercises commenced at 8 P. M. Mr. H. C. Berry presided with grape and dignity. He 31st, at Mystic Hall.

The exercises commenced at 8 P. M. Mr. H. C. Berry presided with grace and dignity. He opened the meeting with brief remarks appropriate to the occasion. A most beautiful and mpressive invocation was pronounced by Mrs.

The address was then given by Geo. A. Full-The address was then given by Geo. A. Fuller, M. D., of Dover, Mass. The speaker chose for his subject: "The Origin and Progress of Spiritualism." The discourse was an elaborate exposition of the theme, and was listened to most attentively by the large audience, which taxed the seating capacity of the hall to its ut-

The exercises were interspersed with appropriate songs beautifully rendered by Mrs. Woodman and Mrs. Runnells.
Certainly the friends in Portland may feel that their celebration of the Fortieth Anniversary of the Advent of Modern Spiritualism was

Chicago, III.

To the Editor of the Banner of Light:

a most successful one.

The People's Spiritual Society of Chicagopresided over by G. L. S. Jenifer—celebrated the Fortieth Anniversary at its Hall, 116 Fifth Avenue, on Sunday, April 1st.

Avenue, on Sunday, April 185.

The following programme was rendered:
Singing by the audience; a poem, given inspirationally, by Mrs. Bromwell; singing by the choir; reading, by Mrs. Jenifer, of an account of the early phenomena as manifested through the Fox Girls; singing by the audience; address by Dr. John Arnoup; duet, by Mrs. Orvis and Mr. Wendell; fire test by Mr. and Mrs. Bernell and grandchild; psychometrical reading by Mrs. Graham. Several mediums gave good tests.

The entire affair passed off in the most agreeable manner, and will long be remembered by all who were present.

Peoria, III. To the Editor of the Bauner of Light :

The Fortieth Anniversary was observed at Druid's Hall, 303 Main street, under the auspices of the First Society of Spiritualists, on Easter Sunday, April 1st. The morning service was held at 10:30 A. M., the evening at 7:30 P. M. J. M. Allen, of New Orleans, La., inspirational trance speaker, gave the addresses, which were followed by psychometric readings.

Providence, R. I.

To the Editor of the Banner of Light:

Mrs. A. H. Colby-Luther gave the Anniversary address Sunday morning, April 1st, elicit Sunday evening, Rev. F. A. Hinckley lectured on the Proposed Amendment to the Constitution of Rhode Island—the controls of Mrs. Luther supplementing his lecture with remarks very pertinent to the matter in hand.

The entertainment of Schunder and Amendment of Schunder and Schun ing much applause from the large audience.

very pertinent to the matter in hand.

The entertainment of Saturday evening,
March 31st, passed off very pleasantly—Mrs.
Luther, J. V. Mansfield, Mr. and Mrs. F. H.
Pope, Dr. C. T. Buffum, Mr. Arthur Fenner and Master Boyden taking part in the exercises.

MARY E. A. WHITNEY.

Norwich, Conn. To the Editor of the Banner of Light:

The Spiritual Union held Anniversary exeroises at Grand Army Hall, on Sunday, April 1st. A committee of ladies, under the direction of Mrs. C. W. Spalding, decorated the platform

with lovely flowers, and there were several choice pieces contributed by members of the Society—noticeable among which was a magmificent star, placed on the speakers' stand by Mrs. Chapman, who, in her office as Secretary, has aided greatly in the success of the lectures for the past three seasons.

Mr. J. W. Fletcher was the orator of the day,

choosing as his theme for the afternoon: "Christian Science," and in the evening: "The Harvest of Forty Years."

The hall was crowded at both lectures, and the speaker was repeatedly applauded. The

ocal papers gave us fine notices. Waterbury, Conn. To the Editor of the Banner of Light:

The Anniversary of Modern Spiritualism was not allowed to pass unnoticed here. A commemorative circle was held at the house of R. R. Callender, and, as usual, proved a most enjoyable and instructive meeting. A short review of the history of the movement, a thoughtful discourse, and tests through Mr. Callender, music, flowers and good feeling made the occasion one to be remembered by those present.

E. S. Bird.

Riackfriars' Theatre.

A chancery suit of 1612, in the public record office, which has hitherto escaped notice, fur nishes some interesting details concerning the atical matters in the time of Shakspeare. The suit was brought against Richard Burbidge, John Hemings, and others, in respect of the lease of Blackfriars' Theatre, which the said abeth, demised to Henry Evans, "whoe intended then presently to erect or sett vvp a Companye of boys...or others, to playe playes & interludes in the said Playhowse in such sort as before tyme had bene there vsed." By reason of the plague in anno 1 James I. Evans "grewe wearye" of the play-house, and desired to give up his interest in it. He surrendered the lease in August, anno 6, following. The complainant, in his replication, states that "duringe such time as the said defendantes Heminges and Burbidge and theire Companye contyndered the lease and Burbidge and theire Companye contyndered the firyers... they gott, & as yet dothe, more in one Winter in the said great Hall by a first their firyers... they gott, & as yet dothe, more in one Winter in the said great Hall by a first the spirit-body has been sured by the Right Honorable Courte of Start Chamber for his vnorderlie carriage and behaviour in takinge vp of gentlemens childeren haviour there wills, and to vmploy them for large and the suit was proved the soul or intelligent in the end, or when its spirit-body has been perfectly purified from its animal impetus, or converted from a grossly electric spirit-body. The letter suit was brought against Richard Burbidge

Free Thought.

WHAT IS THOUGHT? DY A. F. MELCHERS.

To the Editor of the Bannor of Light:

Thought is a definite expression of intelligence through the agency of spirit, or magnetism, in its highest state of purification-man's spirit-body so-called constituting this condition of existence-and is an essence or an etherealized counterpart of his material or physical body, although this, in itself, is an evolution from the animal kingdom, only that through so-called human life it undergoes a still higher state of purification, and naturally partakes of the essences of man's physical body, as it was originally created from the essences of animal bodies. But man, although of one genus, is as diversified in point of character and mode of living as many of the animal species, and might be classified as such without detracting from his claims as a spiritual or an immortal being -the lowest being but one grade above the animal, and many of the latter species having as much intelligence as the lower human races as far as construction, providing for their young, etc., is concerned, only that they lack the material or mortal facilities through which to operate for a more general effect-their physical body permitting but one modus operandi, and thus unable to swerve from their specific manner of laboring for their needs, providing for their comforts, etc. But their acts are expressions of intelligence nevertheless, and due to an innate life-impetus or soul-motion acting on or through their exterior spirit condition-the same taking form according to the purification of the magnetic or spirit-body, and expressing itself as best it can through its material appendage. Thus man is not the only life-condition that

reasons—he merely having superior facilities through which to express it, and even then is surpassed in his primitive state by some inferior life-conditions, in the art of building, laying in stores and planning, and exhibiting characteristics which are equal to many that are called human. His biped construction does not lend him any superiority as far as Divine favor is concerned, because every four-footed animal is capable of reaching the same condition if the earth holds out long enough to permit the last comers to evolve into human beings, or soul-individualization does not take place before the human condition is reached, for animal life is subjected to this soul-individualization as well as man is, and in which event it remains intact in spirit as such. It is only the spiritually undeveloped animals that continue their progress as life-beings in the same manner that spiritually undeveloped mortals do, by reincarnation [reëmbodiment]-the law of nature which constitutes the only cause of higher mortal beings existing in the world than those of primitive type. If soul, or intelligence, were to individualize itself in the first forms of life, no higher types would exist; and so it would be if mortal life, so-called, were to constitute the aim of existence; for the lowest of savages are classed as such; and that soul-evolution does not cease here is proven by the manifold superior races. Then why cannot bipeds be classified in species as well as quadrupeds? But this is of no importance, spiritually considered. All are God's creatures, and we have no right to despise any of them, for they not only constitute our forefathers, but every human soul once upon a time inhabited an animal body of some kind and of a variety before having attained the human state. Every mother of the primitive human races has and is yet fondling, nursing and rearing some animal spirit in human form, and the species of which fers from other Spiritualists. He claims to to do so even after several reincarnationspsychometry revealing it through an innate conscious sensibility, and clairvoyance through an illuminated imprint within, a higher condition of intuition, and one which reflects causes in dimensional form. A close observer cannot help from seeing the animal spirit expressed is either due to their recent transition from the the new state. Hence they must settle their differanimal to the human state, or to the strong ences in their own way. characteristics of their last animal condition still manifesting themselves actively, even if unwittingly.

Furthermore, do not some manifest them conthem in many instances? Such beings have of it, come from whence it may.... not yet reached the aim of life, namely: the natural unfoldment, force of circumstances or accident, and which constitutes its individualization, at whatever period attained. Why this is may be due to the same reasons that some flowers in the same bed bloom out more fully or attain perfection sooner than otherssurrounding material conditions favoring the inherent soul or life principle to purify or spiritualize its exterior envelope to an extent that makes it positive to matter, or to further reincarnation, at so-called death of the physical or material body, and which may occur to flowers as well as to animals, insects, birds, fishes, reptiles, etc. And if not to the former, how will human spirits be able to enjoy the sight of flowers when this earth shall have decayed? The spirit body of the flower alone does not make it immortal. It is the soul or life-principle which remains in the same that prevents its disinte-

If simply the spirit of things were to constitute immortality, a reincarnated animal or mortal would have many such to review in the future, and would probably not know himself from the last, if no progress has been accidentally made upon his return. But as the soul constitutes the ego of every life-condition, this reincarnates itself where necessary, and takes its spirit-body along, for it cannot only exist

converted from a grossly electric spirit-body, to ymploy them for into a refined magnetic spirit-body. The latter constitutes its perfection, and enables the in-

herent life-principle to manifest, and actuate every particle of the spirit-body for a purely intelligent effect, but naturally in comparison to its unfoldment in wisdom, power and lovethe flower manifesting the least intelligence in merely having an intelligent appearance, the animal according to the degree manifested in the last physical condition, and man according to his individual degree of spirituality, or intellectuality, will power and love attained as a

mortal during his various reincarnations. Such constitutes intelligence individualized, or life attaining a state of immortality or absolute existence; but of all these conditions man is the only one that can give expression to its innate intelligence in the form of thought, or as a thought—thought being a definite expression of intelligence through the agency of spirit, or a magnetic envelope in its highest state of purification, and which condition of spirit can only be attained through a human or so-called mortal state of existence. Thought is not only intelligence definitely expressed, but constitutes intelligence in its pure or unalloyed state-intelligence in its absoluteness and as it exists in the cause, divine nature, or God so-called, and which power of expressing intelligence makes man the image of God, or a God in miniature.

Now, whether this power of giving expression to intelligence in its purely spiritual state only begins in the biped race of beings, or already in certain or a variety of lower creations, or not until man has attained a superior degree of unfoldment, is a subject for contemplation or comment, and will probably rest on the question what is understood by thought, or a purely intelligent expression. Can such be expressed through matter in any form? Is perhaps not intuition the only pure condition of intelligence, and thus incapable of being expressed, except as it was obtained or created, i. e., through mental telegraphy? Is animal instinct a form of intuition or inspiration? The latter may be repeated in the shape of language. But is language thought? Is the reflection or a photograph of a human being the original? What is that which expresses itself definitely without sign, motion, or words? Echo answers: Love! What higher and purer form of intelligence exists than love? May not this answer the question: "What is Thought?"

The Reviewer.

"What I Saw at Cassadaga Lake," by

A. B. Richmond, Esq. The above is the title of a book just issued by Colby & Rich, and is a " Review of the Seybert Commission Report," on the truth of Modern Spiritualism. Any one who admires keen logic, satire, analysis and conclusive argument concentrated on a given point and driven home with the force of forged bolts hurled from a catapult, will be pleased with this book. Taken merely as a study of the plan and manner of forensic attack the book is valuable, particularly to such as contemplate encounters of that kind.

It is needless to say that the "Preliminary Report" is handled unsparingly-is in fact pulverized, and it is not likely that any respectable literary genius will undertake the task of gathering up the dust.

All its weak points are exposed and irritated by rasping abrasion until they become festering sores. The weapons used against spiritual phenomena are seized and turned upon its assailants with fearful effect. The Scriptures are arrayed in support of its theories, and the charges of materialism, skepticism, infidelity and irreverence are sent back with a precistop and force that is hard to evade.

Thoughtful men caring to investigate this matter ought to read Mr. Richmond's book, as it presents the subject in a new light, and from an ethical point of view reverses popular conclusions, claiming and maintaining that these phenomena are not inconsistent with the Christian faith, and that their development must and will harmonize with the cherished hopes of the great and good of all ages.

In this view of the case Mr. Richmond probably difmight be readily traced by a keen observer of | Spiritual Phenomena but rejects Spiritual Philosocharacter, a psychometrist or a clairvoyant phy. We have not studied this matter, and are not discerner of causes—the latter two being able | well enough informed to draw the line of distinction. .. This certainly raises a new question, but it is one to be determined among the Spiritualists themselves; outside we have nothing to do with it. The right of eminent domain in this "Spirit-Land" belongs, according to international laws recognized by all Christian nations, to the discoverers and the ghostly inhabitants thereof, and if mortals persist in pushing their conquests in this direction this rule must obtain and through some mortals very definitely, and which in them must vest the right to shape the policies of

If, however, through this occult agency, these peo ple, living and dead, can develop some great truth that will forever set at rest the countless religious controversies of our times, we will hail it with joy; but, on the other hand, if it simply raises doubts and sciously, wittingly, and unable to overcome | multiplies contentions among men, we want none of

But we had not intended to discuss this question or subjugation of the animal by the spiritual, and | take issue upon the hypotheses involved. Our inforwhich some animals already attain, either by mation is insufficient, and we acknowledge our incapacity to wrestle with a subject so abstruse, but we are, nevertheless, pleased with Mr. Richmond's book. He sets up the Seybert Commission as a dummy. It provokes the attack, and is of course demolished; but

those sturdy blows are aimed higher and beyond. The Commission is used simply as a pretext, and its demolition is a trifling incident in the contest-it is a man of straw leaning for support against a solid wall of bigetry, and this is the object really assailed.... The Weekly Press, Sægertown, Pa.

New Publications.

THE FLOWER PROPLE. By Mrs. Horace Mann. 16mo, bds., pp. 176. Boston: Lee & Shepard. Very welcome to young and old will be this new and illustrated edition of one of the choicest series of allegorical stories published, in which flowers are the beroes and heroines, and a floral community has its ways and habits, its words and thoughts, even, described. No purer-minded book, or one more inculcative of the precepts of the golden rule, can be placed in the hands of the rising generation. It also imparts much botanical instruction.

JOHN BULL, JR.; or, French as She is Traduced. By Max O'Rell, with a Preface by George C. Eggleston. 18mo, bds., pp. 172. New York: Cassell & Co.

The popular and witty author of "John Bull and His Island," etc., gives in this new volume what, to those equally familiar with French and English, will prove a very enjoyable feast of good things. Here, as in all he has written, there is a biting wit, which saturates the serious substance as good, sharp vinegar pervades a pickle; but here, as in his other works, the main purpose is earnest, and the wit but an aid to its accomplishment.

THE MAJOR'S LOVE; or, The Sequel of a Crime. By Ella Brown Price, author of "Sorrow's Sunlight." 12mo, paper, pp. 179. Philadelphia: T. B. Peterson & Bros.

A story, the scene of which is Western Missouri; the period, after the rebellion; the theme, the love of a Union officer for the daughter of a rebel raider, believed to be killed during the war.

ers the following new musical compositions: "Whispering Sea, or Only a Year Ago," What is Your Little Dog's Name?" and "Don't Forget Old Ireland," songs, of which both words and music arre by Frank Col-lins—Fred. G. Reed, 20 Devenshire street, Boston, pub-

NEW MUSIC. - We have received from the publish-

iisher. Ohicago Glido Waltzes, "by Charence R. Sidney; published by Lyon & Healy, State and Monroe streets, Chicago, ill.
"Passing Out of the Shadow," song; music by John Hoskins; Louis H. Ross & Co., 3 West street, Boston, publishers.

I PURITANI.

- Devoitly devout, and authorely austere, Was Hew.Them.In-Pieces Sellew. A Puritan he, with a capital P. Of seventeen hundred and two.
- Of taking a shot at a Quaker on sight He made a particular boast; While, given a witch and a barrel of pitch, Lie'd manage an excellent roast.
- Could such a one, think you, have fallen from grace Then list to this narrative true. A maiden one day did the heart steal away Of Hew Them-in-Pieces Soliew.
- His and colored garments he speedily doffed, Did Hew-Them In Pieces Sellew. For gewgaw and gaud, which he could n't afford, Although they improved him to view.
- His former amusements forthwith he eschewed, Nor longer the Quaker did quake.
 The witches were merry, and singular, very,
 Not one of them went to the stake.
- The twain to the solemn Assembly were haled,
 The trial gave infinite sport,
 As one might expect from so plainly select
 And rigidly orthodox court—
- As All-The Day-Roaring Pigwhistleton Pratt, And Strike-The Loud-Psaltery Snell, With Cherubim Cutts, and with Behemoth Butts, And Howl-Ye-On-Kadesh Bedell.
- Grim Behemoth Butts was for boiling in oil, And Cutts recommended the knout, While death on the wheel, all the rest seemed to feel Was nothing too much to give out.
- Then to his right mind was good Master Sellew Restored, quite uninjured and whole, But he could n't forget a snare had been set
- For his infinitesimal soul. With arrogance swollen beyond all belief He calmly the balliffs defled, And yet what to do with presumptuous Sellew The court could n't really decide.
- Until, to their infinite foy and relief.
- 'T was quite unexpectedly shown,
 The horrible schism of Arianism
 Had counted him one of its own!
- With arrows, and bullets, and misslies diverse,
 They bored him most thoroughly through,
 And so in his pride, most uncomfortably died,
 Stern Hew Them In-Pieces Seilew.

 W. G. Van Tassel Sutphon.

Ranner Correspondence.

Maine.

SKOWHEGAN.-Dr. C. F. Bigelow writes, March 25th: "Dr. H. F. Merrill, the test medium, has been with us for a few days, holding circles with the best of results. Remarkable tests have been given through his mediumship to the entire satisfaction of all, and we consider him one of the best of mediums for the spirit-world. He has done a great work for our cause throughout the State of Maine the past winter; we hope to have him with us again soon, and we are sure to organize a good society here and secure the services of the best lecturers and test-mediums we can

PORTLAND .-- "A Spiritualist" writes: "'Where ignorance is bliss 'tis folly to be wise' may be regarded as a very appropriate quotation to apply to the case of Rev. Wm. A. Fenn, of the Congregational Highstreet Church, Portland. In his pulpit, a few Sundays ago, this reverend gentleman attacked a large number of our most respectable citizens because they have received satisfactory evidence that 'death does not end all,' that we live again, and can, under suitable conditions, communicate with those who were near and dear to us: The great question, 'If a man die, shall he live again?' has been answered for them; they no more grope in the darkness of doubt; the terrible pang of sorrow for loved ones has been removed from their hearts; but Rev. Mr. Fenn is not pleased thereby.

In the sermon alluded to he devoted his great powers (?) to an attack upon the phenomenal evidences of immortality presented by Spiritualism. He informed his audience that slate-writing was a fraud, and materialization a greater one; that our mediums were tricksters, and all the manifestations were performances of legerdemain-thus showing his utter ignorance of the whole subject. Again, he declared that Spiritualists were low and uneducated, and that no respectable persons could be found among them. Was the gentleman thinking of Rev. John Pierpont, Epes Sargent, Robert Dale Owen, Judge Edmonds.

ion for twenty-five years, and now, as I am fast hastening down the decline of earthly life, it grows more dear with every passing year. In sickness, sorrow and almost spiritual isolation-as far as the external life is concerned-I gather strength, solace and companionship, life, light, hope and love from its pages, that bear me through and above the many shadowy scenes and deep waters that were otherwise too stern and dark to endure. Long may it live to dispense its glad tidings of great joy to all people."

BROOKLYN .-- Emily B. Ruggles writes : "During the recent stay among us of Mrs. R. S. and Mr. J. T. Lillie we had a joyous season, as their presence brought together, from various points, friends who have not frequently attended the spiritual meetings since the closing of the 'Church of the New Dispensation,' of which it may be said Mrs. Lillie was the corner-stone. She has at various times, for the past nine years, filled engagements as speaker for both our societies, and has in all this time continued to have many-very many-most ardent admirers and sincere friends in our city. Mr. Lillie is deservedly a favorite because of his gifts as a vocalist and musician, and we were charmed and cheered by their exercise during his brief stay in Brooklyn.

Mrs. Morgan, our efficient Treasurer, gave a reception to Mr. and Mrs. Lillie, on Friday evening, March 23d, which proved a delightful occasion—speeches by Judge Dailey, Prof. Dean and Mrs. Lillie, and most charming instrumental music and songs by Mrs. and Miss Tuttle and Mr. Lillie constituting the exercises.

Our Brooklyn Conference is now prospering. We have a commodious and accessible hall at 310 Livingston street, and our numbers are increasing. Many excellent and intelligent people are constantly attending, and the utmost harmony and good feeling

Louisiana.

SIMMESPORT .- M. K. P. writes: " How often are we asked the questions, 'What good has Spiritualism done?' 'Supposing the phenomena do take place, of what use are they?' How strange it appears that all around us are individuals, endowed with capacities fitted for their spiritual and intellectual develop-

ment, who apparently never think. It would seem that a ray of light from some one of the multitudinous benefits accomplished by Spiritualism for humanity, might penetrate the understanding of the most impervious.

Can be who has struggled to achieve success in this world, and failed, ask of what use is Spiritualism? Can he who has ever felt utterly desolate, friendless and alone, ask the question? Above all, can he who has stood by the grave of a loved one, who has seen the brightness and joy of life go out in a comin, who has felt his very heart-strings quiver and break under the great grief, ask what good it has done? Can one who thus questions fall to see that the terrible river of

death, whose swelling flood is so much dreaded, is only a tiny silvery stream, across whose bridge of Spiritualism the loved ones gone before pass to and fro? Can you not in the still night-time hear their voices softly whispering that what you drend is not death, but the beginning of life?

Can you not realize how much more blessed it is to know that your dear ones and yourself will once more be united, than to fear that once gone from this life, they are forever lost to you? Stop and think. Let the reality enter your mind that there is another life where the loved and lost shall once more be found ; and where the mistakes of this life will be made right, our strivings for a better and brighter existence

New Hampshire.

PORTSMOUTH .- S. A. Foster writes: "We are holding meetings every Sabbath, and are greatly encouraged by the increasing interest and attendance. We have no regularly organized Society as yet. Dr. Wm. (ltchley, who conducts the meetings, has proved himse the 'right man in the right place,' and success attends his efforts.

Easter Sunday we listened to a soul-stirring lecture by Miss Lizzie Ewer, who is controlled by a high or der of spirits; her lectures are full of inspired thoughts that command the attention of her audiences. Miss Ewer is an earnest worker for truth and the uplifting of humanity, and as she fulfills her mission will, I believe, become a 'shining light' to many groping in the darkness of the old theology-helping them into the brighter way by the revelations that come through her organism."

New Jersey.

NEWARK .- Mrs. G. Dorn writes : " We have had very pleasant and profitable times in our circle on Sunday evenings, and a full house for some time past. March 25th we had with us Mrs. Abby 8. Cochrane of New York, a newly developed medium. Her mediumship is inspirational writing. The poem and essay she read were entertaining and instructive. Mr. Dorn, under control, gave spirit-tests and good advice. The meetings will be continued every Sunday evening, conducted by ' White Feather,' the spirit guide of

California.

LOS ANGELES .- Dr. Alfred R. Street writes : "Mr. W. J. Colville is drawing together large, increasing enthusiastic and appreciative audiences and classes. After April, to be spent in San Diego, we hope for and expect his return to this place.'

Dr. P. P. Quimby.

To the Editor of the Banner of Light:

My attention has been called to an article in the March number of the New England Magazine, which gives a brief account of the life-work of Dr. P. P. Quimby, of Maine (from the pen of his son). As there seems to be a labored and concerted effort on the part of all "mind-healers," so-called "Christian Scientists," non-Spiritualists, et al., to show that the gift of healing by some new process has nothing whatever to do with Spiritualism, I desire to criticles Mr. Quimby's report of his father's views—not that he is not scrupulously honest in his version of the matter, but because he evidently did not get at all of his father's views—as I have obtained facts and evidence from many of his patients who appear to be trustworthy, and they do not speak of his "no-disease" theory, etc. To the Editor of the Banner of Light:

etc. It seems by the report that in 1838 Dr. Q. attended a It seems by the report that in 1838 Dr. Q. attended a lecture on mesmerism, and was greatly interested in the effect produced upon the minds of individuals; he commenced to experiment himself, with many fail ures, but succeeded with a young man, and he traveled with him, giving exhibitions in mesmerism. Now, while to my mind mesmerism is a fact that cannot be gainsaid, I have my doubts as to the utility of public exhibitions of this power merely for amusement or gain.

ment or gain. It will be seen by the article in question that Dr. It will be seen by the article in question that Dr. Quimby was engaged as a meamerist in this form of exhibition, in the year 1843; Dr. Quimby, his son asserts, at this time allowed the young man to examine the sick in a clairvoyant or meameric state, but he soon found out that the examinations were not reliable, and the diagnosis was simply mind-reading of the patient, or was, as some one else believed, the stating of a truth acquired by himself; hence he gave up the young man and began the developing of what is now known as mental healing or curing disease through the mind.

Mr. Quimby says that his father spent years of his

through the mind.

Mr. Quimby says that his father spent years of his life fighting the battle alone; but perhaps he is not aware of the work wrought by Prof. Grimes and Dr. Cutter and a host of others in this country—as well as by others in various countries since the days of Mes-

Was the gentleman thinking of Rev. John Plerpont, Epes Sargent, Robert Dale Owen, Judge Edmonds, Prof. Robert Hare, Profs. Crookes and Wallace and Varley? He admitted the number of believers to be eleven millions, and was sorry to learn that many church people are interested in the subject; still, he declared the 'believers are growing less every year,' a statement which any one who knows anything about the matter will perceive at a glance to be a gross mistake—to give it no harsher name.

