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# The Spiritual Rostrum.

### An Address on the Fortieth Anniversary of Modern Spiritualism.

Delivered Saturday Afternoon, March 31st, 88, in Tremont Temple, Boston, at the Union Celebration held by the Ladies' Aid Society and Children's Progressive Lyceum No. 1, by

J. FRANK BAXTER.

### [Reported for the Banner of Light.]

"If Christ be not risen, your faith is vain," was preached and written to the ancient church by St. Paul; and the same is accepted by the modern Christian church. The story of the resurrection of Jesus is the basis upon which the church rests. By it Christians arrogate a belief in immortality; in fact, eling to it as the sole teacher of a future life. It is not, then, surprising that a day is yearly set apart by Christendom to celebrate the birth of one through whom it believes immortality to have been brought to light; or that an Easter Sun-day should have been established whereby the an event as his resurrection. This faith in immortality is the result, however, of a firm, and I believe intuitive desire—an implanted seem-ing fact of man's nature—because of which he has ever been found, as we now find him, yearnassuran ce of this belief urally entertains. Many have accepted the story of Christ's resurrection as such an assur-ance, and their faith has been strengthened. This alleged event, then, which corroborates their faith, born of intuition, is a memorable one, and it is no marvel that to morrow's dawn -the Easter morn-will be ushered in by merry ringing chimes, and the day spent in carols, anthems and rejoloings. But after all assur-ance of immortal life does not and cannot rest on a belief in intuition, or on a belief that Jesus was resurrected. Do we know this longing to be intuitive? do we know Jesus arose from the dead? then can we assert immortality a fact, and write truthfully above the tomb "Resur-gam"; but it is at most a faith still, a mere faith in the record—faith in the book, too, as faith in the record—*faith* in the book, too, as expounded through the preacher, that is pro-ductive of so much log of antioipation. Query: If *faith* inspires such pleasure, if *belief* affords such comfort, what must be said of *knowledge* pertaining to this great question of continued existence—be said of *actually demonstrated facts* as proofs of immortal life, and still further of immortal presence? Would not a day which brought to marks notice a train of our brought to man's notice a train of circum-stances which upon careful investigation proved conclusively his life immortal demonstrated by his continued presence and communication as a spirit, be of as much, yes, of more importance vastly more, than any account of alleged yet doubtful transactions on an assumed day nearly two thousand years ago? In other words, would not the Anniversary of the Advent of Modern Spiritualism be of more moment than the Easter day? In fact, if Spiritualism is true, is not every day an Easter day to the Spiritual-lat? Yes, our Easter is perpetual. We need ist? Yes, our Easter is perpetual. We need not especially make overtures on the Easter day of Christendom, for all services in the interest of Spiritualism are real Easter occasions. We ever teach of eternal life, of the spiritual resurrection and reunion, of spirit return and

right to study that thing and clear it of its seeming inscrutability, if possible, and put it in as clear a light as possible, whether favor-able or unfavorable to any advanced theory, What seems so is transition i'' What seems so is transition i'' the very portion of the division of the solution of the set to the sector of the sector before the world.

before the world. Only forty years of mortal time have the phases of Modern Spiritualism obtained, and yet above the strifes and quarrels in the house of its friends, the attacks and blows of its ene-mies, the listlessness and apathy of its recipi-ents, the ofttimes rashness and indisoreetness of its advocates, the obnoxious and extraneous matter thrust upon it by unprincipled individ-uals, it stands to-day exerting its powerful in-fluence. Men may shut their eyes, may stop their ears, may turn their backs, yet such is the power that it does, despite all opposition or volition, take its hold upon the heart. Spirit-ualism is in the air, and even the stone walls and closely closed doors of the church have not kept it out. For kept it out. For

Those raps were like to bugle calls, Summoning friend and foe ; Though e'er so high men build their walls, Where spirits will, they go. 

Just forty years ago." Not even the matter-of-fact materialist has been unmoved. Although as impenetrable as adamant has he seemed, though he has asserted that death ended all--that spirit-existence was not, that Spiritualism was unfounded, false and absurd, yet to-day we hear far less of this; al-though he deems Spiritualism improbable, he rarely says "impossible." Where once he said : "It is not a fact," he, for some reason, prefers to say: "I do not know; it may be so." In view of the possibility of spirit-return, based in his mind upon accredited and witnessed phenome-na, often to him unaccountable, his hard, cold, dogmatic materialism has changed to a plastic, cool and philosophical Agnosticism:

dogmatic materialism has changed to a plastic, cool and philosophical Agnosticism. Taking the masses in general, of them I must say that those who do not embrace Spiritual-ism, or cherish some form or phase of it, or who are not more or less changed in their opinions because of it, are hard to find. Let me be un-derstood, however: I know true, outspoken Spiritualists are limited. The majority, it is found, have become convinced of the error of old opinions and beliefs, and have evidences of the truths of Modern Spiritualism; yet the state of society is such in many communities— to its shame be it spoken—that policy with-holds open acknowledgment of their disbelief of past opinions and much more of the truths newly unfolded to their minds. Church preju-dice and public opinion, an opposing world's dice and public opinion, an opposing world's displeasure and frown, they stand in fear of. Oh I that there were more ready to practice in accord with the dictates of sterling principles, rather than be governed so by policies and expediences.

But in spiritual knowledge within the past half century has been

INAUGURATED AN ERA, And, notwithstanding the state of fashionable society, the frowning of the Church, and the force of popular opinion, "We are living, we are dwelling to grand eventful time."

The spirit-world-"It lies around us like a cloud." These poetic expressions have become real ties.

# Where once we sung by faith, "How cheering the thought That the spirits in bliss Will bend their brightpaths To a world such as this,"

And

### "Angels are hovering round,"

And "Angels are hovering round," To day they are sung more intelligently and truthfully. Spirits survive the flesh — live— come to us. Facts, are these I emphasize. Oh! how glad am I that I can rank myself with those who believe Spiritualism true; and better still, with those who know it true. No doubts, no fears have I! I rejolce! I rejolce!! Call me fanatic, declare me fool, proclaim me insane, think me deluded, pronounce me a fraud, cry me what it may be, I am what I am (through experiences and reason made)—a Spiritualist. Remember, it is Spiritualism as a fact, a truth, a SCIENCE, to which the world thus far has been invited, leaving each one's creed, theolegy, re-ligion, morals and actions to shape themselves for each individual as Spiritualism has been ac-cepted. Where individual Spiritualists—who are mostly independent, liberal thinkers—stand on the various themes of the day, no one can know until such individuals define; and, thank God I Spiritualism is so broad in fits scope and so powerful in its influence that it naturally leads its adherents and advocates to consider for humanity's needs all questions, even though it makes Mother Grundy gossip and scold and lie—and sometimes even Spiritualists them-selves to wince. I have said that Spiritualism I prized far

I have said that Spiritualism 1 prized far above all things else. I am called upon to as-sure all who hear me wherever I go, and par-ticularly when called to the house of mourning, that

### SPIRITUALISM IS TRUE.

This, I am aware, does not make it so, but it satisfies me in my line of duty. Why, if Chris-tians can say, on faith, "I know that my Re-deemer liveth !" and can sing from assumption:

 Because I know it's true;
It satisfies my longings
As nothing else can do."

Why, I feel with more propriety, because based on demonstration, I can exclaim :

L.	love to tell my story,	
	Because I KNOW it's true;	
	t satisfies my longings,	
	And is my duty, too.	

I am not a dogmatist, because I stand on a foundation of investigations and conclusions, themselves underpinned with a rock-bed of facts, and have taken nothing on assumption, nothing on faith. What you or 1 believe, mat-ters little as compared to what we know. The be, and is often; but for every additional grain more he knows, the better off is he always that all would tell us what they feel, what they know to be true, however much pride may be affected, opinions clash or creeds and Bibles totter. Most thankful am I that we are living

oneat, steal and he, then leave the rest to the priest and a death-bed repentance, has been the extent of his consideration. He has failed to learn of compensation's law. Why ? Hecause his horoscope is cast only as far as the grave. Man's desting is elemal, and to him who be-lieves in immortal life, and him only, can the law of compensation be felt to work; but to him who knows that him who knows that

"Life is real ; life is carnest ; And the grave is not its goal "-

And the grave is not its goal"— to that same, the law of compensation is more fully comprehended—not merely believed to be complete in its work, but known to be, and just in its working as it is sure in its existence. Death scenes to pass an eraser over all that has gone before. It scenes a total breaking off from all that life has bitherto consisted in. Friends, home and its associations, wealth and pleasure, all at an end. That is what makes death so terrible to the many. But does not man take anything with him when from the verse of earthly life he goes into

But does not man take anything with him when from the verge of earthly life he goes into the great beyond? Verily, verily, his past life is just the one thing that he takes along. Yes, friends, he takes *himself*, and that self is the product of all his past experience and actions. He takes into the other world his own charac-ter. The life to come and the life that now is are parts of one another. They are related. The man is not the same that the boy was, but what the boy was, entered into the man as a part of him ; and in the same sense the spirit-man is not the same as the earth-man, but what the mortal man was and is, enters the what the mortal man was and is, enters the immortal man-the spirit-as a part of him in the future, just as the strength we gain by our

immortal man-the spirit-as a part of him in the future, just as the strength we gain by our viotories this year, and the weaknesses into which we come by defeat, will be a part of us hext year. So there is not an act, not a word or thought, but casts its influence forward into the to-morrow that lies beyond the tomb. Oh, then, dear friends, Spiritualists! Do you desire success for Modern Spiritualists? Would you be happy in its teachings, enjoy its relig-ion, have it felt as a power? Then resolve that you will make it this success by your liberal contributions, in proportion to your ability. We do not alone mean money. We mean that so far as you have that to spare; but all can contribute one thing, as often we have said, money or not your possession, and that is, man-hood. Oh, that every man and woman who is a Spiritualist could be true! Let us resolve and try. With such a contribution what a power would Spiritualism be. Make the best of life you can, and allow, also, life-wherever or however you may be placed, sincily or associatively.

life-wherever or however you may be placed, singly or associatively-to make the best of you and yours.

For then you'd noblest be of earth, Your work of highest plan-Though not in fortune so, or birth, Yet in your real intrinsic worth You'd be the noblest man.

I plead for one of cheerful face, All sorrow to beguile; Not of a sad and sober pace, But one to cheer and bless his race With bright and sunny smile.

I plead for one of honest heart,

Who keeps life's aim in view-Not with a selfish, slavish art, But one to choose the noblest part, Then prove his promise true. The Fortieth Annibersary. Interesting Exercises in Commemora-

tion of the Advent of Modern Spiritualism held in Cleveland, 0.; New Orleans, La.; St. Louis, Mo.; Buffalo and Bochester, N. Y.; Hartford, Ct.; Newburyport, Springfield and Lowell, Mass.; Baltimore, Md.; Milwaukee, Wis., and Newark, N. J.

## Cleveland, O.

### (Reported for the Banner of Light.)

The celebration of the Fortieth Anniversary of Modern Spiritualism, which commenced Saturday morning (31st ult.) at Memorial Hall, No. 170 Superior street, opened with a good attend-170 Superior street, opened with a good attend-ance. Prominent among well-known Spiritual-ists from abroad were Mr. and Mrs. Charles Thompson, Nottingham, O.; Mr. Jas. Flounce, Painesville, O.; Mr. Belden, Garretsville, O.; Mrs. Fox, Lorain, O.; Mrs. Herman Cushman, Euclid, O.; Mr. and Mrs. Nick, late of Erie, Pa. Session was opened at 11 A. M., Mr. Richard Carleton presiding, who in an exceedingly happy and cordial manner, delivered his ad-dress of welcome as follows: "Friende-The fortieth birthday of that irrepressi-

Canedon presiding, who in an exceedingly happy and cordial manner, delivered his address of welcome as follows:
"Friends—The fortieth birthday of that irrepressible infant commonly called 'Modern Spiritualism' has dawned on us, and we are convened to celebrate so important—and I may say, by many, so unlooked for —ae event in a becoming manner. We have much to be thankful for to-day—thankful that the child still lives. Yes, notwithstanding the dire prophecies of its Orthodox relatives, and their frantile efforts to end the life of what they term a moral monstrosity; notwithstanding their coplous doses of brimstone, without the molasses, the child still lives.
We ought also, I suppose, to rejoice in the fact that the dild has lately appeared in a new dress. Yes, indeed; and a present too, from some of his quondam godmothers. Therefore he has, on account of his beling such an ungainly infant, been kept mostly in the nursery, only to be exhibited to a chosen few whose silence could be relied on. But now, with that beautiful 'Christian Science' suit, the child still grows and thrives, and if he keeps on as he has done the past year, he will soon be old enough to vote, and the scomer the better.
Altogether we have much cause for making this a glorious jubilee day, and celebrating it in the most joyful manner possible. It is my most agreeable duty, as presiding officer of the Cieveland Lyceum, to extend, in the name of that Lyceum, the brotherly hand of welcome to you who have come from afar, we welcome you. It is pleasant to see your faces beaming with kindly feeling, and to know that although circumstances make it almost impossible for you to be with us this jublee, and you are most heartly welcome. You, my friends, who have come from afar, we welcome you. It is pleasant to see your faces beaming with kindly feeling, and to know that although circumstances make it almost impossible for you to be with us more than once a year, you are present toften in spirit. Many of you are not s diums, and many of your hearts have been gladdened by hearing that tiny rap rapping out messages of love and advice from your dear ones no longer visible; that blessed rap which four decades ago to day heralded a new era to the sons and daughters of earth. We take this opportually of thanking you for your hearty sup-port and cooperation. Last but not least, you, my dear friends and co-workers in this our Lyceum, to you this day my heart goes out in joy, and I bid you welcome, a thousand times welcome. Yours has been the toil and trouble. Now enjoy the result of your labors, and no truer en-joyment can you have than that of making others happy. diums, and many of your hearts have been gladdened Now enjoy the result of your labors, and no truer en-loyment can you have than that of making others happy. Bspecially let me congratulate you, the elder mem<sup>4</sup> bers of this Lyceum-you whose hairs have become silvered while standing at your posts on the Lyceum ship. Through the storms of two and twenty years you have stood, your hands on the tiller, bravely hold-ing her head against the waves of superstition, preju-dice and ignorance. At times the good ship would aimost stand still, becalmed, apathy prevailing, part of her orew growing faint-hearted and deserting her in her hour of need. Even then, with a short handed crew, you have still heid your places and guided her through it all. To you belongs the credit for what the Lyceum is to-day, and may the few young recruits who have stepped forward to relieve you in a measure emulate your patient perseverance in the path of duty. But, friends, I am anxious to hear from you, and will not weary you longer. Enjoy to the utmost this re-union. Think pleasant thoughts; let harmony relgn supreme; help us to make this the most glorious cele-bration we have ever had; and if, in the future, look-ing back, this day shall appear as a green spot in your life, an oasis in the desert of trouble, the Cleveland Lyceum will be more than repaid for any exertions on its part in helping make it so." Mr. Thos. Lees was then introduced, and said : Mr. Thos. Lees was then introduced, and said : Mr. 1 nos. Lees was then introduced, and said : "On this day the fortieth anniversary of two very important events are being celebrated. In Washing-ton the women, in honor of the first Woman's Rights Convention—and all over the country, and many other parts of the world, by men, women and children, in honor of the first authentic rap of Modern Spiritual-ism. It is with the latter that we have to do, although I might truthfully say that the noble efforts of the ploneer women who have struggled for the rights of their set the past forty years have always met with the hearty cooperation of Spiritualism. To-day is the Fortieth Anniversary of Modern Spir-itualism, an event celebrated all over the civilized their sex the past forty years have always met with the hearty cooperation of Spiritualism. Today is the Fortieth Anniversary of Modern Spir-itualism, an event celebrated all over the civilized world. My mind reverts on this occasion to the first celebration of this kind held in this city in old Gar-reti's Hall. It was the Twentleth Anniversary, held in 1868. Many here will remember that occasion. It seems to me a fitting occasion to briefly rehearse the object of this celebrated and through the medi-umship of Jamés Lawrence, of this city. It was formally brought before the Fourth National Conven-tion of Spiritualists, held here in 1867, and thus the sist of March (the day of the first reported spirit raps at Hydesville, N. Y.) was voted worthy of annual cele-bration, and has been celebrated ever since. We may be parloued for taking an optimistic view when we consider the great advance of Spiritualism. Those who think Spiritualism is not making any advance can easily disabuse themselves of this error by con-trasting the religious thought of 1848 with that of 1888. The constructive work of Spiritualism has not been very great. It has been more iconcelastic. The work of reconstruction has hardly yet begun. The great change is in public sentiment, and the pervad-ing of the great mass of the people from the old creeds is largely due to the influence of Spiritualism. Ministers are now intent upon finding out how best to modernize the old oreeds, and bring them into har-mony with modern thought. In meeting here to-day we naturally inquire what our progress has been since we last met. We in Gleve-iand fiel that by hard work we have made actual gain during the year. Many who were here last year as listeners and investigators, have come boldiy over the threshold of doubt and are among our best workers, proving their fealty by their deeds. In summing up our work for the year, we feel that great good was ac-complished through the course of Sunday evening lec-tures. The public of Cleveland, while perhaps not ful

spirit communing. Spiritualism is as old as man or death, but because its latest revival began on March 31st. 1848, as Spiritualists per se we celebrate the event on each successive March 31st as the years go by. To-day, therefore, is

### OUR ANNIVERSARY.

I do not feel to enter into argument, espe-cially to day, or to take any special theme, but rather to tak in a general way, and perchance offer some thoughts and hints in view of the rapid progress Spiritualism has made within the past forty years. Spiritualism to me, let me say, is

### A PEABL OF THE GREATEST VALUE.

I look upon mediumship as a most sacred trust. Without a medium there were no pherunes. Without a meaning there were no pho-nomena; without phenomena there were no Spiritualism. Spiritualism, as to its phenom-ena, is in and of itself a matter of facts, and as such should gain the attention of every think-ing individual—especially every student of nat-ing and the student of the stu ing individual—especially every student of nat-ural law. As to the corollary deductions and problems evolved and involved, Spiritualism is a great philosophy. As to the effects on indi-viduals and the practical bearing upon human-ity, Spiritualism is a religion. In either light considered, as a science, a philosophy or a re-ligion, all admit—opponents included — that naught like unto it in appealing, in spread and in influence, has ever before obtained. Some have accepted it as truth ; some are afraid of it because they cannot understand it ; some have

# In an age ou ages telling ; To be living is sublime i"

At different stages in the advance of races nations and men, there come those quickening periods which revolutionize affairs, change the current of thoughts and elevate all life. If we lo not greatly mistake, this spiritual era is one. In the onward speed and influence of Modern Spiritualism we have all, with no exception as to condition, character, race, color, persuasion, opinion or taste, during this era, gathered such an impetus as will insure us, in-evitably, swift progress in the line of our desti-