As Spiritualism has been thus summarily disposed of(?) by this reverend gentleman, we evidently shall have to content ourselves that we are not to receive further communications from our spirit friends. Our much cherished belief has been demolished(!) in one sermon—and that delivered by a person whose total ignorance of the matter in hand is only equalled by the reckless manner of his wholesale denunciations. Spiritualism, however, will be found to still exist in Portland by all who choose to make the necessary investigations as to its continued life and activity."

New York.

POTSDAM.—Mrs. H. P. Butler writes: "The BANNER OF LIGHT is worth many times the amount toosts. It has been my cherished friend and companion for twenty-five years, and now, as 1 am fast hat trought disease than in I were going on a trip to the same as I always have been. I do not dread the change any more than if I were going on a trip to the change any more than if I were going on a trip to the change any more than if I were going on a trip to the change any more than if I were going on a trip to the change any more than if I were going on a trip to the change any more than if I were going on a trip to the change any more than if I were going on a trip to the change any more than if I were going on a trip to the change any more than if I were going on a trip to the change any more than if I were going on a trip to the change any more than if I were going on a trip to the change any more than if I were going on a trip to the change any more than if I we His son says that as the truths of his discovery be-

just the same as I always have been. I do not dread the change any more than if I were going on a trip to Philadelphia.'"

If these remarks do not have the semblance of Spir-If these remarks do not have the semblance of Spiritualism, what can? If his "last sickness" does not indicate that disease exists either with himself or his patients, it is metaphysical in its meaning, and as it is alleged that he once said publicly: "I deny disease as a truth, but admit it as deception, without any foundation, handed down from generation to generation, till the people believed it, and it has become a part of their lives." How does this latter sentence compare with the remarks of his son concerning his last sickness and exit."

I hope no one will attempt to convince the public

last sickness and exit?

I hope no one will attempt to convince the public that Dr. Quimby is still in the material body, as, according to present doctrines, he had no disease, and he said, himself, that the change called death to him was precisely as the Spiritualists have advanced for the past forty years.

I wish I could harmonize all the different views that are advanced for properning Dr. Onimby's mode of treat-

are advanced concerning Dr. Quimby's mode of treatment. In the year 1869 the Portland Press and Argus printed an advertisement of mine wherein I stated that my mode of treatment is like that of the late Dr. Quimby, and I still thinkitis, from what I gather from his old nations.

printed an advertisement of mine wherein I stated that my mode of treatment is like that of the late Dr. Quimby, and I still think it is, from what I gather from his old patients.

I will admit that I wish to get at facts and truth for the purpose of harmonizing his modus operandi of treatment with that of Dr. J. R. Newton, Dr. W. F. Evans, (who is the author of the "Mental Cure" book printed in the year 1889, and since reprinted in England and France, also that of hundreds of magnetic healers or magnetic physicians located in all portions of the United States, and the world. If disease is a myth, and annihilation marks the destiny of the human soul, it might be well to teach it, but as in the light of spiritual revelation we know that such a kind of philosophy is sheer nonsense, I cannot discover the need or necessity of its resurrection—even if persons have said to individuals in the past who in fact had no disease, "You are not sick."

We know that disease is broadcast, if we know anything; it affects the rich and poor alike; no philosophy can change the order of things in this regard; it is folly to attempt to build up a system or theory on that basis; and how "level headed" men and women can engage in teaching it, or how sensible people can see anything new in it, that can be beld by copyright, and imparted with a diploma, is a mystery—and I think the latter word is all there is to it, at best.

Bither the persons who claim to be sick, and employ the "Christian Science" have a psychological power over their subjects by which they may be led to believe black to be white or vice versa, as the case may be. Because there are latent invisible spiritual as well as material forces in the universe and human beings, that are being utilized in heating the sick, that is no argument against the fact that disease exists, or that spirits do not return to bless and assist the sick, as it is alleged was done in the past. "Do not be deceived," should be the moto in this age of specula tive theories that will not stand the

A. S. HAYWARD, Magnetic Physician. Boston, Mass.

Passed to Spirit-Life.

From the residence of Mrs. M. E. Thompson, 178 Meigs street, Rochester, N.Y., at 10 P.M. Friday, March 2d, after long and painful illness, Col. S. S. Norton, A. M., aged

a long and painful illness, Col. S. S. Norton, A. M., aged 30 years.

Prof. Norton was a graduate of Union College, N. Y., having previously attended Hamilton College, Noon after gradualing, he opened and conducted large and flourishing military colleges at Vernon, N. Y., and Chicago, Ill. After these engagements, he came to Rechester, bringing with him personal letters of recommendation from Hon. Rosco Clonkling, Benator John A. Logan, John J., Knox, late Comptroller U. H. currency, and many other eminent men. His many friends in Oneida County, the place of his birth, and in fact in every town and citly in the Union, will learn of his death with deep regret.

The last words spoken by the tongue that had many times uttered noble sentences of teaching and admonition to young men in ways of manly moral training, were: "Good night to all my friends." Then he sank peacefully into the embrace of change. Thus closed a life which had been lived in true accord with nature's religion and philosophy. The immediato family relations are three sons and one daughter, all residing in the Wost.

The secular press of Rochester spoke in high terms of the deceased—the account in the Post-Express setting forth the fact that "with little or no sectarian bias, the tendencies of his nature were broadly humanitarism." He was known by the writer to have been an investigator of the beautiful philosophy of Spiritualism, and had many friends and Oneida County.

Funeral services were held by Rev. Dr. Saxe. The remains were taken to Rockford, Ill., for interment.

From her home, in Middlefield, O., March 14th, Mrs.

From her home, in Middlefield, O., March 14th, Mrs. Mary Jane Morse, in the 68th year of her age.

She was born in the western part of New York State. Early in life she moved to Middlefield, married and reared her family. She leaves a husband, children and many kind friends to miss her presence, but not without the consolation of the open door propared by the angels for future communication. She has children who are mediums: she early accepted the beautiful teachings of Spiritualism, and was firm in expressing her ideas, wherever opportunity would permit, for the benefit of others. She endeared her memory to all who knew her by an earnest, industrious life. Services were conducted by Mrs. Mary C. Knight of Fulton, Oswego Co., N.Y.

From Leominster, Mass., March 4th, Mrs. Mary Ann Palmer, widow of Capt. Israel Palmer, aged 80 years and

Il months.

She leaves two daughters: one Mrs. Wm. Rugg, the other Mrs. Etta Spaulding, who has lived with and devotedly cared for her mother for several years.

Mrs. Palmer was a gentle, kindly and unobtrusive lady, whose worth was appreciated by all who knew her. Spiritualism was to her a staff sure and steadfast, which did not fall her when husband and son were lost to sight, nor when the silent messenger beckoned her to join them.

The funeral service was performed by the writer, the Prevear Quartette rendering some beautiful music.

The face of the dear mother was peaceful as that of a sleeping infant: the flowers she loved abundantly surrounded her; it hardly seemed the parting hour had come in any sense. In the larger, fuller sense, her children realize that she cannot leave them but to come again.

From the city of Toledo, O., March 19th, Agnes Jen-

nings Cole, aged 5 days, infant daughter of Mr. and Mrs The funeral services were conducted by Mrs. Mary C Knight, of Fulion, N.Y.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten wordon an average make a line. No postry admitted under this heading.]

SECOND EDITION.

A REVIEW

Seybert Commissioners' Report

WHAT I SAW AT CASSADAGA LAKE.

A. B. RICHMOND, Esq.,

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

This able and con-prehensive work should be read by every thoughtful man and woman who has heard 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 reader, 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 subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irroverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Wellatimed and well struck, 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 address ed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that on the reamy of the Firstoments hands of a friend just returned from Cassadaga Lake, a communication address ed to blim 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 frand. His experiences there convinced him of the genulmeness 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 manifestations do occur in many instances where frand is out of the question, he gallantly and fearliessly comes to the front and wheldshis weapons with strong, unerring aim 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"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission. "Chapter VI. treats ably of the Bible on Spiritualism: Chapter VI. has for its motto" in my Father's House are Many Mansions"; Chapters VII. or Comains C. C. Massey's Open Letter on "Zölner" to Professor George S. Fullerion; Chapter VIII. gives an incident which took place in 1854 at meeting of the "American Association for the Advancement of Science, "with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X.I. gives in the Phenomena of Spiritualism: "Chapter VI. gives a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the puerleness as well as the unfairness of the claims of the Seybert Commission. The Science, "the continual surfaces of the Eupher Landon Professor Robert III. Searness of statement, its unanswerable logic, its sch

THE SOUL

Its Embodiment in Human Form. A SERIES OF LESSONS GIVEN BY THE GUIDES OF

MRS. CORA L. V. RICHMOND.

The Soul; Its Relation to God.
The Dual Nature of the Soul.
The Embodiment of the Soul in Human Form.
The Embodiment of the Soul in Human Form.

(Continued).

5th Lesson. The Reduited Soul, including Parental and Kindred Souls.

6th Lesson. Angels, Archangels, and Messiahs.

These Lessons have never before been published. These Lessons have never before been published.

The primary object in the preservation of these Lessons in book form was to answer the urgent request of members of classes for a text-book or book of reference; but the ever-increasing interest in these and kindred subjects among thoughtful minds in all parts of the world, and the great demand for information concerning the subject matter of these teachings, have led to the publication of this volume. Handsomely bound in cloth. Price \$1,00.

For sale by COLBY & RICH.

PROSE-POEMS

AND SELECTIONS. BY ROBERT G. INGERSOLL

This work is a gem. It is a model in every respect. In fact, one of the richest, brightest, best ever issued. It contains, best de the celebrated "Decoration Day Oration," never before published, and all the famous "tributes" heretofore printed in various shapes, but never brought where till now, many other gems selected from the speeches, arguments, lectures, letters, table talks, and day-to-day conversatious of the author. The work is designed for, and will be accepted by, admiring friends as a rare personal souventy. To help it serve this purpose, a fine steel portialt, with autograph fac-simils, has been prepared especially for it.

In slik-cloth, bevoled edges, glit back and side, \$2,50; postage 20 cents.

nge 20 cents.
For sale by COLBY & RICH. For sale by Colini & Rich.

If Fe And Its Forces. Health and Distense Correctly Defined. A reliable Guide to Health without the use of Mineral or Vegetable Poisons or Irritants. The conclusions from Forty Years' Practice of Medicine. By DR. WILLIAM PORTER. Gloth, three dappr, 132 pp. Price \$1,00, postage free. For sale by Coliny & Rich.

CPRING BUDS AND WINTER BLOSSOMS.
By MRS, JENNIE H. FOSTER, With a lithographic likeness of the authoross.
This fine poetic work contains the outpourings of a neart touched by the spirit-fingers of such as love freedom and humanity for humanity sake.
Price 1, 00, postage 10 cents.
For sale by OOLBY & RICH.

Miscelluneous.

N. D. C. AXE and TRUE KEY-STONE.

A FOUR-PAGE SEMI-MONTHLY JOURNAL, espo-cially devoted to the Development of Mediumship, and official organ of The National Developing Circle. Terms of subscription, \$1,00 per annum.

Sample Copy Free.

Bond for Book, "How to Become a Medium in Your Own Home," and a personal scaled letter designating all your phases of Mediumship, all for 15 conts. Address

JAMES A. BLISS,

S. E. Corner of 7th and Smith Streets, tf CINCINNATI, OHIO.

New Thoughts

A VIGOROUS, Eight-Page Weekly Journal devoted to SPIRITUALISM and General Beligious and Political Reform.
Published every Saturday by MONES HULL & CO., at Des Molnes, Iowa.

The Organ of the Mississippi Valley Association of Spirit-ualists.

ualists.

NEW THOUGHT is a quarto filled with interesting matter, WRITTEN EXPRESSLY for its columns, on the various phases of Spiritualism and General Reform, and nicely printed on heavy paper.

Terms of Subscription: One year, \$1,50; six months, 75 cents; three months, 40 cents; single number, 5 cents.

NEW THOUGHT will be sent to new subscribers three months on trial for twenty-five cents—a sum which barely covers the price of blank paper and press-work. Sample copies free.

The Gnostic

Monthly Journal of Spiritual Science, P! BLISHED under the auspices of the Mystic Lodge, Gnostic Schools and Societies of Psychic and Physical Culture; edited by the Presidents, Grorge Chainey and Anna Kimball Chainey. It will appear each month, and contain not less than forty pages pertaining to the work of the Mystic Lodge, Gnostic Societies and Schools, and all kindred interests that have for their end the study of Esoteric Christianity, Psychometry, Occult Schene, Mentai Therapeuties, Iluma Liberty, and the Culture of all that is Divine in the Human Race, 22.00 per annum.

Address the Editors, care of MRS, M. E. CRAMER, 324 17th street, San Francisco, Cal.

A NTI-MATERIALISTISCHE MONATSSCHRIFT tür die wissenschaftliche Untersuchung der "mystischen" und "magischen" Thatsachen, mit Beiträgen von Carl du Prei, Alf. Russ, Wallaes, der Professoren Barrett und Coues, mehrerer Brahminen u. s. w., herausgegeben von Dr. Hübbe-Schleiden.

Subscription: \$1,75 for six months, \$3,50 per annum. Messrs, COLBY & RICH, 9 Bosworth street, Boston, Mass., will receive subscriptions and forward the same to the publisher.

La Lumiere.

A JOURNAL devoted to the interests of Spiritualism in all its aspects. MADAME LUCIEGHANGE, Editor. The ablest writers contribute to its pages.

Terms of Subscription, in advance, per year, 31,20. In remitting by mail, a Post-office order on Parts, France, to the order of MADAME LUCIE GRANGE, 75, Boulevard Montmorency, Auteuil.

PROPHETES ET PROPHETIES, by Hab.

A BOOK of universal interest and influence. It contains an Historical Relation of Prophecies in Mostern Times and Prophetic Spirit Communications. Paper, 12mo, pp. 24a. Price 86 cents, postage free, For sale by LA LUMICRE. Paris, France.

THE CARRIER DOVE, An Illustrated Weekly Journal,

DEVOTED to Spiritualism and Reform, Edited by MRS.
J. SCHLESINGER. DR. L. SCHLESINGER and
MRS. J. SCHLESINGER. Publishers. Each number will
contain the Portraits and Biographical delethes of some of
the Prominent Mediums and Spiritual Workers. Also
Spirit Pletures by our Artist Mediums, Lectures, Essays,
Poems, Spirit Messages, Editorials, etc.
Terms: F2.50 per year; single copies, 10 cents.
Address all communications to THE CARRIER DOVE.
32 Ellis street, San Francisco, Cat. F6

A ND POST-OFFICE ADDRESS, plainly written, to THE BITTER WAY, CINCINNATI, O., and re-ceive a scopie copy of this bright Spiritual Weekly News-paper Firk. Subscription, Two Dollars per year, but no obligation to subscription, Two Dollars per year, but no sample copy. It will cost you only a postal card and a minute! Ania

SEND NAME

Light on the Way.

GEO, A. FULLER, Editor. MRS. G. DAVENPORT STEVENS, Am'l Editor. A N EIGHT-PAGE MONTHLY, devoted to the dissemination of Spiritual Knowledge. Terms, 80 cents per year, Specimen copies free. Address, GEO. A. PULLER, Editor and Publisher, Dover. Mass. My7

The Boston Investigator,

THE oldestraform journal in publication.

Price, \$3,00 a year,
\$1,50 for six months,
\$5 cents per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of maskind.

Address J.P. MENDUM. MENDUM, Investigator Office, Paine Memorial, Boston, Mass.

LIFE AND LABOR In the Spirit-World:

Being a Description of Localities, Employments, Surroundings, and Condi-

tions in the Spheres.

BY MEMBERS OF THE SPIRIT-BAND OF MISS M. T. SHELHAMER.

Medium of the Banner of Light Public Free Circle. When one becomes fully convinced that friends who have passed from existence on earth still live, the questions naturally arise. How do they live, and what are their occupations? The purpose of this book is to answer these inquiries, and, so far as the language of a material life is capable of describing a spiritual one, it does so. These descriptions are not mere theories and surmises of what may exist beyond this state of being, the acceptance of which depends mainly upon the faith of the individual to whom they may be presented, but statements of facts made by those who live that life, and are familiar with the scenes and experiences of which they write.

In one volume of 425 pages, neatly and substantially bound in cloth. Price 81,09, postage 10 cents; full gilt, 81,50, postage free.

An Edition of Life and Labor in the Spirit-World has been issued by COLBY & RICH which is embellished with eight illustrations representing scenes in spirit-life. The titles of the illustrations, which are very suggestive of the seenes portrayed, are as follows:

At Home in the Summer-Land.
Little George and his Spirit-Mother.
Lucy Alken and her Kind Ministrations.
Boulah, a Spirit Missionary.
Unhappy Spirits. What we Sow we shall Reap.
Fannie Davis Under Spirit Control.
Little Bertie. "For Mamma."
An Excursion to Sunny Island.

The price of the Illustrated Volume, which in all other respects is the same as the edition above advertised, is 81.50, postage 10 cents. For sale by COLBY & RICH.

GIRARD'S WILL

GIRARD COLLEGE THEOLOGY.

BY RICHARD B. WESTBROOK, D. D., LL.D., Author of "Marriage and Divorce," "The Bible-Whence and What," "Man-Whence and Whither," etc.

and Whither, "etc.

The author in his preface says: "The publication of this book is a matter of conscience. The author, as a theologist and lawyer, theroughly believes that the present system of religious instruction in Girard College is in paipable violation of the conditions of the Will of the Founder, and not well adapted to promote 'the purest principles of morality.'

The chapters which make up this book were originally delivered, in substance, as popular lectures in the last spring course of The Westbrook Free Lectureship in the hall of our City Institute, and attracted considerable public attention at that time. The lectures were delivered before different audiences, and hence certain points were purposely repeated."

12mo, pp. 183. Price 31:00.

12mo, pp. 183, Price \$1.00. For sale by COLBY & RICH. THE ONLY HOPE; or, Time Reveals All. The most wonderful pamphlet published since the advent of Spiritualism. Buy a copy, and learn the destiny of the spirit.

Price 20 cents, postage 2 cents. For sale by COLBY & RICH.

FREE!----PREMIUMS!---- PREB

UNTIL FURTHER NOTICE.

Persons sending DIRECT TO COLDY & RICH. Bosworth Street, Boston, Mass., \$3.00 for a year's subscription to the BANNER OF LIGHT. will be entitled to a choice of the following

All New Subscribers, or Old Patrons, on Renewing their Subscriptions TO THE

BANNER OF LIGHT,

MAY OBTAIN FOR THEMSELVES AND PRIENDS THE FOLLOWING PREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED.

A choice of TWO of either of the following

CABINET PHOTOGRAPHS

vill be given for one year's subscription, or one of them for a six months' subscription:

MR. LUTHER COLBY, Editor of the Banner of Light; MR, ISAAC B. RICH, Business Manager, or MISS M. T. SHELHAMER, Medium for the Banner of Light Public Free Circles.

These Photographs are all from recent sittings, and are finely executed by one of the best photographers in this city. Price for additional Photographs, if desired, 35 cents each.

Or a copy of either of the following Books: Spirit Invocations; or, Prayers and

Praises

Praises

Publicly offered at the Banner of Light Circle Room Free Meetings, by more than One Hundred Different Spirits, of Various Nationalities and Religions, through the vocal organs of the late Mrs. J. H. Conant. Compile didy Alien Putnam, A. M., author of "Bible Marvel-Workers," "Natty, a Spirit, "Spirit Works Real, but not Miraculous," etc., etc.

Mr. Putnam has with skillful hand arranged in this volume, in comprehensive fashion, many living gems of thought, which are clothed in eloquence of diction and thrill the prayerful heart with spiritual fervor. From the soulful petitions scattered through its pages the doubter of Spiritualism's capability to minister to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for strength, sent out to a higher power, rest from the cares that so keenly beset the pligrim in life's highway. The sick in soul may from its demonstrations of the divine possibilities within, drink of the waters of spiritual healing and rejotee; and the desolate monrier can compass, through its unvailment of the certainty of reinion with the departed, a consolation which nothing earthly can take away.

Cloth, pp. 256.

A Romance of Caucasian Captivity; or, The Federati of Italy.

By G. L. Ditson, M. D. This is a romance of the most exciting character, and full of stirring incidents. The Federati were a band or association of inoviduals in Bardinia when it was still an independent kingdom, who were piedged to undying hostility to nitramontanism, and therefore were friends of a constitutional system.

It is skillfully conceived and constructed, its wide variety of characters affords constant excitement and pleasure, and its progress among a train of pleasurable incidents is almost like a poetic vision of the tripping of the rosy hours. It will provoke a favorable comparison with some of the most praised romances of the times.

Visions of the Beyond,

By a Secrof To-Day; or, Symbolic Teachings from the Higher Life. Higher Life.

Edited by Herman Snow. This work is of exceeding interest and value, the Seer being a person of elevated spiritual aspirations, and of great clearness of perception, but bitherio unknown to the public. The special value of this work consists in a very graphic presentation of the truths of Spiritualism in their higher forms of action, illustrating particularly the intimate nearness of the spirit-world and the vital relations between the present and future as affecting human character and destiny in the hereafter. Bound in cloth, pp. 186.

Or choice of ONE of the below-described beam tiful works of art:

ENGRAVINGS.

"AN ARMFUL." This charming picture represents a little girl in a barn of rustic architecture in the act of trying to carry off more of the old cat's young than she can well manage, while the other kittens frole in hay and apples at her feet. The mother, in eloquenty pleading attitude, is putting in a decided but dignified protest against the abduction. It is a very admarted and pleasing gen of art, finely engraved on steel by F. 1. Stuart, from a painting by V. 1. Knows, an eminent German artist. Size of sheet, 22x2s inches.

"NEARER, MY GOD, TO THEE." Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x28 inches; engraved surface, 18x21 inches.

"THE ORPHANS' RESCUE."

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

Designed and painted by Joseph John. Size of sheet, 22x28 "FARM-YARD AT SUNSET."

Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches. "THE DAWNING LIGHT." From the original painting by Joseph John. Engraved on teel by J. W. Watts. Size of sheet, 20124 inches.

For each additional Engraving 50 cents extra. Any person sending \$3,50 for one year's subscription to the BANNER OF LIGHT will be entitled to Hollyer's Line and Stipple Steel Plate

Engraving of the late Henry W. Longfellow in His Library

At "Craigie House," Old Cambridge, Mass, The plate is 24x32 inches. The central figure is that of the Great Poet. He is seated on the right of a circular table, which is strewn with his books and writing materials. The surroundings are harmonious and symmetrical. This beautiful historic work of art is a lasting souvenir and ornament for sitting-room, parlor, library or office of any American home. 'We will mail the engraving free to any one sending us \$3,50 for a year's subscription for the BANNER OF LIGHT, or we will send the engraving alone for \$1,00. The publisher's trade price for the engraving is \$7,50.

Any person sending \$1,50 for six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the following Pamphlets:

AN EPITOME OF SPIRITUALISM AND SPIRIT MAGNETISM. The above is the title of a pamphle to fover one hundred pages. We know of no one book that gives to the enquirer so good an understanding of the teachings of Spiritualisms as this. It is designed to convey facts to Spiritualists, also to do a missionary work with skeptics and church members. Two copies for one year's subscription, one for six months'.

SUMMARY OF SUBSTANTIALISM; OR, PHILOSO-PHY OF KNOWLEDGE. By Jean Story. 12mo, paper, small pica, 113 pages. DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. By Mary F. Davis. Paper.

AGASSIZ AND SPIRITUALISM: Involving the Investigation of Harvard College Professors in 1857. By Allen Putnam.

on Pulmam.

DANGER SIGNALS: AN ADDRESS ON THE USES
AND ABUSES OF MODERN SPIRITUALISM. By
Mary F. Davis. Paper.

TALES OF THE SUN-RAYS. What Hans Ohristian
Andersen tells a dear child about the Sun-Rays. Paper. THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has.

Paper.
SERPENT AND SIVA WORSHIP, and Mythology in Central America, Africa and Asia; and the Origin of Septent Worship. Two Treatises. By Hyde Clark and C. Stanliand Wake, M. A. I. Edited by Alexander Wilder, M. D. Or any two of the following pamphlets:

ANSWER TO CHARGES OF BELIEF IN MODERN REVELATIONS, etc. Given before the Edwards Con-gregational Church, Boston, by Mr. and Mrs. A. E. New-ton. RELIGION OF SPIRITUALISM. By Eugene Crow-

REVIEW of a Lecture by Jas. Freeman Clarks. BYMBOL BERIES of Three Lectures, by Cora L. V. Tap SOLAR AND SPIRITUAL LIGHT, AND OTHER LECTURES, delivered by Cora L. V. Tandan. SKETOH OF THE LIFE OF EDWARD 8, WHEELER, the Distinguished Improvisator and Lecturer. By Geo.

INNER MYSTERY. An Inspirational Poem, delivered by Miss Lizzie Doten. Paper. TERMS OF SUBSCRIPTION, IN ADVANCE: TO HOOK PURCHANKUS.

to the A Mich. Publishers and Booksellers, S Hosworth street (Jurmerly Monigomery Pisco), corner of Province street (Jurmerly Monigomery Pisco), corner of Province street, Boston, Mass., keep for sale a complete assortment of Sprintrual, Profession, Hass., keep for sale a complete assortment of Sprintrual, Profession, at Wholesale and Retail.

Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. U. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the Fractional part of a deliar in postage stamp-ones and twos proferred. Postage stamps in quantities of Monz than one dollar will not be accepted, all business eperations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

W Valalogues of Books Published and for Sale by Colby & Bich sent free.

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should setaken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guntanty of good faith. We cannot un-

utterance.

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

We When our patrons desire the address of the BANNER chauged, they should give us two weeks' previous notice, and not forget to state their present as well as future address.

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

Banner of Bight.

BOSTON, SATURDAY, APRIL 14, 1888.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.] THE BANNER IS ISSUED EVERY THURSDAY

MORNING FOR THE WEEK ENDING ON SATURDAY. PUBLICATION OFFICE AND BOOKSTORE.

9 Bosworth St. (formerly Montgomery Place). corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY,

14 Franklin Street, Boston THE AMERICAN NEWS COMPANY,

> 88 and 41 Chambers Street, New York COLBY & RICH,

PUBLISHERS AND PROPRIETORS

18AAE B. RICH. BUSINESS MANAGER. LUTHER COLBY. EDITOR. JOHN W. DAY. ASSISTANT EDITOR.

Business Letters must be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

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

Oklahoma Again.

Oklahoma may be accurately described as being in the heart of the Indian Territory. Interior Department maps give it about a million and one-quarter acres, with its nearest line one hundred and twenty miles south of the Kansas border. It was a much larger tract originally. It is reached by traversing an unoccupied strip known as the Cherokee country, though the Cherokees live to the east of it. The entire tract known as Oklahoma consists of 5,429,640 acres, purchased of the Creeks and Seminoles in 1866 for \$1,303,530. A number of tribes have been located on parts of this domain, while it is what is left and unoccupied that the "Couch's" old-time class of invaders regarded for their own purposes as open for entry. These lands, situated in the heart of a country which was set apart for Indians alone. were sold at low prices to the Government for the very purpose of protecting themselves against the contesting interests and claims of the whites. By the terms of the sale made by the Creeks and Seminoles in 1866, "in compliance with the desire of the United States to locate other Indians and freedmen thereon.' these lands were "to be sold to and used as homes for such other civilized Indians as the United States may choose to settle thereon.' This was the language of one of the deeds made to the Government.

The New York Sun has already called the attention of the people to the fact that the Government acquired these lands at a low price for a specific purpose, and proceeded faithfully to execute that purpose in regard to more than three-fourths of the purchase. It is as much bound by its contract in reference to the remaining portion, as in reference to the parts already occupied.

This unoccupied land is not like other Government land, to be preëmpted by the restless squatter. It was sold to the Government only on condition that it would put it to a use specified, and that use was not its settlement by white men, but quite the contrary.

Congress has taken the matter of opening Oklahoma in hand, and the outcome of its action is before the country in what is known as the "Springer" bill, which aims, as we understand it, to put the land on the market, at so much per acre, provided the consent of the Indians is obtained; and the measure is now pending. Naturally so important a step has aroused the attention of the editorial fraternity in many parts of the country, and called forth comments peculiar, of course, to each individual making them, and in consonance with the conditions surrounding, and the opinions concerning the public interests entertained by the papers in

which they have appeared. We find, for instance, in a recent issue of Harper's Weekly (New York) an editorial article which, while it sets forth an opinion that "the vast domain of Oklahoma will be and should be made accessible to settlers," still urges extreme caution in any action to be taken by the law-making power "in order to prevent the necessity of the step being made a pretext for wrong of any kind."

If we understand the matter aright-in which conflicting interests are so numerous, and censequently the reports and opinions based on them are so conflicting-a proposition is on foot looking to a removal of the Indians west of this district into it-perhaps with the expectation of consolidating the aborigines, and giving additional land for sale, and this the Weekly openly denounces, in the name and on the tes-

The Springer bill to establish the Territory of Oklahoma has received attention... The position of the Osages is that they were induced to purchase the territory they now hold by the representations of the United States, in various treaties and laws as well as in the negotiations that terminated in their assent to go to the Indian Territory, that that Territory should, so long as the Indian Territory, that that Territory should, so long as the Indian territory could, so long as the Indian tribes existed and continued to occupy it, remain exclusively devoted to Indian occupancy. They object, therefore, to the bill, which may have the effect, without their consent, to surround them with white settlements, contrary to the solemn assurances given to them by the Government of the United States as a means of inducing them to purchase their present reservation. Unless there is something in the idea that has been advanced, that no pledge of public faith made with the Indians is binding upon the people of the United States, it is evident that without an act of great injustice the Indian Territory cannot be taken away from the occupation by Indians, which has been guaranteed to the tribes now resident there, —Judge A. J. Willard, Atterney N. I. D. A.

experienced friends of the Indians"-who is reported as saying "that the proposed removal would be a very great wrong to the Indians, who are not only living upon lands to which they hold an unextinguished title, but have taken deep root, building homes and oultivating farms. The lands to which they would go are not so good as those they occupy, and they are strongly averse to removal.'

The Weekly's account proceeds: "The Commissioner [of Indian Affairs] recommends that a Commission should treat with the Indians to secure their consent to removal. But this, Prof. Painter says, simply means, as Mr. J. P. Dunn, Jr., states in his 'Mountain Massacres'

'The President is authorized and empowered to drive the Indians from their native homes, and place them on unhealthy and uncongenial reservations, whenever sufficient political influence has been brought to bear upon the Commissioner of Indian Affairs or the Secretary of the Interior, by men who desire the lands of any tribe, to induce a recommendation for their removal. Provided that, before any tribe shall be removed, the members thereof shall be bullied, cajoled or defrauded into consenting to the removal."

After emphasizing the fact that our "Indian wars have generally arisen from the irritation produced by such forcible removals, and nothing could more discredit with the Indians the national good faith than now, when they are happily settled, to compel them to remove in order that the lands which they have improved, and to which they are attached, can be seized by greedy white settlers." Harper's Weekly refers to the list of outrages against the Indian, so long and black, and holds that while in its opinion "the reservations are to be broken up," we must have the courage and the honor to defend the Indians against ourselves." Pertinent and portentous words! It is to be noted that this same fear of a coming misinterpretation and misapplication of the Land-in-Severalty law in favor of the whites seems to haunt every friend of that measure who is at the same time a humanitarian at heart, and hopes for justice to the Indian.

There certainly is, to quote from the Wash-Ington Critic, great "danger that acts of Congress ostensibly in the interest of the Indian tellectual and moral. For so obvious a reason may result in his ruin," and every friend of the red man on this continent should be on the rather than in a blind faith. Humanity is a alert to protect these persecuted wards of the government.

Other journals denounce such Congressmen 'Springer" bill-taking ground almost identical with that of the followers of the late Capt. Couch, that the land is the people's domainlawful homestead land-and that the government's being empowered to sell it by this proposed bill to those who can pay will be a direct national legislation against the poor and for the sole benefit of the rich.

A certain book which divers minds in the United States and the world in general have agreed to consider the source and sum of all inspiration, contains the sententious statement that "in the multitude of counsellors there is safety," but amid the whirling volume of complex and conflicting views and plans which seems to converge around the central if, for "safety," they proposed to read "justice" in the proverb. The only safe way to settle this matter is the way which is in harmony with right doing, never for a moment losing sight of the general good, whatever may become of any particular or individual points at issue. The BANNER of LIGHT has, from the earliest days of its existence, defended the Indian against the white man's aggressive policy; and it is with sorrow that we perceive at this time indications that, by some unexplainable man have been led-through their endorsement of the land-in-severalty bill, whose peculiar nature and operation were so ably 'shown up" by Gail Hamilton in a recent number of the North American Review-into what strongly resembles a temporary alliance, at least, with his worst enemies. We earnestly trust that wisdom will be given to our law-makers at Washington to reach, in the important matter of the Oklahoma lands and the Reservations generally, some solution in harmony with the broad and enduring principles of justice between man and man; that the Indian may be treated in the manner which best accords with his permanent advancement, and may be protected in his political and proprietary rights until he shall be fully prepared, by literary and industrial education, for becoming an intelligent citizen of this great commonwealth of States; that no arbitrary and forcible act, born of selfishness and greed, shall be resorted to on the part of the white man to hasten a development which at best must be gradual and come with the lapse of time; and that the people of this American nation may prove in the future-as they certainly have not done in the past-that they really "have the courage and the honor to defend the Indian" against themselves.

The Coming Woman.

In treating of the woman of the future, or the Coming Woman, Marion Harland blesses for her sex the steady advance of sound sense that has delivered it from the pitiful weakness of being vain of bodily infirmity. Our foremothers, she observes, in soberliteralness "enjoyed poor health." Pallor, slimness, even fainting fits, were reckoned among the recom mendations of gentlewomen to the chivalry of men. The fair one of that day was "all oling, and droop, and bedewment." "Red, round cheeks were blanched by external applications of prepared chalk and internal ones of vinegar. Plumpness was physicked and dieted into lines of fragile grace, and the owner of perverse ro bustness blushed at her own vulgarity."

Contrast the women of to-day with those of thirty years ago. The gain is not altogether in adipose tissue and coloring. The carriage is more erect, the tread more springy, and there is a general air of conscious vitality. The Comng Woman, barring late hours and too much dancing, will be physically a fine creature. Calisthenics, out-door life, tennis, boating and riding clubs all show the trend of current popular sentiment for her. Instead of wearing a veil out-doors and sleeping in a lineu mask, she will court the salt and mountain breezes. She will drive, ride and row, and do each well. She will enjoy camping out in the woods and a

morning dip in lake or surf. The former days, Miss Harland puts it into her mind to remember, were "dirtier" than these. Doctors, nurses, and mothers were afraid of fresh air and water. Bedroom windows were listed and calked and nailed down in December, and not raised until April. Babies were daily dabbed all over with a wet cloth,

one of "the most devoted and intelligent and | took a sponge bath two or three times in the | is it possible for the one making it within the season. Personal ablution was very little esteemed, painstaking as our grandmothers were | ing the belief that the manifestations in quesabout their housekeeping, while pestilence- tion are necessarily by malevolent spirits, since germs rioted without hindrance or discourage- there certainly is no more evidence of this than

And the girl of the future is not going to be good spirits. ashamed of confessing that she is hungry and has an appetite for substantial food. She will be proud of her knowledge of cooking. She will understand what beef-tea is and is not good for, and that milk can do as much harm in one case as it does good in another. The Coming Woman, too, will probably select for herself a special pursuit. The false shame of working for wages will be dissipated. Women doctors will meet for consultation with their brethren of the other sex. Girls' colleges and annexes will excite no more talk than the mechanical application of steam-power and electricity does now.

Woman's heart and intellect will keep step in their development, and a sound body will be the faithful servant of both. The home of the future will be more full of happiness than the home of the present, and will abound more with elevating influences. The household is not going to be overtaken with any such ruin as is regularly predicted for it if matters proceed at their present pace. She who is to be the future queen in that realm will possess a developed individuality and a native strength which are to be the product of the present advance in deas respecting woman's development. The home of the future is to be far the superior of the home of the present in point of healthfulness, of taste, of rational comfort, and of love and perpetuity. The over-worked, under-fed, short-lived woman has had her day.

Wisdom and Rlind Faith.

In another of his stimulating practical discourses in Boston, Rabbi Solomon Schindler made the distinct declaration that every age has formed its own religious views, and hence that religion must not be sought for, nor can it be found, in the past; it is the very product the very result of our present attainments, inas this, true religion is to be sought in wisdom compound of progressive and conservative elements. They are the two halves of the whole. All history shows that the wheels of progress as have pronounced themselves in favor of the cannot be arrested in their motion. The newer idea is all the time supplanting the old one. The pupil advances beyond the teacher. And in proportion as mankind has grown wiser it has grown better.

The standard of morals is higher in the present age than in past times. It is inevitable that it should be so, in obedience to the recognized principle of evolution. It is not to be denied that mankind has grown less superstitious, less fanatical, less barbarous, less ciuel, less intemperate than it ever has been before. When the vitalizing principle of a religion has lost its vigor, the religion growing out of it has been changed. Sacrifices did not give place to prayer in consequence of any whim of fashion, but because people ceased to believe that God vortex of the Indian problem we submit that 'needs them or is pleased with them. Sacrifieven Solomon and such other worthies as he | cial offerings were brought to the altar as long might feel to call to his aid would stand aghast | as those who made them believed that they were efficacious to ward off danger and disaster or to gain coveted favor. When higher ideas of God prevailed, sacrificial worship was doomed. And so, too, the accepted belief in the divine character of the books called the Bible inspires religious observances that will surely pass into disuse when such a belief is supplanted by a very different and a more true conception of the origin and character of that volume. We can see a very positive modification of that superstitious belief going on around us process, many of the well wishers for the red to day, to be duly followed by its complete abandonment.

Rightly and rationally does Rabbi Schindler assert that we are just as free to change our religious forms and practices as our ancestors were. There is no more restraint in this respect imposed on us than was imposed on them. And we not only have the right, but it becomes our duty, to conform our religious customs to the requirements of our time, which simply means, with the principles we accept as valid for our conduct. Every religious act and ceremony ought to express precisely, or at least as near as possible, what we believe, or else it ought to be given up altogether as useless.

The religion of the future will be an ever changing but ever living one. It must be a rational and consistent religion if it hopes to stand. It must be something more than blind faith. which ordinarily is but credulity, with superstition to feed upon. When what we call religion claims to have reached its ultimate, and can make no further progress along with humanity. it may be positively affirmed that it is worn out and useless, and deserving only to be abandoned for what more nearly conforms to the needs of the human race. As wisdom comes from experience, which is the test of all thought and theorizing, so does religion go to the same unfailing source for its origin and continous renewal. The notion that something is given us wholly outside of our cognition, and which cannot therefore be verified by our experience, is a dogma on which ecclesiastical authority reposes with the utmost assurance. Once knock from under it this prop, and all goes with it, the entire machinery by which the human spirit is cramped and commanded by those who claim to be nearer God than we are ourselves.

A Most Important Admission.

A late discourse on Spiritualism in San Francisco by Father Prendergast, the Roman Catholic Vicar-General, contains full and complete admissions of the fact of the phenomena. He said it was an error to suppose that Spiritualism is a product of nineteenth century oultime and mental advancement; that it is as old as the world, and the human mind is not more subtle, penetrating, or capable of discovery in itself than it was centuries ago. The philosophers and learned men of India, Greece and other lands were intellectually as well endowed, if not better, than those of to-day.

He admitted that there is no denying the fact of spiritualistic phenomena. History abounds A late discourse on Spiritualism in San Fran-

of spiritualistic phenomena. History abounds in proofs of intercourse between the visible and invisible worlds. And he related a number of entertaining episodes, showing that the "divinations" practiced by Spiritualists in this age were common among barbarians and the Grecian, Roman and other ancient nations. Passing from Paganism to what the Church styles Revelation, Father Prendergast read from the Bible several accounts of the communications between spirits and mortals, and dwelt on those which showed the power that malevolent, spirits so-called, sought to exercise over men.

This is certainly admission enough to be

timony of Prof. Painter, whom it alleges to be | unless the weather was very cold, and parents | made on the part of the Reverend Father, nor Church to weaken its manifest effect by assertthere is that the manifestations all come from

The Roman Catholic Church, continued the vicar-general, has never disbelieved in "Spiritism," as the ceremonies it has prescribed for "exordising," etc., show. He reminded his hearers that one of the functions belonging to Christ's ministers was that of "casting out devils." And in the Bible the Christian believer is enjoined against soothsayers and the divining practices of the Pagans. Hence he particularly sought to impress the idea that good, or benevolent spirits, do not participate in spiritualistic exercises.

Without venturing on anything like a discussion of the issue thus presented, we are content for the present to place on record this very broad and timely admission by one holding such high authority in the Roman Church in this country, that spirits do freely communicate with mortals. It is not a specially disturbing consideration, either, that he assumes -for he cannot prove it-that all spirits thus communicating with mortals are malevolent spirits, which the priests of the Church are enabled to exorcise. The same Bible from which stories about "evil" spirits are so fluently recited contains, equally, stories about good spirits, commonly called angels, or heavenly messengers. It would therefore be a very close question to put to Father Prendergast, how he can know that good spirits never manifest? If the lower order of spirits are so freely endowed with this power by a being that is all goodness and love, and by means of it are enabled to work evil effects on mankind-why is it not strictly logical that good spirits should be endowed with this power in even larger measure, if but to maintain the supremacy of good over evil?

A Highland Seer and Scotch Superstitions."

The Lowlands of Scotland have for centuries been known as the birthplace and chief abode of fairies and their kin, the stories of whose powers and doings, recited in innumerable households, have fascinated the young, and made lasting impressions not only on their minds but upon those of their elders. Though the whole matter has been termed "supernatural" by some, and freaks of imagination by others, while still others have attributed them to Satanic agencies, in the light of present-day revelation it cannot fail to be seen that they were neither. It has been said that the Eildon Hills, the country by Melrose, Moffat and Abbotsford, were peopled by spirits that were the offspring of Scott's fancy, and that Burns invested those localities with a halo of supernatural interest. We do not propose at this writing to enter into an elaboration of a more rational theory of the origin and nature of these appearances, though it will be evident to every observer and student of the phenomena of Spiritualism that such a one exists.

It was not supposed that in the Highlands, whose inhabitants were of a more warlike and savage character, the softer influences that prevailed in the Lowlands existed; but when the excitements following the rebellions of 1715 and 1745 subsided, and the country began to be opened, it was found the same beliefs therein prevailed, and that the people of the Highlands were no less gifted than those of the Lowlands. Under the heading above given, Murray's Magazine (London) for March contains an article by Mary Jeune, describing some very striking instances of their possession of the faculty of prevision or second-sight. Agarnler the gift is most common among women, they being, the writer allayed it. says, of a more impressionable hature than men, yet it has been and continues to be possessed by people of both sexes, the trance during which the power of reading the future exists coming at longer or shorter intervals of greater or less intensity.

The most interesting figure in all Scotch history of prophecy and second-sight was Kenneth Mackenzie, better known as Coinneach Odhar, examples of whose remarkable utterances have been known throughout the Highlands for over one hundred and fifty years. Sir Walter Scott was familiar with them, and the pages of his novels are deeply imbued with traces of his faith in them. The Mackenzies of Scotland had from time immemorial been a mediumistic race. Much that occurred in their lives greatly influenced the people to believe in their infallibility; and though the reliance in what these seers claimed to know of the present and predict of the future, entertained by all classes, from peasant to prince, is, by this writer and others, pronounced "superstition"—which, with imagination, seems to be an everopen receptacle for what is falled to be under-stood—there unquestionably was a large per-centage of truth from a high spiritual plane, often clouded with the ignorance of the chan-nel through which it was transmitted, or the oredulousness and misunderstanding of those who received it. Beliefs like the following, al-most universally held, cited by the writer, must must have had other than a mythical foundation:

have had other than a mythical foundation:

"Among the Mackenzies the death-candle was always said to appear before the death of any leading member of any branch. A large light appeared at some distance in the sky, sailing slowly till it arrived above the place where the person whose death it predicted lived; when it would slowly disappear in a brilliant coruscation of light. In Tulloch Castle a cold hand was always said to be laid on the face of the person whose death it foretold. In another family a white owl always appeared when any member was going to die, and in another a black dog; while on the west coast of the Highlands an old woman, commonly called the 'Gruagach,' appeared to foretell the death of some important member of the family to which she belonged."

Similar beliefs and so-called superstitions have existed not alone in Scotland but in this

on a ministe, he upon awaking found a small round white stone on his breast, which gave him the power of prophecy, and saved his life in several instances. "He occupied a comparatively humble position, but being a man of some slight education and refinement, was much sought after by the great people who lived in that part of the world, not only for his wonderful knowledge but for the gentleness and excellence of his life and influence."

Among his prophecies of general interest was the following: "The day will come when long black carriages, without horses, will go through the country, and cross the stance (market-place) of the Muir of Ord." This is fulfilled by the Highland Railroad now crossing the spot mentioned. Another: "The country will be crossed from sea to sea by white bands." This was fulfilled by the building of roads after the battle of Culloden by Gen. Wade and his army. An interesting corroboration of this was related

to Mary Jeune, by a lady who, soon after her marriage, made an expedition into Kintail to see the country. "She was," she says, "an Englishwoman, and had never heard of Coinneach and his prophecies, and one day was taken to the summit of one of the highest hills in Lochalsh by one of the MacRaes, a family of great antiquity in Ross shire, and one of the subject claims of the Mackenzies. On arriving at the top she was struck by the curious effect on the scenery of the great roads which intersected the country on all sides, and exclaimed to her companion, 'Oh I Capt. MacRae, the country looks as if it were covered by white bands of ribbon i' To her surprise the old man reverently took off his hat, saying softly, 'Eh I my dear, but those are the very words that Coinneach Odhar himself said over a hundred years ago.'" One other prediction was that the day would come when Tomnahurich would be kept under lock and key, and large ships sail around under its shadow, events at that time most improbable. But since then the Inverness people have made a cemetery on Tompahurich, with two gates which are opened verness people have made a cemetery on Tom-nahurich, with two gates, which are opened only to admit visitors, and the Caledonian Canal now runs below the hill; in these the dual prediction of Coinneach finds its fulfill-

Coinneach was all his life closely related to Conneach was all his life closely related to the family of the Earls of Seaforth, then the great head of the Clan, and one of the most powerful chiefs of his time, and it was through the malignancy of the wife of Lord Seaforth, "a haughty proud woman of violent and jealous temper," that he died the death of a martyr. Lady S. often consulted the seer. Lord Seaforth having gone to Paris leaving Lady S. Seaforth having gone to Paris leaving Lady S. at home in Scotland, the latter became uneasy at his protracted absence, and summoning Coinneach, demanded that he should tell her where Lord Seaforth was. "The seer put his white stone to his eyes, and assured Lady Seaforth that her hor lord was wall and happy." But 'Rut'. white stone to his eyes, and assured Lady Sea-forth that her ford was well and happy. 'But,' asked Lady Seaforth, 'where is he?' 'That is not necessary for your ladyship's knowledge,' answered Kenneth, 'be assured he is well.' His answered kenneth, 'be assured he is well. His assurances only increased the curiosity and anxiety of Lady Seaforth, who from persuasion proceeded to use threats, until Kenneth at last said, 'Your lord is well and happy, and he is in a fair chamber hung with fine tapestry; there is a bonnie lady with him, and he is on bended knees before her, with her hand pressed to his lips.'" to his ling.

At this the rage of Lady Seaforth knew no bounds. The disclosure became public. She branded the seer as a liar and slanderer, and declared that there and then she would take instant vengeance and have him burnt as a wizard, for exercising all the black arts he possessed in degrading the name of his great Chief, and defaming the most noble and honored

name in the North.

"No time was allowed for preparation, no prayers for forgiveness were heard, no opportunity given for intercession, and the seer was led forth to execution. Finding that all hope was gone and he was abandoned, Kenneth resigned himself to his fate, and on his way to execution, before the vindictive Countess paused, and, drawing forth his white stone, uttered the prophecy or doom of the family of Seaforth. Having uttered the solemn and terrible prophecy, he threw the stone away from him, and tradition says it fell into a small well close by, from which immediately gushed out a large spring of water, which, spreading, formed Lake Ussle. From Brahan, Kenneth was dragged by order of Lady Seaforth, now doubly incensed by his prophecies, to Chanory Point, some twenty miles distant, where he was burnt to death. Lord Seaforth arrived at Brahan shortly after, and, hearing of what had occurred, rode furtously to Fortrose, hoping to avert the doom of the seer, but arrived only in time to see the expiring embers of the fire that had destroyed his devoted vassal." name in the North.

The prophecy regarding the line of Seaforth covered a long period, ending with the time when its broad lands should pass to strangers and itself be no more; the prediction was ful-filled to its minutest detail.

The presence of spirits from the unseen world has been generally recognized in the Scotch Highlands, but the character given them was in keeping with the severe doctrines of the church, that appear to have held to a belief that the God of the universe had either voluntarily on by force relegated all his governing and controlling prerogatives to Satan, so far, at least, as this world was concerned. After describing several of the most prominent "superstitions" and beliefs, our author notes that in all of them and beliefs, our author notes that in all of them a "very important part was played by the devil." She then proceeds to narrate events that rival in their diabolic aspects the old days of witchcraft; in which affairs the church seems to have enacted the leading parts, presumedly to counteract the disorder; but, however honest and good-intentioned in its motives it more than the counterpart of the counterpart of the counterparts. tives, it unquestionably, as in this country in the seventeenth century, increased rather than

A Seance with the Berry Sisters.

A personal friend of ours, not a resident of this city, informs us that he attended a scance at 55 Rutland street, on the afternoon of the 5th inst., where he found congregated nearly fifty ladies and gentlemen. This séance, he said, was in many particulars similar to those heretofore reported in print, various forms appearing from time to time, apparently old and young, male and female. After the session closed our friend questioned many of the visitors in regard to the conclusions they had arrived at as to the reliability of the manifestations they had witnessed: and it seemed to be the universal opinion that they were bona fide. He said that sometimes three spirit-forms were seen in the room at one and the same time; and in the course of the afternoon forms, palpable to the view, dematerialized before the eyes of the beholders. One gentleman said he came two hundred miles to witness the manifestations, as he had a special purpose in view in so doing, namely, that he had had sittings at his house the past winter, whereat independent slate-writing occurred. On several occasions communications were written upon the slates by three different spirits, who gave their names, and said that if he would go to Boston and visit the Berry Sisters they would materialize, state what they had written, and repeat their names. He said that not a word of this was known to anyone in this city previous to the séance, and he considered it a conclusive test of direct spirit-communion. Others also received, they said, evidence of spirit-return.

And yet, because there are impostors abroad in the land, many people condemn those who are genuine mediums. But the chaff is being winnowed from the wheat; and the time will surely come-and is not remote either-when such palpable evidence will be forthcoming that none will doubt the fact of spirit-materialization.

The Anniversaries.

By reference to our first and second pages the reader will find numerous reports of what was said and done at different points in honor of the recurrence of the Fortieth Anniversary of the Advent of Modern Spiritualism. Brief additional mention in the same direction will be found on the eighth page.

We have still on hand a number of such reports-notably from Cleveland, O., New Orleans, La., Haverhill, Mass., Saratoga, N. Y., and other localities-to which we shall give publicity as rapidly as our space will permit.