The Church has ever based its belief in im ditional and doubtful story of Jesus's life, death and resurrection, but the Spiritualist founds his knowledge of immortal life on the absolute emancipation of every spirit whose earth form is bereft, the same demonstrated by the return of and communication with those spirits. "T is true, there are those who do not spirits. I is true, there are those who do not believe we are in possession of this knowledge. They attempt to maintain, as they affect, that our Spiritualism is a more faith. But this alters nothing. Belief, comparatively speak-ing, is of very little consequence. In accordedge : one knows what another does not know and one may not know what another knows and one may not know what another knows. But my experiences have brought me to be a Spiritualist; and I am thankful that I have had ever the courage to say it. I feel honored in being called to address you to-day. Conditioned as I have been, there is no occasion I feel more pride in, no event I love more to cele-brate, than that which has brought us now to-Demosthenes or the oratorical power of a modbeinoschenes of the oracle power of a most ern Ingerscell I might better honor the occasion. Again, I am not a trance or an inspirational speaker. But I am appreciative of the freedom and influence which Spiritualism has brought me, and I am most enthusiastic in the advocacy its truthfulness, and ever ready to discuss its claims. Facts, however,

OUTWEIGH ALL REASONING,

And I often regret I cannot exchange places And 1 often regret 1 cannot exchange places with an investigator, and let him experience through his organism what I from time to time experience through mine as a medium. But we are differently organized and circumstanced. The consequence is, Nature in various ways appeals to different individuals. Tastes and proclivities lead one to certain, and another to certain other researches. Psychologically, psy-chometrically and spiritually each in accord hometrically and spiritually, each, in accord with his constitution, senses differently the

with his constitution, senses differently the "soul of things." One person observes and learns certain facts, and another certain oth-ers; then these point out to each what the other has gained of knowledge. In this way have we progressed, and many are the men to-day who, after careful study, have come to sense in various ways the fact that our friends whom death had sometime since claimed, are dead only os to their flash: that spirits live retainonly as to their flesh; that spirits live, retaining certain properties and qualities which they acquired here, and that they are able to visit us who are still in this life or world. I mean simply that men and women have foundto money and to selfah account; and others, there is wholesale decop-tion and wickedness. Well, friends, it is either a valuable truth, a monstrous misconception or a wicked imposi-tion. To all, in its various phases, there is much that is mysterious, or has anything of mystery ob taining, it behooves all lovers of truth and

totter. Most thankful am i that we are living in an age and a country which allow a freedom —comparatively speaking—of telling, as well as a right to tell, what the eye may see, the ear hear and the soul comprehend. I stand here, therefore, to-day, a free man, rejoicing with Spiritualists everywhere in this knowledge which is ours—revealed to us since the resolution of those eventful and apparently chaotic sounds to range of definiteness

chaotic sounds to raps of definiteness. A gentleman of prominence and observation said to me last evening in Hartford, where I lectured on this grand theme, "If Spiritualism were popular, all the oburches in the land were

were popular, all the churches in the land were not sufficient to hold those who are Spiritual-ists at heart, but without the courage of open conviction." I shall be glad to have it popular, but when anything is popular then is the time to stop preaching it, and to be teaching some-thing new. The unpopular, if true-and gener-ally the unpopular has proven true in time-will stud and exart power though peoples and will stand and exert power, though peoples and institutions, oreeds and theologies fall. Generally, whatever doctrine addresses the reason or invites the critic, proves true at heart. At any rate what is true, lives, and what is false, nothing can save from destruction.

nothing can save from destruction. I think we may justly congratulate one anoth-er upon the present condition of things, as evi-dence of healthy growth, and we need not fear. There are things to deplore, true, but not of them to-day and now. But if the fundamental principle in Spiritualism, viz., the ministration of decorpated intelligences, is a saving power of decarnated intelligences, is a saving power we need not be alarmed as to ultimate results. As it is the truth, it necessarily must be disin tegrating and searching, at least before we shall know how to appreciate it. It is always so with truth. Hence, for a time, Spiritualism naturally must be unpopular—possibly for a long time. But I must say, as I find matters standing to-day, Spiritualism is not so much the unpopular thing among people of culture, refinement and thought, as is the average Spiritualist himself.

I am here reminded of a conversation with a clergyman. He said, "The idea of angel guidolergyman. He said, "The idea of angel guid-ance and spirit communion is beautiful and at-tractive; but Spiritualists, as a whole, are orotchetty, erratical, not to say cranky, repul-sive, and in instances vulgar." That there are orude elements and undesirable characters among Spiritualists, I shall not deny. But the erroneous position taken by this critic, and ouch as he and there are numerous is that he such as he—and they are numerous—is, that he oriticises the Spiritualist as a religionist, rather studies the Spiritualist as a religionist, rather than as a Spiritualist as a religionist, rather facts, as he might accept facts from geology, astronomy, physiology or psychology, without regard to his social or moral standing. Still there is a though there, and I would give it attention in closing. I would, because of the great lack of spirituality among Spiritualists, who are mersiv phenomenolists put in a plea

who are merely phenomenalists, put in a plea for manhood and womanhood—a plea for char-acter, a plea for love; for I do certainly wish for all a greater appreciation of the possibili-ties of life-life which can be indeed heavenly when better conditions can be indeed neavenly our swift age is that the conditions of society are such to-day that a golden God is the great object of worship—the almighty dollar, rather than the Almighty God. I do not say wealth is undesirable, but I do say if oharacter is to be be your curse. Remember, Spiritualism does not teach salvation by faith, but every time

### SALVATION BY CHARACTER.

In the threescore years and ten, more or less, In the threescore years and ten, more or less. of this life, we may not have money, but we can have manhood, and if we really understand the grand truth that manhood precedes, is bet-ter than, and will outlive money, then we will not sell it for money, nor make it oringe to money. Man has entertained a vague belief in a fu-ture, but with little thought of the effect the earth-life's course would bring to bear. Gouge,

I plead for one of active mind, Of living thought a store; Not one to sense and reason blind, But of the more progressive kind, To learn and thirst for more.

I niead for one as firm to right As the everiasting hills; Not on the popular side of might, But one who makes it his delight To live as conscience wills.

I plead for one of character Such as is good to find; Not as a changeling loves to play, But who in modest, manly way, Just dares to speak his mind.

I plead for one whose life will tell His faith and hope the same; Not to do right from fear of hell, Of being called an infidel, Or any other name.

Plead I in vain? My plea is done. Judge ye the noblest plan. Won't you come out of darkness-strife--Enter the light- the light of life--And be that noblest man?

For in the future you would be A mightler one than now; With strength attalned—your spirit free— Then the award of victory Must rest upon your brow

### The Women's National Convention.

Which was recently in session a week or more at Washington, D. C., was the largest and most important meeting of this character ever held on the American continent. Its proceedings were of marked interest throughout, were given wide publicty through the press, and must exert a grand influence for good everywhere. At the session on March 31st Delegates adopted a Constitution and elected the following named as officers for the permanent organization of a National Council of Women: President, Frances E. Willard, Illinois; Vice President, Susan B. Anthony, New York; Corresponding Secretary, May Wright Sewall, Indiana; Recording Secretary, Mary E. Eastman, Massachusetts; Treasurer, M. Louise Thomas, New York.

The preamble of the Constitution declares that an organized movement of women will best conserve the highest good of the Family and the State, and that the proposed Confederation will be committed to the overthrow of all forms of ignorance and injustice.

MENTAL TELEGRAPHING BY RED MEN.-It is said that the Indians on the plains have always practiced a system of mental telegraphing among themselves, by means of which they communicate with each other almost instantaneously, and without messengers or signals. This mental telegraphing is by no means peou-liar to the Indians on the plains of the United States. The same thing has been done by many people on the plains and among the mountains, both of America and other countries, and is to-day, and always has been, one method of mani-festing knowledge known to and practiced by many persons.

The manner in which such communications

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Mr. Carleton then extended an invitation to mediums from other cities to make brief ad-dresses. Aunty Camp of Cuyahoga Falls, Mrs. Myra Paine of Painesville, and Mrs. C. C. Bacon of Elyria were specially mentioned, and re-sponded by going forward and taking seats upon the platform. Mrs. Camp recounted the important events and the tenor of thought in 1848, and said, among other things, that the press of the day was handcuffed and that press of the day with handculled, and that newspapers then would not have dared to print what Spiritualists said. A number of other la-dies also spoke, Miss Tillie H. Lees drew at-tention to a beautiful floral design, the gift of Mrs. Helen O. Richmond of Euclid Avenue, which decorated the speakers' stand.

Mr. Carleton introduced Mr. J. Clegg Wright, of London, Eng., who said :

of London, Eng., who said: "Among other things Spiritualism is a great study. It is the work of Spiritualism to demonstrate mestai action outside of brain organization. We are trying in 1888 to demonstrate that spirits exist, for this is the only hypothesis on which the phenomena which we have demonstrated may be based. Once we did not know that spirit-rapping was influenced somewhat by the mental condition of the sitter-we know it now. In this world there is matter as well as spirit. The body influences the mind, as does the mind the body. Slowly, however, we are raising our mental concep-tions to a higher spiritual plane. There is a power in mind to make certain forces in nature obey thought. There is no wonder men disbelieve the truths of Spir-itualism because they are so wonderful. itualism because they are so wonderful.

There is no wonder men disbelieve the truths of Spir-itualism because they are so wonderful. There are no miracles; there never were any. Everything is natural. Clairvoyance, which is French for clear-seeing, is a word we use to disguise our igno-rance. There is probably not a man or a spirit pres-ent who can explain clairvoyance, which is the seeing of phenomena outside the reach of the senses. Still we have the science. Clairvoyance is not hallucina-tions. The visions of delirium tremens are hallucina-tions. The visions of delirium tremens are hallucina-tions; clairvoyance is something vasily different. It is merely a fluer perception of things about us than the perception of things about us than the perception of things about us than the perception of things about us outside the realm of the senses. Medicine is a great study. The last forty years have not, however, made it a science. In London forty years ago an attempt was made to heat by mesmer-ism, and many wonderful things were done. More remarkable things would have been done but for the conservatism of physicians. There are certain doo-tors even now who term a magnetic doctor a quack. If it be true that mesmerism may be successfully ex-ercised, every man possesses lillinitable power over every other man in the world if he but knew it. In-vention is mettal force. All progress is the artising of the spiritual mind—the arising of the lower to the bigher.

Spiritualism is anti-Christian in the sense of opposing the Christianity of churches, which shifts the re-sponsibility of sin to the Saviour. It is not opposed to Christ. Christ was a medium. Do not be in a hurry to promote the slow and steady growth of Spritualism. We have too many half-converts already. There are kid-glove Spiritualists who do u't want to touch their own bellef. It will hurt their profession, they say. Of course it will. Herces always suffer. Cowards never promote the work." [Mr. Wright concluded his remarks by saying: You can get the highest good from the spiritual life by living in harmony with physical laws.] Builtualism is anti-Christian in the sense of oppos

## [Concluded next week ]

### New Orleans, La.

We are in receipt of The Daily Picayune for We are in receipt of *The Daily Flequate* for April 2d, which, under the heading, "Forty Years of Spiritualism," presents the following report of the celebration held in the Crescent

### Buffalo, N. Y. to the Editor of the Banner of Light :

Under the auspices of the First Society of Spiritualists, and through well-directed effort on the part of those having the matter in on the part of those having the matter in charge, the arrangements and programme for the observance of the Fortieth Anniversary of Modern Spiritualism in this city were success-fully carried out. Though no elaboration in the way of variety as regards speakers was at-tempted, it is safe to say that a genuine spirit of good fellowship has been manifested, which augurs well for the future. This has been the only attempt for several years mast to celebrate only attempt for several years past to celebrate In this city the Anniversary of what is called Modern Spiritualism; and it is our highest hope that the observance thus auspiciously inaugu-rated may be continued hereafter with equal

success from year to year. Success from year to year. On Friday evening, March 30th, a delightful programme, consisting of music and recita-tions, was presented before an appreciative audience which filled the hall. Those particiaudience which filled the hall. Those partici-pating seemed to catch the spirit of enthusi-asm which prevailed, and lent their best ener-gles to the occasion. Recitations were given by Prof. Britton, Miss Zellie Davenport, W. H. Davenport, J. P. Riley and Harry Bradley; piano solos by Miss Keating, Miss Freeman, Mr. Leander Fisher; songs by Mrs. Boltz and Mr. James Ried; musical selection by Mr. and Mrs. Crane; instrumental duet by Miss Wells and Mr. Taylor. On Sunday, April 1st. two grand commemo-

On Sunday, April 1st, two grand commemo-rative services were held, the speaker, Mr. Wal-ter Howell-whose name is synonymous with all that is noble and powerful in the field of whole speakers to high for high subjects of the public speakers-taking for his subject of the morning discourse: "The Resurrection of Christ." It was a clear and concise exposition of that much mosted question as viewed from the standpoint of Spiritual Philosophy, and was well received. The subject for the evenwas well received. The subject for the even-ing, "Spiritualism, Ancient and Modern," was handled in a masterly manner, and proved by far the best lecture this gifted speaker has de-livered in Buffalo-the audience which gather-ed to hear him being as intelligent a one as ever faced a speaker. Many strangers were present, and if they did not, at that hour, learn something of the principles of Spiritualism something of the principles of Spiritualism, This report would be incomplete without due

mention of the floral display, which was a great feature of the occasion, and made it indeed a Teature of the occasion, and made it indeed a fitting place for angels and men alike to be. The rostrum was almost hidden from view by beautiful banks of flowers, plants and ever-greens; many tasteful and appropriate mot-toes were displayed—the whole forming a beau-tiful embodiment of the thought and taste of the ladies whose labors made it what it was. WILLARD J. HULL, Sec'y.

## Rochester, N. Y.

A correspondent informs us that the birthday of Modern Spiritualism was duly celebrated

meetings, presided. The exercises opened with the song, 'The Sweet By and Bye,' by Miss Anna Ware, who was followed by Edward S. Varney in an essay, having for its theme 'Easter Thoughts.' Mr. Varney dwelt upon the necessity of the phenomena of proving the immortality of the soul, and as stepping stones to the noble system of ethics evolved by Spirit-

ualism. J. S. Whitney referred to his experiences of J. S. Whithey referred to his experiences of the last quarter of a century. Twenty-five years ago he knew nothing of this doctrine, but the death of his little boy made him an inves-tigator, and through the facts presented by Spiritualism he became convinced of life be-yond the grave. He referred to the presence and beautiful influence of angel loved ones, at the firstlda and in the workshon. L. A. Hullse and beautiful influence of angel loved ones, at the fireside and in the workshop. L. A. Hulse spoke briefly in a physiological and psycholog-ical vein. A. B. Plimpton opposed the unjust dogmas and theories of the evangelical church-es, alluded to the breadth and universality of the spiritualistic religion, and eulogized its wonderful spread and adaptability to the needs of humanity. of humanity

In the afternoon and evening A. E. Tisdale, the blind medium, lectured, delivering in the evening one of the grandest spiritualistic dis-courses ever given in Lowell."

## Milwaukee, Wis.

## To the Editor of the Banner of Light :

Our meeting in honor of the Fortieth Anniversary was called to order by Prof. Lockwood, (from Ripon, Wis.,) on Saturday evening, March 31st ; in a short speech he explained the objects of the convocation, and spoke of the marked progress which Spiritualism had made since its advent. He announced that the exercises for the evening would be vocal and instrumen-tal music, and recitations—to close with a sé

ance. The entertainment was "first-class" in all respects, and when the floor was cleared for

respects, and when the floor was cleared for dancing, a large share of the company took part, and entered into the enjoyment of the occasion with hearty zest. There was a large attendance during the early part of the even-ing, and many more came later. Sunday morning we met again, and after singing, Prof. Lockwood gave the lecture of the forenoon-subject, "Savagery of our Present Civilization"-in which he severely criticised our present state and condition of national and societary life, and urged the necessity of and societary life, and urged the necessity of a higher evolution. The discourse proved to be very earnest and logical, and all present seemed interested in listening to catch every word.

In the afternoon a general conference was held, remarks being in order in regard to the past, present and future of Spiritualism. Those who spoke at some length were Dr. H. S. Brown, Prof. A. B. Severance, Mrs. De Wolf, Prof. Butts, and others. This proved to be a very interesting session.

In the evening we had a packed hall at an early hour.

early hour. After the singing, Mrs. De Wolf (from Chica-go) was introduced as the speaker for the even-ing : subject, "The Harvest and the Gleaning." Prof. Lockwood followed with a short speech, claiming that Spiritualism could be proved to

Banner Correspondence.

### Pennsylvania.

MEADVILLE .- Mrs. L. L. Haverty writes : "Seeing in the BANNER OF LIGHT an advertisement of Mrs. Eliza A. Martin, of Boston, that she would answer sealed letters at a very moderate price, and anxious to know more of spirit phenomena. I wrote a letter, secured it from being opened by means of a sewing-machine, and sent it to her, she being a perfect stranger to me and I to her. The result was very satisfactory. I received a reply that in its character would startle the most skeptical into an inquiring state of mind, that, if followed, would convince them of the truth of spirit communion. This is an easy and sure means of proving the truth-one that can be employed at a small cost and with good results."

PITTSBURGH. - Helen Stuart-Richings writes: 'Coming from the Fortieth Anniversary meeting in Cincinnati, your correspondent stopped over for a few days' visit in Pittsburgh, as the guest of Mr. and Mrs. C. P. Meskimen, whose hospitable roof also shelters just now that noble worker, so well known and beloved throughout the Spiritualist ranks, Mrs. A. M. Glading. The Pittsburgh Society is to be congratulated on having secured the services of Mrs. Glading for the five Sundays of April, and seems to appreciate its good fortune, as crowded houses and attentive audiences testify. It is also to be congratulated on its almost phenomenal success. As the outcome of any project depends much on the start it receives, so the prosperity of the Pittsburgh Society of Spiritualists is largely due to the indefailgable efforts of 'mine host.' He i was who first published a call to all in Pittsburgh interested in the spread of the truths embodied in Spir Itualism, to come forward for the purpose of local organization; and who, when responses came slowly himself penned scores of personal letters, addressed to Spiritualists, and such others as were known to en tertain liberal ideas.

The result was the organization of a Society, the engagement of speakers, and, within a few weeks, the renting of a hall for the exclusive use of the Society; a hall which now, at the close of the first year, is too small to accommodate the eager crowds that throng it morning and evening.

During the year Mr. Meskimen has served as Secretary, and it is to be regretted that a change in business, which calls Mr. M. from the city, will soon de prive the Society of his valuable services.

A Lyceum has also been organized, its opening session being held on the first Sunday of February. The Society has one hundred and thirty-eight members. and the Lyceum from twenty five to thirty. The platform has been occupied every Sunday during the year and the report shows a creditable balance in the Treasury. So much for earnest effort and cooperation !

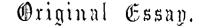
What has been done, may be done. Spiritualists everywhere should take courage, and in the success of the Pittsburgh Society find a promise of possibilimay ti

very pleasant town on the Cedar River, one hundred miles west of Dubuque, on the Mississippi River; it has a population of three thousand five hundred and contains twelve organized churches, with the other paraphernalia known as ' the machinery of the church.' Less than one-fourth of the population, however, are church members. There are a few Spiritualists here. and many Liberals.