Our thanks are hereby returned to the friends everywhere who have so kindly acceded to our request for accounts of their local celebra-

Mrs. Augusta Dwinells, of 20 Common street, Boston, is an excellent trance medium, and is worthy to share in the public patronage.

The Psychische Studien, of Leipzig, Germany, las an American office at 19 Dey street, New York.

Sure of What He Naw.

The April number of The Woman's World (Cassell & Co., New York, London and Paris,) has an article on "Swiss Goblins," by the Countess Martinengo-Uesaresco, at the close of which occurs this instance of sturdy adhesion to what he perceived, which could be with profit copied in America by that class of people who, visiting spirit-mediums and being satisfied at the time, allow themselves afterward to give up all they have gained through outside pressure or some of the foolish solentifically(?) explanatory theories now extant, such, for instance, as that what they have seen is due to the action of "the optic nerve entranced by the imagination,"(!) etc., etc., ad

"We will conclude our gleanings with a story which puts ghost-seeing in an entirely new light. At Chesières, in 1864, a poor bell-ringer was cited to appear before the Juge de la Paix, to answer the charge of having asserted in public that he had seen his cousin's ghost. He had duly attended the funeral, and he probably supposed that he had seen the last of his deceased relative, but three weeks later the ghost met him on a lonely road by night, and obstinately dogged his footsteps. He called in the assistance of a friend who had formerly followed the profession of treasure-seeker, but this friend said nothing at all. 'See! there he is! He's moving his lips. What eyes! one would say that he was going to speak.' 'Well,' suggested the treasure-seeker, 'ask him what he wants.' 'I speak to him? Heaven forefend!' Now the family of the dead man took it amiss that he was thus described as haunting the neighborhood in stead of lying quietly in his grave, and the bell-ringer was called upon to retract his statements, which he stoutly refused to do. They might do what they would with him, but he would not deny having seen what he had seen. At length, on the recommendation of the judge, the charge was withdrawn, and the ghost-seer was suffered to depart."

The Twelve Spirit-Children of Henry Lacroix.

Our old friend, Henry Lacroix, formerly of Montreal, Canada-father of fifteen childrenhas presented us with a reduced photographic copy, 8x10 inches, of his twelve spirit-children: six daughters and six sons. The original crayon drawings, forming an elongated group in two rows of six pictures each, were executed by himself, as mechanical medium, under these children's control. This labor of love has entailed on him many years of patient endeavor before his subjects were somewhat satisfied with the result. This view is unique of its kind, and its execution is exceedingly fine. These children of Mr. Lacroix all passed away in infancy, but are represented grown up, as they are, in their normal spiritual state.

The Camp-Meetings.

While the echoes awakened by the Fortieth Anniversary celebrations all over the country have hardly subsided, the energetic managers (and their friends) of the various summer camps are approaching the public with aunouncements of good things to come, in the forest and by the seaside, when the now swelling buds of spring shall have become transformed by Nature's alchemy into the golden and vernal glories of the summer-time. THE BANNER has interesting details to present to its readers next week concerning the camps at ONSET BAY and LAKE PLEASANT, MASS., CAS-SADAGA, N. Y., PARKLAND, PA., and VERONA

Amesbury, Mass., has had the most disastrous fire ever known in that locality, which occurred on the night of April 5th, destroying | notice, are the genuine article; but the bombs of New carriage factories and dwelling-houses. The loss is estimated at \$800,000-insurance \$300,000.

The Boston Globe-with its usual enterprise (?) -has, in its edition of Saturday last, what purport to be two engravings of the burnt district, a southeast position, as it endeavors to show the old village in the background, but it looks for. more like a graveyard with a church in the centre, the gravestones popping up all around. The Globe also states that the fire gained great | sion abroad that Muley Hassan ia a holy terror. headway on account of inefficiency of the Amesbury fire department. We learn from the chief engineer, Mr. Nayson, that such was not the Madison street, Chicago, Ill., Sunday night, April 1st case, as they had ample water, which was lines of hose from powerful hydrants that have | by Prof. Holmes and her company of English media pressure of over one hundred pounds to the square inch, while the Newburyport hydrants have only forty pounds to the square inch. So much for the Globe's correctness. All the citizens of Amesbury aver that their firemen did splendidly under the circumstances, taking into consideration the strong wind, and the highly combustible materials which fed the

A writer in the New York World of last Sunday endeavors to impress upon the readers of that paper that the medium Dr. Henry Slade | ment bureaus, and it is comparatively seldom that is a fraud. An Englishman, who had witnessed the slate-writing in the Doctor's presence in London, writes as follows: "Any sane man who may witness the phenomena that occur in his presence, has proof beyond cavil of a power intellectual; and, for my part, I and many of | don't like to be seen of men. my friends have had messages from mothers, fathers and children; slates written on our breast, under our own hands, ah! and under the feet of some most skeptical, and these very the famous Confucius who gave China a religion. And skeptics now accept the evidence as of supermundane origin."

A PLEASANT MEETING occurred at the home of Mr. and Mrs. J. B. Hatch, jr., in Boston, on the evening of Monday, April 2d—the occasion marking the anniversary of the date when Miss M. T. Shelhamer was first controlled by the lively spirit intelligence known to readers of the BANNER OF LIGHT, and her friends generally, as the Indian maiden LOTELA. The company present were mainly personal friends of the family; the exercises consisted of singing by Prof. C. P. Longley, Mr. and Mrs. Hatch, Mrs. Nellie M. Day, and others; appropriate remarks by Miss Shelhamer under control of her sterling guide Father Pierpont, and personal greetings by LOTELA to her friends present. Social converse also lent interest to the hour. The enjoyable memorial session closed with the partaking of refreshments, and the expression at

The Banner of Light Free Circle table was decorated on the afternoon of Tuesday, April 10th, with her family around her and bade them good bye, and several choice specimens of the Easter lily, which were the gift of Dr. L. Keyes, of 5 Temple street, Boston, who received them from her sister, now at the Barmudas. These beautiful flowers are said to grow wild in those favored islands. The donator will please accept our sincere thanks, and those of the invisibles, for the fragrant offering.

A movement originating with the New York Academy of Sciences to erect a monument in memory of the distinguished American naturalist. J. J. Audubon, has received an impetus by the appointment from members of the Linnman Society, of a Committee to advance its interest. An appeal for funds has been issued. Parties desiring particulars or to make contributions can address the Committee, at 11 West 29th street, New York City.

ALL SORTS OF PARAGRAPHS.

VOLAPWIK. A Britisher whose name was Wemyss Went ctazy at last, so it semyss, Because people would not Understand that they ought To call him not Weemis, but Weems.

Another whose last name was Knollys
Tried vainly to vote at the pollys,
But no ballot he cast
Because till the last
The clerk could n't pronounce Knollys Noles.

And a savage young Butcher named Belvoir Went and murdered a man with a clevoir, Because the man could n't Or possibly would n't Pronounce his name properly Beever. There was an athlete named Strachan,
Who had plenty of sinew and brachan,
And he kicked a man down
With an indignant frown
If he falled to pronounce his name Strawn.

As we go to press Roscoe Conkling is reported as lying fatally ill at his rooms in the Hoffman House

Boston has its man with a memory. His memory however, is just like other people's memories. He can recollect everything discreditable to other people and everything that looked like a good action on his own part. All else is buried in oblivion.

LONDON, April 10th, 1888 .- Forty persons were killed and about five hundred injured by the tornado at Dacca, India, on Saturday last.

HOLLIS STREET THEATRE.—The attraction the present week at the Hollis is Augustin Daly's calebrated company, which, en route for Europe, has devoted a short period in Boston to the production of one of its special successes in New York, entitled "The Railroad of Love." The play may be witnessed at the Hollis every evening, and on Saturday afternoon. Robson and Orane and Mr. Sothern are among the coming attractions at this popular theatre.

Appearances now indicate that the "Hub" is to have a cable road; the electric wires also stand a good chance of going underground.

We are informed that Mrs. Isabella Beecher Hooker announced herself at the recent International Councii of Women at Washington, D. C., as a "Christian Spiritualist."

Dr. F. L. H. Willis has finally settled at the Mecca of Spiritualism, Rochester. Thirty-one years ago Harvard University turned him out and did Spiritualism a real service. He has been an apostle of the cause ever since.—London Light.

Education, culture, refinement, good manners, char ity, the right use and not abuse of money, honesty, truthfulness, diligence, temperance, morality, and a desire to help and not oppress our fellows-are some of the virtues which, if we possess or strive to attain. will entitle us to a happy home in the Spirit-Land.

There is an alarming scarcity of water in the large towns of Great Britain, but no scarcity of beer.

A Georgia paper amuses its readers by a story about the domestic habits of the owl family. Some amusing stories might be written up about the owl family in this locality.

"I don't see any more religion in fish than in beef-steak," spouts the loquacious Rev. Hugh Pentecost. And there are very many who don't see any more re-ligion in Hugh himself than in either of the eatables mentioned.—Boston Evening Record.

The latest idea in New York is a butterfly show, at which 100,000 specimens will be exhibited.—Ex. Why don't The World show it up as a humbug's

Whoever offers to send things "from pure benevolence," provided "a stamp is sent to pay the postage," might as well be let alone, says the Christian Advocate. Some years ago a citizen of Philadelphia advertised that he would send a first class steel engraving of General Washington on receipt of \$1. He did it, too. It was a postage stamp that cost three cents, but it was a "first-class steel engraving." Yes, a very sharp steal!

The bombs recently discovered in Moscow wherewith to blow the Czar of Russia into eternity on short York are of paper, and consequently of very little account.

The coming man will be about one-half white, one-

covering a quarter part of the first page of that and a woman for Mayor, was elected in Oskaloosa, paper. The first one was taken evidently from | Kan., April 2d, by sixty-six majority. They are representative ladies, and a reform administration is looked

> A holy war has been declared by certain dervishes in Morocco against the Sultan. There is an impres-

A correspondent sends to this office a yellow paper handbill, headed "Princess Opera House, 558 West -first appearance in this city of the world-famous thrown upon the fire through over a dozen indescribable phenomenon. Miss Ida Colville, assisted ums," etc .- all of which on the face of it denotes imposture. Spiritualists and all others should not be deceived by such vile advertisements. It looks as though Chicago was being overrun with this class of impostors just now.

> The Boston Globe says, "When Jay Gould forgot that silence is golden, he made the biggest mistake of his life." Yes, indeed. And if certain others we wot of would keep this maxim in mind, it would be much better for them in the long run.

> The pension system at Washington is probably one of the worst conducted of any of the various governjustice figures in any of its transactions.

> Pope Leo has ordered that the walls around the Vatican palace be heightened. High buildings have been erected in the neighborhood which overlook the garden in which the Pope takes his daily walk. He

> A Chinaman named Confucius has reached England on a visit from his native land. He claims to be a direct descendant in the seventy-second generation of no doubt he is. This modern Confucius will doubtless yet become famous like his ancestor of old!

> They are having disastrous floods in the Westhouses and barns crushed and swept away, the occupants of dwellings barely escaping with their lives. The village of Rock Falls, it is said, appeared like an immense Arctic scene, with the roofs of the houses protruding through the ice.

> Georgie comes down to breakfast with a swollen visage. Whereupon mamma says to the four-yearsolder: "Why, Georgie, darling, don't you feel well? Tell mamma what the matter is." Georgie, full of influenza, replies : "No, I don't feel well. Bofe of my eyes is leakin', and one of my noses do n't go."

A Maine newspaper says that Mrs. Esther Potter of Long Ridge, who has just died after a long lilness from consumption, was the mother of four children, their leave-taking of many good wishes toward spirits and mortals on the part of the retiring guests. leaving the little one, and constantly prayed that it might go with her when she died. A few days ago, when it was plain that she was about to die, she called then, clinging to the baby, prayed that it might die too. It had been perfectly well, apparently, but, after a kiss from its dying mother, closed its eyes, and in five minutes was dead.

> POOR MILK.-It is alleged that the producers of milk who live within twenty-five miles of Boston do not receive one-half the price for their pure milk that the milkmen in Boston get for their milk, which it is claimed is largely extended in quantity, and prepared in a manner with some chemical to keep it from souring, which is retained sweet much longer than pure milk. If the Boston milkmen more than double the price paid for pure milk, they should surely keep the standard up to that which it was in when purchased of the producers, not only for health but for their own good as honorable citizens.

Appeal in Behalf of Robert Cooper, Of Eastbourns, Eng.,

Who, after upward of a quarter of a century's work for the epiritual cause in Great Britain and America, now finds himself, in his sixty-seventh year, without pecuniary means, and smitten with blindness and falling health.

Those Spiritualists in this country who may feel to aid our worthy but unfortunate brother pecuniarily. may send funds to our care for him, which will be duly acknowledged, and faithfully remitted.

 iuly acknowledged, and taithining remittee.

 From The Banner's God's Poor Fund.
 \$10,00

 L. Colby.
 10,00

 A. E. G.
 5,00

 J. P. H.
 25,00

 I. B. Rich.
 10,00

 Friend.
 2,00

" THE STURDY OAK" is the name of a new sixteenpage monthly publication in this city. "Devoted to the rights of 'We, the People,'" and "the interests of common humanity." In furtherance of this purpose it advocates the purity of the ballot and the right of women to exercise it. In its introductory it states its central idea to be that many of the evils and corruptions of our modern life are the results of defects in our political management. It will therefore strive to introduce simpler, purer and juster methods than prevail at present, asserting that "the salvation of America as a republic demands an equality of rights and opportunities, limited only by the natural capacitles of its people." The price is fifty cents a year, and its office at 28 Oliver street, Boston. William A. Stur-

THE THEOSOPHIST for March gives a translation of the larger part of a volume recently published in Paris, upon " Elementary Occultism," appending such notes as the editor deems called for to render a clear understanding of certain passages. A lecture upon 'The Sankha and Yoga Philosophy," delivered in public last December, is reported in full. Other of the principal articles are "Esoteric Buddhism and Its Cosmogony," "Travestled Teachings," "Kalvalyana-vanita," and "The Anatomy of the Tantras." In 'Correspondence"" A Strange Case" is described, some instances given of the appearance of an individual at a distance at nearly the moment of his decease, and a theory suggested as to the means employed in self-levitation. Madras, India: The Proprietors. Boston : For sale by Colby & Rich.

HALL'S JOURNAL OF HEALTH .- The April Issue contains a large number of instructive papers on subjects upon which the general public require informs tion, and which it furnishes in a clear and comprehensive manner. In "A Neglected Remedy," the value of pure oxygen is shown, and its applicability as a recuperative agent and sustainer of health set forth. Of the remaining articles are "Rules of Sleep,"
"Heavenly Messengers," "Another Georgia Wonder-Woman," "Influence of the Planets," etc. New York: 206 Broadway.

MAGNETIC TREATMENT is of special benefit to the invalid, in that it stimulates to action the vital organs of the body, and equalizes the circulation throughout the entire muscular system. We can speak from ex perience as to benefits personally received by us recently through this mode of treatment at the hands of Dr. J. A. Shelhamer, of Room 5, 81/2 Bosworth street Boston.

We are in receipt of "Lux," a 32-page magazine, brought out in Rome, Italy, under the auspices of the International Academy for the study of Spiritualism and Magnetism. It is neatly printed, and its contents are doubtless of much interest to readers of the Italian language.

Movements of Mediums & Lecturers [Notices under this heading must reach this office by Monday's mail to insure insertion the same week.]

Miss Knox of 37 Winter street will be for a short time at 18 East Springfield street, from 9 A. M. to 5 P. M., except Saturday.

Mrs. N. J. Willis spoke for the Lowell, Mass., Socie y, Sunday, April 8th, and will be there again on the

Geo. A. Fuller, M. D., of Dover, Mass., spoke at the Geo. A. Fuller, M. D., of Dover, Mass., spoke at the Anniversary exercises at Lvnn, Mass., Friday afternoon, March 30th; also at Portland, Me., Saturday, March 31st. The Doctor also lectured in Portland, April 1st and 8th, at Mystic Hall; also at Norway, Me., April 3d. He will speak in Saratoga Springs the 22d and 29th. He would like engagements in the vicinity of Rutland, Vt., for the first two Sundays of May. He may be addressed for engagements at Rutland, Vt.

Miss Carrie E. Downer, of Baldwinsville, N. Y., will address the Spiritualists at Syracuse, N. Y., April 29th. "H. H." writes us that: "It is Miss Downer's intention to take her departure from our uncongenial climate, leaving the present year. She will, in California, where she expects to make her home, continue her good work upon the lecture platform."

Sunday, April 1st, Mrs. H. S. Lake addressed crowd ed audiences, morning and evening, at 810 Spring (lar-den street, Philadelphia. She speaks there each Sun-

day of April.

A. E. Tisdale occupied the platform of the First Spiritual Temple, Boston, April 8th; he will speak at the same place April 15th and 22d, and in Brockton April 29th; will be in Providence, B. I, during the month of May. He will remain in Boston during the month of April, and would like to make engagements for the Sunday evenings of April 15th and 22d within a reasonable distance from Boston. He also desires engagements during the weck-evenings during sald month. He may be addressed No. 10 Orange street, Boston, Mass.

Edgar W. Emerson fills an engagement at Stratham.

Edgar W. Emerson fills an engagement at Stratham, N. H., April 26th.

N. H., April 26th.

Oscar A. Edgerley of Newburport, Mass., on Sunday, April 8th, addressed the Spiritualists in City Hall, Rockland, Me., afternoon and evening. Subjects selected by the audience, and followed by tests. He would like to make further engagements for April and May. Present address Newburyport, Mass.

Mrs. H. S. Lake speaks for the First Spiritualist Society of Philadelphia, Pa., cach Sunday of April. Her audiences are large and enthusiastic, the work of her guides being most heartily received. Her address is 1208 Mount Vernou street, Philadelphia.

Dr. Dean Clarke spoke before the Phenomenal Association last Sunday afternoon, and his eloquent inspirational remarks were greeted with frequent applause. He is now ready to answer calls from any part of the country. Address this office.

J. W. Fletcher will lecture in the Unitarian Church,

part of the country. Address this office.

J. W. Fletcher will lecture in the Unitarian Church, New London, Conn., April 15th, 16th, 22d and 23d; in the Boston Spiritual Temple April 20th. Subject: "Materialization." Mr. Fletcher can be engaged to give his "Illustrated Spiritualism" on easy torms.

Charles Dawbarn, of New York, has had good success of late in Lynn, Mass.; he speaks the last three Sundays in April in Bridgeport, Ct.; during the month of May in Philadelphia. His comp-meeting engagements thus far for 1883 are as follows: Niantic, Cassadaga and Lake Pleasant; his services may be obtained for other camps by addressing him at 463 West 23d street, New York.

Mrs. J. F. Dillingham of Boston speaks in Quincy,

Mrs. J. F. Dillingham of Boston speaks in Quincy, Mass., next Sunday afternoon and evening.

Mrs. Mary A. Charter can be addressed at Brant Center, Eric Co.. N. Y., care of Mrs. M. A. Southwick, for the person! for the present.

Mrs. Clara A. Field—THE BANNER's agent in the South—awakened, by an eloquent discourse and her apt answers to questions, much interest in St. Augustine, Fla., recently, as will be seen by the comments of The Press, of that city, to be found on our eighth

Mrs. Jane Hugo, an inspirational medium of Boston, whose name has frequently appeared in these columns in connection with the Eagle Hall meetings, left this city on the 11th inst., to visit friends in England. Queen Marie of Belgium stopped her carriage and severely rebuked a man who was beating his dog be-

cause he could not draw a heavily loaded vehicle. Then she ordered a gendarme to arrest him.

THE CORRECT taste as shown in the extensive upholstery department of J. H. Pray, Sons & Co. is apparent to all who have an opportunity of looking through their new and desirable stock. A perfect light, and on the street floor.

"The Old Vegetable Pulmonary Balsam is the best cough cure in the world." Cutler Bros. & Co., Boston.

Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any special date will be charged the usual price-eight cents per copy.

Never in the history of remedies which cure disease has there been such a success as has just been recorded by



The druggists, both wholesale and retail, never saw any such rapid sales. This is because Peptonix instantly relieves sufferers, and they carry the glad tidings to others whom they know are afflicted with

DYSPEPSIA AND INDIGESTION.

suggested remedy as a drowning man able. grasps at a straw. How surprised he From Hon. Chas. J. Noves, Speaker Mass. must be when-having tried a hundred articles, more or less, and found them all useless-he finds that in PEPTONIX he obtains a substantial and immediate relief.

Dyspepsia is a Disease

With which our physicians have struggled in vain for years. Hundreds of proprietary remedies have been offered to the public and have proved unavailing, but for the past twenty-five years Pepbut for the past twenty-five years reptonix, a remedy compounded by an eminent English Physician, has met with English Physician, has met with ENTIRELY DISAPPEARED since using them. Shall be them comparable to be and the control of unqualified success abroad. Since the introduction of Peptonix into this country thousands have been cured, and hundreds of boxes are selling daily.

Ask your druggist for them. If he does The Allston Company

Gentlemen-1 think that Peptonix are the best things of the kind that I ever saw. Yours truly,

JNO. M. CORSE.

75 Cents per Box,

If you mention this paper.

THE ALLSTON CO., 67 High Street, Boston.

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 Allianck -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. Jeaneret. 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 fifteen cents for each subsequent insertion on the seventh page.

**Npecial Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

positions can be seen insertion.

Notices in the editorial columns, large type, leaded matter, lifty 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 Naturday, a week in advance of the date where-on they are to appear.

omprise a First-class Plano, and as such, we unhest-attaggy place them before the world.

A Gold Medial awarded us by the Mass. Charitable Mechanics' Association at the late Fair of 1887.

Cess of the regular rates.

Electrotypes of pure type matter will not be 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 its 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.

Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B Rochester, N. Y. 13w Ap7

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

H. A. Kersey, No. 3 Bigg Market, New castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

ADVERTISEMENTS.

Of Interest to the Sick FREE TO ALL.

ENCLOSE 2-cent stamp to D.R. J. R. COCKE, 1581 Wash-Ington street, Boston, Mass., and you will receive free of charge a paper giving an account of the wonderful cures performed by his guides. Write address plainly. Api4 Write address plainly.

Psychometric, Clairvoyant, Clairaudient Medium, WILL diagnose and cure all diseases at any distance without the use of medicine. Diagnosis, \$1,00; thirty entranced exercises, \$10,00. Address GEORGE BANCROFT EMERSON, 115 D st., N.W., Washington, D.C.

HEALING.

THE undersigned, being out of business for the present, desires to devote his time to healing. Will cure Blindness, Paralysis, Rheumatism, and all diseases considered incurable. Send postal card to CH. FISCHBACH, 2407 Cecile street, St. Louis, Mo.

MRS. L. M. VIERGE,

ELECTRO-MAGNETIC Treatments and Medicated Va-por Baths, 282 Columbus Ave., Suite 11. Hours 10 to 5. Apl4 4w* WANTED—A first-class Mechanic in Iron and Wood, with good business qualifications, not over syvers old, as working foreman in manufacturing a specialty, with opportunity to purchase an interest in the business, which is well established. Address, with full particulars as to qualification and capital, AUGUSTUS DAY, 71 State street, Detroit, Mich. Rofer to Colby & Rich.

Api4

4w*

A STROLOGY.—Would you know the future?

A courate descriptions, important change, horoscope and advice free. Send date and hour of birth, with stamp, No callers.

P. TOMLINSON, 172 Washington street, Boston.

CHURCH ORGANISTS, SEE HERE!

PALMER'S Book of 516 short and interesting interludes and Modulations in all keys. Ready March 20, \$1,50 net, H. R. PALMER, 867 Broadway, New York Olty, Apid

IN CONSEQUENCE of much needed rest, MRS. ROCKWOOD will not be in her rooms at 14 East springfield atreet, Boston, till further notice. 1w* Api4

It is said that a dyspeptic grasps at a The class of testimony which we offer, coming as it does from men distinguished and well known, is unimpeach-

House of Representatives.

COMMONWEALTH OF MASSACHUSETTS.

COMMONWEALTH OF MASSACHUSETTS.

SPEAKER'S ROOM.

STATE HOUSE, BOSTON, MASS. }

The Allston Company.

Gentlemen—The Peptonix kindly furnished me by a friend have been thoroughly tested, and I have experienced such DELIGHTFUL RELIEF by their use from the dyspepsia which has long afflicted me that I write to commend them to any with a like trouble. I HAVE NOT KNOWN THEM TO FAIL IN A SINGLE INSTANCE OF AFFORDING IMMEDIATE RELIEF, and I carry them constantly with me to use in case of need. Besides, they are VERY PLEASANT TO THE TASTE. I should cordulally recommend them to all persons who are suffering from indigestion in its temporary or more permanent form.

With high esteem, I am sincerely,

CHARLES J. NOYES.

OFFICE OF DOR, HUNNEWELL & Co., A ARLINGTON STREET, BOSTON.

1 find them of BUNDAPPEAR OF ENTIRELY DISAPPEAR OF ENTIRELY DISAPPEAR OF ENTIRELY DISAPPEAR OF E. R. HUNNEWELL.

From GEN. JNO. M. CORNE, Postmaster of

From MAJ, GEO, S. MERRILL, Insurance Com-missioner of Mass.

The Allston Company, Boston:

Gentlemen -1 have of late been troubled with Indigestion, trying various remedies, with little effect. Somewhat skeptically I experimented with Peptonix, and to my GRATEFUL SURPRISE found them entirely efficacious, invariably relieving the annoying malady, not once failing to accomplish ust what you promised for them. They are PLEASANT TO THE TASTE, and, what is better, SURE IN RESULTS.

Very truly yours,

GEO, S. MERRILL.

If you need to be convinced further, try one box. It costs

but little, and the effect will be magical. IMPORTANT!

It is a fact that you can SAVE MONEY. In the purchase of a Musical Instrument that stands UNRIVALLED: UNSURPASSED: OVER 120,000 SOLD!
AND SCATTERED OVER THE WORLD.

Nearly Forty Years' Experience.

SMITH AMERICAN ORGANS AND PIANOS Are found in Great Britain, France, Germany, Russia, Japan, India, Africa, Australia, Norway and Sweden, South America, California, and nearly every Town and Hamlet over the Globe.

OUR PIANOS THE TRIUMPH OF THE AGE!

A Model of Perfection! A Splendid FIRST-CLASS In-strument! Its leading characteristics are:

1st. A Fuil, Rich. Pure Singing Tone.
2d. A Finely Regulated, Delicate Touch.
3d. A Perfectly Even, Well-Balanced Scale.
4th. The whole composed of the Choicest Material, and of the most thorough workmanship. NOTHING MORE, NOTHING LESS, can or will ever comprise a First-class Plano, and as such, we unhost-tatugly place them before the world.

A GOLD MEDIAL awarded us by the Mass, Charitable Mechanics' Association at the late Fair of 1887.

Smith American Organ & Piano Co., 531 Tremont Street, Boston, Mass.

London, Eng. BRANCH HOUSES: Kansas City, Mo. A p14 W. FLETCHER,

Clairvoyant

Trance Medium, 6 BEACON STREET, BOSTON,

TREATS all forms of disease. Special success in Lung and Rheumatic troubles.

FREE CIRCLE

Every Thursday, at 3 P. M

Commencing February 2d. 1031 Washington Street,

Under the auspices of the INDEPENDENT CLUB.

Ap7 istf

PECK'S POSITIVE Kidney and Liver Cure.

COME ten years ago I lost my only son with Bright's Discase, whom five doctors failed to cure. I also had Kidney Troubles, and got no relief until some three years ago I prepared a Vegetable Compound, which is an invalidity remedy for Disbetes; Catarrh or Inflammation of the Bladder or Kidneys; Brickdust, orany cloudy deposit in the Urine; Painful Urination; Soreness or Pain in the Back or Kidneys, or any Urinary Weakness or Pain in the Back or Bright's Disease. If you cannot procure it of your druggist, send to the Proprietor, OLIVER PECK, Se West Bridge street, Oswego, N.Y. Price \$1,00 per bottle, or for \$5,00.

Facts Social Seances, or School of Psychic Phenomena.

THESE convocations will be held every Wednesday to evening at Paine Memorial Hall. At these meetings the different subjects connected with Psychic Phenomena will be discussed, and, if possible, the reasons brought out for the difference of opinions, including "Christian Science" and all other schools of Mental Healing, as well as Magnetic and Spirit-Healing. All of these will be discussed freely and fairly, without projudice.

Each evening there will be experiments in State-Writing, answering Stated Letters and Test Mediumship, by the best mediums.

We have put our price at 25 cents, to enable all to have an opportunity to see the best phenomena at a low price.

Api4

CORPULENCY

CURED. Vegetable Remedy (new discovery); safe and pleasant. Treatment by mail. DR. EDITH HALE, Specialist, 877 Columbus Avenue, Boston. 4w* Api4

DR. J. C. STREET,
Apr. 78 Montgomery street, Boston, Mass.

Ap7

DROF, BEARSE, Astrologer, 259 Meridian st.,
East Boston, Mass. Your whole life written, horoecope
thereof free of charge. Reliable on Business, Marriage,
Disease, and all Financial and Social Affairs. Send age,
stamp, and hour of birth if possible. IF, THEN, AND WHEN, from the Doctries
of the Church. By WARREN SUMMER BARLOW,
author of "The Voices, and other Poems," All who have
read the author's "The Voice of Nature," "The Voice of
a Pebble," "The Voice of Superstition," and "The Voice
of Prayer," will find this Poem just suited to the times,
Price 10 cents.
For sale by the Publishers, COLBY & RICH.

Message Department.

Spiritual Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TURSDAY and Fitt-DAY AFTERNOON of each week.

On Tweeday ofternoon Miss M. T. Bilkliamen occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On Friday afternoon Mns. B. F. Shitti (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 seances) will be The Hall (which is used only for these séances) will be open at 20 clock; the services commence at 30 clock precisely, at which time the doors will be closed, allowing no ingress or egress. The public is cordially instict.

AF 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 BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

AF 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 carthly 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.

son. All express as much of truth as they person a more.

**Ent 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.

**Ent in the fact for publication.

**Ent in the fact for publication and the second 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.

**Enters of inquiry in regard to this Department of The Banner must not be addressed to the mediums in any case.

**Likyis B. Wilson, Chairman.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer. Report of Public Séance held Feb. 14th, 1888.

Spirit Invocation. Oh! our loving Father, as the flowers in the spring-time lift their heads into the clear sunshine for warmth and light, as the little child lifts its face to its moth-

and light, as the little child lifts its face to its mother's smile for tenderness and care, so we turn our souls unto thee for love and for approval. As the birds in the summer-time pour forth their praises in the sweetened air, so would our hearts, Father God, in lofty exultation, pour forth their thanksgiving unto thee who doeth all things well.

We realize thy power, we recognize thy protecting care exercised over all creation; and oh! at this time we would express our thought, our gratitude and our aspiration, in words of praise that may flow forth unto thee, who art indeed the tender parent of all life.

In the midst of sorrow and affliction may we behold the bright sunlight of eternal love; amid the dark experiences and discipline of time, may each spirit understand something of thee and thy law, and realize that thou art guiding it onward and upward to grander heights of unfoldment, to more beautiful worlds of light and truth.

light and truth.

We ask thy benediction to rest upon each one; that all may open their hearts to the reception of thy grace and love, and that each one may be uplifted to plane of understanding where he may receive and learn of thee and thy angel hosts

Questions and Answers.

Controlling Spirit.—You may now present your questions, Mr. Chairman.

Ques.—[By A. H. N.] A person of sensitive nature is sometimes troubled with bitter thoughts and memories of the blunders, sins and errors of his past life. These unwelcome thoughts cloud his mind and mar his pleasure, in spice of all his efforts to avoid them; yet the person has progressed to a higher plane by leaving off evil habits, walking in better ways, and takes pleasure in pursuit of light and knowledge leading to the truth and right. How may we avoid trouble from this source? Are these memories of the past life a part of the individual, and will they follow him to the spirit-

and realms and trouble him there?

Ans.—Any person who seeks to break evil habits and to attain elevation of heart and spirit will certainly progress, even as that individual of the spirit will certainly progress, even as that individual of the spirit will certainly progress. vidual of whom the questioner speaks is said to have done; but memory is a part of human life, and belongs to each individual; its law is unerring and cannot be violated. The person spoken of in the question has, we understand, spoken of in the question has, we understand, committed follies in the past, violated, to an extent at least, the laws of conscience, and such memory reappears, even in these days, when he is striving to live a better life, and confronts him with records of the past. This is something which he cannot avoid, and the more constitute the more than the more least trailly feel. sensitive the man the more keenly will be feel the bitterness and the sorrow which the reflection of his past seems to cast upon him; and

effort and achievement if he will.

One who is aspirational, who earnestly seeks to be and to do better, day after day, will not succumb, in bitterness of spirit, to any sad or corroded memories which may arise; even though they strike deep into his soul with sorrow and remorse he will endeavor to rise higher and make grander effort in that direction. He must hometer agreeins himself and under must, however, examine himself and understand fully whether he really desires to rise in spiritual attainment. He should not brood over his wrongs and mistakes any more than will assist him in guiding his steps and habits for the future by the memories of the past. He may avoid the mistakes and step out into clear er pathways by adopting purer habits in his daily conduct. But let him not be too thoughtful of self alone, but rather direct his attention to others who are suffering, and see, if possi-ble, if he may not give them some word of advice or helpful assistance which will aid them to rise above their unhappy condition. In doing this he will, in a measure, forget himself and the pangs of self-accusation will cease to affect him as keenly as they have done.

The questioner wishes to know if those mem-ries will follow him into the spirit-world. While life and consciousness remain, remembrance must be a part of his life; but as goes on from year to year, realizing that he is stepping higher, doing better, unfolding great-er possibilities within his being, such stings will gradually fade away. He will look back upon his past follies and mistakes somewhat as mortals look upon the failures of childhood. and so make allowance for them, because of the ignorance which clouded his life at the time they occurred. The strongest question that should afflict him now is whether he is strong enough to avoid the recurrence of those follies nd how to constantly resist temptation.
If he finds himself strengthened in spiritual

character, then he need not sink down under the memories that weigh upon him, for he may press on and on, working toward the light, seek-ing assistance from higher spiritual sources, and finally he will find that peace and contentment which at present seem so far away.

Q.—[By Gus. Perry, editor of the Star, Gates-ville, Texas.] One night I attended a well-lighted church, and just after the singing of the choir and while the minister was giving out his text, my attention was attracted to the wall just back of the pulpit, by a bright light on the same. I then looked steadily for a moment, and saw the face of an old man on the wall where the light had been. The face, too, was very bright and disappeared. I again looked, and saw the outline of each of face, it is a light and saw the outline of each of face. and saw the outline of another face, a little higher up, but it lasted only a moment. The wall is painted white, and the faces were brighter than the lamp-lights. I am sure that it was no optical delusion. Was it a materially of the state of the state

alization? or what? A.-This was undoubtedly a spiritual mani-A.—1818 was undoubtedly a spiritual manifestation; we should not judge it a materialization, in the proper acceptance of the term, but should rather believe that your correspondent had been brought into a receptive condition of mind through his surroundings, and that for the moment the physical senses were subjected to the operation of the spiritual perceptions, and consequently his clairvoyant vision had be-come opened sufficiently for him to behold the light and faces of which he speaks. Undoubtedly the light was produced by attendant spirits who had the service in charge, and who were making use of the minister in attendance as an instrument for the exercise of their power

of inspiration.

It is a fact, however little it be understood by the clergy of the present day, that spirit intelligences are scattered far and wide over the entire earth, for the purpose of bearing an uplifting spiritual power to those who are teachers and leaders of the people. Especially is this so in the religious department of life; for

true religion appeals entirely to the spiritual nature of mankind—is adapted to the inner being—and is calculated to call forth the better attributes of man into active operation. This means the office of true religion: to help mankind to live rightly, to send forth aspirations and good motives of character. Spirit intelligences are awake on every hand to further this movement and assist humanity in its spiritual unfoldent by making use of whatever instruunfoldment by making use of whatever instru-mentalities are at their command. In many churches and private homes are mortals who have been utilized in this way. Clergymen gen-erally give what they believe to be the word of truth, and in many instances—as was undoubtedly the case the question alludes to—wisely intelligent and loving spirits succeed in expressing a thought or utterance through the lips of instrumentalities-which is effective in doing

Q.—[By the same.] I have the power, sometimes, when I lay my hands on a person's head who is suffering with the headache, to cure it. What does this signify?

A.—We should judge the questioner to be a fine mediumistic subject for spiritual power, and that at times the medial qualities which are his are acted upon by unseen intelligences for useful results.

His first question proves to us that he is endowed with clairvoyant vision, which at times may be exercised as in the case mentioned. The second question shows that his organism may be a reservoir of magnetic force, which magnetism may be drawn upon and distributed by unseen spiritual attendants in helpfulness to suffering mortals; therefore when he places his hand upon the heads of those in pain he finds that he relieves them of their suffering. And why? Because the magnetic forces of his nature become distributed, and are imparted to the one in pain, consequently in parting with these forces he restores the equilibrium of the circulation of the nervous force in the system of those whom he treats, and in this way helps them to overcome disease or suffering. We advise the gentleman to practice his gifts,

and to sit—even if he does so alone—at regular intervals during a late hour in the evening, so the spiritual attendants may experiment with his forces and further unfold his mediumship for such service.

Q.-[By the same.] I can also see, as it were. surrounding the heads of certain persons, under certain conditions in daylight and by lamp light, a halo of light that looks more like the sun beating down on the earth, and casting its reflection back. What is this? Does it represent any particular phase of mediumship? A.—This power of sight represents a high

phase of mediumship, or rather of unfoldment of spiritual perceptions, which, as we have said, may be utilized for good work. Undoubtedly, the questioner is clairvoyant, and may, under proper conditions, become so en rapport with the spiritual world as to not only be able to see and recognize spirits and spirit-surround ings, but he may also be developed to be able to perceive clairvoyantly the surroundings and spiritual attendants of mortals with whom he comes in contact. Not only does his spirit-clairvoyance seem to be struggling for exercise,

clairvoyance seem to be struggling for exercise, but his spiritual perceptions are gaining unfoldment. In time he may, by coming in contact with persons, read their characters, and gain a knowledge of their general condition.

This halo of light of which he writes as being seen around the heads of persons or parties whom he approaches, is the magnetic aura emanating from those individuals. Every person is constantly giving forth magnetic emanations which go to make up an envelope or halo tions which go to make up an envelope or halo around their forms. This magnetic envelope serves as a protecting shield to the individual from the encroachments of any person or spirit, for none can enter within that atmosphere who are not entirely in sympathy with the individ-ual himself; and those of an adverse nature are repelled when they approach, because the two spheres of magnetism do not blend; con-sequently this aura or emanation is not only a part of the spiritual life of the individual, but is a shield. From this covering of magnetic elements is made up the spiritual body, which will be needed by the indwelling spirit when it parts with its physical covering and passes

from earthly scenes.
Q.—[By C. A. W.] Does spiritual vision help spirits see any more clearly what is going on in this world than mortals do of what is taking place in the world of spirits?

A.—All will observe that those who are me-

diumistic on earth, in any department of me-dial unfoldment, afford conditions to approachflection of his past seems to cast upon him; and yet, even through the bitter memory, through the scourge which it lays upon his quivering spirit, may he rise to grander heights of unfoldment, to more glorious planes of spiritual effort and achievement if he will.

On the layer past who are and owner with spiritual who are and owner with spiritual who are and owner with spiritual.

Mortals who are endowed with spiritual clairvoyance can sometimes, by laying aside all anxiety and care concerning the external things of life, see clearly and closely into certain de partments of the spirit-world, and perceive in dividual spirits passing to-and-fro, and describe them so accurately as to have those spirits recognized by their earthly friends. We do not
know that a spirit-friend, approaching a medium and making use of that medium's clairvoyant powers, can see more clearly into the earth life and the material things around him than can a medium clairvoyantly endowed, in gazing into the spirit world, see clearly the persons and objects of that usually invisible world A spirit who understands communication earth and is familiar with it, and makes constant use of a mediumistic organism for prosecuting some useful work on earth, will so grow into harmony with his medium and with the surrounding objects of that mediumistic life, as to be able clearly to see, understand and know what is taking place in that within the profile of the surrounding of the the print the surrounding of the the print the surrounding of the the print of the surrounding of the sur world cannot so closely follow the persons and scenes of that life as can the spirit in returnsing, unless that medium be detached in mind and even, to an extent, in outward surround ings, from the world and its pursuits—be lifted up constantly into an atmosphere of spirituali ty, and indeed pass through a succession of trance experiences, during which time the body is, to all intents and purposes, devoid of active life.

Q — [By the same] Is it any easier to com-

municate with those we love than those we hate-if there are such-in spirit-life?

A.—Not always. Sometimes the atmosphere of hate going out from the mortal on earth reaches the spirit in the other life who is thus thought of, and foreibly impels that spirit to approach in contact with the mortal who thus dislikes him. By the law of association, which may operate in a two-fold manner, the distrust-ed spirit may be held closely to the mortal who dislikes him, and perhaps may be swept into communication with that mortal.

Now, possibly, the one on earth who thus dis-likes a spirit has some dear friend in the higher ife to whom he is much attached, and he de ires to communicate with that friend, but the elements of hatred constantly going out from the spirit on earth may create a barrier be-tween himself and his spiritual friend, and so prevent the communication which he so much

It is wise, always, to subdue any feeling, such as distrust, dislike or hatred of a fellow-orea-ture, whether on earth or in spirit-life. Those who are aspirational by nature, who are spirit-ual in thought and in effort, are not those who cultivate the feeling of hatred toward any one Those who are thus refined in character usually exercise a loving forbearance even for those who are enemies, or who dislike them, because the higher qualities of the mind and heart are in operation, and in them there is no room for hatred or distrust. A loving spirit-friend will seek harmonious associations, whether it be on earth or in the higher life; and also such a spirit may have friends on earth whom he loves yet if those friends on earth send out a repel ling atmosphere he may not be able to approach them and to communicate; thus a person may, in exercising a feeling of hatred toward one spirit, build up a mighty barrier between him-

spirit, build up a mighty barrier between himself and the one whom he most tenderly loves. Q.—[By J. R.] Why is it that some mediums can see, speak, write, etc., whenever they seat themselves for that purpose? Has a special control anything to do in such cases?

A.—Such mediums—and they do exist despite the skepticism of the world in regard to their claims—must be very negative individuals, and constantly receptive to the influences that play around them from the spirit-life; and when-

ever they seat themselves in a passive condi-tion, their natures are thrown open to the en-trance of those spirits who approach; and as there are very many spirit intelligences seek-ing ways and means of communicating with earth, such a medium may be utilized for their purpose at any hour or moment of the day. A special spirit control may have some-thing to do in such a case. All mediums are attended by one or more spirit intelligences known as guides, and it is the business of these intelligences to not only guard their instru-ments against danger, but also to utilize their mediumistic powers for the accomplishment of spiritual work. spiritual work

A very negative or sensitive medium may have the constant attendance of some especial spirit intelligence who desires to make use of his instrument at any moment when it is possible to do so, and may feel it his duty to express a thought, either for himself or some other spirit, at any moment when he can find the medium in a passive condition, and so be at hand to seize such moments and make the most of

There are other mediums who voice or in some way reflect the thought, the sentiment and the purpose of attendant spirit intelligences for some wise and useful work; and yet the guard in attendance may exert on their subjects such a positive influence at times as to make them impassive and not easily accessible to other spirit intelligences. By exercising this positive influence over their charge, the spiritual attendants give to that charge an assistance in passing through the world and meeting its experiences; consequently at such hours as the instrument is used by the spirit guides, he or she may reflect closely and tersely what they have to give, and at the same time remain impervious to the encroachments of other spirits, or the advances of such influences as come, through the law of psychology, from persons in the fiesh, which might act adversely upon their sensitive instrumentality.

William White.

Before you close, Brother Wilson, I desire to express a few words to old friends and asso-ciates. It was atmy desire Mr. Pierpont brought Luther into the little apartment, for I wished to make use of his magnetism as a battery for my coming to day, not feeling sure of my ground. It has been thought very strange that I have not expressed myself more frequently from this platform. I have seen questions coming up from the minds of individuals on earth, who formerly took a great interest in this establishment, to me in the spirit world, one of which is:

"Have you lost interest in the Banner of Light Free Circles? and if not why do you not come Free Circles? and if not, why do you not com-municate through that channel to the world?" You know, and all connected with this place know, that I have not lost interest in the grand and good work which the spirit-world sends and good work which the spirit-world sends forth through its instruments here to suffering humanity; but I have taken my place in other departments of labor, which belong more exclusively to the spirit-world than to the mundane sphere of life. While my sympathy and cheerful influence come to this place year after year, and I at times stand upon this platform, where my portioner as one of the large hand unseen by mortal eyes, as one of the large band of spirits present, yet I do not think it neces-

sary to raise my voice or to give utterance to my thoughts in a public way. To-day, however, I feel moved to speak and bring my love, greetings and dear remem-brances to all co-workers and friends, and to assure them that as year after year of spiritual life opens to my view, they bring me stronger evidence of the responsibility of human life and press upon my spirit more and more apprecia-tion of all the good things which immortality brings to man. In studying out these laws, and seeking to understand them, I find much of active work. I ask each friend not to think of me as dead, or as having deserted my post. There is a strong guard set on the material side to do its work through mundane instruments; there is a large guard set on the spiritual side to send forth magnetic forces for the elevation to send forth magnetic forces for the elevation and instruction of spirits who are in need of anoh work, and who, from time to time, try to make use of such places as this. I belong to the latter company. The dear medium who for so many years filled a place on this platform (Mrs. J. H. Conant) belongs to the same company, sending out her work and influence in such ways as may find useful results.

I would say to my dear friends especially connected with this office, that I have been aware of the friction and turmoil passing around them during the last few years, and especially within the last twelve months; but I come them during the last few years, and especially what I mean, or what I am driving at? Frank, what I mean, or what I am driving at? Frank, what I here not in the clouds are going to disperse, and after a time, it may be a year or two, but not much longer, I think, more of quiet, of peace, and of happy result for their labors will come to them William White.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith. Report of Public Séance held March 2d, 1888

Continued from last issue.

Robert Alexander. Robert Alexander.

Robert Alexander, of Derry, N. H. I would like to say a few words to Clark—that's all the one I can reach; the rest have got every door and shutter nailed down with ten-penny nails. But mind one thing, children: if you don't open the door this side, your nails aint worth a cent when you get ours. Ellen, I want you to know I have heard the conversation that has come up, many a time, between you and Clark, and you even went so far as once to say you wished all Spiritualists were dead! Ellen, remember you will meet us on dead! Ellen, remember you will meet us on the other side. I know you'll say, "Father, I was a little in temper." But hold it back a

Mother is with me; and Lucy, the little one Mother is with me; and Lucy, the little one when here, is with me; also Aunt Sally, who has just put on the new body; and Peter, too, but not able to realize where they are yet—hardly coming to consciousness enough for that. Clark, if Lucy—that is, this side, for I had two of the same name—or Ellen, or Harrison, or Morrison, or any of the rest of them, don't want to learn anything here, why, let them wait until they get on to cur side.

son, or Morrison, or any of the rest of them, don't want to learn anything here, why, let them wait until they get on to our side.

Mother says: "Robert, don't talk quite so loud; people can hear;" but I've got to be Robert when I have anything to say. I would like for Clark to know I've been trying for a long time to send a few words, that the children might know I was not dead. I fully can understand all the changes that have hear go. understand all the changes that have been going on in frontof the house; but, Clark, keep the old farm in the family, and that means for you to keep it. Robert is feeling a little better; but I know—and you will understand why—what some others say makes no difference. We see plainer and clearer than they do in the flesh. I am thankful, Clark, for what you have done for the children; and also the boys have done a

great deal for them, too.

Emma and Mary, go on with your learning; but that is n't all; education here is all right and well enough, but also you could take in a little spiritual education, and it would not interfere with the earthly. John is here with me and the others that I mentioned, just be-side the boundary. Mother is here. I never regret the day when I was able to say: Mary, you have been a good, faithful wife and mothone—Clark. I suppose you'll see the letters that are printed, and know that your Aunt Sarah has given a message.

Polly Jordan.

Now that I am going to speak I know what they will say: "Aunt Polly Jordan is dead." I guess not, now. I feel as if I'm more alive than I ever was here. I know I could not get away from early teachings—I didn't want to, neither. Now I am satisfied that it was rather a hindrance to me. I didn't learn as much as I might have done if it hadn't been that I thought there was only one way to get to heav.

I might have done if it hadn't been that I thought there was only one way to get to heaven. Well, in one sense that is true.

Mary Jane will say that aint Aunt Polly, for she would n't come back and admit that. I've tested the other side, Mary Jane, and you have n't. I do n't care if all the people of Raymond and Poland, and all the rest of the towns round there, should say that Polly Jordan do n't come back to earth, I will hold up both hands and say I am here.

(To the Chairman:) Doitalk too loud? I guess I got a little excited. No matter. I want to say what I've got to say—I've been long enough about it. I've been round in this room two or three days. I was afraid I would n't get here by the time your meeting begun. I aint the only one; there's others here beside me. I see some of the men folks—'t aint all women folks that come back and talk.

When I was in the flesh I would no more listen to one word of spirits coming back and talking! Why! I don't understand hardly how I got in here now. I suppose it's because I've been standing round here so long. I was here in the last meeting, but they shut the door. I said, I've got to wait till next time, and I got here early enough this time.

I want this letter sent to Raymoud, Me. Mary Jane will be looking out, because sometimes she hears people say something about this, and she'll only be glad when she comes really to know it. It takes a good deal for some folks to really know.

folks to really know.

Joseph Lane.

I come from Poland, Me. I am Joseph Lane. have tried several times before to make a few remarks, but did n't get quite power enough until to-day. I feel as if my loved ones here will be looking earnestly for a few words from father. And Sarah, I know, will be glad to hear that Joseph can speak as well as others. I have Wentworth with me, and Messina and Lester and Josie, and mother and father, but they are not able to say anything now. The children were divided between us—Sarah giving you half and me half. I feel like saying: Thank God that he knew how to make wise provision that we should never die, but should be given pewer to come among you daily and hourly.

I know there have been some trying hours

that looked dark to each one of you, but I find when I come to earth that I am in sympathy

I wish Nelson would learn a little on this side of life, though it be but a shadow compared to ours, which is the real life. You just commence to live, as you throw off the old garmen and put on the new. I am happy in my spirit-home. Do n't think the dear ones there remain children, for they have grown up to manhood and womanhood, as really as they would here. But, Sarah, you will know them, and will make no mistake, as you come into spirit-life. You will know they are our children, although changed and grown in the spirit-life. The tie of affection is never broken, never lost. We love to come to earth and hold sweet communion with you, although many times you cannot realize we are there, yet we try in every way to make our presence felt. Sometimes we fail, and at other times we feel that you understand our coming. I am happy and satisfied with the home. I hope these few words may reach the dear ones here, some in the immediate surroundings, and some just a little out of your

Frank Downes.

I ought to say I went down or off a building, here in your city. Frank Downes is my name. There has been a great deal of talk as to whether I had spurs on or not. No: if I had, what good would it have been; I could n't have put them in the electric.

them in the slate.

Now, father and mother, each one of you, I want you to know I am happy—and that s good want you to know I am happy—and that's good enough. Clara, you might open the door—as I told Lowe a good many times—if you were not so much afraid. And, Susie, you didn't quite get into the church, did you? It don't make any difference; there's no church on our side. Will Neal, I know where you are; it's just in Cambridge, that's where you are. I want to tell you that Ella is with me, and she is going to send a little letter just as soon as she can get it all copied off what she wants to say. You know, Will, when she sent a letter it had to be

it all copied off what she wants to say. You know, Will, when she sent a letter it had to be just exactly so. So she's waiting a little.