We need a genuine writing or good test medium. I think such would be well supported."

### Rhode Island.

NEWPORT .- John C. Peckham writes : " All mankind appear to be seeking for happiness, but very few know in what happiness consists, which to my apprehension is in doing the best we can under the circum stances in which we are ploced, and being reconciled to conditions in which we are for the time being, and which we cannot by any possibility avoid. To make the best of this world prepares us for the best in the world to which we are going.



### PRACTICAL APPLICATION OF TRIAN-GULAR ANALYSIS IN EDUCATION.

### BY "FRANKLIN."

In the BANNER OF LIGHT of June 4th, 1887. it was shown that man's intellect analyzes man, and is thereby subjectively an element of separation; that by the intellect we separate the body, which occupies space (the intellect does not occupy space), from a third element of man's being, which element is neither intellectual nor material. For the body is perceptible to the senses, and has, under ordinary conditions, distinct recognition as material substance. The intellect (often termed mind) has cognizance of truth and knowledge, and does not, as far as we perceive, have any claim to being material. But these two elements of man's being are supplemented by what may be termed the remaining element or spirit.

Men are aware of bodily pain, of intellectual thought, and when not realizing sensation or thought are at times conscious of emotions of joy, hope, love, etc. That element of man's being which is emotional, and determines of what spirit man is, whether a hopeful spirit or a brave spirit, etc., we call the spirit of man.

Without attempting exhaustive proofs of this analysis, merely repeating that the simplest separation requires three elements subjectively, namely, a separator and two elements separated, let us see some important consequences of this idea. In the civilized world to day, bilosophy, education and religion are potent. and much depends on them. Because man has not been able to show any possible way by which consciousness can be magined to evolve from matter, he is forced to consider intellect as something different from body: and hence culture of the body and of the intellect are distinct in the most materialistic schools. But spiritual culture has vast relations and consequences, and is necessarily disregarded by all those who do not recognize that man has a spirit. The churches recognize a spirit in man, it is true, but they base their belief in it on revelation, a foundation which is not acceptable to a large class of minds that appear gaining in power and number according to the testimony of the churches themselves. Furthermore those who believe man has a spirit seem to have very divergent views as to the nature and development of it, and make spiritual culture occupy small space in the curriculum. To confirm the belief in spirit, and base it on intellectual analysis, does not necessarily prevent revelation, whether of ancient or modern times, from having due influence; but must be useful in reaching the more materialistic class of scholars. In our institutions of learning belief in revelation does not prevent a strong tendency to ignore the spiritual harmonies in such a way as to allow of serious results. "Ministers' sons " are proverbial for tendencies that do not mark them as having highly developed reverence for the spiritual in education. The work of promoting a knowledge of immortality necessarily implies a spirit as existing, and this must be accepted before the spirit's immortality can be admitted. The influence, on individuals and on the community, of a recognition of a spirit in man, is fundamentally important in law, education, social customs and private ac tions. No one will attempt to develop a spirit till he believes it exists. Suicides, wars, crimes, and injustice of every kind are not under the control that knowledge of spiritual harmonies and relations would give. The study of harmonions educational development in a mathemat-ical way demands attention and awaits the spiritually-minded investigator. For mathe-matics is the basis of all science; there being no order, no relation, no proportion, no divis-ion or analysis, except as found in this science, necessarily the first in history, since till these essentials of scientific procedure had been conceived no scientific knowledge could exist. As any entity or thing necessarily reduces to three subjective elements in the simplest an-alysis (for explanation of Triangular Analysis see BANNER OF LIGHT of June 4th, 1887), we may with propriety use a plane triangle as il-lustrating the threefold nature of any entity thus analyzed; the threesides representing the three elements of its analysis and either one of the alder more represent the method. of the sides may represent the separator on the shown the other two elements with-out destroying the continuity or existence of the thing thus analyzed. The lengths of the sides may be taken respectively, proportional to the amount of development of each of the to the amount of development of each of the three elements of the thing, and these are, as in trigonometry, fixed in relation by the amount of angle at the several vertices. On studying the proprieties of equilateral trian-lgles and comparing results with their ana-logues in the development of man, as suggested by this representation of threefold entities by triangles, many remarkable hermonies are obtriangles, many remarkable harmonies are ob-served, suggesting important ideas in harmoni-ous education.

4.82

Last Saturday was the Fortieth Anniversary of the appearance of spiritual manifestations a Hydesville, in New York, and the Anniversary was celebrated yesterday in a fitting manner by the New Orleans Spiritualists' Association. The exercises were held in Minerva Hall, on Clio street, at 11:30 o'clock in the forenoon, and 7:30 in the evening. The attendance was quite large, and the services were very instructive An excellent choir, consisting of three female

and two male voices, accompanied by an organ, opened the ceremonies, both in the forenoon and evening.

After the singing in the forenoon, an able ad-dress was delivered by Dr. J. W. Allen, who is one of the oldest members of the Association in

one of the Oldess moments the city. Mr. George Benson then delivered a lecture biost of Spiritualism, under alleged on the subject of Spiritualism, under alleged control of the spirits. He then, while under the same inspiration, discussed various subjects with the audience.

After the lecture two ministers. Mr. and Mrs. Dr. D. V. Clarke, were ordained. Mr. Benson presented each of the two new ministers with the letter of fellowship, and in a brief though ministers of Spiritualism. Both Mr. and Mrs. Clarke are mediums. The services closed with prayer.

The attendance was equally large at the even-ing services. The rostrum was bedecked with beautiful flowers, the offerings of the ladies.

At 7:30 o'clock Capt. John Abbott, who officiated as master of ceremonies, opened the service, and the choir sang a hymn. Dr. Allen offered up a fervent prayer for the future wel-fare and happiness of all present, and also of gratitude for permitting those assembled to meet once more.

meet once more. The Secretary then read his annual report, in which he gave a brief history of Spiritualism in this city. The roster showed eighty-six names in his books, of whom thirteen had crossed the shining River, and had entered into the new life.

Mr. George P. Benson then lectured under control, or inspiration, after which several per sons in the audience accended the rostrum, and made brief speeches.

After the service the audience was invited into the room in the rear of the hall, where a delicious cold lunch, with fruit, cake and lem-

anade accompaniments, was served. The Association give a public solrée every Monday, and services are held every Sunday during the year at the residence of Mr. Benson.

The Anniversary of Spiritualism was cele brated in all the principal cities in the United States yesterday."

### St. Louis, Mo.

To the Editor of the Banner of Light:

1.1.1.

An interested assembly convened at the palatial residence of Mr. Charles Mantz, 2121 Wal-

nut street, this city, on Sunday, April 1st. After a congenial time and a social exchange of ideas, the meeting was called to order. An in-vocation by the President, Mr. Mantz, was fol-lowed by a song by the choir; then the Presi-dent introduced Mrs. S. C. Scoville, the well-known trance speaker and psychometric reader.

known trancespeaker and psychometric reader. Mrs. Scoville read a beautiful poem called "The Day We Celebrate;" then followed se-lections on the piano by Prof. W. H. Russell. Dr. Lowe, the control of Mrs. Scoville, then made the following remarks: The Day we celebrate ! yea, a grand and glo-rious day ! Ancient and Modern Spiritualism are the same, but we use the term Modern, be-cause forty waars ago the tiny rap was first in-

cause forty years ago the tiny rap was first in-telligently heard at the home of the Fox Sis-

also borne in mind by the various circles convening in the city on that date.

### Hartford, Ct. To the Editor of the Banner of Light:

The Anniversary exercises in Hartford, March 30th and 31st, could not fail to be a success with such talent as J. Frank Baxter and Charles Dawbarn as speakers.

Both reviewed Spiritualism, each in his indiidual way imparting wholesome truths. Mr. Baxter's scance, following the evening lecture, was fine, some very pointed tests be-

Saturday morning the following Resolutions, presented by President G. W. Burnham, were discussed with much interest, and adopted :

GlsClssed with much interest, and adopted . Resolved, That the Bible, as a text-book, should be re-moved from the public schools, and all religious teachings in such schools should be entirely abstained from—includ-ing the ordinary forms of oral pray-r. Resolved, That the parochial school is an innovation on the free public school system of the State, with an under-mining tendency—being lostered by sectarizations and re-ligitous intol-rance, and antagonistic to the genius of our institutions.

institutions. Resolved, That we adhere to the important fact of me-liumship, a gift possessed by Josus and his Apostles and by all the seers of old, and now more generally developed intan in ancient days: a God-given faculty which dwells in the occult forces of man's being, reaching out through the well hat that realm where bright spirits await the coming of mortals.

The afternoon lecture by Mr. Dawbarn, sub-ject, "Universal Law," was highly compliment-ed, and justly, too. Altogether, the celebra-The old officers were retained, and the Forty

First Anniversary will be celebrated in Willi-J. C. R., Sec'y. mantic.

### Newburyport, Mass.

To the Editor of the Banner of Light:

The First Spiritualist Association celebrated the Fortieth Anniversary at Fraternity Hall on Sunday, April 1st.

The afternoon services were opened with singing by the choir, followed by a stirring lec-ture by Dr. Dean Clarke.

The evening exercises commenced with selections by the choir, which were finely ren-dered; after which Dr. Dean Clarke, under indress, which was listened to with close atten-tion by an appreciative audience.

tion by an appreciative audience. The closing Anniversary exercises were given on Monday, April 2d, at the same hall, and con-sisted of a dance and supper. The hall was very tastily decorated with red, white and blue bunting, interspersed with American flags. Around the hall and about the stage were grouped our Lyceum flags, which presented a most pleasing sight to the older workers in our society.

Dancing commenced at 8:30; supper was announced at 10:30, to which ample justice was done. After an intermission of thirty min-utes dancing was resumed and continued till one o'clock, to the evident pleasure of all who participated. The floor was under the manageour President, E. P. Pride, assisted

unit of our President, E. P. Pride, assisted by Otis Junkins, A. Knight and Frank Runlett. Thus closed the Anniversary exercises. The sight of our Lyceum flags at the Anni-versary has revived the subject of reorganiz-

ing our Lyceum. F. H. F. Springfield, Mass.

### To the Editor of the Banner of Light:

March 31st, 1888, will long be remembered by the large audiences which gathered at Grand Army Hall in this city on that day. The exercises opened at 2 P. M., by music, after which Rev. H. H. Brown, of the Petersham Unitarian

The audience was then dismissed-all feeling that it was "good for them to be there;" and thus closed one of the best and most interesting meetings the Spiritualists have ever held in our

city. Prof. Lockwood presided with his usual dignity. The singing was furnished by Lockwood Green, Mrs. Leist, and was very fine indeed. Miss Collins and her little brother sang a charming duet at close of the meeting Sunday Dr. Juliet Severance was engaged in Moliere, Ill., at the Anniversary meeting there, and so was out of the city. A. B. S.

### Baltimore, Md. To the Editor of the Banner of Light :

The Spiritualists here assembled on the evenng of April 1st, and listened to a discourse delivered through the mediumship of the estimable Mrs. Walcott, on the Anniversary of Mod ern Spiritualism; her guides deviating on this

siou of subjects read to her by the venerable President, Mr. Levi Weaver, who collects them from the audience. After the lecture Miss Maggie Gaule gave

names and descriptions of spirits to quite a number of people in the audience, and, with the exception of one or two, all were recognized. Our Anniversary memorial was a pleasant oc CHARLES A. ZIPP. casion to all present.

### Newark, N. J. To the Editor of the Banner of Light:

# The Fortieth Anniversary was celebrated in the parlors of H. C. Dorn, 139 Congress street,

with a full attendance and an awakened interest in the cause. Beautiful lilies and other flowers were brought in profusion, and for the first time we sang from the "Melodies of Life," selecting for the purpose: "The Angels are Coming," although we scarcely know which piece in that book is the best. May the good work go on until the angels

velcome us to our homes in the better land JENNIE A. SMITH, Sec'y, 139 Congress street.

### **April Magazines**

THE ATLANTIC MONTHLY opens its table of con tents with another installment of the piquant and touching story: "Yone Santo, a Child of Japan," which E. H. House is now writing for its pages; the same number contains the second part of Henry James's entertaining "Aspern Papers"; another charming article is that on "English Faith in Art" 'The First Crisis of the American Revolution," is the title of a most readable and valuable article by that virile student of history, Prof. John Fiske: Frank Gaylord Cook has an account of " The Marriage Celebration in the United States," and chapters of " The

Despot of Broomsedge Cove," by Charles Eghert (Iraddock, are furnished ; among other prose articles may be enumerated an elaborate review of the new book of poems by James Russell Lowell, a review of the new Life of Darwin," the usual book notices of the month, and short essays in the "Contributor's Club." James Russell Lowell's poem on "Turner's Old Téméraire." under a figure symbolizing the Church, is all affame with a spirit of the hope for better things in that direction for which "the stars of God long even as we." Houghton, Mifflin & Co., publishers, Boston, Mass.

THE QUIVER .- "The United Kingdom Alliance." an organization for procuring the legislative suppression of the traffic in intoxicating liquors, instituted in 1853, is briefly sketched, accompanied by portraits of several of its leading supporters. " The Friends' Colony in the Far North." is an interesting sketch of Quakerism in Norway. New chapters are given of two serials, also a few short stories, and of other articles that will interest all are, "Who was Seneca?"

tions."

## Massachusetts.

BOSTON .- A correspondent writes us as follows : A retired merchant, who is also a veteran Spiritualist, in his daily walks and associations comes in contact with many ministers who claim to fully believe the Bible, and quite heated discussions upon the falubility or infallibility of that book have resulted therefrom. He was conversing with one of them on one occasion upon the Bible, and the minister said, Where can you find better precepts than in that book?' The Spiritualist replied, 'I give you a new commandment, which, if obeyed, will insure a passport to celestial regions : "Do nothing and say nothing that will not be pleasant to remember."" The minis ter seemed to be delighted with the sentiment, and placed it in his memorandum book for future reference. At another meeting he said he had often quoted it as coming from a prominent Spiritualist."

LYNN.-Mrs. E. B. Merrill, Secretary, writes : " At the session of the Children's Progressive Lyceum Sunday, April 8th, we had quite a good attendance. After the opening exercises answers were given by a num ber to the question, ' What do you understand by the word conscience?' Recitations were given by Jessie Hutchins, Willie Keeny, Winnie Atherton, Cella Good win, Lilla Hurd, Stanley Balcom and Ethel Herrick, Readings by Mabel Cheever, Mrs. Atherton, Mr. Bartlett, Mr. Emerson and Mrs. Carlton. Remarks were made by Mrs. Julia Dickinson. Most of the spectators' seats were filled by an attentive audience.'

SALEM .-- A correspondent writes that about fifty assembled on Fast Day at the residence of Mr. and Mrs. Saunders. on Church street, the ladies having decorated the rooms with plants and flowers in antici pation of giving glad welcome to their friends, both the seen and the unseen. "The exercises of the evening consisted of an invocation by Mrs. Saunders, singing by all, poem by Mrs. Sanger of Peabody, remarks by Miss Simpson of Salem and Mrs. Kimball of Panbody, singing by Mrs. Perkins and Mrs. Sanger, and a poem by Mrs. Sanger. Mrs. Tullock presided at the organ, and of her merits I cannot say too much. Of the mediums, Miss Simpson of Salem gave readings and described spirit friends; Mrs. Kimball of Peabody gave readings and tests of spirit presence, all of which were correct; Mr. Brown of Peabody gave correct delineations and names. The exercises closed with ainging by all, and a benediction by Mrs. Saunders The occasion was a very enjoyable and profitable

### New Hampshire.

PORTSMOUTH. - Dr. William Critchley writes: We have had other evidences of spirit presence and power through the instrumentality of Mrs. R. Clark-Kimball, who gave us two fine lectures and tests that were truly wonderful, all of them being recognized. She has gained many friends outside of the spiritual ranks, and we are very anxious for her to come again and often. Her meetings are always a success, financially and otherwise. She needs no other recommendation. Sunday, April 1st, Miss S. Lizzle Ewer addressed the friends here. All were well pleased with her addresses and tests, and hope she may be kept employed."

### Connections.

NEW HAVEN .- E. P. Goodsell writes :" Ministers of the gospel are not very consistent in their definition of the divine right of liberty, when they avail themselves of it to deprive others of what they profess to consider the inalignable right of every individual. Hitherto the deprivation women have been subject to, as regards their rights as co-equals with men, has had its greatest support from these very ministers who prate so much of the liberty of the gospel, they

one."

## APRIL 21, 1888.

1

### BANNER LIGHT. OF

MOTHERHOOD,

BY LIDA LIWIS WATSON. A bioseom blown against her bosom's enow; A bind of vrives willeness cast below From out heaven's height to teach her how to go; To mark the way through depths of sweetest pain where flowers unfold their leaves that have no stain.

and a second second

A little prayer and song of psalm beside— A little chanting at day's eventide, When heaven's gracious gates are open wide; A little rift of music sung below-A little note of pleading breathed so low That God could hear, what human heart could know A meaning far beyond all mortal ken, A little thrill beneath the heart—and then, To love's sweet, sacred deed, God's grand Amen !

What loving word from praiseful lips may fall, To break such hush that lingers over all. And caimly falls when soft His voice doth call?

She standeth now within His boly sight; About her head a halo of the light That breaks beyond the shade of earthly night;

Within her beart the knowledge of all good; The dust of golden lilles where she stood-And on her brow the crown of womanhood. Within her hands lay life's most precious things, Upon her lips love's praiseful song still sings, And to her heart the dove of peace she brings.

She hath them all-the gifts that can be given: Life, Love and Motherhood, God, Rest and Heaven.

Something for the Psychical Societies to Ponder Upon.

To the Editor of the Banner of Light:

We are reminded in the Bible to try the spirits and not to believe every spirit, and I often heed the injunction, and sometimes am blamed for so doing.

April 1st, (in the evening) I attended Mrs. R. S. Lillie's lecture at Berkeley Hall, Boston. Frank T. Ripley gave tests after the lecture, and the first spirit that came purported to be the late Rev. Dr. Quinby of Augusta, Me. Mr. Ripley said that the spirit walked down the middle alsie to the centre of the hall, and recognized some one. I was sitting in the direction named, but did not recognize the spirit, because I did not desire to render myself unduly conspicuous by acknowledging what was not-under the circumstances, which are best known to myself - specially a test to me in particular. Some one else, however, recognized the fact of Rev. Dr. Geo. W. Quinby's having been a resident of Augusta, as stated; and in a subsequent conversation Mr. Ripley informed me that he was himself, ignorant of what he said about that gentleman. so that some intelligence outside himself must have informed him.

The mention of Mr. Quinby's name and residence. etc., under the circumstances awakened regret in my mind that he did not make to me some more definite appeal for recognition, as I knew him well in earthlife, and knew also many things concerning him which Mr. Ripley could not have known; but I recognize, of course, that limitations must necessarily exist in this matter of spirit communion.