I want Ed. to know, also, that I have been in his home. I want to tell Belle to take care of that little one, for it's a pretty tender sprout. I want Lowe to know I have been round with him and Henry a good deal, and I think this scheme will work to a T, and if it does, they'll be all right. I have been out in New York. I go round there, where the old office was. Ed., a good many times. Yes; I have been down to the office here, Will, where you tie up, sometimes. I saw you only a few days ago talking with a gentleman on Washington street. I was right beside you. Will, you'll understand what I mean, or what I am driving at? Frank,

were going to fool me, so they tried one instrument and another, and came all bundled up, but you know they didn't cover up the spirit worth a cent. I knew it all. I said to Clara that I knew it. You can't cover up the spirit from us, you cover up the face.

Susie, when there's an opportunity try to learn all you can here; it will be a great deal of help to you when you cross over. That's what I would say to them all. I know, Will, I haven't many words to say to you; you do well; and the rest of them take in a little, once

in about six or twelve months.

I am happy, and I wouldn't come back to stay, and climb over the high buildings you have here. My work had something to do with the telegraphic wire.

Kirk Smith.

I went out from Detroit, Mich. My name is Kirk Smith. I am thankful I have the power to speak to-day. I have been here so many times that I cannot number them, and I wan to thank the angels in heaven that a channel i open to all, which you mortals have been instrumental in opening, so that spirit and mortal can come into communication. If mortals knew how much happiness it gives us, never would they close the door against us. Oh i how many times have I tried, as I have stood close by this desk, thinking perhaps I might give a few lines, but have always failed. I will go back to when there was a lady here

before—yes, two—and a gentleman; but I could not get control of the organism of either. I have some friends in New York, and some

dear ones in Hyde Park.

Mother, oh! mother, try to open the door; do n't close it and say you can't hardly believe that your boy comes home. I know, mother, it was a hard stroke, when they said you could not look on his face; but in heaven you will look on your dear boy's face again.

I have often wondered why the angels did not

come for father and take him from the suffer-ing that he has endured ever since dear little sister Gussie went. Dear sister Marion, you have been a ministering spirit to father, mother, sister, brothers; and also has brother Charlie, for I claim him a brother to-day; and would be God I did not have one godress; and would God I did not have any sadness as I come into the home.

I wish Arthur to remember that mother has had much to bear, more than you will ever realize on this side. Stand by mother, boys! Brothers, stand by

the mother who has done for you when you could not do for yourselves! How many times has sister Marion crossed the street to see that all was done right. A ministering spirit in the mortal! How many times have I sent forth

mortal! How many times have I sent forth the earnest petition that the angels might guard and guide you through life!

Yes, darling Helen, I'll tell mamma you are here. I know she'll be glad to know you are with Uncle Kirk, and also grandpa. She says, many times, "Oh! the pretty flowers." Bless the child! she has all she wishes of them now. Our flowers are more heavetful more released. Our flowers are more beautiful, more real and tangible to us than yours can be.

I bless the Great Father, God, that in his in-

finite wisdom he hath made a provision that we should not die, but should fully recognize our loved ones in heaven, where no partings come. This life is a life of partings; ours is a life of reunion. We are looking forward to the day when we shall all be reunited. Mother, open the door a little wider, and I will come and try and comfort you, and when sister speaks of us, open your own spirit door as wide as she has done, and your burdens of life will not seem so heavy.

so far; because you can learn while dwelling in the mortal, and will only be too glad to ac-knowledge it in spirit-life.

Annie Newell Peck.

My name is Annie Newell Peck. I lived in Boston. I went out of the world suddenly at last. Grandfather is here to-day, and he says he will sometime send a message, and is very anxious to do so. I would like Carrie Marsh to know that I have returned. If you will send the letter to 34 Uedar street, I think it will

reach her.

I would also say to Jackson that I thank him very much for opening the door. I have spoken to him more than once. I know Carrie would open the door, if she had the privilege, where I could meet her. She has many cares, and sometimes they seem heavy and burdens and Look times they seem heavy and burdensome. Look up, grandfather says; never are we so far away but we can come to you and help you bear the

burdens of the day, which we know are heavy while you dwell here.

I would like each one to know how beautiful our spirit-home is. But you must wait. Mother often says: "How dark it was on earth! but er often says: "How dark it was on earth! but in the spirit-world how light everything comes to us!" No, no, dear Carrie, I would not ask to come to stay, but I would love to come to communicate with you, and I would like you to know I am happy. No more aches or ills find us there. And grandfather says that just as soon as possible he will send a letter.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

March 9.—Jonathan P. Barker; lanthus Turner; Addiord Ogae; Imogene, to Ike and Ada; Hector Coffin; Leonard Jackson; Frederick Rimbsil; Watson Hastings; Rachel Burns Martin; Charles Armitage; Sarah E. Davis; Old Doctor Brown; Honry Lovejoy; Bernice Hunt;
Wilhe Tilley; Daniel Knapp.

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

March 30.—Joseph Wight; Sorena Brackett; Mary Turnor; Dr. Reuben Hill; Phillip Richardson; Charlotte Stone;
Sarah Mason; Charles Wetherbee; Samuol Frost; Polly
Witham: Freddie Wood; Hermann Metzmer: Ephraim
Chase; Mary Cutter Clement; Emma Jane Cranville.

Verifications of Spirit-Messages.

ALEXANDER BAILEY. In the BANNER OF LIGHT of March 17th I find a message from ALEXANDER BAILRY of East Hampton, Conn., which is true in every particular. Walter was his brother, who passed to spirit-life more than thirty years since; Mary was the wife of Walter; Jason and Lawton were his brothers, who more recently passed over. I was living in East Hampton at the time of the funeral of Walter Bailey, and know of the prejudice existing in that place against the cause of Spiritualism. Alexander Bailey was blasting a ledge, and, as he says, " went up."

M. W. COMSTOCK.

HARVEY MERRILL. In THE BANNER of March 10th I noticed a communication through Mrs. Smith, purporting to come from one HARVEY MERRILL, who went out from Wells River, Vt. This being so near home, I thought I would see if any such person ever lived in that place. I have ascertained that, a good many years ago, a Harvey Merrill went from Landaff, N. H., to Wells River, and that he died in a pasture, which accounts for the pair of bars spoken of in the communication. It affords me much

satisfaction to find such things true E. B. CLEMENT. Yours truly. Barnet, Vt., March 27th, 1888.

HENRY INGALLS.

In the BANNER OF LIGHT, under date of March 31st, is a message through Mrs. Smith, given by a spirit purporting to be HENRY INGALLS, who says that his home was in Salem, Mass.; and I am requested by the lady whom he calls Lydia-now Mrs. Edmond Gage, of this city-to say that the communication is true to the letter; also that the Frank and Annie mentioned in the communication reported at our Anniversary exercises in Music Hall, Sunday afternoon, April 1st, through the mediumship of Edgar W. Emerson. Yours for spirit-communion,

W. W. CURRIER. Haverhill, Mass., April 4th, 1888.

ELLEN CLARK SHERMAN. A message given through Mrs. B. F. Smith in your paper of March 24th I recognize as from a cousin of mine, ELLEN CLARK SHERMAN, and the reason she speaks of a team coming is because she came to her earthly end by being run over by a team. Her father, Moses Clark, was of course an uncle of mine, whom I

well knew; also Flavia and Harvey were well known by me. HENRY N. CLARK.

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 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.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid 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-eum No. 1 meets regularly overy Sunday in G. A. R. Hall, 70 Superior street, commencing at 10% A. M. Richard Parleton, Conductor; E. W. Gaylord, Secretary.

Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10% 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 yeu.

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. 317 West Madison street, every Sunday, permanently, at 2½ and 7½ 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

ing. Dr. Norman McLeod, President.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ F.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ F.M. Spiritualists' and Mediums' Meeting, 3 F.M. Sociables every Tucsday.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ F.M. Spiritualists' and Mediums' Meeting, 3 F.M. Sociables every Tucsday.

CHICAGO, ILL.—The Young People's Progressive Society meets in Martine's Hall, corner Indiana-Avenue and 22d street, every Sunday evening at 7½. Hon, Joel Tlifany conducts class lessons in the afternoon, at 3 o'clock. The best speakers and mediums are always engaged.

DENVER, COL.—Meetings are need Sunday evenings

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting. LANSING, MICH.—Meetings will be held each Sunday at the Hall 125 Washington Avenue, under auspices of the People's Spiritual Progressive Union. Mrs. C. W. Ayres, Secretary.

Ayres, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday ovening at Courier and Journal Building. Mrs. Ella Bacon, President; Thes. F. Davie, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at O'clock. Mrs. Jonnie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists. 177 Halsoy street, corner of Market, evenings at 7% o'clock. H. G. Avery, President.

177 Haisoy street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

PHILLADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 90 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. Keystone 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 Callowill 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. Lecturers and test medlums are requested to communicate with John A. Roney, Cor. Sec'y, 63 Holsman 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 7% P.M. All are invited. W. B. Mills, President; E. J. Huling, Sections

and try and comfort you, and when sister speaks of us, open your own spirit door as wide as she has done, and your burdens of life will not seem so heavy.

To Aunt Lizzle and Jane I will say: your doors are not open as wide as they should be, but I feel, in God's own good time, you will learn a little more than you have learned here

April Magazines.

THE CENTURY.—The closing number of the thirtyfifth volume is filled to repletion with the best of reading. The opening pages contain a finely illustrated article descriptive of Palestine, under the name, "From Dan to Beersheba," the illustrations being mostly from photographs taken by the author. A deeply interesting account, historically of great value, is given by Franklin L. Pope, of "The American Inventors of the Telegraph." Portraits accompany it, and engravings of early instruments, experimental apparatus, and transmitted messages given, together with much information now first made public. Nicolay and Hay's History of Lincoln presents a spirited account of "The National Uprising," Baltimore and Washington being the prominent scene of events. Minute details are given of the passage of the Mass. Sixth Regt. through the former city, and a pathetic statement is made of Lincoln's anguish of mind at the dangers menacing the country. Geo. Kennan treats of the Russian Penal Code, explaining its astonishing provisions. A series of papers on "Bird Music" is commenced with the songs of the Bluebird and Robin. Several specially fine poems enrich this number. In fiction we are given new chapters of "The Graysons," "Two Kentucky Gentlemen of the Old School," etc. In "Topics," "Shall Fortunes be Limited by Law?" is discussed. "Open Letters" and "Bric & Brac" have capital artioles in their respective veins of thought. The Century Co., New York. Damrell & Upham, Boston.

THE HOMILETIC REVIEW .- That which should be read, pondered and have the widest influence for good in this month's number, is a sermon by Dr. C. S. Robinson, that has for its theme," Does Dominion Over Animals Include their Destruction." It is not very creditable to a professed Christian people that such an appeal should be thought called for; but that it is, is evident on every hand. Those who profess to love and worship a God of a character he whom they adore is said to possess, will not hesitate to inflict momentary pain where he inflicts it unceasingly and without end. The sermon contains illustrations of wanton cruelty to animals which no person of a moderate degree of sensibility can read without a shudder. Here is one passage that should not pass without a salutary influence:

Influence:

"In Louisville I saw in an apple orchard a man catching the Southern red-birds in a trap. He skinned them alive before my cyes, and was paid fifty cents each for their skins. Every red-bird I have seen since, in milliners' shops, or in church or street, has recalled that blear eyed man, bloody handed amid the sweet fragrance and song of that peaceful orchard. Five hundred thousand skins of this species alone have been used this fall. Every humming-bird I see on a woman's bonnet, every bright-hued wing or velvety breast of bird that trims, a fashionable hai, hurts me. A human scalp displayed by a savage is less barbarous, for at least human fought human, and the scalp is the reward of prowess, but the bird-skin is the badge of crueity and convardice. Is womanhood inherently cruel, or only thoughtlessly so?"

The writer closes by saying that one day a rude boy

The writer closes by saying that one day a rude boy was tormenting a kitten; his sister, with her eyes full of tears, exclaimed, "Oh! do not hurt her, she is one of the creatures of God." The rough fellow kept on, but the word of warning so gently spoken struck in. The next day he in his turn saw a comrade beating a half-starved dog, and he remembered his sister's words. "Hold on there," cried he; "that is one of God's creatures." That second boy looked ashamed, and stoppe t. And just then a desperate drunkard passed by; he overheard the talk between the lads, and said within himself quietly, "I too am one of God's creatures." And from that moment he became a better and braver man. "Even so," he remarks, " my words may fall on listless ears, but some one may send them along further, for every heart pities a brute when some one else is striking it." New York: Funk & Wagnalls.

MAGAZINE OF AMERICAN HISTORY .- The frontispiece consists of copies of the famous Robertson miniatures on ivory of George and Martha Washington never before engraved. Another portrait of Washington now for the first time engraved is from a painting by C. W. Peale, who produced fourteen portraits of Washington from life. Early methods of transportation are described by Prof. Hopkins, of Hamilton College, in "Between Albany and Buffalo," and "Church-Going in New York City in 1787," in several pages from the diary of Rev. Manasseh Cutler. From a quaint and racy little note book sixty years old are given memorandums of what an Englishman saw in America in 1828. Contributions to this number of sterling merit are "The Acquisition of Florida," "The Fallacy of 1860" and "Conquest of the Mayas." "Original Documents,"" Notes,""Queries" and "Historic and Social Jottings "will be perused with much interest. New York: 743 Broadway.

THE ELECTRICAL ENGINEER has published a Sup plement containing a stenographic report of the Judgment of the United States Supreme Court in the Appealed Telephone Cases, and the Dissenting Oral Opinion, delivered March 19th. New York: 115 Nassau street.

HEALTH AND HOME LIBRARY.-The present month's issue is the second number of this new quarterly publication. Its several departments, Literary Health, Home, and Editorial, occupying one hundred and eight pages, are well filled with profitable reading. Its mechanical execution is exceptionally fine. Chicago, Ill.: Health and Home Publishing

Independent Slate-Writing Through the Mediumship of Chas. D. Cowan. To the Editor of the Banner of Light :

1 was in Boston about three weeks ago and had a sitting with Mr. C. Davenport Cowan, at No. 219A Tremont street who has lately become developed as an independent slate-writing medium. Being well satisfied with the tests given me, I invited Mr. Cowan to visit Portland, which invitation he accepted, and was with me March 1st and 2d. On those days he gave several sittings at my house, which, so far as I can learn, were very satisfactory. I herewith give you the communications received by Mrs. Maria C. Smith of Haverbill, Mass., mother of my wife, lately deceased, under the following conditions: Two ordinary slates having been thoroughly cleaned and securely bound together with cord, were prepared by my housekeeper, Miss Mary J. Conley, and given into the keeping of Mrs. Smith. These slates did not pass from her possession until after the writing had been done. Upon opening the slates the following was found legibly written:

"Dear Mother: This is such a grand chance for me to come to you that I am going to improve it. I know that it will be a great comfort to you to have this little message from me. Little Willie and I are standing right beside you now, and are throwing about you a tender induence. Give my love to 'Tommie' and all the family and friends.

Good-bye.

MARY M. HARDY.

"Mother: I am very glad to see you here in the old home. I was present on Saturday evening last, and enjoyed the exercises very much. The nice flowers, the nice music and the poem were beautiful. I was so glad to see 'Hubby' so happy. You do not know how much it pleases me to see him so kind and good to you and all, and the pleasant memories that he cherishes toward me. If Tommie is willing, you may have the dress. Yours, CELIA A. BEALS."

The reference of my wife to Saturday evening is explained by the fact that on that evening, which was Feb. 25th, and the anniversary of her birthday, we gave a reception to a few invited friends. There was music; poems were read, and the occasion made pleasant purposely for her, which, according to her communication, was appreciated as in this life.

THOS. P. BEALS. The above communications were written upon slates in the manner and under the conditions stated.

MARIA C. SMITH.

MISS MARY J. CONLEY. Portland, Me., March 6th, 1888.

Preachers, bigots, skeptics, and other spiritual ignoramuses without number, are centering their little popuns upon the citadel of our positive knowledge, valuly imagining that they can exterminate a monumental fact of nature. They might as well attempt to arrest the law of gravitation, or roll back the tides the mighty deep to a dead sea level .- Golden Gate.

The navy of Great Britain and Ireland consists of 246 vessels and 57,250 men; of France, 302 vessels and 39,365 men; of Russia, 378 vessels and 28,975 men; of Germany, 91 vessels and 15,200 men; of the United States, 93 vessels and 12,204 men.

Adbertisements.

For The Nervous The Debilitated The Aged.

Medical and scientific skill has at last solved the problem of the long needed medicine for the nervous, deblitated, and the agod, by combining the best nerve tonics, Celery and Coca, with other effective remedies, which, acting gently but efficiently on the kidneys, liver and bowels, remove discase, restore strength and renew vitality. This medicine is



It fills a place heretofore unoccupied, and marks a new era in the treatment of nervous troubles. Overwork, antiety, disease, lay the foundation of nervous prostration and weakness, and experience has shown that the usual remedios do not mend the strain and paralysis of the nervous system.

Price 81,00. Sold by druggists. WELLS, RICHARDSON & CO., Proprietors,

for circulars.

Recommended by professional and business men. Send



CURED WITH NORTH'S PURE PEPSIN.

Sold by druggists. By mail \$1 per bottle. CHARLES H. NORTH & CO., Boston, Mass., PACKERS AND JOBBE S OF PROVISIONS,
Mhai

GRATEFUL-COMFORTING.

EPPS'S COCOA. BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our break fast tables with a delicately flavored beverage, which may save us many heavy doctors' bills. It is by the fudicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pureblood and a proporly nourished frame."—Croff Service Gazette.

Made slimply with boiling water or milk. Sold only in half pound this by Grocers, labelled thus:

LAMES EPPS & CO. Homeopathia Chemists.

JAMES EPPS & CO., Homocopathic Chemists, 13teow London, England.

Dr. F. L. H. Willis

May be Addressed until further notice, 46 Vick Park, Ave. B, Rochester, N. Y. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychemetric power. It willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrottis in all its forms, Epilopsy, Paralysis, and all the most delicate and complicated diseases of both sores.

Dr. Willis is permitted to refer to numerous parties who have been oursed by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Ofreculars, with References and Terms.

DR. J. R. NEWTON CTILL heals the sick! Spirit, Mind and Magnetic Cures
at a distance through MRS. NEWTON, Send for testimontals to MRS. J. R. NEWTON, P.O. Station G., N.Y.
City. 13w* Ap7

SOUL READING,

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intunuag marriage; and hints to the inharmoniously married, full delineation, \$2.60, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Centre street, between Church and Prairie streets, Ap7 6m° White Water, Walworth Co., Wis. Or Psychometrical Delineation of Character

CUTTER HOUSE,

Wickett's Island. Opens June 1st, 1888.

PARTIES desirous of spending the summer in a very healthy, quiet, spiritual place, with no inharmonious influences around them, should secure rooms at once. Mrs. M. E. Williams, the celebrated materializing medium, of New York, will spend the season at this place, and her guides will take an active part in cooperation with the island band as Teachers for the higher unfoldment of physical and spiritual life. For terms and descriptive circular, enclose stamp. Address DR. ABBIE E. CUTTER, Onset, Mrss.

Mh31

The Esoteric.

A 48 PAGE MONTHLY MAGAZINE, devoted to Ori-ental and Occidental Theosophy, Occult Literature, Practical Instruction for making Attainment of Higher Powers, The leading Journal of its class. Do not miss the April No. \$1,50 per year; sample copy 15 cents. ENG TERIC PUBLISHING CO., 478 Shawmut Ave nuc. Beston, Mass. 3w Mh31

KIDNEY DISEASE I N either sex positively permanently cured. Ample proof. Treatment by mail. Also Diseases of Women; Varicese Veins cured; Scrotule eradicated; Cancer treated by new painless mode. Consultation free. DR. EDITH HALE, Specialist (nome and foreign training), 877 Columbus Ave., Mh31

CHAS. W. SULLIVAN

Is prepared to furnish entertainment, consisting of Readings, Impersonations, Songs, etc. Special attention given to supplying Costumes for old folks' concerts, and assisting in same. Letter address for terms and engagements, care BANNER OF LIGHT, Boston. If Mind-

SEALED LETTERS.

ELEANOR MARTIN now makes specialty of business, 45,00. Full Spiritual Message, \$2,00. 73 Lane Avenue, Columbus, Ohio. 8w* Mh3

MRS. R. T. CLANEY, BUSINESS AND TEST MEDIUM, No. 414 Carter Batreet, Chattanooga, Teun. 6m. D24

ASTONISHING OFFER. END three 2-centstamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. Api4

THE ESPTERIC Chautauqua, or Occult Read-throughout the country. For particulars, address President of Society Esoteric, 478 Shawmut Avenue, Boston, Mass.

TURKEY RED DYES for cotton, 16c, per package, by mail, Perfection Dyes, 40 colors. Agents wanted. W. Oushing & Co., Foxcroft, Mo. Mhi7

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents. noney or stamps.
I will write Blographical and Predictive Letters (from the I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Trement street.

Nativities written at prices proportionate to the detail demanded, Address OLIVER AMES GOULD, Box 1664, Boston, Mass.

DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRYOYANT DIAGNOSIS OF YOUR ALLMENTS. Address J. C. BATDORF, M.D., Principal, Magnetic Institute, Grand Rapids, Mich.

Mediums in Boston.

JAMES R. GOCKE, Developing and Business Medium.

ALBO Clairvoyant Physician, 1581 Washington Street, Boston.

Unequalled Advantages. DR. COCKE gives special inducements for Medical and Magnetic Treatment by the month.

Sittings daily from 9 A.M. till 5 P.M. Price, \$1,00.

Development of Mediumship a Specialty. SIX PRIVATE SITTINGS FOR \$4,00 IN ADVANCE.

CIRCLES.

Sunday, at 11 A.M., for Development and Tests. At 8 P.M., for Psychometry, Tests and Inspirational Music, Thursday evening, at 7:80, for Development. 4w° Ap7 AMANDA M. COWAN,

219A Tremont Street, Boston,

Milto 2,

Will be pleased to meet her friends on Sunday, Tuesday and Saturday afternoons, at 2:30, Sunday and Wednesday evenings at 8. Address all communications to CHAS. D. COWAN, Manager.

Sittings for Development.

Independent Slate-Writing Medium, 219 A TREMONT STREET, Boston, Mass., Suite 2. Apl4

BERRY SISTERS.

55 RUTLAND STREET, BOSTON. CUNDAY and Wednesday evenings at 8 P.M., Sunday Thursday and Saturday at 2:30 P.M. 4w* Ap7

C. E. WATKINS,

The Medium. MESSAGES by Independent Writing; Diagnosing by Independent Writing. 109 Falmouth street, off West Chester Fark, first street west of Huntington Avenue.
Take Back Bay or Huntington Avenue car. If Apr

EMMA J. NICKERSON. BUNINESS, AND MAGNETIC TREATMENT, 566 COLUMBUS AVE., BOSTON. Send 10 cents name and lock of hair, for free Diagnosis of Discase, and kind of Mediumship. Treatment by mail. Office hours 2 to 6 r.m. Mh10

Something New and Pleasing. WRITE a letter to your spirit friends and have it answered by independent toriting. Questions upon Health and Business answered in same manner. Price 41.00. Address ANNIE LORD CHAMBERLAIN, Box 58, Matapan Dist., Boston, Mass. Im Mb24

MRS. ELIZA A. MARTIN, SEALED LETTERS.

Terms \$1,00 and two 2-ct. stamps. Address Station A. Boston, Mass. Mb24 MRS. H. W. CUSHMAN, M USICAL, Test, Business and Writing Medium. Cir-cles Monday, 7:30 P.M.; Thursday, 2:30 P.M. Six ques-tions answered by mail for \$1,00 and stamp. Examination by lock of hair, \$1,00. 212 Main street, Charlestown. Mh3

MISS HELEN A. SLOAN, MAGNETIC Physician. Vapor and Medicated Baths. Colebrated "Acid Cure," Office hours from 9 A.M., to 8 P.M. 171 Tremont street, corner Mason st., Boston, Apr.

S. HAY WARD, Magnetist, 443 Shawmut A. S. HAYWARD, Magnetist, 443 Shawmut
A. Ave., cradicates disease with his healing gift when
medicine fails. Hours 9 to 4; other times will visit the sick.
For 17 years he has had signal success in cures with his poneerful 8 pirit-Magnetized Paper: 2 packages by mail, \$1,00,
Ap7. 13w.

MRS. H. D. CHAPMAN. MEDICAL Clairvoyant, Magnetic and Massage Treatments. Office 147 Tremont street, Room 8, Boston, 13w*

Mrs. A. E. Cunningham, MEDICAL, Business and Test Medium, 459 Tremont street, Suite 1, Boston. Private Sittings daily, Will answer calls for Platform Tests.

MRS. C. B. BLISS.

SEANCES every Wednesdy evening, at 8 o'clock, at 100 Meridian street, East Boston. Permanent residence, 70 Hillman street, New Bedford, Mass. 4w* Ap14

MRS. ALDEN,

TRANCE MEDIUM, Medical Examinations and Magnetic treatment. 48 Winterstreet, Boston.

5w* Mrs. M. Carlisle Ireland, Business and Test Medium, No. 3 Moreland Terrace, opposite Moreland street, Boston Highlands.

MRS, E. B. STRATTON, RITING Medium. Hours 9 to 5 daily, Sundays ex-cepted. Sulte 4, Hotel Garfield, 80 West Rutland Square, Boston. Apl4

MISS CERTIE COFFIN, TEST and Business Medium, Hotel Greeley, Suite 18, Hammond street. Public circle every Wednesday even-ng at 8 o'clock. Api4

MRS. A. FORRESTER

WILL give Trance Sittings daily, also Magnetic Treat ment from 1 to 5 P.M. 39 Chapman street, corner Shawmut Avenue, Boston. 1w* Apl4 MRS. JENNIE CROSSE, Test, Clairvoyant,
Musinessand Medical Medium, returned to 39 Kendall
street. Six questions by mail, 50 cents and stamp. Whole
Life Reading, \$1,00 and two stamps. Disease a specialty.