My acquaintance with the Reverend gentleman spoken of was, while he inhabited the material form, a close and pleasant one. Some fifteen years ago I saw a fine notice in his paper concerning healing by invisible forces, and a plea for medical freedom; and while in Augusta I called upon him at his office. He at that time was proprietor and editor of the Gospel Banner, a paper devoted to the Universalist denomination.

I had a pleasant conversation with him, and he related to me his experience with magnetism-he having printed at that time, and reading as follows : himself a large surplus of it in his organism, which he had at times exercised with friends. I worked over him with manipulations at that time, and whenever I was in Augusta afterwards I called upon him : some years later, while stopping at Hotel North, he sent his carriage for me to take me to his home to give him a magnetic treatment. I complied, and subsequently he came to Boston and had a few more treatments.

While at Augusta he gave me a book entitled: "Heaven our Home," which is practically full of Spiritualism and spiritual thoughts. I quote from this volume the following sentences from Chapter VIII., entitled "The Soul's Triumph Over the Body ":

this volume the following sentences from Chapter VIII. entitled "The Soul's Triumph Over the Body ": In opening this chapter Mr. Quinby considers the point raised by those whe doubt a continued life for man, i. c., that the soul is entirely dependent upon the body for its existence; that the brain is not only essential, but indispensable to all mental operations—that the mental powers become debilitated by disease, and all consciousness perishes totally on the death of the body; and says, in rejoinder, that while the materialist cannot positively prove that the human soul at death becomes a nonentity, since it is impossible to see, feel or discover what does not exist—on the contrary, "hundreds of thousands of people have testified, in words most sincere and earnest, that they see as they low is bedroft by the gories what they see as they low into the glorious visa that opens by the says, "no uncommon thing for persons dying to describe in the most glowing terms what they see as they low line the glorious visa that opens before them." He menitions several such cases known to him personally as a minister, and by his editorial labors during since the beginning of the world, who rejoiced in the describe the desires to know it "the thousands since the beginning of the world, who rejoiced and friends" have been utterly mistaken. Of one case to the contrary he is sure, that of his own dear wife, who, on passing to spirit-life, left him a testimony of the truth of which nothing could shake his conviction. his conviction. "I was in the year 1860," he says, "that one with whom I had lived for more than twenty years in clos-est conjugal intimacy, passed into the better life, leav-ing an infant child but seven days oid, besides three other dear children." The last days of her life were attended with intense suffering, and yet nothing could be exceed the calmeess of her soul. She had been called to part, from time to time, with children, till five had preceded her to, their heavenly home, one of whom-<text>

whom are all the dear ones gots. Who knows but 1 am needed there? Our family above is larger than our family here, you know." From this time till the moment of her death, which transpired at seven o'clock the next evening, she seemed to rise entirely out of and above the condi-tions which surrounded her. Her body was dying, and yet to her there was no death... Bhe slept a lit-the that night, but in the morning her soul was all alive to the increats and happiness of those she was so soon to leave. When her physiciane came, at her re-quest, totell her the plain truth, hry said they could afford no hope, and when they listened to her caim, loving words, so full o' resignation and trust, they were affected to tears. She had her person and room put in condition to afford the most cheerful aspect, as if there was to be no death. there, but only a resurreo-tion; that she was to put off her mortal garment for her ascension robe. She had the buildren brought to her bedside, and sing the charming hymns she had taught them, about heaven and the angels, and gave them wise and loving counsel; talked to them of the sweet home in heaven, to which she was going, where she would again live with them. All present, with the ex-ception of herself, were melted to tears. To her all was serenity and holy reconcelliation and joy.... Bus grew weaker and weaker in body, but in her soul stronger and stronger. She closed her eyes, but whispered that when she was going she would press my hand. For a half hour there was no motion of a little sigh, and was gone. Cuil this be death to that soul? It was impossible for me to feel it so. From such a scene 'into annih-lation how was tell the lead. 'i studently a slight press-ure of the hand was feit, she relaxed her hold, brought a little sigh, and was gone. Cuil this be death for that soul? It was impossible for me to feel it so. From such a scene 'into annih-lation how vas the leag.' Hetween them how im-measurable the contrast?' while there appeared 'not a step, not even a filmy cloud

Here are words with no uncertain sound from one who while in the mortal was an able editor, a talented divine, and a worthy member of society in every respect. He testifies to the assurances given him at the hour of her transition by his cherished companion that life on earth is but the "suburb of the life elysian." Since the book from which these extracts are taken was published, this grand soul has passed on, to meet once more in the Better Land she whose earlier departure he has so feelingly but triumphantly depicted. Do any of those Christian ministers or believers, who in their efforts to discredit and break down the Spiritual Dispensation, are so wont to ally themselves with Psychical Research Societies and work into the very hands of ultra-materialistic scientists, feel h ppy at the thought that the company they are in obliges them logically to answer to the words of this brave Universalist pastor that his wife was in a delirium, or was instinct with an educated "expectancy," or was a victim of "unconscious cerebration"? I hardly think they do, on reflection.

Some time previous to 1876, Mr. Quinby had a most remarkable spiritual experience by and through his own organism, which I learned concerning from Rev. Zenith Thompson, who related it to me while I was giving him magnetic treatment. I doubt if there has been anything that has occurred which is any more remarkable in this regard since the experience of St. Paul, where he describes himself as not knowing whether he was in or out of the body, etc.

In the summer of 1876 I wrote out the statement, as given to me by the Rev. Mr. Thompson, and sent it to

the Fineland (N. J.) Independent, the same being "A. 8. Hayward, Magnetic Physician, speaks of an event related to him by a clergyman who was former-ly one of his patients. The reverend said that an ex-minister, who is also an editor of a religious newspaly one of his patients. The reverend said that an ex-minister, who is also an editor of a religious newspa-per in the Eastern States, was called upon by one of the resident olergy to occupy the pulpit during his temporary absence. This the ministerial editor very kindly consented to do, and on the following Sunday he proceeded as usual to open the meeting with prayer, during the delivery of which he became un-conscious, but it did not injure his vocal orgaus or his intellect, for he finished his prayer and preached a sermon of unusual eloquence and power, and of over an hour's length. At the conclusion of the sermon he took his seat, acting like one in a trance, and was very much annazed when the leader of the choir told him he had actually preached a sermon, and asked him to give out the closing hymn. He was so much agitated that he could not comply with this request, and it had to be done by one of the laymen. The un conscious preacher, having once been a pupil of the narrating clergyman, he, upon hearing of this strange experience of his former student, wrote him a letter asking an explanation of the occurrence. The re-sponse of the signilary and we do we may must he had eaten clams the Saturday night previous. The minis-ter repited immediately, to the effect that if clams would inspire men to preach the gospel with such ex-traordinary ability he had better advise all ministers,

ai Hadicai Programive Bpiritasilata' and Mediuma' So-lety, organised on the oth of May, A. B. 1884, meets in Spirits' Libery title, No. 317 West Madison street, every standar, permanentir, at M and N. T. M. The public are cordially invited to strend. Admission a conta to each meet-ing. Dr. Norman McLood, Fresident. CHRIGAGO, HLK.-Avenue Hall, 150 224 street. Ohli-dren's Lycoum, Bunday, at 14 F.M. Spiritualists' and Mediums' Meeting, Sr.M. Sociables every Tuesday. CHRIGAGO, HLK.-Mer, Cora L. V. Richmend di-courses before the Wirst Modery of Mpiritualists to Martine's (Ada street) Hall every Bunday morning and evening. CHRIGAGO, ILL.-The Young People's Progressive Bo-clety meets in Martine's Hall, corner Iudiana Avenue and 22d street, overy Munday evening at 3' doc 11 filany conducts class lossons in the afternoon, at 3 o'clock. The best speakers and mediums are always engaged. DENVER, COL.-Meetings are always engaged.

**DENVER, COL.**-Moetings are held Sunday evenings it Harmony Hail, Lawrence street, Mrs. F. A. Logan, inducting.

LANNING, MICH.-Meetings will be held each Sun-day at the Hall 125 Washington Avenue, under auspices of the People's Spiritual Pregressive Union. Mrs. C. W. Ayres, Secretary.

Ayres, Secretary. **NEW HAVEN, CT.-Meetings** are held each Sunday voning at *Ocurier and Journal* Building. Mrs. Ella Ba-on, President; Thos. F. Davie, Secretary. **NEWARM, N. J.-Meetings** will be held every Sun-lay ovening at No. 130 Congress street, commencing at 7 'clock. Mrs. Jennie A. Smith, Secretary.

NEWARH, N. J.-First Association of Spiritualists. 17 Halsey street, corner of Market, evenings at 7% o'clock, 1. G. Avery, President.

H. G. Avery, President. PHILADELPHIA, 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, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambresia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Bpring Garden street. Joseph Wood, Chairman. Fourth Associ-ation meets Sunday evening, Ninth and Callowhill streets. PATLENGON N. J.—Meetings are held every Sunday ation meets Sund-y evening. Ninth and Callowhill streets. **PATERSON**, N.J.-Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2% and 7% P.M. Lecturers and test mediums are requested to communicate with John A. Ro-ney, Cor. See'y, 65 Holsman street. **SARATOGA SPRINGS, N.Y.**-The First Society of Spiritualists holds incetings every Sunday in the Court of Appeals Room, Town Hall, at 10% A.M. and 7% F.M. All are invited. W. B. Mills, President; E.J. Huiting, Sec-retary. **ST LOUIS: MO**-The First Association of Spiritual-

retary. **ST. LOUIS. MO.**—The First Association of Spiritual-ists meets at 25 P. M. every Sunday in Brandt's Hall, south-west corner of Franklin Avenue and Ninth struet. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay. President, No, 313 Market street; Milton Lyle, Cor. Sec., 306 Olive street. **SPRINGFIELD, ILL.**—The Lincoln Society of Spir-itualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

# Miscellaneous.

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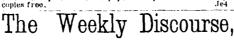
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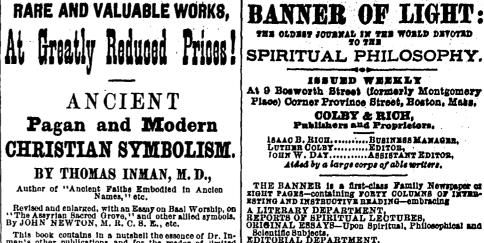
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• I was then pastor of the parish in Middletown, Conn., where the events here described transpired.

would inspire men to preach the gospel with such ex-traordinary ability he had better advise all ministers, My1 through the columns of his paper, to see to it that on every Saturday night their stomachs were full to overflowing with these luscious bivalves." Will some Pyschical Research Society account for

this occurrence and the possibility of its taking place outside of and beyond the revelations of the Spiritu alistic Philosophy?

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

\* All of the five children whom God had called to himself vere boys.

### Passed to Npirit-Life,

April 6th, Mrs. Rosa Kurtz, aged 41 years.

April 6th, Mrs. Rosa Kurtz, aged 4i years. She was a member of the Second Association of Spiritual-ists of Philadelphia, and wife of Mr. John Kurtz, who is one of the Trustees of the Association. The family are all ardent Spiritualists, and though the husband and children deeply mourn and deplore their loss, they are consoled by the knowledge that she is suffi with them, and has the same kind and watchful care for their weifare that she had while in earthly form. In accordance with their convictions, the last services were conducted in the true spiritual form. Mrs. H. S. Lake, who is lecturing for the First Association for the month of April, officiated at the funeral ceremonies, and through her organism the wile and mother was en-abled to give to her bereaved family the knowledge that she still lived, and that her time would be employed in helping to prepare a home for them on the brighter shore, where she would be employed the form earthly cars as at trouble, and hand in band enjoy that progress and development they had been seeking a knowledge of while in the earthly form. The family have the heat felt sympathy and encouragement of the friends, and also of the members of the Second Asso-ciation of Spiritualists of Philadelphia. T. J. A MEDICINA, President, LEONARD I, ABBOITA, President, LEONARD I, ABBOITA, President,

### Mrs. Dinsmore, widow of the late James Dinsmore.

Mrs. Dinsmore, widow of the late James Dinsmore. This lady was an old resident of Boston (W altham street), and a vetran Spiritualist and sedium. She left this city some months since to reside with her daughter on the Pardife Coast, where she soon afterward passed away at a ripe age, in the full knowledge of spiritualism. For many years the deceased gave nuch of her time as a medium as a free-will offering to those who desired to know the truth of spirit communion; and thereby wrought nuch good in this community. Herself and husband were among the supporters of the Music Hall Spiritualist meetings, which were provided over for so long a period by Lewis B. Wilson. She grew constantly weaker after the decease of her busbind; and finally undertook a journey to the Pacific Coast for the benefit of her health, which proved prepara-tory to a removal from the mortal toward an elemal ro-union with her loved in spirit-life. Boston, Mass.

From the Avenue House, Springfield, Ilt., April 5th, at 1:30 A.M., Col. James White, aged 92 years and 8 days.

4:30 A.M., Col. James White, aged 92 years and 8 days. Col. White was a native of Gettysburg, Penn. He came to this city in 1830 and engaged in the calle business, dity-ing to Eastern markets in early days, long years belore railroads were constructed. He was a true, good man, charitable and kind to his fellow-man, and was highly re-spected by all who knew him. He was a veterau spirituai-ist, being among the first to espouse the cause in the West-ern country forty years ago, and lived firm in his faith. He received many cheering messages from beyond the my stic river to cheer him on his way. The spirit has gone to its reward on the sunny shores of the eiernal home of the blessed. COM.

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

## Spiritualist Meetings.

ALBANY, N. Y.-First Spiritualist Society holds meet-ings each Sunday ovening at Yan Vechten Hall, 119 State stroet.—Ladles' Ald Society meets in its rooms adjoining the Hall each Friday afternoen and evening. D. M. S. Foro, President; J. D. Chism, Jr., Secretary. **CLEVELAND. O.**-The Children's Progressive Ly-ceum No. 1 meets regularly every Sunday in G. A. R. Hall 170 Superior stroet, commencing at 164 A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary. **OINCENNATI.O.**-The First New Spiritual Church of Cincinnel, Ohio, meets every Sunday at 105 A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bilss, Pastor, The public are condially invited. Secretary. Subchool meets at 20 'clock noon every Hunday. Spirit-ualista, come, and bring your children with yeu.

**CHIEGAGO, BLL.** The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2% F.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geograph, Presi-dent, 17 Wisconsin Street.

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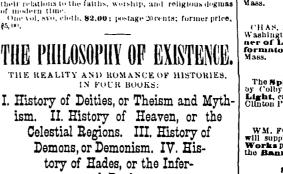
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temble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.-Spirit John Florpont.

### "I Know of the Truth of Immortality by the Evidence of Spiritualism."

The Fortieth Anniversary of the Advent of Modern Spiritualism has passed, and its lessons as rehearsed in various portions of this | value; the term 'rational Spiritualism,' 'Chriscountry have been briefly stated in the columns of THE BANNEB. Special attention is called to what speakers and writers have been led to say and to indite regarding the import- thing that pertains to the present knowledge of ance-nay, the absolute necessity of the mediumistic phenomena in the work of sustaining the New Dispensation in the position to which it has at present attained, or of advancing a knowledge of its beneficent revealments and extending its uplifting influence among mankind.

It is too much the fashion of the present time and among a certain class of minds identified with the spiritual movement to deny the mediums, belittle the phenomena, and put stress only upon that side of the New Revelation theoretic,

sealed up; a river of knowledge that flows forever.

"TO-DAY SHOULD BE A DAY OF THANKS-GIVING AND TRIBUTE FROM EVERY HEART THAT HAS KNOWLEDGE OF IMMOBTAL LIFE THEOUGH THE LIVING BEVELATION OF SPIB-ITUALISM, AND THE NAME SHOULD BE SO DIS-TINOTLY PRONOUNCED THAT NO ONE IN ALL THE WORLD WHO SPEARS OB READS THE ENG-LISH LANGUAGE CAN MISTAKE IT: I KNOW OF THE TRUTH OF IMMOSTALITY BY THE EVI-DENCE OF SPIRITUALISM."

She bids her hearers look back forty years, and see where the mind of man stood, halting between heavenly hope and hellish despair, and swept strongly away from both by the rising tide of a rapidly deepening materialism that set toward the shores of utter negation and everlasting night, and then sums up the grand work of the phenomena since 1848:

"One by one the evidences came, appealing to the senses in the simple rap that, like the telephonic signal, signifies that some one wishes to communicate, then the message, afterward the vision, then the evidence in stronger voice and testimony, then in written, then in spoken words, then in the forms that might appear, in the various objects that moved without contact of human hands-pile upon pile of evidence: one by one the barriers were removed until at last came the open message from the dearly beloved ones, the recognition of the hand-writing, the testimony of intelligence which was only known to you and to them, and this crowned the whole line of conviction; all the barriers gave way, and the full flood-tide came in upon your spirit; fear and terror departed: your loved ones stood before you in spirit, face to face; sometimes were even able to descend to your mortal vision; and the light of this immortal truth pierced in and through the externaldwelling, and made you aware of the life beyond death.

"Could there be a greater resurrection than this? Could there come into the night of earthly darkness any greater light than this: between doubt, and fear, and hope, and faith, and uncertainty the in-sweeping tide of absolute knowledge, the evidences that, one by one, tore away the barriers of outward conviction, of intellectual dogmatism, and placed instead the sweet blossoms of immortal life?" That glorious victory she would have all re

member; whatever may be said in the world by a flippant and mendacious press, and a still more flippant clergy, whatever may be said by those who have not this message from the skies, she demands that those who have had that message, who in season and out of season have been recognizedly ministered to by spirits, are reprehensible from the hour that knowledge was attained if they fail to give their testimony gladly, consciously and fully on every suitable occasion to the certainty that Spiritualism has brought.

"Its name is Spiritualism [she says]; no other word means the same in the world to-day. People may try to add to it, or take from it; place adjectives before it, but nothing can add to its tian Spiritualism,' 'philosophic Spiritualism' will not change the meaning of the word. The meaning that belongs to Spiritualism is everyman's spirit in the human state, and in the state that follows the separation from the mortal body by the change called death. This knowledge, this intercommunion, leads to such wonders, through such avenues of thought, that they cannot be spoken now, but the open gateway is Spiritualism.... The only open doorway between the other world and this world to-day is under the name of Spiritualism, and that name, therefore, is the name under which you express your joy at this hour."

Why should not the race of humanity be grateful for that which has come through this open portal to bless this day and age? Spiritualism has demonstrated that the power of communion with loved ones and a knowledge of continued, conscious identity after death, is not a something necessarily to be won as in the past by long and painful initiatory service, it is not a matter of mythric caves of Judaic, of Meccan or of Oriental lore, but a something which takes hold upon the people through innate fitness: "to the child, to the little fellow playing upon the street, to the young maiden and young man the voice of the spirit comes-it is not denied to the middle-aged, and the gray-haired sire and matron hold converse with the skies " the gifts once held in fear by the initiated and experts are now in the possession of such as receive them from the spirit-intelligences, without other preparation than that which the invisibles may give in their daily injunctions. Why should not all be grateful for this sublime gift; for the divine life-current of spiritual truth which pours through the daily life of the race, a sublime solvent melting narrow creeds into kindly deeds, giving spiritual knowledge for agnostic doubt, and teaching that every child of earth is one of the children of God ? May the day never come when a hunger for popularity, an undue reverence for scholastic achievements, or a fear of the world's condemnation, shall lead the followers of the New Dis pensation to a craven disavowal of MEDIUM-SHIP, which is alike its glittering keystone and its immovable foundation! Br Rev. Dr. Swarts, an ex-Methodist minister who edits The Mental Magazine in Chicago. was recently summoned before the judge of the Police Court at Albany, as one whose case came under the provisions of the New York Doctors' Plot Law. He was subsequently 'bowed out" by the courteous magistrate, who held that the law regulating surgery and phys- oredible. ics did not apply to the system of mental healonly." ever, regarded as a test precedent of the status of mental healing by the New York medicos. We had a pleasant interview last Saturday with Mr. Henry Lacroix of Montreal, who informed us that he should leave New York for France on the French steamer Bourgogne the 21st inst. He intends to lecture there to skeptics on the subject of Modern Spiritualism. He is a fine medium, being both clairvoyant and clairandient. He will correspond for The BAN. NEB while absent. MB. TITUS MEEBITT, who has charge of the news stand at Adelphi Hall, corner of 52d street and 7th Avenue, New York, where the First Society of Spiritualists holds its meetings, has the BANNER OF LIGHT and other liberal periodicals for sale. He will promptly order anything for customers they may desire that he does not happen to have in stock.

## Darwin and Beligion.

The recently published "Life and Letters' of Charles Darwin, who wrote the book on the 'Origin of Species" which suddenly revolutionized biological science, and swept all previous theories out of the door, imparts to the reader an interesting story of his great theory as it took shape in his mind for its triumphant statement to the world, and reveals some of the methods by which men work in reaching conclusions which turn the current of accumulated knowledge in wholly new directions. Mr. Darwin says he opened the first book in which he noted down his observations, in July, 1837. His epoch-marking book was not published until 1859, an interval of twenty-two years. He says he worked on true Baconian principles, collecting facts without any preconceived theory, and doing it on a wholesale scale. He sent around printed inquiries, held personal conversations with skillful breeders and gardeners, and pursued a course of extensive and tireless reading. He expressed himself as surprised at his own industry when he reviewed the list of books of all kinds which he read and from which he had made abstracts.

It was not long before it became revealed to him that selection was the keystone of man's success in making useful races of animals and plants. The mystery to him for a long time was, how selection could be applied to organisms living in a state of nature. After reading "Malthus on Population." and being already prepared in his mind to appreciate the struggle for existence which everywhere goes on in consequence of long-continued observation of the habits of animals and plants, it at once struck him that under these circumstances favorable variations would tend to be preserved, and unfavorable ones to be destroyed. The result of this would be the formation of new species. Here, then, he had at last got a theory by which to work. But so eager was he to steer clear of all prejudicial tendencies of mind, he determined not to commit to paper even the briefest sketch of it. In June, 1842, he first wrote down a very brief abstract of it, making thirty-five pages. This was enlarged in the summer of 1844 to one of two hundred and thirty pages, which he had fairly copied out and preserved

What afterward astonished him was that he had, up to that time, overlooked the tendency in organic beings, descended from the same stock, to diverge in character as they become modified. Of the fact of such divergence there is no question when it is considered that species of all kinds can be classed under genera, and genera under families. But from the beginning to the end he spared no effort to justify his theory in a larger application of fact. As long as he lived he was only engaged in its further elucidation. His subsequent writings were but further studies in biology or natural history, to enlarge what he had already announced as theory. Natural selection, the principle which underlies the "Origin of Species," had its germ statement in the amplified sketch which he wrote in 1844. In conformity to this theory, the survival of the fittest among countless varistions, from one or more parent stocks, is the satisfactory explanation of organic development. It can take place in no other way.

A fact that is of special interest to Spiritualists the world over in connection with Darwin's first published statement of his theory of natural selection, is that he would have waited even longer than he did to give it to the world, but for Prof. Alfred Russel Wallace, then a young and ardent biologist, having likewise thought out this same principle of natural se-

pursuing a similar line of thought. Previous to Wallace's announcement, Darwin had fully communicated his theory to the late Prof. Asa Grav. of Cambridge, which occurred in the year 1857. Wallace's letter was written to Darwin in 1858. This single circumstance forced Darwin to publish the abstract of his prolonged and extensive studies in the "Origin of Species." Prof. Wallace did not hesitate to concede Mr. Darwin's prior claim to the merit of making the induction which gave him the leadership among those who thought the doctrine of evolution into a form in which it could be accepted by the intelligence of the current world of civilization. There has never been any rivalry between the two men. Prof. Wal. lace was always the steadfast friend of Mr. Darwin, and freely testified to the greatness of his inductions. Darwin's life-work was not in combating traditional theology, about which he habitually said but little. He wrote to Dr. Abbot, the editor of the Index, published in Boston: "I feel in some degree unwilling to express myself publicly on religious subjects. as I do not feel that I have thought deeply enough to justify any such publicity." And he was quite as unwilling, likewise, to wound the sensibilities of others. While making his famous far voyage on the "Beagle," which furnished him the occasion for writing the most charmingly instructive of his books, he came to the conclusion that the Old Testament was no more to be trusted than the sacred books of the Hindus. And in his autobiography he expresses himself on the subject of religion in this manner: "The question continually rose before my mind and would not be banished : is it oredible that if God were now to make a revelation to the Hindus, he would permit it to be connected with the bellef in Vishnu, Siva. etc., as Christianity is connected with the Old Testament. This appeared to me utterly in-"By further reflecting that the clearest eviing as practiced by Dr. Swarts, "who uses mind dence would be requisite to make any sane We are informed that this is not, how- man believe in the miracles by which Ohristianity is supported, and that the more we know of the fixed laws of nature the more incredible do miracles become, that the men at that time were ignorant and credulous to a degree almost incomprehensible by us, that the gospels cannot be proved to have been written simultaneously with the events, that they differ in many important details, far too important, as it seemed to me, to be admitted as the usual inacouracies of eye-witnesses-by such reflections as these, which I give, not as having the least novelty or value, but as they influenced me, I gradually came to disbelieve in Christianity as a divine revelation. The fact that many false religions have spread over large portions of the earth like wild-fire had some weight with me.'

at last complete. He did not think much about a personal God until a much later period in his life. The old argument from design in nature, invented by Paley, which once seemed to him so conclusive, is utterly vanguished by the newly discovered law of natural selection. We can no longer argue that the beautiful hinge of a bivalve shell must have been made by an intelligent being, like the hinge of a door by man. There seems, says Mr. Darwin, to be no more design in the variability of organic beings, and in the action of natural selection, than in the course which the wind blows.

While, in his judgment, happiness decidedly prevails, it would be very difficult to prove it. If all the individuals of any species were habitually to suffer to an extreme degree, they would neglect to propagate their kind. This we have no reason to believe ever occurred. Most or all sentient beings have been developed in such a manner, through natural selection, that pleasurable sensations serve as their habitual guides. This is to be seen in the pleasure from exertion, even from occasionally great exertion of the body or mind; in the pleasure of our daily meals; and especially in the pleasure derived from sociability, and from the love which rules the family. No one disputes that there is much suffering in the world. Some regard it as a means of moral improvement; but the number of men in the world is as noth ing compared with that of all other sentient beings, and they often suffer greatly without any moral improvement. The argument from the existence of suffering against the existence of an intelligent first cause, seems to Mr. Darwin a strong one; and on the other hand, the presence of much suffering agrees well with the view that all organic beings have been developed through variation and natural selection

At the present day, says Mr. Darwin, the most usual argument for the existence of an intelligent God is drawn from the deep inward conviction and feelings which most persons experience. He confesses that he was himself formerly led by feelings such as those just referred to-though he disclaims the possession at any time in his life of any very great religious sentiment-to the firm conviction of the existence of God and of the immortality of the soul. But now, he says, the grandest scenes in nature would not cause any such convictions and feelings to rise in his mind. The state of mind which grand scenes formerly excited in him, and which was intimately connected with a belief in God, did not essentially differ from that which is often called the sense of sublimity; and however difficult it may be to explain the genesis of this sense, it can hardly be advanced as an argument for the existence of God, any more than the powerful, though vague and similar feelings excited by music.

Nothing shows him how strong and almost instinctive is the belief in immortality so clearly as the consideration of the view now held by most physicists, namely, that the sun, with all the planets, will in time grow too cold for life, unless indeed some great body dashes into the sun, and thus gives it fresh life. "Believing as I do," he adds, "that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued slow progress. To those who fully admit the immortality of the human soul, the destruction of our world will not appear so dreadful." The exercise of his reason assures him of the impossibility of conceiving this immense and wonderful universe, including man with his capacity of looking far backward and far into futurity lection while pursuing the study of tropical life as the result of blind chance or necessity. He in the most prolific region of equatorial Amer- | feels compelled to look to a first cause, having ica. Wallace communicated his discovery to an intelligent mind in some degree analogous Darwin, not knowing that the latter had been to that of man. Hence he thinks he deserves to be called a thelet.

# APRIL 21, 1888.

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### ALL SORTS OF PARAGRAPHS.

# I hold if true that thoughts are things Endowed with being, breath and wings; And that we send them forth to fill The world with good results or ill. —Ella Wheeler Wilcox.

A Cleveland preacher, it is said, took for his text, He giveth his beloved sleep." And then he remarked, as he glanced around, that the way his congregation had worked into the affections of the Lord was truly amazing.

England is now being governed by her people more and more. She is in transition. There is dynamite under her soil, and there will be a good many elements of difficulty and of trouble before she comes to a perfect comprehension of the rights of the people.

(HARD YOR JOBEPH.]-Mr. Joseph Cook is reported as saying in a recent lecture upon an obnoxious city ordinance : "What is unnecessary is unreasonable, and what is unreasonable is unconstitutional." Mr. Cook, though a juggler of words, yet passes as having a certain amount of acuteness, and the wonder is that he should make so clumsy an assertion as this. Fol-lowing his logic, the flower-beds in the Public Garden are not necessary ; they are therefore unreasonable, and finally unconstitutional. Brother Cook must brush up in his "elements of logic."-The Record Boston up in his Mass. 'elements of logic."-The Record, Boston

Young Man (to editor)-" What do you think I ought to get for the poem, sit?" Editor -- "You ought to get ten dollars ---- " Young Man (overjoyed) -"Oh, that is fully as much as I expected." Editor-'Yes; ten dollars or thirty days." That was more than he expected.

"You need n't order me around, sir," said the wash-erwoman. "I'm not the hired girl. It's Bridget's place to look after the milk. I'm the laundry lady." "That does n't scare me," said the man. "I'm the milk gébtleman, and I'm the P. W. G. R. K. of the U. O. G. G., and Most Eminent Past G. W. of the Ancient Order of M. X. Q. Z., and f want somebody to take this milk." "Yes, sir." said the washerwoman, meekly, as she went to find a pitcher.—Chicago Trib-une. une.

The whole world is beginning to hunger for international good-will, says the Boston Evening Record. It would be a grand thing if all the daily and weekly newspapers would begin to hunger in the same direction.

The BANNER OF LIGHT has an able article com-The BANNER OF LIGHT has an able article com-mendatory of the talented and learned Jewish Rab-bis, Drs. Wise and Schindler. The latter states that the Jewish Rabbi in this country is only a teacher, not God's vicegerent; that the Bible is very far from being infailible authority, and that religion with the modern American Israelite is to be made appar-ent in the man and the clitzen rather than the creed and ritual. Dr. Wise has accomplished a great work in laboring to enlighten and make men wiser and bet in laboring to enlighten and make men wiser and bet-ter.-The Republican, Wauseon, O., March 30th.

The use of the mosquito has been at last discovered. Prof. Webster says that " injurious organic matter in the water, instead of decomposing and poisoning people, is changed into 'wiggle talls,' which in due time become mosquitoes, and the winged matter files away. leaving the water purified to the extent of their ability to remove the impurities."

Mayor Hewitt is responsible for the saying that "the type-writer is mightier than the gatling gun." This is better than Richelleu. — Augusta Chronicie. There will always be confusion in language of this sort until some word is invented to distinguish the printing machine from the girl who manipulates the machine. In Mr. Hewitt's remark too much is left to be guessed at.—New Orleans Picayune.

Buffalo, N. Y., is about to construct a driveway along the banks of Niagara River to Niagara Falis, a distance of twenty-seven miles.

The editor is of opinion that "absolutely diabolic spirits who persistently simulate evil are very excep-tional visitants" to circles. Quite so. We have met Pucks, frisky and mischlevous spirits, but never a devil: not even a little one.-London Light.

While England, under the skillful management of Mr. Goschen, has just achieved a notable triumph for its national finances. France seems to be drifting into the breakers-the Gallic taxation returns for March showing an increase of 6,100,000 francs over the ministerial estimate.

> Under the wide and starry sky, Dig the grave and let me lie. Glad did I live and gladly die, And I laid me down with a will. And that the verse you grave for me: Here he lies where he longed to be; Home is the sailor, home from sea. And the hunter home from the hill. —Robert Louis Stevenson.

The freshet in the Eu Olaire and Chippewa rivers in Minnesota has swept away an immense amount lumber and destroyed several bridges, thus delay ing traffic for several days.

which dorders sophical and the liberally theologic.

No doubt exists that "Spiritualism came"as was once said through the mediumship of Mrs. J. H. Conant-" to spiritualize existing conditions, not to destroy them," and therefore reason exists why there should be a side of the movement fitted for the transmission of what is gained in light and knowledge, in such form as can be met and appreciated by people not within the Spiritualist ranks; but the best work for the cause cannot be accomplished by habitually turning the face churchward, and abusing either the mediums for doing the peculiar service to which they are called, or the Spiritualists who prefer to countenance them, rather than abandon themselves to mere abstractions. "The mediums, first, last and always," is the true motto for the well-wisher of the cause. Truly does J. Frank Baxter (himself a grand instrument in the hands of the invisible intelligences) say, on our first page "Without mediums there were no Spiritualism," for if the mediums were taken away the position of the Spiritualist would not materially differ from that occupied by the liberal wing of the Unitarian Church, and Spiritualism would be a matter of philosophic speculation rather than, as now, one of positive knowledge.

We are pleased indeed to note that the bold and outspoken guides of Mrs. Cora L. V. Richmond took occasion to emphasize the point we are now making in their Anniversary discourse, delivered to the First Society of Spiritualists in Chicago, through her organism, on Sunday, April 1st, and which bore the significant title of "The Import of the Day." She began her remarks with the recounting of a poetic tradition in the mystic religion of the Orient, to the effect that at such time as the sun has crossed the barrier that separates the light from the shadow, God sends forth from the celestial region Azereth, the Awakener; that he not only touches the earth with the wonders of his wand, bringing forth the buds and blossoms that shall yield their fruition, but all living things are renewed each spring-tide with the wand of the Awakening Angel; that human lives are also touched with the wand of this angel, and, with the awakening of birds and flowers, hatred, darkness and terror depart, and love is renewed; friendship, long severed, is restored; to such as were in sorrow and mourning for the death of loved ones there comes the knowledge of a future eternal reunion.

She then spoke of the forty years which have passed since the advent of the Modern Dispensation, and declared that the new life in man that was brooding over the world has, under the powerful touch of the spiritual Azereth, entered into and forms a part of the existing life of hundreds, of thousands and millions of people to-day: Truly does she remark of the import of the Anniversary hour: "Spiritualism summons you to the testimony of thanksgiving to-day, for the awakening knowledge of immortal life. It demands of you this tribute, it asks you to give it as the voluntary expression of your thankfulness for what it has done in giving to the world a perpetual and living fountain of inspiration; a truth that is not | will appear next week.

13 The reports of the Anniversary services held by the two Societies in Haverhill, Mass.,

Yet he was very unwilling to give up his belief. While he invented Roman manuscripts which would confirm in the most striking manner all that was written in the gospels, he yet found it more and more difficult to invent evi-Thus disbelief slowly crept over him, and was attention.

But since writing the "Origin of Species" he

confesses that this conclusion gradually hecame weaker. And then arises the doubt, can the mind of man, which has as he fully believes, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions? He can give no answer that would throw the least light on such abstruse problems. The mystery of the beginning of all things is insoluble by us. and, for one, he is content to remain an agnostlo

And he did die without any public declaration of religious belief. He wrote to a German student in 1873, "Science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence. For myself, I do not believe that there has ever been any revelation. As for a future life, every man must judge for himself between conflicting probabilities." Thus it appears that his scientific studies and discoveries divorced him from all serious and prolonged consideration of religious topics, and especially of traditional theology, and continued to weaken his inherited religious convictions until they disappeared altogether. He brought, however, a great natural truth to light, whose work on the minds of the human race to impart a still greater impulse to their growth and expansion will be noted for a long succession of generations in the unknown future.

13 The daily papers of New York and Boston have been filled for some ten days past with reports concerning (1) the conveyance of property (his own) in New York by Luther R. Marsh, Esq., to Madame Diss Debar; (2) the arrest of Mrs. and Gen. Debar, and the Law rences, father and son, on a charge of " conspiracy," etc.; (3) an arrangement for a trial of the case on April 18th; and (4) the return (through a legal instrument) by Mrs. Diss Debar to Mr. Marsh, of the property by him to her conveyed: At which point the matter stands as we go to press.

We have nothing to take back regarding our past endorsement of this lady's mediumship, whatever cheap denunciation The World and other papers may choose to indulge in; but as to the matter of the property, and the controversy growing out of it, we personally know nothing, and hence can rightfully have no opinion to offer.

We are in receipt of an excellent photographic likeness of the late W. A. Dunklee Esq., of Boston, for which our thanks are re turned to the donor. It was taken at the art studio of Mr. Bushby, 521 Washington street.

The BANNEB OF LIGHT will in its next issue attend to the slanders uttered by the Rev. C. P. Mills at the North Church in Newburyport on Sunday evening last against the Spiritual Philosophy.

Correspondents write that the mediumistle claims of Mrs. Sarah J. Penoyer-whose dence which would suffice to convince him. | card appears on our fifth page-are worthy of

The opinion of some of the best observers in Eng-land is that war in eastern Europe is among the strong probabilities of the present summer. The in-trigues of Russia in Rumania indicate clearly enough that she is trying to provide a safe passage for her troops through the Principality, as in 1877, and the confusion in France seems to promise a situation from which both the friends and enemies of the Re-public may be glad to seek refuge in a foreign war. from which both the friends and enemies of the He-public may be glad to seek refuge in a foreign war. Germany is but ill prepared for such a conflict, owing to the condition of the Emperor's health, the general ignorance as to the real obtracter and capacity of his successor, the age and growing infirmity of Bismarok, and the disappearance from high places of nearly all the military strategists whose powers were tested in 1870.—The Nation (N. Y.).

The United States Senate has just passed a bill appropriating \$15,000 to be added to a like sum sub-scribed in Boston, for the erection of a monument to the memory of General Joseph Warren, who fell at Bunker Hill.