MRS. K. E. FISHER, Magnetic and Electric Physician, 147 Tremont street, Boston, Rooms 6 and 9. Magnetic and Massage Treatment, Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths. Api4 Iw*

MRS. C. H. LOOMIS-HAILL, Test and Healing Medium. Answers six questions on business by mail, 50 cents; brief diagnosis from lock of hair and sex, 25 cents. 128 West Brookline street, Suite 2, Boston.

MRS. FANNIE A. DODD, MAGNETIC PHYSICIAN and Test Medium, 48 Win-ter street, Room 11. MRS. S. S. MARTIN,

Magnetic Treatments. Hours 2 to 7 P. M. 705 Trement st.

JOSEPH L. NEWMAN, Magnetic Healer, No. 81/4 Bosworth street (formerly Montgomery Place), Room 4, Boston, Mass. Office hours, from 1 to 4 P. M. Ja7 MRS. DR. JULIA CRAFTS SMITH gives medical examinations free every Thursday from 9 to 5. Office, Hotel "Cabe," 8 Appleton street, Boston.

MRS. J. FOLLANSBEE GOULD, Massage and Magnetic Treatments for Ricumatism and poor circulation. 6 Dartmouth street, near Tremont, Boston.

Mediums in Boston.

MR8. W. A. RICH,

THANCE and Business Medium, Parlors No. 85 Evan House, 175 Trement street, Boston. Office hours A.M. to 8 P.M. Will also go out to hold private circles. Lotter answered by photograph or lock of hair. Terms \$2.00. Cir-cles every Bunday evening at 8 o'clock. 1w² Ap14

MISS L. E. SMITH,

MEDIUM for spirit communications, tests and business, personally or by letter (from articles). Terms \$1,00, with stamp. 14 Union Park street, Boston. 1w° Api4 DR. A. H. RICHARDSON, Magnetic Healer, Waverly House, Charlestown.

COCINISM,

The Science of Practical Will-Ability and Psychological Hygiene.

and Psychological Hygiene.

Thill wonderful science teaches man how to obtain control over the greater part of his nervous system, and to such an extent that, by the exercise of his will, he can direct currents of vital force through any part of the body. When the exercise of this power is once learned, the brain and the whole nervous system can be cleansed, more or less, according to the amount of force exerted by the will. If pain is experienced in any part of the body, when not the effects of physiological changes, it can be removed simply by removing the cause thereof; and even where such changes have taken place, if powerful currents of vital force can be forced through the parts affected, much foreign matter can be removed, thus giving Nature a chance to repair damages, especially in affections of the Liver. Failing sight and Memory have been restored in many cases, whilst chest diseases are always amenable to this power.

There is another Phase of the Science:

There is another Phase of the Science:

The Psychology of Mediumship.

This branch deals directly with the development of Sensitives. Hundreds of persons have been developed as seers who never dreamed that they were mediumistic; whilst, when making experiments, many persons where invited to sit, without knowing anything about what they were sitting for, yet the results were the same; proving, beyond doubt, that to become a medium, all that is required is the proper organism and a fair stock of common honesty.

Sonsitives developed by this process never lose their consciousness whilst traveling through the Realm of Spirit; therefore, all descriptions of places seen and information given, whilst journeying through space, are indelibly impressed upon the memory, and to such an extent that, where there is sufficient ability, maps of the country and plans of buildings are readily obtained, whilst the identity of spirits seen and spoken to are placed beyond all doubt. In the event of the world saying that I claim too much for the Psychology of Mediumship, I would refer to an account of a perition of my work in South Africa written by the Spiritualists of Cape Town, together with the address that I received on the eve of my departure for South America, be the of which were printed in the Bedium and Daybreak, April 24th, 1885.

I feel impressed to give these facts to the world at large, with the view of demonstrating them, wherever I am called upon tod so, Business matters will detain me here in Rosario until next June, after which time, If the people of the United States think sufficient of my Science to invote me to their shores, I can readily prove all that is herein stated. If societies or communities wish to write to me, my a dress is _______ CM; I contile a regenting.



MAGNETISM is one of the most powerful life-giving substances known to our race. Its action upon all animal kind is to quicken into life and polarity the sluggish molecules of the physical body. This majestic substance comes as near the central action of life itself as human intelligence can analyze.

When we apply a powerful Magnetic Shield to a body to eliminate disease, we work in strict harmony with Nature's highest laws, and utilize the most potential force we can employ next to intelligence to overcome morbid conditions of mind and body. Of all the known curative agents under the control of mortal mind and human will, Magnetism exceis all others, and is incomparable in its magical action and quick risuits.

The finer and more subtle the force we use the quicker and better results we obtain.

To impart magnetle power and potency to a physical body is to give it strength, vitality and renewed youth.

The vivifying energy radiated constantly from Magnetic Shields stimulates alike the mental forces of the mind and increases all the animal power.

Magnetic Schields constantly feed the blood with warm, rich Fibrine, multiply the red cort useks, polarize the iron, and intensity the vivivic principle of life.

Whoever wears these Shields will take on awakened mental and physical energies, which in very truth is to renew one's youth. Every Shield we manufacture is worth its weight in gold to suffering humanity.

Good, sound, vigorous health, is worth more than worldly wealth, hence these Shields are invaluable, for these powerful Health Batteries have no other place in life, or work to do, but to vitalize the bisod and compel sound health in all physical bodies. If you want good health, and the cheerful, happy days of youth, wear the Shields and know what Magnetic Poparity means.

Send for our new book, "A Pinin Bond to Health," FREE to any address.

CHICAGO MAGNETIC SHIELD COMPANY. No. 6 Central Music Hall, Chicago, Ili.

RHEUMATISM.

THE GERMAN ANTI-RHEUMATIC RING is a A speedy and permanent cure for Rheumatism. Neuralgia, Sciatica, Lumbago, Gout, Paralysis, and all other diseases where a general warming, quickening, strengthening and equalization of the circulation is required. It cures Rheumatism by quickening the circulation—then the Blood itself, coursing more quickly through the veins, dissolves the ACID CRASTALS, which are the direct cause of pain. The thousands of testimontals from residents of Boston, well-known to the publishers of this paper, attest its value. Price §2. Witt last a lifetime. Sent by until or receipt of price. Agents wanted everywhere. Send for Circulars and terms. F. W. KIMBALL, 357 Washington street, Boston, Mass.



Cleanses and beautifies the hair. Promotes a luxuriant growth.

Never Fails to Restore Gray Hair

FLORESTON COLOGNE.

WANTED, Agents to Sell the Electro-Medicated Agents to Sell the Electro-Medicated Belts and Amulets,

MADE by directions of the beneficent band of spirits the prevention and cure of Croup, Scarlet Fever, Measles, and all other diseases. They assist in developing spiritual gifts, and prevent evil or undeveloped inducence. Agents can do much g-od, and make money. Enclose stamp for terms and best of testimonials. Address.

Dr. ABBIE E. CUTTER, Onset, Mass.

DR. CUTTER describes spiritual gifts and treats pa-ients by correspondence. Diagnosis and advice, \$1.00 and tamp. Mh17 THE ARISTOTLE OF THIS The Heavens and the Earth and Man and Animals described. A work without a parallel, by H. B. PHIL-

Tibed. A work without a paranet, by H. D. Inication in the company of the company

Send for Circulars, PHILBROOK & DEAN, 184 Dearborn street, Chicago, Ill. Mb21 3teow

A REVELATION.

THE most clear, lucid and intelligible exposition of Spirit-Life and Law ever written. Unique in the Herature of the world; rigidly scientific. 32mo. Price 25c No stamps taken. CHAS. AHLSTROM, Haley, Idaho. Mb24

MRS. CARRIE PRATT, No. 54 Dean street, Providence, R. I., will give communications by spirit Direction Monday and Tuesday of each week. Will attend funerals.

Api4

MRS. E. M. PERRY. Readings by looks of hair, Terms \$1,00. Waterville, Mass., Box 49, 4w* Mh31 The Writing Planchette.

MRS. J. FOLLANSBEE GOULD, Massage circulation. 6 Dartmouth street, near Tremont, Boston. Apid

MRS. S. S. PROCTOR, Mental and Magnetic Masses, and the control of the wonderful little instrument, which writes in the laier. Rheumatism and Lung Diseases a specialty. Healer, Rheumatism and Lung Diseases a specialty. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no demestic circle should be without one. All burself and the second of the

Mew Norh Adbertisements.

DUMONT C. DAKE, M. D.,

304 FIFTH AVENUE, NEW YORK CITY, successor complicated. Patients afficted for years, regarded as hopeless, or incurable, testify to permanent restoration. For twenty years his power to diagnose and treat Diseases has been and still stands unequalist, so say eminent Seientists. Physicians, Olergumen, and patients from all parts of the country. Voluminous testimony can be seen at his office. Those unable to visit the Doctor in person can be successfully treated at their homes. Send stamp for Circular. Diagnosis, with advice, 2,00.

Extract from a letter by Rev. F. R. M., D. D., Brook-

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

HOLD Materializing Séances every Sunday, Wednesday and Friday evening, 80 clock. Tuesday and Saturday, 2 o'clock, at 22 West 84th street. New York. Daily sittings for Communications and Business. 1w* Api4 CARRIE M. SAWYER.

PSYCHOGRAPHIST MEDIUM, 58 East 9th street, near Broadway, New York.

MRS. A. L. PENNELL, of Boston, Business and Test Medium, gives Private Sittings daily 10 to 3 r.m., and Circles Tuesdays and Fridays, 7:30 r.m., at 18 East 17th street, New York.

MADAM E. H. BENNETT, Scientific Astrologist and Medium, Send for Prospectus. 254 West 15th street, New York City.

MRS. C. SCOTT, Trance and Business Medium. Sittings daily, 10 to 5. No. 21 West 13th street, New York.

New York.

A LIBERAL OFFER. BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.

Clairvoyant Examinations Free. ENCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. BUTTERFIELD, M. D., corner Warren and Fayette streets, Syracuse, New York. 28w* Ja28

Great Reduction!!!

MRS. EMMA HARDINGE BRITTEN'S Great New Work,

Nineteenth Century Miracles:

COUNTRY OF THE EARTH.

itualism." This work forms a full and exhaustive account of all the MAIN INCIDENTS OF A SPIRITUALISTIC CHARACTER which have transified in EVERY COUNTRY OF THE KARTH from the beginning of the Nineteenth Century to the present time. nt time.

The Spiritualist will find a complete manual of every tenomenon he wishes to refer to.

The INVESTIGATOR will obtain a compendium of all he peak to study.

seds to study. The SKEPTIC will be answered, and the Opponent refuted

at every point.

To every student of Psychology, Mesmerism, Spiritualism,
Occultism, etc., this volume will prove a COMPLETE LI-BRARY of the subjects dealt with, and a manual of incalcu-lable value FOR ALL TIME. THE PLAN OF THE WORK INCLUDES

Hon. A. A. Aksakof.

ten. The Three Fox Sisters. Professor Wagner. Prince Wittgenstein. Mesmer. D. D. Home. Hon. S. S. Jones.

J. J. Morse.

Flower. Emmette Coleman. Specimens Direct Writing Duke de Pomar.

Royal octavo, fine tinted paper, cloth. Price \$1,00; postage 25 cents. Former price

\$2,50. For sale by COLBY & RICH, No. 9 Bosworth street, Boston, Mass. SENT FREE.

RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Bent free on application to COLBY & RICH.

Easter Ethics and Religion. An Address delivered by PROF. W. D. GUNNING on Easter Sunday in the Unitarian Church at Keokuk, Iowa. Paper. Price 10 cents. For sale by COLBY & RICH.

MARRIAGE AND DIVORCE; OR, THE DI-MARKIAGE AND DIVORCE; OR, THE DIVORCE QUESTION. SHOULD LEGISLATION ADMIT
NONE, ONE, OR MORE GROUNDS OF DIVORCE?
WHICH SHALL CONTROL! THE MARRIED PARTMERS,
OR STATESMANSHIP, OR CHURGH-REGULATIONS! BY
ALFRED E. GILES, author of "The Sabbath Question
Considered by a Layman, ""Civil and Medical Liberty in
the Healing Art," "A Letter to Massachusetts Members of
Congress on Plural Marriage and the Mormon Problem,"
etc.

Paper, 10 cents. For sale by COLBY & RICH.

For sale by COLBY & RICH.

VOUTH, ITS CARE AND CULTURE. By
J. MORTIMER GRANVILLE. The work contains
chapters on the following subjects: Culture and Improvement; The Erndication of Disease; The Threshold of Life;
Roy Manhood in its Early Stage; Boy Manhood in Later
Years; Girl Womanhood in its Early Stage; Girl Womanhood in its Later Years; Habits as a Regenerator; Temper
and Moodiness; Capricious Appetites; Pleasures; Pastimes;
Rewards, and Punishments. Also a chapter on the Physical Education of a Girl.
Oloth. Price \$1,00.

MARRIAGE AND PARENTAGE, in their Sanitary and Physiological Relations, and in their Bearing on the Producing of Children of Finer Health and Greater Ability. By M. L. HOLBROOK, M. D. Cloth. Price \$1.00, postage free.

For sale by COLBY & RICH.

MATERIALIZING MEDIUM, 785 6th Avenue, New York City, Séances Tuesday and Friday evenings and Thursday and Saturday afternoons. 6w Api4

DR. H. SLADE,

MARY C. MORRELL, Business, Prophetic and Developing Medium, 230 West 36th street, New Mbs

RUPTURES

CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS, smithville, Jefferson Co., N.Y. (Mention this paper, Ja21

S END 42-ct. stamps, lock of hair, name, age and sex, we will diagnose your case PIRE by independent spirit-writing. Address DR. J. S. LAUCKS, Canton, N.Y. FII 13w*

\$1.00 - - - \$1.00

SPIRITS AND THEIR WORK IN EVERY

A Complete Historical Compendium of "Modern Spir-

SPIRITY ALISM in Germany, France, Great Britain, Australia, New Zealand, Polynesian Islands, East and West Indies, Cape Town, South America, Mexico, China, Japan, Thiliet, India, Java, Holland, Dutch Colonies, Russia, Sweden, Switzerland, Scandinavia, Spain, Italy, Austria, Beigium, Turkey, &c., &c., and America.

Mrs. Emma Hardinge Brit- Mr. Spriggs. Hindo Fakir.

Col. J. C. Bundy. Mrs. Everitt. S. C. Hall. Henry J. Newton. Casts of Spirit Feet and Dr. J. Beals.

BY EMMA HARDINGE BRITTEN.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. Stone. For sale at this office. Price 11.25 cloth-bound copies, \$2,50.

IS IT THE DESPAIR OF SCIENCE? or, Science Applied to Spiritualism, not in the Manner of Dr. Hammond. By W. D. GUNNING.

Very pleasantly written, suggesting the possibility of solving the mysieries of spiritual manifestations, by tracing the analogies offered by the subtler forces of Nature.

This little work has been entirely revised, and a considerable more matter added to it, and will be found an unanswerable argument in favor of Spiritualism.

Paper. Price, 15 cents.

For sale by COLBY & RICH.

Cloth. Price 11.00. For sale by COLBY & RICH.

Banner of Pight.

BOSTON, SATURDAY, APRIL 14, 1888.

Spiritualistic Meetings in Boston. Banner of Light Circle-Room, No. 9 Bosworth Street,—Bances are held every Tuesday and Friday af-ternoon at 80 clock promptly. Admission free. For fur-ther particulars, see notice on sixth page. L. B. Wilson, Chalance.

Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10% A. M. and 7% P. M. Richard Hoimes, Prosident; O. F. Rickwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; Albert F. Ring, Treasurer.

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

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. In (large) Paine Memorial Hall, 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 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Praternity Society will noise public service Sundays at 24 P.M. and Wednesday evenings at 7%. Seats free.

ings at 7%. Seats free.

Spiritualistic Phenomena Association. Ladies'
Aid Parlors. 1031 Washington Street.—Sunday
meetings at 2% and 1% p.m. Sobial meetings Thursdays at
7% P.M. J. H. Lewis. President: Dr. U. K. Mayo,
Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

y; W. C. Vaugnn, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½

M., 2½ and 7½ p. m. Eben Cobb, Conductor.

Eagle 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 Sirect.—The First Spiritualist Ladles' Ald Society meets every Friday. Mrs. H. O. Torgy, Secretary. Private source for members only, first Friday in each month; doors closed at 3 r. M. Public meetings every Friday evening at 7%. The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

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

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; VIS. M. A. Dodge, Socretary.

Cambridgeport.—Meetings held each Sunday evening at 75 o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Lynn.—Children's Lyeuum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

Berkeley Hall-Boston Spiritual Temple.-

Last Sunday morning, April 8th, Mr. J. T. Lillie opened the exercises with a song, "One Sweetly Solemn Thought," Miss Mintle Eakins, plano accompaemn Thought," Miss Minite Eakins, plano accompanist. After an invocation by Mrs. Lillie, and another song by Mr. Lillie, the guide of Mrs. Lillie spoke up on several subjects presented by the andience, choosing "The Capabilities of the Soul" for that of her discourse. The soul, she said, is the part of man which survives all change. Though my form is invisible to you, my though lives; it is eternal and deathless. The all-important question is, "What is True?" It is true spirits surround you as a cloud of witnesses, and in taking their testimony you must use your own judgment and reason in regard to their truthfulness. The fact that intelligent beings communicate in various ways proves they live beyond the change called death. We should rejoice that death is the law which liberates the soul, and enables it to follow the light forevermore. Old Theology has told you of God's wrath and of the only means whereby you could be saved from its infliction in a place of torment. You took it for truth; but spirits return and inform you heaven is not a place, it is a condition of the mind whether in or outside the form. The law of evolution is busy to-day, the power creative is in air, in water, and has never ceased to be or to act. The law is having its fulfillment, and man is gradually rising to a more spiritual plane of thought, and you will find that progression is the watchword through all eiernity. After an improvisation upon "Eternal Youth," the large and attentive audience joined in a closing hymn.

Rvening.—After singing by Mr. Lillie and an invocation by Mrs. Lillie, her guides spoke in response to a question concerning Swedenborg's doctrine of heils and their eternal duration, in the course of which it was said that of all the seers of past ages, no one had such clear perceptions of spirit-life, or has given so correct a revelation to mankind of that life, as Swedenbort Howard is a server and severed to the past the correct of the server. nist. After an invocation by Mrs. Lillie, and another

such clear perceptions of spirit-life, or has given so correct a revelation to mankind of that life, as 8 wedenborg. He saw all conditions; and though those conditions exist, they who are in them can outgrow them, and in doing so gain the higher conditions known as the kingdom of heaven. After the consider ation of another question submitted by the audience a poetic improvisation, a song by Mr. Lillie closed the

Mrs. Lillie will occupy the platform next Sunday forenoon and evening at 10:30 and 7:30.

MARY F. LOVERING, Cor. Sec'y.

First Spiritual Temple, corner Newbury and Exeter Streets .- The guides of the blind medium, Mr. A. E. Tisdale, spoke very acceptably to a good audience at the Templelast Sunday. The address was audence at the Templelast Sunday. The address was very logical and scholarly. He alluded to the materialistic views and conclusions of our so-called scientists, and claimed that many of them were very fallible. Herbert Spencer's syllogistic reasoning that from premises unknowable we could only reach an agnostic conclusion might sound logical, but while there was much in God and nature but dimiv apprehended on this plane of being, yet the very fact that we can reason upon God and his universe, upon mind and matter, and discover the laws controlling them, proves the premises not entirely unknowable. mind and matter, and discover the laws controlling them, proves the premises not entirely unknowable. Laws are but the sequence of a power that stands behind, which is spirit; and Spiritualism is the solvent that makes plain much that puzzles these reasoners. If all the potencies of life are in each molecule of matter, then matter, when arranged into organic forms, should always express the same life and power, but the fact was, it was dead and hert, except when breathed upon and infiltrated with spirit; and whatever individuality forms may have, is lost the moment spirit ceases to animate. It is unreasonable to assert spirit ceases to animate. It is unreasonable to assert that any class of facts in the universe is unknowable. It is for human intelligence to penetrate all secrets, and to read the book of life aright; and there is noth ing too high or too low to escape the scrutiny of human intellect. Nothing short of a full text would do justice to this address, which was filled with close reasoning throughout, and seemed to carry conviction to the listeners.

eners. lext Sunday at 10:30 A. M. the Temple Fraternity School will be beld as usual. All friends are invited to bring their children. The exercises last Sunday were very interesting.
Mr. Tisdale's guides will speak again next Sunday
at 2:45 P. M. Subject: "Moral Evolution through
Soul Involution."

Soul involution."

There will also be the usual sociable in the lower audience room on Wednesday evening at half-past seven o'clock. All who are interested are cordially invited to each and all of above meetings.

W. H. R.

Spiritualistic Phenomena Association, 1031 Washington Street .- The services in this hall last Sunday were largely attended and of unusual interest. After an opening song very finely rendered by Miss Nickerson, Chairman Lewis introduced Dr. Dean Clarke, who gave an address upon "What is Truth, and the best means of attaining it," remarking that we are living in an age of investigation; each one in his own way is seeking to know the truth in regard to the future life. One religious denomination has pointed this way, another that, each claiming to be right. While they have been debating the question of a continuity of life, Spiritualism has come to us, opened the door of the unseen world, and the spirits of those whom we knew and loved upon earth, come to us and give assurance of a life beyond. The speaker discussed, somewhat at length, the best methods to adopt by which we shall know the truth and the truth fulness of mediumship. His lecture was full of inspiration and heartily applauded. Tests and readings given by Mrs. B. F. Willard and Mrs. J. D. Bruce were well received and nearly all recognized.

At the evening session the hall was crowded and the service opened with "One by one we cross the river," sung by Miss Nickerson, accompanied by Prof. Milligan. The well-known blind medium. Mr. A. E. Sunday were largely attended and of unusual interest.

the service opened with "One by one we cross the river," sung by Miss Nickerson, accompanied by Prof. Milligan. The well-known blind medium, Mr. A. E. Tisdale, spoke upon justice as the principle which governs both in the civil and religious domain, giving to every one, here and hereafter, just what his merits entitle him to, and opening the way for a grander development in the life eternal, adding that the glories of the other life are nearer to us than we think. Today justice is the stepping stone to that land of celestial beauty, and we are made purer by the trials of this life, and the better fitted to enter upon the work we have to do over there. The service closed with an inspirational poem of great merit. Mr. Tisdale is one

THE RESERVE THE PROPERTY OF TH

lng. April 2d, the exercises were opened with an address by Dr. J. C. Street, who stated that the recent anniversary was marked with greater interest than any previous one. An oncoming wave of spirit power was near at hand, on which higher and nobler intelligences would speed to earth's assistance.

The Vice-Grand Matron, Mrs. Hull, related an entertaining anecdote and manifestation of spirit power. Mrs. Abby N. Burnham spoke acceptably, and made known her interest in the Club and her desire to become one with us. Prof. Trask followed with forcible and entertaining remarks, and congratulated us on the breadth and liberality of our principles.

Mrs. Fletcher gave notices upon matters of interest, and made fitting allusions to items of profit.

The First Spiritual Temple has invited the entire membership to be present with its congregation on some Sunday in the near future, and by advice of our Guardians the last Sunday in April has been selected. It is desired that members wear their stars on this visit, and later a place of meeting will be arranged, that we may go in a body.

Mrs. Wentworth is quite ill, and receives our united condolences and wishes for recovery.

Our motto is "Speak no evil," and to its general observance is due that unity of feeling and harmony which prevails among our members. A form of greeting suggested, by our Guardians, is the beautiful Kastern salutation: "Peace be unto you;" the response being, "And unto you, peace." If we strive to let the spirit of this motto and greeting penetrate our daily doings undoubted kindliness and good-will will dwell about us, and lead to right thought, speech and action toward ah.

F. V. FULLER, Rec. Sec'y.

Eagle Hall, 616 Washington Street .- Interesting meetings were held at this place on Sunday last, both afternoon and evening.

In the afternoon Mrs. J. F. Dillingham opened the exercises with a few appropriate words under control of her guides, and concluded with many positive tests. Appropriate remarks were made by David Brown, Mr. Kirsch, Miss M. F. Wheeler, Mrs. M. A. Chandler, and Dr. M. V. Thomas, Miss J. M. Grant, Dr. Thomas and of the convenient of the control of the convenient of the co and others gave clearly recognized tests and spirit-

and others gave clearly recognized tests and spiritdescriptions.

The evening exercises were opened by Dr. W. S.
Eldridge with interesting remarks and many recognized tests. Tests were also given by Mrs. O. A. Robbins and Mr. McKenzle, which were pronounced correct by those to whom they were given. Able and instructive remarks were made by Mrs. J. B. Hugo, Mrs.
Robbins and Dr. P. C. Drisko, which closed the exercises for the day.

College Hall, 34 Essex Street .- Sunday, April 8th, there was a large attendance at this hall. Mr. Cobb made two fine speeches- his remarks being es-Cobb made two fine speeches—his remarks being especially good in the afternoon. Miss Peabody and Mrs. C. W. Odiorne gave fine readings; Frank T. Ripley presented remarks, also gave some excellent tests, which were all recognized. Mrs. J. D. Bruce, Mrs. G. Coffin, Mrs. A. Porrester, Miss Cullen. Mrs. A. W. Rich, Dr. W. S. Ridridge and Arthur McKenna all gave good tests. College Hall is not large enough to accommodate the people who come to the meetings.

VINDEX.

Mishawum Hall, City Square, Charlestown District. -The Kono Spiritualist meetings were held in this place last Sunday—W. A. Hale, Chairman, who, together with Jacob Edson, Dr. A. Hatch, Mrs. Shack-ley, Mrs. Davis, Dr. C. H. Harding and others particle pated in the exercises.