A COMING DANGER .-- Slowly but surely a condition A COMING DANGER.—Blowly but surely a condition of affairs seems approaching that will force the masses into abject submission or determined revolt against the oppression of scheming capitalists. It is a fright-ful state of affairs to contemplate, but it is folly to deny that events of almost daily occurrence do not point directly to coming peasant slavery or an era of popular revolution in the United States.... The work-ing classes are being driven like a great herd of cat-tle up a slowly narrowing cafion. When they reach the impassable cliffs they will turn, and the history of all race or class oppressions will be repeated.—De-troit(Mich.) Commercial Advertiser.

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The one hundredth anniversary of the settlement of Ohio was celebrated at Marietta on April 7th and 8th -the oration being by Senator George F. Hoar.

Don't size up a man by the thickness of his roll. He may have a two-dollar bill of uncertain pedigree wrapped around a section of rag carpet.—Philadel-phic Carl phia Call.

A woman died on the City of Mexico, recently, who was directly descended from the Emperor Montezuma. Her full name was Urbana de Horcasitas y Pala clo Cano Moctezuma de Sierra.

"What makes the milk this morning seem Like our old-fashioned country cream?" I said, with a sarcastic gleam, To my milkman's fair daughter. Her eyes a look of sadness wore; "It shan't occur, sir, any more; But since we've moved back from the shore Our cows do n't get much water." -Teras Sifting

-Texas Sittings

Eleanor Kirk, writing from Brooklyn, N. Y., to the Cape Ann Advertiser, says that when a man crushes woman's heel and dislocates her tournure in his haste to board an elevated train, it is not now considered sufficient apology for him to get red in the face with temper and pull the front of his hat. Fashion has provided a new formula for such cases-it is "Pardon me, madam, I thought it was my wife." This restores harmony at once.

Miss Amelia Rives, the Southern novelist, whose latest work, "The Quick or the Dead," has aroused the inquiry whether we have a Oulda among us, re-marks that Bostonians are a species of social whale that have to come up in New York to breathe. If they had to feed on such novels as this, they might have to imitate the whale's habits still further and heave up Jonah.—Boston Sunday Herakd.

Mr. Matthew Arnold, the noted poet, scholar, critic and theologian, died suddenly April 16th in Liverpool from heart disease. He was born at Laleham, near Staines, in Middlesex, Eng., Dec. 24th, 1822.

The divorce between Church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State or in the nation, should be exempt from equal taxation; for, if you ex-empt the property of any church organization, to that extent you impose a church-tax upon the whole com-munity.—President Garfield.

## APRIL 21, 1888.

### LIGHT. BANNER OF

Movements of Mediums & Lecturers

### The Case of Rev. C. P. Mills.

On Sunday evening last, Rev. C. P. Mills, pastor of the North Church in Newburyport, preached a ser-mon against Spiritualism, which was fully reported in the local press. By way of response Charles W. Hid den, who is well known by reputation to the readers of THE BANNER as a frm Spiritualist and medium, issued an open letter to the reverend gentleman the next morning, sharply arraigning his utterances, and challenging him to a public debate. The letter fol-10ws

AN OPEN LETTER TO HEV. C. P. MILLS.

AN OPEN LETTER TO NEV. C. P. MILLS. NEWBUBYPORT, MASS., April 10th, 1883. Rev. C. P. Mills, Pastor of the North Church: My Dear Sir: I was present at the meeting on Sun-day evening when you took for a subject: "Female Spiritualists; or, Do the Dead Communicate with the Living?" and took lengthy notes of the Bible reading and address, and I herewith openly and publicly de-clare that your comments upon the Scriptures were misleading and uncalled for; that your statement in relation to the usual methods of communicating with the spirits of the departed was without foundation in fact; that your wholesale denunciation of mediums was cruel and unjust; that your statement in relation to the fundamential principles and teachings of Spirit-ualism was unreliable, and not borne out by the facts; that your arraignment of the BaxNER of LIGHT was wholly unwarranted; that your statement that all spiritualistic phenomena never yet stood a single test of scientific investigation is not only untrue, but is ridioulous in the extreme; that your statement that all spiritualistic phenomena can be easily duplicated by the average sleight-of thad performer is extremely lu-dicrous, and will be so regarded by thousands of the most intelligent people of this city and vicinity; in fact, my dear sir, I affirm and declare your discourse to have been misleading and unjust throughout, and I feel that I am abundauity able to prove it such if you will but give me an opportently to meet you in public debate. If I am in the wrong, you owe it a duty to your-self and to the people of this city and vicinity; in and if you are in the wrong, as I feel I can easily and satisfactorily prove, then you owe it a duty to your-self and to the people of this community to face the music like a man, and be brought out from the theo-logical missma, doubt and darkness with which you are enveloped into the more glorious, invigorating, truth-loving and liberalizing atmosphere of Modern Spiritualism. Yours truly, CHAS. W.

### 1808-1888.

### A MEMORABLE ANNIVERSARY.

An unusually interesting family gathering was held on Wednesday evening, April 11th, at the residence of Mr. and Mrs. Charles H. King, in Boston, to celebrate the eightieth anniversary of Mrs. Hannah Bacon, the venerable mother of one of our old contributors, Mr. George A. Bacon, of Washington, D. C.

"Mother Bacon, of Washington, D. C. "Mother Bacon" is the only living member of the family of Capt. Eleazer and Lurania (Gross) Higgins, of Wellfleet, Mass., and the sole surviving child of the eldest of the daughters of Capt. Thomas and Abigail (Young) Gross, pop-ularly known as "the Royal Family of the (Japa" which consisted of four sone and tas which consisted of four sons and ten Cape

daughters. All five of Mother Bacon's children were present, with innumerable grandchildren and great-grandchildren, relatives and connections, to the

Appropriate songs were sung, affections, to the overflowing of the parlors. Appropriate songs were sung, affectionate gifts were bestowed, an original poem was re-cited, interesting letters were read, and perti-nent remarks were offered by a number of the older ones. Relatives were present from half

older ones. Relatives were present from nair a dozen States. Among other interesting articles exhibited was the engagement ring of Mrs. Bacon's grand-mother, who, in her fifteenth year, was married in 1765.

A generous collation closed an evening of great pleasure and interest to all concerned— the dear old lady in whose honor the gathering was assembled appearing at her best, and ap-parently good for another decade.

### "Visions."

In a pamphlet of twenty-six pages bearing the above title, W. 'Stainton-Moses has reprinted from the columns of Light a series of teachings imparted to him in a manner which he considers to be seldom employed by spirit intelligences for the transmission of information, remarking that they represent vividly what at the time seemed to him to be a "very real series of experionces," which experiences illustrate the difficulty that may be and is felt by beings not of our sphere in communicating knowledge to us. The visions were received by him on three consecutive days of September, 1877. The accounts of them here given were written immediately following his return to normal consciousness, and are exceedingly entertaining and in-

### Mr. Baxter in Providence. To the Editor of the Banner of Light (

### Bunday last, the 15th inst., the Spiritualists of Provi-

dence were ministered to by J. Frank Baxter, by no means a stranger here, although over a year had means a stranger here, although over a year had passed since he was last in the city. The "regular reliables" were out in the morning and many stran-gers, but in the evening the house contained between three and four hundred people. The usual choir gave way to afford an opportunity for Mr. Baxter to be heard in song, and he rendered some of his heartfelt and appropriate selections to the gratification of all. The evening isclure on "The Persistence, Perma-nence and Purpose of Spiritualism," was a rousing and worthy effort, and thoroughly enthused the large audience present.

and worthy effort, and thoroughly enthused the large sudience present. The lecture of the morning was none the less wor-thy, and must have left lessons among Bpiritualists themseives. The theme was: "What Bpiritualism Domands as Imperative from Spiritualists?" Mr. Baxter's scance following the qvening lecture was an interesting one. Several marked manifesta-tions were given, and recognitions of identity freely expressed. During these scances Mr. Baxter is a study bimself, and any student or honest inquirer can but be lost in study, while any "psychic researcher" would after investigation find himself a wiser man. Mr. Bax-ter's worth and work are immeasurably great, and it is no wouder his time is so fully secured, even a year or more in advance.

more in advance. Mr. Baxter will continue in Blackstone Hall, Provi-

dence, the remaining Sundays of the month. "ROGER WILLIAMS."

Greenwich, Mass .-- The unfavorable weather and state of the roads has somewhat lessened the number of our out of-town hearers during the past season, yet we have had good audiences and undiminished nterest.

Interest. Last Sunday Mr. H. W. Smith presented to the Lyceum, as a gift from Pholius Fiske, Esq., of Bos-ton, a large and elegant stereoption with accompany-ing views, souvenirs of foreign travel. The gift will open to us a wide field of valuable instruction. Each Sunday some scene will be presented to the Lyceum, after which a description of the place will be given by Mr. Smith or some one. Sunday last the subject was "The Temple of Vesta," an account of which was read by Mr. Smith, who also gave some personal reminiscences.

Next Sunday the subject will be "The Collseum." We hope thus to induce reading and research in rela-tion to places of historic interest.

tion to places of historic interest. Our children are as ready in recitation as they have been in the past, and do themselves and parents much credit in their selections. A happier, more harmonious and appreciative socie-ty than that of the Independent Liberal (hurch of Greenwich is seldom found; and though bigots frown, and Orthodoxy says, "Let us drive this man from our midst who thus endangers our crait," we still live and thrive.

Lynn, Mass .- On April 15th the attendance at the

session of the Children's Progressive Lyceum, at Cadet Hall, was good, and we had an interesting meet-

Cadet Hall, was good, and we had an interesting meet-ing. Recitations were given by Masters Earl Watson and Stanley Balcom, Misses Cella Goodwin, Jessie Hutchins and Ethel Herrick; readings by Misses Ma-bel Cheever, Sarah Collyer and Nina Bradbury, Mrs. Atherton, Mr. Emerson and Mrs. Williams; Mr. Ash-ton, a member of our orchestra, rendered a line cornet solo.—In the evening a special horse-car was char-tered, and the Lyceum visited the Massachusetts Temperance Home near Swampsoott, and gave a fine programme of readings and music. PER SEC'Y.

Norwich, Conn .- Mr. Edgar W. Emerson has occupied our platform two Sundays, April 8th and 15th, very acceptably, giving many convincing proofs of the communion of spirits with mortals; fine audiences

communion of spirits with mortals; fine audiences greeted him on both Sundays. Thursday evening, April 12th, he held a public sé-ance at the home of Mr. and Mrs. E. F. Hinckley, the parlors being crowded with people eager for messages from their loved ones. We have also been specially favored with an evening address by Mrs. Colby-Luther, who has many true friends here. The remaining Sun-days of April Mrs. Helen Stuart Richings will be our speaker. MRS. J. A. CHAPMAN, Sec'y.

Fitchburg, Mass .- On the evening of April 8th Mrs. Jennie K. D. Conant gave nineteen psychometric readings, all of which were satisfactory save one On Friday, the 13th, she gave a benefit to our Society

On Friday, the 13th, she gave a benefit to our Society, for which we wish to express our thanks, and wish her prosperity in her good work.—Sunday, April 18th, Dr. J. L. Paxson occupied our platform, giving us many truths; after his remarks he gave readings of individuals, which was a new feature to many. His whole soul seems to be in the work.—April 29th Prof. W. F. Peck will lecture for our Society. E. S. LORING, See'y First Spiritualist Society.

Lowell, Mass .- Our Society had the pleasure o again listening to the well-known speaker, Mrs. N. J Willis, on the 15th inst. Her inspiration was able and eloquent, and the subjects that were given from the audience for the lecture were interesting. Many strangers were present, both afternoon and evening. The desire seems to be increasing here for a knowl-edge of spirit power. — Next Sunday we have with us Mrs. C. Kimball, who has in the past created quite an interest by civing wonderful tasks upon our platest by giving wonderful B. S. FREEMAN. form.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week, ]

Heien Stuart Richings lectures and gives tests in Norwich, Conn., the 22d and 201b of April, and in Pitts-burgh, Pa., the Hundays of May and the first two Hun-days of June. Mrs. Richings is not yet engaged for the months of March, April, May and June, 1889, and societies desiring her services should address, "Gen-eral Delivery, Boston, Mass."

Hon. Warren Chase is lecturing in Evansville, Ind., during April, and may be addressed there; later at Codden, Il., where he will rest till the camp-meetings call him out in the West-as he will not visit New England this year.

J. Frank Baxter is lecturing at present on Sundays in Fronk Baxter is lecturing at present on Sundays in Frovidence, R. I. Week evenings are pending for Stoneham, Lynn, Milford and Pigeon Cove. He will give an entertainment in Lynn, Wednesday evening, April 2014 April 28th.

G. W. Rates and wife are lecturing and giving tests at the Conservatory Hall, Brooklyn, N. Y., during April; will be at Paterson, N.J., first two Bundays of May, and then go Bouth, previous to attending the Lookout Camp-Meeting during July.

Lookout Camp-Meeting during July. Miss Jennie B. Hagan finished her engagement at Cincinnati, O., April 6th. She has lectured there dur-ing the Sundays of March; on three week-evenings at Mason, O.; three week-evenings at Muncle, Ind., and is now in Warsaw, Ill., for a short vacation. She will visit briefly Iowa, and other Western States. Will lecture in New York City, N. Y., April 22d and 28th, and in adjoining cittles and towns on week-even-ings; in Trenton, N. J., May 6th and 13th; Lynn, Mass., May 20th and 27th; at Worcester, Mass., the Sundays of June; at Hanson, Mass., July 1st. Her camp-meeting engagements will be aunounced scon. J. W. Fletcher lectured to crowded audiences in New London, Conn., on Sundayand Monday. He will speak in Pierpont Hall, next Susday and Monday also. The 29th he will lecture in the Boston Spiritual Tem-ple at 230 F. M. Subject: "Matorialization." Mrs. A. E. Cunningham will occupy the platform of

Mrs. A. B. Cunningham will occupy the platform of the Quincy Spiritualists April 224 and 29th; she would be pleased to make further engagements as a platform test medium.

form test medium. Wm. T. Conant writes us that the Spiritualist plat-form at Knights of Labor Hall, in Rockland, Me., was acceptably occupied last Sunday afternoon and evening by Oscar A. Edgerly, George Mugrige pre-siding. His subjects, chosen by the audience, were well treated, and his tests were thoroughly satisfac-tory. Mr. Edgerly can be addressed for engagements at his home, Newburyport, Mass. A. H. Tiadala ictures in the First Spiritual Temple

at his home, Newburyport, Mass. A. E. Tisdale iectures in the First Spiritual Temple April 224; in Brockton April 29th, and in Providence during the month of May. His camp engagements are Niantic, July 224; Ocean Grove, 28th and 20th; Lake Pleasant, August 3d and 5th; Onset Bay, August 11th and 12th; Queen City Park, first week in Septem-ber. He desires engagements for August 19th and 28th. He may be addressed at 10 Orange street, Boston, for the remainder of April; or at bis home address, Mer-rick, Mass.

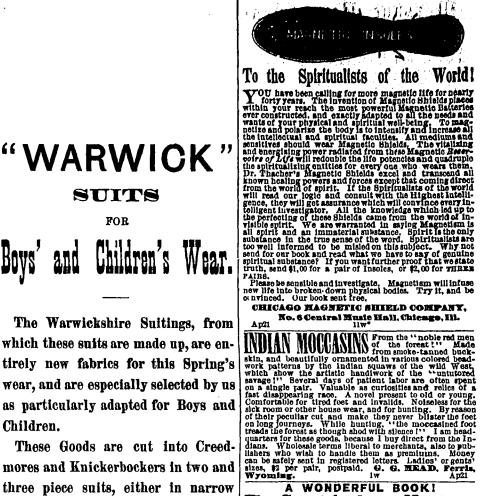
### Cincinnati. O.

On Sunday, 1st inst., the series of Anniversary gatherings heretofore announced in the columns of the BANNER OF LIGHT-as to be held from 1st to 5th inclusive, ten sessions in allwas commenced, and the meetings were at-tended from the opening to the close by good weather, large audiences and much intellectu-al and spiritual enjoyment. The Sunday services at G. A. R. Hall were introduced with music by the orchestra; con-gregational singing, an invocation by Mrs. Helen Stuart-Richings, an improvised poem by Mrs. Brigham, and an address by Miss Jennie B. Hagan, on the "Trials and Triumphs of Spiritualism." On Sunday evening Mrs. Nellie J. T. Brigham of New York gave the address. The meetings after Monday were held in Greenwood Hall. was commenced, and the meetings were at-

Dr. J. A. Bliss's society also remembered the occasion at its ball; reference to the services held there will be made hereafter.

SARATOGA, N. Y.-The Eagle of April 14th reports that "Mrs. Emma L. Paul, of Vermont, lectured for the Spiritualists last Sunday morning and evening. In the morning she delivered an able, eloquent and scholarly discourse on the 'Inspiration of the Bible and the Progress of Science.' Her arguments were strong, clear and incisive, and abundantly supported by his-torical evidence.'' On Sunday, 15th inst., a conference was to occupy the morning, and A. S. Pease was to speak in the evening.

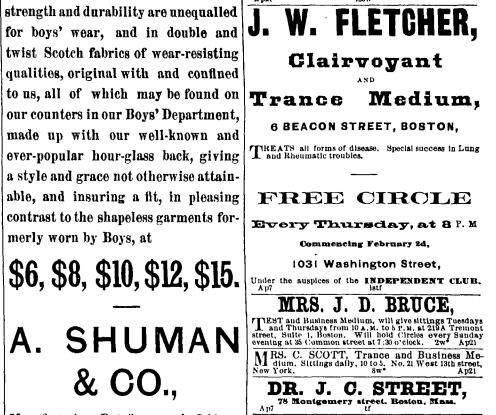
[BARELY COVERED]—At the olub : Jones—Look at Brown over there in the corner. Smith—Yes; buried in thought. Jones—Mighty shallow grave, and't it?— Washington Critic.



A WONDERFUL BOOK! The Great Amherst Mystery. plaits or plain, in plaids, stripes and A True Narrative of the Supernatural BY WALTER HUBBELL.

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12mo, paper. 25 cents. an entirely new fabric in this country; also in the great Irish fabrics, im-ported exclusively by us, which for borted exclusively by us, which for



BEF Back numbers of THE BANNEB for no Manufacturing Retailers and Jobbers,

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87 Mrs. J. F. Rogers is now at her cottage at Onset for the season. Her residence has been put in good order, and she is prepared to make arrangements with any wishing rooms at this fine resort.

THE Two Worlds gives a list of one hundred and four places in England, chiefly London and vicinity, where Spiritualist services are held each Sunday.

The advertisement of the Chicago Magnetic Shield Co., in our columns, makes strong claims, and is worthy of careful investigation.

Spirit Prof. S. B. Brittan has some kindly and earnest words on our sixth page, to which the reader's attention is called.

Los Angeles and Nan Diego, Cal. To the Editor of the Banner of Light:

On Easter Sunday, April 1st, the Fortieth Anniversary of Modern Spiritualism was celebrated in Odd Fellows Hall, Los Angeles, Cal. The floral offerings were so magnificent that photographs of the handsome hall in its festive array were taken the day following, and are now on sale by Mr. Alfred Street, 323 S. Spring street. The proceeds are to be devoted to the more efficient carrying out of spiritual work in Los Angeles by means of a permanent insti-tution devoted entirely to the work. The audiences on April 1st were limited only by the capacity of the hall; extra seats filled every possible inch of room not absolutely re-quired for passage way, and a crowd filled the antercoms and lobby. The music was excep-tionally fine. Signora Paulina Vicenti was the soprano soloist and Mrs. Stratton the organist. A full choir assisted at both services. W. J. Colville delivered inspirational invoca-tions, orations and poems which held the large audiences literally spellbound throughout the protracted exercises. It is admitted on all hands that Spiritualism has taken of late so deep a hold upon the minds of menu of the bast neople in Los Angeles that The floral offerings were so magnificent that

has taken of late so deep a hold upon the minds of many of the best people in Los Angeles, that it only needs wise and efficient watering of the

or many of the best people in hos Angeles, that it only needs wise and efficient watering of the seed sown to insure a most abundant harvest of good results in that truly beautiful and pros-perous city of Southern California. Mr. Colville declares he never spent five weeks anywhere more enjoyably than in Los Angeles. His work was not wholly confined to the city proper, as he did some good service both in Passadena and at Long Beach; he is now in San Diego, but is eagerly expected to return to Los Angeles May 7th, on which day he will re-sume his lectures in Bartlett's Hall, First street, at 8 p. M. Mrs. Cornelia Harper, 640 South Mill street, is devoting the spacious parlors of her oharming home to spiritual and literary work. Mr. Colville will open a class there on Tuesday, May 8th, at 2:30 p. M. Mr. Colville's work in San Diego commenced in Louis Opera House, Sunday, April 8th, un-

in Louis Opera House, Sunday, April 8th, un-der the able management of that whole-souled philanthropist, Mrs. E. W. Bushyhead. Very large audiences were present and intense in-terest was manifested; excellent music and terest was manifested; excellent music and lovely flowers lent their charms to a very hand-some interior, and furnished appropriate ac-companiments to the eloquent oratory and fine poetry of the inspired speaker. On the following days, April 9th and 10th, classes were opened in Southwest Institute, a building devoted entirely to the purposes of liberal education. In that pleasant edifice W.

Inderai education. In that pleasant editice W. J. Colville is imparting much instruction in spiritual topics to earnest and inquiring minds. He speaks in Louis Opera House at 2:30 and 7:80 P. M., every Sunday till May 6th inclusive. Los Angeles, Cal. VINDEX.

Chicago, Ill .- The C. S. S. Lyceum was called to order by the Conductor at the usual hour with sixtyseven members on Sunday, April 8th. After the usual seven members on Sunday, April 8th. After the usual exercises, recitations were given by the following: Alfred Worger, frace Garnier, Lucinda Walker, Edith Worger; songs by Muriel Smith and Florence Page, Joseph Smith, Wille Pinkham and Eldora Parsons. The Lyceum Journal was edited by M. B. Sinn. The session closed with the Banner March and a song.— The entertainment given by the Lyceum on the 31st of March was a success in every way. C. A. PARSONS, See'y.

Haverhill and Bradford .- The Spiritualists were addressed at Brittan Hall last Sunday by Mrs. S. R. Stevens of Boston, in a very entertaining and profit-Stevens of Boston, in a very entertaining and pron-able manner. At each service an opportunity was given for members of the audience to ask questions to be answered by the controlling spirit, which was a very interesting part of the services. Mrs. Stevens will speak here again before the close of the present lecture course.— Next Sunday the platform will be occupied by Edgar W. Emerson of Manchester, N. H., which will be the last time he will speak in this city during the present lecture course. E. P. H.

Newburyport, Mass .-- Mrs. Hattle C. Mason gave, April 15th, an interesting lecture, followed by tests and poems, which were well received.—Next Sun-day, which will mark the close of our meetings for the season, Mrs. A. H. Colby-Luther will lecture afternoon and evening, and a large audience is expected to be present to hear her. F. H. F.

Glens Falls, N. Y .- The First Society of Spiritu alists holds regular meetings every Sunday afternoon in Sons of Temperance Hall, at 2:30, and is doing a good work for the cause. MRS. M. G. ROSA, Pres. P. J. SAVAGE, Sec'y.

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

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

failing 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.

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cial date will be charged the usual price-eight cents per copy.

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

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G Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accepted.

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Respectfully, T. A. SLOCUM, M.C., 181 Pearl St., New York. N12 13teow

Dr.F.L.H. Willis may be addressed until further notice at 48 Vick Park, Avenue B, Rochester, N.Y. 18w<sup>\*</sup> An<sup>7</sup>

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf Ap7 Boston, Mass.

**H. A. Morsey**, No. 8 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, er \$1,75 per six months. It will be sent at the price named above to any foreign country em-braced in the Universal Postal Union.

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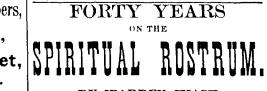
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DAY AFTERNOON OF each week. On Tussday afternoon Miss M. T. SHELHAMEN occu-pies the platform for the purpose of an avering by here spirit guides such questions as may be introduced for considera-

tion, On Friday afternoon Mns. B. F. SMITH (of Lawrence, Nass.), under the influence of her guides, will afford an avenue through which individual spirit messages will be

svenno through which individual spirit messages will be given. The Hall (which is used only for these sfances) will be open at 2 o'clock; the services commence at 3 o'clock pre-cleey, at which time the dops will be doesd, allowing no insress or egress. The public is cordially invited. AP Persons having questions of practical bearing upon human life in any of its departments of thought and falor, which they would like answered by the spirit-would intelli-gences, may sond them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the dirick, who will proceed them to the chairman of the dirick who will proceed them to the spirits for consideration. AP The Messages molished in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evilt, that these who pass from the earthly sphere in an undeveloped state, evanually progress to higher conditions. We ask the wade to receive no doctrine put forth by spirita in these columns that does not comport with his or her rea-son. All express as much of truth as they perceive-no more.

mands of the spiritual nature is that it shall outwork the powers it feels pent up within; throw off its surplus energy, and display its wondrous vital force in some useful work; and so the spirit finds opportunity and is given power to express itself in oreating and devel-oping something practical in objective life for its own use, or for the pleasure of its fellows; Son. All styless as much of thum as they prove a more. Age it is our earnest desire that those who recegnize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. Age Natural flowers upon our Circle-Room table are grate-faily appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spiritual-ity their floral offerings. Age Letters of Inquiry in regard to this Department of THE BANNER must not be addressed to the modiums in any case. LEWIS B. WILSON, Chairman.

## QUESTIONS ANSWERED THBOUGH THE MEDIUMSHIP OF

### Miss M. T. Sheihamer.

Report of Public Séance held Feb. 21st, 1888. Spirit Invocation.

Spirit Invocation. Omnipotent and Eternal Spirit, thou who art the soul of all truth and righteousness, we how down before thee at this hour in acknowledgment of thy power, in recognition of thy wondrous skill. Oh I our Father God, we draw near into close communion with thee; we uplift our souls in thaskful praise for the bounites which thou hast bestowed upon human life. We would, through the grand majesty of thy law, come into holy communion with thy angel hosts and ask their protection and guidance, for we realize that they receive from thee such power and strength as are needed in their biessed mission to mankind. May we develop in beauty and in strength as the years roll vision. It is not possible for me to delineate to you on earth the modes and methods of such projection, nor their purposes, because they are not analogous to anything in the physical universe. The mind of man is expansive, and when properly directed it becomes receptive to truth and to information in whatever field these may are needed in their biessed mission to mankind. May we develop in beauty and in strength as the years roll on, proving to thee and thy angel ones that we are profiting by experience, gaining wisdom through dis-cipline, and constantly unfolding in effort and in achievement from age to age. We ask thy blessing to rest upon all mankind, especially the lowly and sad who have so much need of thy love and tender-ness; may they feel the balm of healing poured into their wounds from the angel ones, and looking up to thee, smile and rejoice because of the great benedic-tion of peace and tenderness which thou dost bestow. Amen. and to information in whatever field these may be found; and so the intelligently working mind and heart that creates for itself and sends out its thoughts and ideas, may people its own atmosphere with living forms, so to speak, unseen by the world, but plainly visible to its own senses; thus he learns and per-haps gains experience how and where he may externalize these forces and therefore interactions.

### S. B. Brittan.

S. B. Brittan. I give you greeting, Mr. Chairman. I have been invited to speak before you this day, and I will say in advance of the questions which you have to present, that I feel not only the thought of one mind on earth coming out to-ward me, in personal remembrance and in query, but that I have, within the last few months, sensed and perceived the thought of a number of minds reaching out to me in my spiritual life. To each one of those I would give practical response, if possible : but though that may not be, yet I would assure all friends and questioners that I am seeking to under-stand more of the laws of life and our relation-ships to the universe : that I am, in the spiritships to the universe; that I am, in the spiritworld, stepping as deeply as possible into the soll of research, in Order to arrive at the very root of power of these great questions and re-formatory measures which appeal to human life in this day; and not only thus, but in sci-entific departments my mind is drawn, hoping to attain knowledge and understanding of those great fundamental truths and principles which will extend to my mind, as to others, the in-formation and the truth for which I seek. This heautiful day, when I appeared you. Mr.

day to day, missing many of the beauties of life, knowing nothing of the realms of knowl-edge, and the enjoyment of the study of litera-ture, or the investigations in the world of in-tellect, which open before the inquiring mind. majestic power there be that sets the worlds in motion and keeps this stupendous universe in order, is, to my mind, a supreme in telligence, a most wonderful soul, or spirit of life." And so, my friend, he bows himself in humility, ready to learn and to aspire, but he sayeth not "there is no God," lest he should be cast down for his presumption. Mr. Chairman, I shall do the best I can in the consideration of your queries, trusting that the friends who present them to you will bear with me until I shall gain greater power of mediumistic control, as well as dive into grander depths of spiritual knowledge, at which time I hope I may be able to afford more of instruction and information than I can possibly do to-day.

cumstances, in other worlds, still have the power to devise or design, and even construct, so as to externalize the inner thought, the con-scious idea, into outward life, and to so clothe upon it with the elements at command in the universe as to make it presentable to the sight of many others? This is so in the spiritual world, for I have seen it time and time again. In our world, which is somewhat the coun-tion and in development, we have our forms of vegetable and floral growth ; we have objects of nature displayed on every hand in most delicate loveliness. And why should not this be so, since there is ever evolved a spirit-ual power and granduer that manifests itself in these glorious creations to delight the eye and instruct the sense of man? The spirit-world affords to man the pow-er and the facility for developing that which is within his own nature. One of the great de-mands of the spiritual nature is that it shall outwork the powers it feels pent up within; throw off its aurolus energy and display the of goodness which evidence the existence of the divine spark of life, and which will by and-by blossom out in beauty of expression, in holiness and good works, revealing their rela-tionship to the divine author of all life and love. love.

love. Q.--[By Inquirer.] If spirits have the power to suspend human bodies in the air, why can they not hold and protect the materializing me-diums from these who attempt to seize them? A.--This question of the materialization of spirit-forms is one that cannot be settled to day, nor in a year; it is one that the mediums who are used for this department of spiritual labor do not understand themselves, nor in many cases do the guides or the spirit attendants who gather around these mediums comprehend the laws and forces at work to such an extent as they should desire; but we are all gaining truth and knowledge through experience, and un-doubtedly those spirits attendant upon their mediums will by and by gain such informa-tion as to understand the powers within their own grasp, and be able to govern according to own grasp, and be able to govern according to their needs and their desires.

their needs and their desires. It is true that under certain conditions spirits strong in vital force, and also in a knowl-edge of certain of the laws which govern the physical universe, have the power of holding in suspension certain objects under their control, and such spirits, if attracted to a materializing medium, and gaining full possession of his pow-ers and his forces, might undoubtedly protect their medium from the assaults of those who would be investigators, or those skeptical par-ties who enter their presence. But all spirits would be investigators, or those skeptical par-ties who enter their presence. But all spirits have not this power, and indeed very few of them have ever exercised such power in con-nection with material things. That a few have studied these physical laws, and gained a cer tain knowledge concerning them, I will con-cede, and that these few scientific minds have on certain concellons and under expecial condiinasmuch as a thoughtful mind in full opera-tion may project from within itself such forms and fancies as appear externalized to itself alone, or only to those minds that come into direct sympathy with the mind that thus ore-ates, and who can mingle with the elements of his magnetic atmosphere. Such subjective forms, however, are not seen by the world at large; they afford meass of instruction to the soul who can perceive them, who can indeed perhaps, means of enlightenment, of gaining knowledge, to such sympathetic spirits as can mingle with his atmosphere and see with his

If the spirit guides of the materializing me-diums will come into council with a few direct personal friends of the mediums, those on earth who desire only the manifestation of truth, and who desire only the manifestation of truth, and are willing to give time to the investigation of these laws—if they will retire from the world for a time, or from the public view and criti-cism, and will devote a certain portion of time and attention to the development of their pow-ers and to the elucidation of these laws—then undoubtedly asystem for the protection of their mediums may be devised by spirits and mortals which will be of great benefit in the public la-bor of their mediumistic instruments; but un-til this is done. In a wise, searching, honorable bor of their mediumistle instruments; but un-til this is done, in a wise, searching, honorable spirit, and until mediums and their earthly friends, together with their spiritual attend-ants, will meet together for the discussion of these questions, the examination of these laws, and the development of their own physical and mental powers in connection with spiritual la-bor, we may not hope to find a better condition of theirs in the development of mediumitic life externalize these forces and thoughts into objective forms and bring them within the gaze and before the minds of those whom he desires to uplift and to instruct. Q.-[By Inquirer.] What benefit or advan-tage is earth-life to a spirit? A.-Well, we might ask, of what benefit are education, experience, and a large and varied discipline, to a human being on earth? The child is placed here, and surrounded by vary-ing conditions. Suppose that child was de-

of things in the department of mediumistic life than we do to-day. Q.--{By H. M. C.} The Boston Herald asked the question, "What are the strongest proofs and arguments in support of the belief in a life hereafter?' and twenty three replies were made by clergymen of different denominations; but they do not satisfy many. Please give a spirit's view on the subject. A.—The world of humanity is so intensely

and kept in total ignorance of the Alpha of life, do you imagine that it would ever come to un-derstand the Omega? I should say decidedly not. The child that does not learn the alpha-bet, and begin to study the first principles of instruction, cannot read and spell and write when it arrives at the age of youth, is es-sentially an ignorant child, and certainly not qualified to step into the higher grades and de-partments of school life, such as our public grammar schools afford; then most certainly the child who cannot spell his own name, nor write it on a slip of paper, will not be qual-ified to step into still higher departments of learning, such as your academies or colleges may provide, but will be obliged to pass on from day to day, missing many of the beauties of practical at this date that it cries out for un-doubted evidence concerning the immortality of man and a future state, testimony that may be based not only upon subjective principles but also upon physical grounds, such as will not only appeal to the innate sense of the spir-itual man, but also to the external senses of the material man. Here and there we find a soul so sensitive as to be able to grasp, to un-derstand, and to incorporate into its life those spiritual evidences, so called, of a future life, that come to that spirit through the finely breathed utterances of the universe around. Such a spirit gazes from side to side, and be holds manifestations of life and activity on Chairman, I feel as if permeated with new pow. er; my very soul expands to take in the glory of the sunlight of the universe; and I more truly than ever before realize the loving power and grand supernal wisdom of the Father of all. The fool in his heart hath said, "There is no God," but the wise man seeks to scan the uni-prehend the wondrous law and the manifesta-tions of design and skill displayed on every hand, and humbly bow within himself and say, in modest terms, "I know not what there may be in this vast universe superior to myself and to my understanding, but whatever force or this is no evidence of a future life; they want something that will appeal practically to the external senses as well as to the interior hopes. aspirations and desires of their minds, and so they demand testimony from those who have experienced another life, and who are strong witnesses in its favor. Therefore, we say that Spiritualism alone can afford this practical demonstration, and present to the thinking mind—the practical, materialistic mind. materialistic mind, if you will that great weight of testimony or of corroborative evi-dence, brought not by one or two returning intelligent minds from beyond the grave, but by a host of witnesses that must shake the very foundations of skepticism, and uproot those errors and misconceptions concerning life and its destiny which have taken growth in the human heart, and bring a tremendous battery of truth to bear upon humanity, individually and collectively, that it may feel, breathe it in, and grow stronger beneath its power. This, however, must be sought for its power. and investigated by every individual for himself. Neither your heart nor mine, Mr. Chairman, will bear the weight of testimony; it must be experienced, breathed in and entertained by very human heart before such heart can fully satisfied concerning the continuity of life and the realities of a future existence. But I am glad to say the nineteenth century has opened the doorways of immortal life to man, and it is his province and privilege to so gaze into the other life and come into such com-munication with its denizens, if he only seeks honestly and earnestly, knowing neither failure nor disheartenment. Me may not at first re-ceive that for which he seeks, yet by-and-bye he will know and understand that life is eternal, and that man only begins his destiny upon the planet earth.

blessing to his kind. To him and his dear com-panion I send my greetings of love, and my as-surances that as I have stood by them in the past so shall I continue to in the future, so far as I possibly can, for I believe that greater in-fluence may go forth in beneficial ways to those who are in need: I would like also to say a few words to a par-ticular friend of mine, whom I see before me to day. As that friend has been told, I am one who is privileged at times to stand by his side and mark the movements of his spirit as they reach out aspirationally to the higher influ-ences and grander harmonics of the spheres. I am interested in the outworking of his thoughts and his labor, for I believe it is of the utmost benefit to his kind in such ways as it may flow forth unto all humanity; and I say to my friend to day, as I have said in the past. Be of good to cheer; there is no time like the present for feeling the inspirations and the harmonies of life; but as you pass on, from day to day, not satisfied with your productions and with that I which reaches you, remember that life is pro-gressive, that the years are unfolding before you more of opportunity and of power for the expression of that which lies within. Be of good cheer, my friend, and reach out to the future, for it holds in store for you that which may be received and sent forth again in grander power and with greater strength. Even now I realize that the echoes from, an angel's iyre may fall more sweetly and beautifully into your life, and as they echo and reëcho into ex-ternal spheres, and make their harmonies feit and understood in human life, they will not only roll forth, but will gain response from other souls that have been cast down and de-pressed and so may the medica call on an one other souls that have been cast down and de-

only roll forth, but will gain response from other souls that have been cast down and depressed, and so may the melody roll on and cn.

pressed, and so may the melody roll on and ch. until it is caught up again by the angel world, and made to sound forth in sweetest praise. I would have you adopt the motto that was given you not long since by the little woman that stands by your side in spirit form, still strong, and beautiful, and aspirational, guiding you onward, step by step, toward the better land :

Fear not, but trust in God, oh i child of earth. Night's darkest shades precede the dawning light. Thy morning hour, though late, shall have its birth, And flood thy pathway with its radiance bright. Fear not, but trust in God; his ways are grand, He holds thee in the hollow of his hand.