Spiritualist Meetings in New York. Adelphi Hall, corner of 52d Street and 7th Avenue,—The First Society of Spiritualists holds meet-ings every Sunday at 11 A.M. and 74 P.M. Admission free. Columbia Hall, 878 6th Ayenue, between 49th and 50th Mirecta.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 23 and 74 p. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d streat. Naw

at Adelphi Hall, corner 7th Avenue and 52d street, New York, every sunday at 22, P. M. Tests given by Mrs. E. A. Wells of 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. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. W. Van Horn.

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

A Reception

il 7th, to Mrs. A. I Pennell by the Spiritualists of New York at the residence of Mrs. Gray, 323 West 34th street, under the

dence of Mrs. Gray, 323 West 34th street, under the auspices of Mrs. Harriet Beach, who was mainly instrumental in arranging for the same. At the same time it was somewhat of an anniversary of Modern Spiritualism, and also of the twentieth anniversary of Mrs. Beach's entrance upon her spiritual work.

Mrs. Pennell has, for several months past, been ministering to the people of New York at one of its public halls, and has made many friends through the exercise of her mediumship. Between one and two hundred people were present, including nearly all the prominent mediums of the city, and all united in congratulations to her upon the success that had attended her labors here, and extended their wishes for her success in the fields of labor she is about to visit.

Short addresses were made by a number of the mediums and speakers present, and recitations, and music, and song, helped to make the evening an enjoyable one.

ble one.

Mrs. Beach had present a number of pictures that
had been produced by spirit agency, the history of

had been produced by spirit agency, the history of which she gave.

Mrs. Pennell said that a gentleman present had asked her if she was at Onset Bay when Madame Diss Debar was there; and if so, what did she know of her mediumship? In answer to this, said Mrs. Pennell, I will state that while at Onset I once saw a picture produced under circumstances as follows: Madame Diss Debar was standing in the waters of the Bay, when a gentleman upon the shore took a card from his pocket, and asked if she could get a picture upon it for him. Madame told him to place the card on his bare head, and she would try. He did so, and a picture came upon it, then and there, and the Madam did not have the card in her hands, or touch it before the picture came upon it.

ture came upon it, then and there, and the Madam did not have the card in her hand, or touch it before the picture came upon it.

Mrs. Clark, also a medium, who was present, then told how she a short time ago visited Madame Diss Debar and tried to get a picture, Mrs. Goodwin being present at the time. She held a card, and they sat for two hours without getting anything upon it, and the Madame and Mrs. Goodwin, who is also a medium, wished to give up the attempt, saying nothing would be given; but Mrs. Clark said her influences told her that a picture would be given, and urged a longer sitting. Then her guides showed her clairvoyantly the picture that would be produced, and she described it in detail to her two companions. In a little time after her description of the picture shown her clairvoyantly a light came upon the card, and finally the finished picture flashed out, corresponding in every detail to the description she had given of what it would be.

Mrs. Beach described the conditions and circumstances under which a crayon portrait of Spirit Edward S. Wheeler was produced upon a blank canvas at a sance given by Mrs. Carrie Bawyer, which statement was confirmed by Judge Cross, who was present at the time it was produced, also a picture of Maudie, the child-control of Mrs. Sawyer, produced under similar conditions.

A number of the decarnated spoke through their medium and expressed their pleasure at the gathering of the friends, and advised more frequent assemblings of such kind.

First Society of Spiritualists.—Sunday. April

First Society of Spiritualists. - Sunday, April 1st, the platform was occupied by Mr. A. C. Pease of river," sung by Miss Nickerson, accompanied by Prof. Milligan. The well-known blind medium, Mr. A. E. Itsdale, spoke upon justice as the principle which governs both in the civil and religious domain, giving to every one, here and hereafter, just what his merite entitle him to, and opening the way for a grander development in the life eternal, adding that the glories of the other life are nearer to us than we think. Today justice is the stepping stone to that land of celestial beauty, and we are made purer by the trials of this life, and the better fitted to enter upon the work we have to do over there. The service closed with an inspirational poem of great merit. Mr. Tisdale is one of our best speakers, and we heartly commend him to the fraternity everywhere. Mrs. L. Boyden gave very remarkable tests of spirit presence, giving, among others, the name of George Faukner of Somerville, who desired recognition, closing one of the best meetings it has been our privilege to attend this season.

HEATH.

The Ladies' Industrial Society.—The Ladies' industrial Society connected with the Boston Spiritual Temple, Berkeley Hall, held its regular meeting on the afternoon and evening of April 3d. Atter the business meeting Mrs. H. W. Cushman gave tests of spirit presence. At six ollock supper was served to a large company. In the evening, Capt. Richard Holmes presiding, Mr. J. T. Lillie opened the exercises with a song. Prof. W. F. Peck gave a recitation, Saratoga. The subject in the morning was "The

which was highly appreciated, and Mrs. Hattie U.
Mason and Mrs. Hattie U. Stafford a dust. Mrs. Lovering plano accempanist. After remarks by Capt. Holmes, a recitation was given by Mrs. U. M. Howisad, of Hrockton, which received well-merited applause. Excellent addresses by Mrs. It. S. Lillie, hirs. Abbie N. Burnham and Wrs. Ids P. A. Whitlook, and a recitation by Miss Ida Burnham followed, and gave much satisfaction. Mr. J. T. Lillie closed the exercises with a song.

The next regular meeting, and the last for the season at which suppor will be served at six O'clock, will be held on the afternoon and evening of April 17th. A full attendance of all members and friends interested in the cause of Spiritualism is solicited.

Mary F. Lovering, Sec'y.

11 White street, East Boston.

The Wirst Independent Club.—On Monday evening, April 2d, the exercises were opened with an address by Dr. J. O. Street, who stated that the recent anniversary was marked with greater interest than any previous one. An oncoming wave of spirit power was near at hand, on which higher and nobler intelligences would speed to earth's assistance.

The Vice-Gr-ud Matron, Mrs. Hull, related an entertaining anecdote and manifestation of spirit power.

The Work of menting and evening of which were recognized. Mrs. K. A. Wells gave numerous tests. M. R. Wells gave numerous tests. Mr. G. A gentle and the afternoon by giving a short address and several descriptive tests. Mr. G. a general descriptive tests. Mr. G. w. Kates made appropriate remarks upon the course the press of the country is taking toward Spiritualism, and promised that on next Sunday he and Mrs. States would take part in the meeting for manifestations. Mrs. Wells gave numerous tests in her usual dress by Dr. J. O. Street, who stated that the recent anniversary was marked with greater interest than any previous one. An oncoming wave of spirit power.

The Vice-Gr-ud Matron, Mrs. Hull, related an entertaining anecdote and manifestation of spirit power.

The Vice-Gr-ud Matron, Mrs. Hull, r

The Metropolitan Church for Humanity closed its sessions for the season on Sunday, April 8th—the step being rendered necessary through a change of lease of the premises which have been used for its meetings. We shall print next week an account of the services held by this society, on that date, in remembrance of the Fortieth Anniversary.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A.M. and 7% P.M. Fraternity Booms, corner Bedford Avenue and South Recond Street.—Services every Bunday at 74 P. M. Children's Lyceum at 3 P. M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P. M.

310 Livingston Street.—Brooklyn Progressive Spirit-ual Conference every Saturday evening, at 8 o'clock. Eureka Hall, 378 Bedford Avenue, near Broadway.—Mrs. A. C. Henderson speaks and gives spirit tests every Sunday evening at 8 o'clock.

The Brooklyn Progressive Spiritual Conference celebrated the Fortleth Anniversary on the evening of March 31st at 310 Livingston street. A large, interested and intelligent audlence greeted hose who supplied the intellectual portion of the exthose who supplied the intellectual portion of the exercises with frequent applause. Mrs. A. M. Stringham made the opening remarks, interspersing the same with short inspirational poems. Mrs. H. M. Walton followed with an essay and poem upon "The Birth of Spiritualism," An address was made by Mr. A. P. Dey. Mrs. Brown for the committee on refreshments announced that the good things that had been prepared for the sustenance of the physical body were ready, but that Mr. Wm. C. Bowen had a few words to say before the repast commenced. Mr. B. then stepped forward and greatly surprised the Conductor of the meeting, Frank W. Jones, with a few remarks (very materially to the point) and the presentation of a sum of money expressive of the appreciation of the patrons of the B. P. S. Conference of his efforts for nearly a year in its behalf. Mr. Jones tendered his grateful acknowledgments for the unexpected recognition of his services. A bountiful collation was grateful acknowledgments for the unexpected recognition of his services. A bountiful collation was served, during which several humorous songs added delight and variety to the occasion. On resuming the exercises Miss Gracie Shank gave a fine recitation in harmony with the spirit of our philosophy. Mrs. F. M. Holmes, Mrs. M. C. Morrell (of New York) and Mrs. E. C. A. Hall, closed the colebration with stirring addresses. Mrs. H. M. Walton and other ladies who provided bountifully for the repast are entitled to great credit, and a vote of thanks to them for the same, offered by Mrs. Brown, was adopted.

F. W. JONES, Conductor.

New London, Conn .- In commemoration of the Fortieth Anniversary of the Advent of Modern Spiritualism, the Pierpont Lyceum Association of New London engaged Mr. J. W. Fletcher, of Boston, to speak before that Society on Monday evening, April 2d. This was Mr. Fletcher's drst appearance before a New London audience. Pierpont Hall was filled with an appreciative audience, who assembled to hear his lecture of "Spiritualism vs. the Bible," which was fairly reported in the New London Telegraph, which said, "The lecturer did not spend any unnecessary time in attacking or deerying any of the Orthodox creeds, but during his discourse laid down in a very clear, succinct and able manner the sallent points in the belief of Modern Spiritualism. The audience applauded heartly during the lecture, and at the close were quite demonstrative in their approval. After the lecture Mr. Fletcher gave a number of tests, which were readily recognized by the audience,"

There was a good sprinkling of Baptists and Methodists in the audience, and the attention which the speaker received plainly showed the deep interest his subject awakened, the extent of which was made more manifest by the fact that Mr. Fletcher was engaged the next day to speak before this Society on Sunday, April 16th.

On Friday evening, April 6th, Mrs. A. H. Colby-Luther spoke for the Society to a good-sized audience. Her subject was "Woman Suffrage from a Spirit's Standpoint." It was an able effort, and gave the greatest satisfaction to every one present. Mrs. Luther it is understood will return in the near future.

April 7th.

Haverhill and Bradford.—Last Sunday was a Fortieth Anniversary of the Advent of Modern Spiritualism, the Pierpont Lyceum Association of New Long

Haverhill and Bradford .- Last Sunday was a day of much interest. It being the last time in the pres ent lecture course when J. Frank Baxter would be beard, and a great audience was in attendance in the evening. In the afternoon his subject was, "Humanitarian Religion"; in the evening his theme was "The Plausibility of Spirit Life Independent of the Facts of Spiritualism," and his effort proved to be an exhaust-

Spiritualism," and his effort proved to be an exhaustive discussion of a very important and interesting question. The scance which followed was also most interesting, a large number of descriptions being given of persons well remembered by the audience, the guide entering into many details of interest with surprising accuracy.

On Sunday, April 1st, a report of which failed to reach you in season for publication last week owing to your issue being a day in advance, our speakers were Mrs. Lizzie S. Manchester, of West Randolph, Vt., and J. Frank Baxter-Mrs. Manchester speaking also on the Saturday evening previous. The occasion was one of extraordinary interest, it being joined with the Anniversary bour.

the Anniversary hour.

Next Sunday the platform will be occupied by Mrs
S. R. Stevens, late of California.

Haverhill, Mass., April 9th, 1888.

Rockland, Me .- Meetings in this place, held under the management of Mr. George Mugrige, Mrs. Jennie K. D. Conant occupying the platform, have the past R. D. Conant occupying the platform, have the past five weeks been largely attended by all denominations. Mrs. C. has made a host of friends. Through her efforts on Saturday, March 31st, meetings in observance of the Fortieth Anniversary of Modern Spiritualism were held in Armory Hall. Many beautiful flowers, contributed by Mrs. Conant's friends, decorated the speakers' stand.

In the afternoon remarks were made by Dr. Fairfield and Mrs. Conant; Mrs. C. gave thirty five psychometric readings.

field and Mrs. Conant; Mrs. C. gave thirty five psychometric readings.

In the evening there was singing by a fine choir, Mrs. Fairfield presiding at the organ. Brief addresses were made by Dr. Fairfield, Mrs. Conant, Mr. Mugrige, Mr. F. W. Smith, Mrs. G. L. Snow, and others. The Spiritualists of this city have reaped a harvest of spiritual truths during the visit of Mrs. Conant, who has more than met the expectations of the people by her spiritual gifts.

Mitchburg, Mass .- Sunday, April 1st, we had the pleasure of listening to Mrs. A. E. Cunningham. Subject: "Anniversary of Modern Spiritualism." She reviewed its rise and progress from Hydesville to the present, predicting new and more startling developments in the future. After her remarks she gave readings and tests. She was very successful in her circles and private sittings during the week, giving good satisfaction. Her friends here wish her success in her mark

work.

Last Sunday, April 8th, Mrs. Jennie K. D. Conant occupied our platform, confining herself entirely to psychometric readings and tests. Her readings were the best we have had here, psychometrizing seventeen articles; all pronounced correct.

Next Sabbath, the 15th, Dr. J. L. Paxson will lecture and give tests.

Mrs. E. S. Loring, Sec'y.

113 Blossom street, Fitchburg, Mass.

Amesbury, Mass .- Sunday, April 1st, Mrs. Hattle O. Mason, of Boston, spoke for the Spiritualists of this place. After a brief Anniversary address "Sunshine" place. After a brief Anniversary address "Sunshine" gave excellent tests, in one case to a clergyman in the audience. After telling him of a number of spirit friends his mother took control, and talked to him as only a mother could to a dear son. My own sorrowing heart was comforted by messages from a loved mother and daughter, whose earthly forms I had within the last three weeks seen placed in atomb in my native State. As fresh tests are given that our loved ones still live, again are we led to exclaim "Oh! death, where is thy sting? Oh! grave, where is thy victory?" May God and angels attend Mrs. Mason, and through her instrumentality may many rays of sunshine fall on the hearts of earth's sorrowing children.

MRS. E. A. ATWOOD.

Quincy, Mass .- Mrs. A. E. King, of Boston, lectured for the Spiritualist society meeting in Faxon Hall last Sunday, the 8th, to good acceptance, large Hall last Sunday, the Stil, to good acceptance, large audiences greeting her both afternoon and evening. Excellent tests were given after each discourse by her sprightly control, "Flossie," which proved of interest to skeptics as well as believers. Mrs. King's visit to Quincy has aroussed a decided interest in spiritual matters, so much so that she is soon to appear before the society again.

RIGHT HERE IN MASSACHUSETTS. What Your Friends and Neighbors Nay on a Matter of Vital Importance.

The following unsolicited opinions from your friends and neighbors, men and women, whom you know and respect, ought to carry conviction to any doubting mind. These words of gratitude are from those who have been afflicted but are now well, and the persons giving them are naturally solicitous that others, troubled as were they, may know the means of cure. There is no reason why you should longer be ill from kidney, liver or stomach troubles. You can be cured as well as others. Do not longer delay treatment, but to-day obtain that which will restore you to permanent health and strength. BOSTON, Mass. (1314 Dorchester Avenue), Nov.

20, 1887.—Although it is four years ago that I was cured by "Warner's Safe Cure," yet at this late date I do not think that I need hesithis late date I do not think that I need hesi-tate in acknowledging the same, particularly as the cure was permanent. It was in the fall of '83 that I first realized that I was not a well person. It was indicated by frequent spells of languidness, loss of ambition, occasional pains across my back in the region of my kidneys, an unusual flow of urine and afterwards scantv. with sediment in the vessel. I put myself un-der treatment and took quantities of medicine, which would relieve me for a short time, but when the effect wore off I would feel worse when the effect wore off I would feel worse than ever. The pains across my kidneys increased, and even extending up between my shoulder blades. Also a new pain developed across my right side in the region of my liver. As month after month passed my condition became more and more critical and my sufferings increasing fourfold. I had arrived at that stage when the prescribed medicines I took falled. increasing fourfold. I had arrived at that stage when the prescribed medicines I took failed to have the least effect. My limbs were swollen, particularly my knees, and they pained me so that I could hardly raise them. I also had dizzy spells, and during them I would become almost blind. This would be followed by numbness all over my body, the same feeling as one has when their limbs are asleep. After all this I would be prostrated for several days with a most excruciating headache. I concluded to give "Warner's Safe Cure" a fair trial, and by the time I had taken half of the second bottle. I certainly experienced a marked relief. The I certainly experienced a marked relief. The pains were gradually leaving, my rest was not disturbed, my appetite was returning, which, by the way, I had lost. Then my faith was as sured. I went right ahead until I was completely restored, and, as I said, permanently.

Own a. G. Yaylor

BEDFORD, Mass., Oct. 13, 1887.—Three years ago I had a serious trouble with my Kidneys, so much so that I thought I had that terrible Bright's disease. I was in constant pain in my left kidney, as well as in the bladder and groin. with a weakness in my eyes. Having five years before buried my daughter with Bright's Disease, made me more anxious about myself, as I had watched the different symptoms as the dis-ease progressed, which had fastened itself upon her before we were made aware of its approach. I commenced at once the use of "Warner's Safe Cure," and persevered in its use until I found a decided improvement, and kept on until I found my troubles removed. Last fall I had a partial return of the same symptoms, and again had recourse to the same remedy with the

SPRINGFIELD, Mass. (150 Main St.), Jan. 16, 1888.—I am an enthusiastic advocate of "Warner's Safe Remedies." "Warner's Safe Cure" and "Warner's Safe Pills" cured me of kidney and liver difficulties with which I had been troubled for some time and which caused me no little alarm. My liver was torpid, and for days I would have no movement of the bowels. Pains in my back, across the kidneys—retention of urine—headache and indigestion. I have tried four physicians, but they failed to tention of urine—headache and indigestion. I have tried four physicians, but they failed to relieve me. I was considerably worried. I began to take "Warner's Safe Cure" and it made me slok at the stomach, but I kept on, taking also "Warner's Safe Pills, and it was not long until all feeling of nausea passed away and I began to improve rapidly. I faithfully continued the use of "Warner's Safe Cure" until I was entirely cured. I now feel like a new man. Through my efforts one of our citizens, who Through my efforts one of our citizens, who was quite low with Diabetes, began the use of "Warner's Safe Diabetes Cure" and is rapidly recovering. I am a strong endorser of ner's Safe Remedies."

Joseph S, Whiteemt

(Whitcomb Bros.)

DANVERS, Mass., Dec., 1887.—My brother has for a long time been afflicted with Constipation, Acid Stomach, etc. He now finds relief in the use of "Warner's Safe Cure."

Tylvia G. Ficher

Lowell, Mass., (No. 80 Berkley street,) Oct. 17, 1887.—I have taken "Warner's Safe Cure" with marked benefit. I was troubled with a Cold and Fever. Two bottles of the remedy named effected a cure.

McAllyn

Attleboro, Mass .- At a regular meeting of the First Spiritual Society of Attleboro, it was voted that we extend our deepest thanks to Miss M. T. Shelhamer and her numerous friends for their untiring efforts to make our anniversary of March 31st a marked success—for through the aid of herself and her guides it was such.

MRS. ABBY J. THOMPSON,

Chairman Anniversary Committee.

Brockton, Mass.-The platform was occupied Sun day, April 1st, by Prof. Peck, who gave an interesting, entertaining and instructive lecture appropriate to Anniversary time. Bro. Peck is a powerful speaker and a fine elecutionist, and holds the attention of his audience so closely that the hour of his lecture seems but a few minutes. His songs are unexceptionally fine.

Providence, R. I .- Mrs. A. H. Colby-Luther closed her engagement Sunday, April 8th. Large and enthu siastic audiences listened to the lectures. One of her subjects was: "Of What does Spiritualism Consist?"

—J. Frank Baxter is to speak for the Association the remaining Bundays of April.

MARY E. A. WHITNEY.

Newburyport, Mass .- W. F. Peck lectured here, Sunday afternoon and evening, April 8th. The subject of the evening discourse was "The Growth of Spiritualism in Forty Years." His remarks were historical in nature and eloquent in delivery, and were received with hearty applause. F. H. F.

We call attention to the Prospectus of the Banneh of Light, in this issue. The Ban-neh has been published in Boston, Mass., for a great many years, and is undoubtedly an able and interesting exponent of Spiritual Philoso-phy, numbering among its contributors some extraordinary minds. This being an age of in-vestigation and advancement in religious doc-trings those who want to keep posted should vestigation and advancement in rengious doctrines, those who want to keep posted should subscribe for the BANNER OF LIGHT, and read its articles. It is worth a good deal more than the price of subscription.—Virginia (Ill.) En-

quirer. Men contend with one another in punching and kicking; but no one shows any emulation in the pursuit of virtue.—Diogenes, B. C. 412.

A Needed Movement in Sunday Work.

To the Editor of the Banner of Light: It is not often that I have a Sabbath at home, my mediumistic service calling me out to various plat-

it is not often that I have a Sabbath at home, my mediumistic service calling me out to various platforms from Sunday to Sunday, from which my guides discourse upon spiritualistic and humanitarian themes as they think best. But to-day, inding myself at leisure to foliow my own inclination, I availed myself of the privilege of accompanying my people to the new Sunday, school which has been established at Mr. Ayer's Spiritual Temple, corner of Newbury and Execter streets, this city. To say that I was pleased with the school, its methods of management and its beautiful surroundings, but faintly expresses the genuine feeling of approval and interest I experienced during the session I attended.

I have long maintained that we, as Spiritualists, believing in immortality as demonstrated by returning spirits, need to pay more attention to the spiritual instruction of the children. Schools in which the best thought of the childish mind can be encouraged and brought out are really demanded in our ranks. Something more than a mere literary entertainment is required for the spiritual elevation of the young, and I hope the time is at hand when schools like that established by Mr. Ayer will be opened every Sunday in many localities.

I am told that good spirits have advised this new departure at the Temple, and that such have the school in charge. From the report which my relatives brought me of the opening session, and from my own observation of to-day's service, I think it must be so, and I trust the managers and workers of the school will find ald and encouragement from others in their good work. The opening exercises are such as to elevate the thought, as well as to prepare the mind for spiritual teaching. The addresses to the young are belitting the work and the aim in view, and the object lessons presented at these meetings are intended to interest as well as instruct. All with whom I have spoken on this subject are in favor of this Sunday-school as a means for the mental and spiritual growth of the young, and each one growth of the young, and each one wishes it the best of success, as also does,

Yours most truly, M. T. SHELHAMER. Boston, Mass., April 8th, 1888.

St. Augustine, Fl.A.—Mrs. Clara A. Field entertained one of the largest and most intellectual audiences of the season at the rooms of the Spiritual Society of St. Augustine last Sunday afternoon and evening. Mrs. Field unexpectedly arrived from Ocala Saturday afternoon, and consented to remain over and speak before the Society. Her discourse was in response to questions from the audience, and gave great satisfaction to those who were present.—St. Augustine Press, March 3d.



THE MOST DISTRESSING FORMS OF SKIN AND scalp discase, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

OUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from plumples to scrotula.

Regolvent, \$1. Prepared by the Potter Drug and Chemical Co., Boston, Mass. Send for "How to Cure Skin Diseases,"

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP. Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-

BAKER'S

killing plaster. 25c.

Sugar, and is therefore far more economical, coeting less than one cent a cup. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for Nold by Grocers every-where.

COLD MEDAL, PARIS, 1878. Warranted absolutely

pure Cocoa, from which the excess of Oil has been re-

moved. It has three times the strength of Cocoa mixed with Starch. Arrowroot or

W. BAKER & CO., Dorchester, Mass.

Just Issued from the Press of

FORTY YEARS ON THE

SPIRITUAL ROSTRUM.

BY WARREN CHASE.

sequel to "THE LIFE-LINE OF THE LONE ONE," AN AUTOBIOGRAPHY OF THE AUTHOR, AS

The World's Child, WHO GAVE THE FIRST PUBLIC LECTURES IN THIS COUN-

TRY IN DEFENSE OF MODERN SPIRIT INTERCOURSE. AND WHOSE NAME IS FIRST ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE REVELATIONS," WHEN IN PRESS IN 1847

No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of Itaearly advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

As a worker in every reformatory movement, Mr. Chase's career has been almost phenomenal in persistency, efficiency and self-sacrifice. He has been a pioneer-a pathfinder in the wilderness of moss-grown superstitions and hidebound dogmas, making the way clear for the army of freedom-loving men and women that was to follow and destroy it. For this reason this autobiography of his should find place in the home of every friend of human progress and spiritual enlightenment, and be valued as a monument to his memory and his work.

CONTENTS.

CHAPTER I. Internal and External Forebodings of Social. Political and Religious Convulsions, Personal and General, resulting in a Social Effort by the Author.

II. Birth of Spiritualism - Failure of Fourierism-Political Career Opened, and Sketches on the Path of Life by the Crooked and Tangled Line-The First Spiritual Paper, The Univercalum, and its Objects Explained.

III. Early Work-Boston Investigator-Univerowlum, Spirit Messenger, and Early Workers, etc.

IV. Catalogue of Names and Short Biographical Notices of Early Workers and Persecutions. V. A Brief and Brilliant Political Career.

VI. Threading my Way along the "Hard Road to Travel On ''-Incidents and Events in the Path of Life. VII. What I have learned from Forty Years' In-

tercourse with Spirits-Sexual Life in the Spirit-World-My Social, Political and Religious Creed, etc. VIII. Extracts and Boraps of Correspondence run-

ning through Many Years, with Various and Progressive Ideas on Spirit-Life and Intercourse; with Scraps from my Scrap-book worth keeping and largely variegated. IX. Poetical Selections from Various Sources, Per-

sonal and General—Good and Poor, but not Bad, greatly mixed, in Published and Unpublished Scraps. The volume is embellished with a portrait of the author.

12mo, cloth, pp. 324. Price \$1,60; postage 10

For sale by COLBY & RICH.