# S. B. Brittan.

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

Report of Public Séance held March 9th, 1888. Jonathan P. Barker.

My home, when in the mortal, was in Vine-land, N. J. My name is Jonathan P. Barker. I have felt a great many times, as I have en-tered the earth life, how hard it is ! 1 walk among the loved ones, and still the doors are closed so tightly we can hardly look in upon them. I have often said: "Harriet, if others can come and report where there's a paper printed, why not we ?" She replied : "Did you not know Clara had been here ?" I knew there was something, but I did not understand that she had spoken or even sent a message. My relatives are scattered. I have some in Vineland, some in New York, some in Philadelphia, some in Springfield, Vt.; so you will readily understand 1 do not forget where the dear ones

yet reside. I felt, while dwelling in the mortal, I could make my voice heard among the people; but since passing over I have failed every time in making myself known. Mother and William are with me. Clara is not here to day. I have felt so pleased when I have come among them, but disappointment followed when 1 could not make them hear what I would say. My business was at the pier.

### Ianthus Turner.

You may place me at Lincoln, Me. Ianthus Turner. I have a mother and also other rela-tives scattered in different surroundings. I would like to speak a little direct to sister Hannah: Now, Hannah, you have often said that if father and Ianthus and Joseph live and can come and speak to Ella, why do they not speak to me? I will explain a little: You come to us with the fence up and don't open the door as you should do. For instance: suppose we were in the mortal—which I am very glad we are not-and we should come into the room with you and sit down and commence to talk, and you should simply say yes or no, and noth-ing more; do you think, for a moment, we could get into much conversation with you? e de la constante de la constan

called him, and to Ada. My home was in New York, and they will readily understand that I am no relative, and may I say I never knew a relative? I am a guardian spirit, or have tried

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to be, of ike and Ada. I know, Ada, when ike taiks to you many times, beside one instrument and another, as he has been up where we materialize, as I have

times, beside one instrument and anothor, as he has been up where we materialize, as I have been able to do many times when he has left me, or thought he did, he has said, "Imogene, I feel I can be a better man. I will live a bet-ter life because of the influence you have been able to throw around me." Ada, darling, let me say sister—since by Adam we are all brothers and sisters—for many years I have been a dweller in spirit-life. Little did I know of the earth-life, but I felt, having been given the power from the angel world, that I might stand by these loving ones of earth; and to-day they feel an interest in Imogene, as they journey along through the dark clouds which come over them, and sometimes they have been very dark, but in a little while have lightened, and they have felt lighter in their spirits, for knowing I have been by their side. Sister Mary is here, and Gussie. Ada, you knew very little of her passing out of this life so young, but still you know by what has been said to you that she still lives, and will be one of the guides with you from day to day. I ke, your father is here to-day, and says that as soon as he can get the power he will send a message to you, and not only to you, but that

as soon as he can get the power he will send a message to you, and not only to you, but that the others may know he can come into commu-nication with them. He speaks also of Alice, and says: "I know you have been thrown into surroundings where you have been able to learn more than the others; but in time will send a message to you all, and mother also." "But a few more rising and setting suns," are the words he uses, "and we will all be together." Ike and Ada, we are awaiting your coming, and through life's journey will I be around you, and with the help of the blessed angels will I work for you. I will try, in every way, to hold you as I feel I have been instrumen-tal in doing. Imogene, to Ike and Ada.

tal in doing. Imogene, to lke and Ada.

### Hector Coffin.

I must say that was a beautiful spirit, for I

have met her in spirit before. My home was in Newburyport, Mass., and I am Hector Coffin. I have a great deal of anxiety, as I come to earth to day. I feel troubled and sad, when I see how much suffering the dear ones are thrown into by mismanagement here. I have been cognizant of what has been trans-

I have been cognizant of what has been trans-piring within the last few months especially. Oscar is with me and the darling daughter; also mother is here to-day. I wish this letter to reach Mary Jane Dresser, in Chelsea, Mass. I do not feel satisfied with the way things have been going on, for I know there has been a great deal of suffering that need n't have been. I hardly know whether to say it or not, but I guess I will. It used to be said it was as bad to think it as it was to say it. They did n't un-derstand their business. It would be my wish that some other one should take hold of the matter. Readily will they understand my meaning. I have come to earth many times, yet have been unable to speak in your meeting, although a silent listener as others have spoken. although a silent listener as others have spoken. I knew very little of spirit-return, but as others have acknowledged. I always did feel that spirits were around us. not understanding they could control another to give out their thoughts

### Larnard Jackson, Jr.

I am Larnard Jackson, jr., of Great Falls, N. H. If this letter gets to my father and mother I hardly know what they will say. They need n't think they 're going down to the grave to sleep. I don't know how many thousand years. I take it some of them will have a good nap. It seems very foolish to me, if it is my father and mother, that they can—with the reason they

mother, that they can—with the reason they have, because they have got good reason—think they are going to sleep till Gabriel blows his horn. And he won't be in any hurry about it. I told Ira that just as sure as I get a chance I'll write a letter, and I'll do it, for I guess I've got started pretty strong. But grandmother says: "Do n't be in a hurry, Larnard; there's time enough." I think they called her an Ad-ventist. I do n't know, but it do n't make any difference. I never believed it, and Ira did n't but he says it weakened him, and he did n't believe in any such thing. Ira, when I tell you of things that used to be before I went away, you must know there must be a power back of or things that used to be before i went away. you must know there must be a power back of mortals. I would like to speak to George and Carrie, and all the others. Ira, that business you are so interested in I

ing more; do you think, for a moment, we could get into much conversation with you? Let me give you a little kind advice, dear sister, do. If you were going to ask me about making Bhoes I could tell you better. If Ira gets THE BANNER, father will be sure to see this letter. I am glad I was able to say a few words.

### **Questions and Answers.**

CONTROLLING SPIRIT .- You may now present

your questions, Mr. Chairman. QUES.—[By V. C. T., Des Moines, Iowa.] Will Spirit Prof. S. B. Brittan please respond to these questions? Is the spirit world, as seen by spirits, imply subjective-thought taking form-or is to both subjective and objective? If subjective, in part or in whole, can two spirits see the same things, as two mortals see allke a given object; or does what one spirit sees subjectively become cognizable to another spirit only by seeing the thought object, as projected by the spirit evolving that thought?

ANS.—The spirit world, as far as I have come in contact with it, and from the experiences of others which have been imparted to me by those souls, is not only the subjective manifes-tation to each soul of its own interior thought, but also largely objective, containing within its borders objective forms which may be seen, handled and analyzed by many spirits, at one and the same time. Let us not forget that this entire objective life of yours is but the exter-nalization of thought. You may question my statement, and may say: "How do we know that these trees and rocks in the physical universe, and these starry heavens and the ocean waves beneath, are but the externalization of interior thought? We do not see the mind that has projected them ; we know nothing of the intelligence, the windom that gave them birth." Very true; but we may reason from well-known principles. As we gaze around in human life what do we behold? Men erecting their temples and other structures for practical use; artists projecting their thought, the idealization of their minds, into outward life, oreating the beautiful landscape painting or the soniptimed form. What is this but the externalization of thought from the mind of the architect or the carpenter, when we gaze upon the temple they have erected, or the materi-alization of thought and ideality from the mind of the artist; when we perceive the beautiful In discase ploture, or the marble statue form? If this beso, if man has the power to project his thought into outward life, and through the workings of that thought in connection with the mechanical skill of his hand he may erect a temple or prepare an artistic production, then may not supreme intelligence, superior skill and wisdom, project from within its cen-tral beart that external form and manifestation of power which becomes objective to your hich presents itself in a lofty mountain or a grand forest tree ? in the ocean waves that beat from shore to shore, and even in the starry worlds themselves that march in ceaseless regnisrity through space?

Reasoning, then, from what we perceive in this mundane world of yours, and realizing that the spirit is entirely the man, and that from within these forms of mechanical life are prewithin these forms of mechanical life are pre-sented to your view, whicher they be the work of the carpenter, the architect, the cabinet-maker, or the artist mind, may we not suppose that the same intelligence that designs and constructs here on earth, may, under other cir-

Rubbing against the experiences of this earthly life, strugging hard with its adverse condi-tions, wresting what information he attains from the world by hard labor, his mind becomes strengthened, his inner faculties are deepened and intensified, and he is thus enabled to take a keener hold of the things and principles that have appeared before his mind. or it may be that the spirit has a smattering of knowledge, is not altogether uninformed, but desires to acquire more, and must do so in con-nection with this life of earth before he is pre-

ing conditions. Suppose that child was de-prived of the first elements of an education, and kept in total ignorance of the Alpha of life,

therefore we have beautiful buildings, works of art, grand objects to appeal to the eye and to the ear, which impart pleasure to every de-

We will affirm - myself and other spiritsthat the spiritual world is largely subjective, inasmuch as a thoughtful mind in full opera-

nection with this life of earth before he is pre-pared to enter the higher departments of learn-ing and of experience in the worlds beyond. The earthly life may be, to his spirit, what the grammar school is to the youth, an inter-mediary between the primary departments of learning and the higher collegiate school life; he must receive of its knowledge and its expe-rience, before he can be qualified to pass on-ward, to grasp keener studies and pursue grand-er investigations, even though he may have re-ceived those first primary lessons which belong ceived those first primary lessons which belong to the earliest stage of existence. To my mind, mortal life is of practical importance to the spirit; it assists the soul to expand itself, to send forth greater energy and power that may vitalize the spiritual man, and cause him no only to receive and study, but also to create, to mark out a pathway for himself that shall be so useful to him and to his fellows as to cause them to rejoice that he has lived and been

known. Q.- [By J. G. Fosgate, Hudson, Mass.] Is all life of divine origin? If so, where originated the first cause of wrong?

A.--I cannot understand any life, or any pro-jection of life, that has not been of divine origin. for I do not recognize in the universe any power or creator that is the opposite of divinity. True, we see around us on every hand evi dences of great wrong manifested through life we behold individuals living a vicious life, start ing out with evil in their hearts and continuing in the ways of iniquity, and we may be pardoned if sometimes we grow puzzled over this such spirits as are constantly doing wrong on earth or in other worlds, have been started out by a divine creator or progenitor; and yet it seems to me this must be so, that the end will we must remember that he so, that the end will goodness have maintained throughout the world their undivided sway. We must remember that humanity is young, the world itself is not old, the planet has de-

veloped to its present condition through great struggle and trial, it has grown upward and outward, its lowest stages of life afford a very gross, grude, tangled appearance; forms of life existed upon this planet corresponding with the wild growth of the world itself, and the earliest stages of human life present a most unlovely appearance; yet beauty, uniformity, or-der and law have developed from seeming chaos what is true of the planet, and true of ani-

What is true of the planet, and true of an-mail life, is also true of humanity. There is constantly developing from even these lower forms of human existence those unlovely, un-sightly conditions of human character, a higher type, a grander manifestation of human life. It may not seem so to you who gaze upon humanity struggling, striving, warring with each other; but none the less is it true of the race, and I hold that the manifestations of viciousness, of lawlessness, that you behold among your kind, in these years, and in the years past, are only evidences of the great struggle and turmoil through which the race has passed, and is still passing, in order to reach a higher ground, a grander development.

through which the race has passed, and is still passing, in order to reach a higher ground, a grander development. I also hold that in the ages to come every human spirit will throw off that which is vile and unlovely; it must work out of that condi-tion for itself; it will eventually do so, and develop from within those germs of beauty and

### S. B. Brittan.

l have a few words to say, Mr. Chairman, before I take my departure. Thanking you for your kindly invitation, and also for the coursource with which I have been received, I also de-sire to send out my thanks, through mortal ex-pression, to the spiritual band that gathers here in earnest work for mankind, not only for the invitation which has opened the door for me to day, but for the kindly reception ever given to me in returning to your platform by those spiritual hosts.

With so many personal friends as I have on earth, it may seem invidious for me to select any individual one for the expression of my re-gard and my interest in his welfare, and yet it is impossible. Mr. Chairman, for me to name each one that presents itself to my mind to-day, as I go over in thought the list of friends I have on earth—of dear, congenial spirits, whose aspirations sometimes reach me in spirit. life, and whose kindly memories are like dew-drops to refresh my soul, whose gentle sympa-thies burst out into my life like the bloom of

flowers. I would have all my friends know that I forget none, that I send them my hearty greeting, my loving expression of good fellow-ship and cheer, and that some time in the great future I anticipate meeting with them all, standing face to face with each one, and with hearty, genial hand-clasp, finding retunion and externeth of shift through the and strength of spirit through the meeting

with those so dear. I would, however, Mr. Chairman, speak in kindly terms of my friend A. E. Newton, and send him my especial regards at this time. He knows more truly than tongue can tell that I

for I love you as dearly as Ella, but a little ad-vice will help you here.

Father is here, and says that sometime he will send a message also. Little Viola is by my lide, anxious to have her presence made known Joseph is here, also Minnie and Allie. We can't all speak at once; but as father advised me to take control I speak. Many times I have tried before, but have failed every time. I have visited Mellen and Hittle, and each one

of the dear ones we don't forget one. Jose, the little one who has passed out, has grown to manhood. I had not attained to the nineteenth year on earth. Mother will remember that many times I said I never should get to be nineleen. I could not tell why, but it was im-pressed upon my spirit that I should not stay long in the mortal, and so it proved.

Borgin the mortal, and so it proved. Mother, I know you often say in your soul that you will be glad when you come to meet us all. Father says that be thought he under-stood a great deal of spirit return, but on en-tering the spirit-life he was like a child just beginning to learn his A B Cs; and yet what he did learn here was a great deal of help to him. Often he speaks of John, (Ella will un-derstand,) whom I did not know in the flesh, but who I am glad to claim as a good brother-I won't put on the law, it is all the same. Now, Hannah, one word more. I want you to try and not say to Ella that you don't be-lieve father comes, Ianthus, or Jose, or any of them. Try again. If we lost our courage in

them. Try again. If we lost our courage in coming to earth, I fear very few of us would come into communication with you mortals. Here I am happy, dear mother. We are wait-ing to take your hand just across the river -only a step, only a thin vell comes between you and us. Uncle Henry understands a good you and us. Uncle llenry understands a good deal of spirit return, but will say, as father has said, he knew comparatively very little.

### Addison Gage.

If the young can come, so can the aged, as they are termed in the mortal; but, thank God, the spirit never grows old. You may place me just out here in Arlington, Mass. Addison Gage. I think some of the old towns-people will remember me; also some in Boston hope have not forgotten Addison Gage Annie is with me to day, and Darius also. feel many times, as I look around among those was so familiar with in the flesh, that must know me, forgetting at the mean, that they is a vell over their eyes-not over ours, by any means. I have tried many times before to control one and another organism that they have had here, and also I have tried this instru-ment, but I think either the channel was not open quite wide enough or I was too slow. Now I would like them, each and every one, to know that this life is but a shadow, ours is the real; you just commence to live when you throw of the old mortal.

How many times have I said to Darius : "How beautiful it is to know we shall all come to-gether again." The answer came back: "We gether again." The answer came back: "We often are disappointed as we come to earth, when we think we are going to come directly to some one, and make them hear our voice, and we fail." Mortals, remember, as has been asked many times, to open the door for us, and we will gladly come in and visit you. Here, although I have never been able to control an instrument, I have been in your midst a great many times, and I always find a seat, which many of you in the mortal do not. I don't come in the forenoon, either. I am glad there is a channel opened for all. I thank the Giver of every good and perfect gift that in his wis-dom he so ordered it that we should never die, but visit the dear ones yet left on earth.

### Imogene, to Ike and Ada.

Will you please to say that Imogene is here? I will give a little message to Ike, as I always by & Rich. Price 60 cents.

### Frederick Kimball.

I have been here a great many times, but I have been here a great many times, but could not manage to make my voice heard. You may place me in Methuen, Mass. Freder-ick Kimball. Mother is with me; also Francis, Frederick and Lily—a child more beautiful than the lilies of the valley—and Seymour, not as a little infant, but grown to manhood. I am thankful, Moses, that I am able to even give my name. I know Loannot resch sil of tham my name. I know I cannot reach all of them. but I can reach you if you will only open the door for me. Moses, your own dear mother is here with me. There were two mothers you loved, and both are here. Often I have tried to come into communication with each one of you, but have failed sometimes.

We are happy together in our spirit-home, which is more beautiful than we can find words to express. And not only would we speak to you, Moses, but to Lizzie, and ask you to listen for some manifestations in the home. We all love Lillie, for she is a lovable child.

love Lillie, for she is a lovable child. I expect you will say: "Father did n't un-derstand anything of this when he went away." No, neither did I have the privileges you are granted to-day. I am thankful there is an in-strument connected with the families. Lily says: "Grandpa says we will care for the new-born spirit that has just entered here, the little baba. And Grandize Grass is but a step from babe. And Grandsire Gross is but a step from me.'

### SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. March 9. - Watson Hastings; Rachel Burns Martin; Charles Armitage; Sarah E. Davis; Old Dector Brown; Heary Lovejoy; Mornico Hunt; Willio Tilley; Daniel Knapp.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course. April 6, -Loronzo E, Thompson; Oliver Thurston; Han-nah E. Prince; James Morse; Joseph Wood; Hannah Hultze; Augustus Davis; Caroline Brown; Louisa Merrili; Amos Pearsons; Mary True; Elis Downes Neal; John Carr; Darile Newhall; Faunie Burr.

Verification of a Spirit-Message.

HANNAH BROWN-ZEBEDEE JACKSON. In the BANNER OF LIGHT of Feb. 25th, through the nediumship of Mrs. B. F. Smith, I saw a message from HANNAH BBOWN, and I recognize it as coming from a very dear friend of mine who passed away in Portland, Me., nearly eighteen years ago, as she says in her message.

Also, in the BANNER of March 10th, from the same source, is a message from my uncle ZEBEDEE JACK-SON. He says : " I used to carry the keys when here." He was sexton of Dr. Miner's church for a number of years before he passed away. C. E. LANE. Boston, Mass.

## To the Liberal-Minded.

As the "Banner of Light Establishment' is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law :

stand the test of law: "I give, devise and bequeath unto L,uther Colby and Isaao B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the Immortality of the soul and its eternal progression." eternal progression.

WRITING PLANCHETTES for sale by Col-



one assertion to be true by ten assertions that he has not proved to be true."

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So much for Philangi Dasa's estimate of Swedenborg's writings; but there is a point from which he looks at them in an appreciative sense, and this is seen in the following paragraph :

seen in the following paragraph : "Read, if you have time, patience and courage, and in the light of Buddhism, esoteric aud exoteric, the theological writings of Swedenborg, and you will he has not given the mystic sense of the Judale-Chris-tian Scriptures, that he has not proved anything, and that he only dogmatizes. Becond, that hidden under Judale-Christian names, phrases and symbols, and scattered throughout dreary, dogmatic and soporific octavos, are pure, precious, blessed truths of Bud-dhism: a few of which you will find in the following pages." pages.

The above shows the position of the writer of this volume and its purpose. He claims that, as in Swe-denborg's day, so now, his writings are received by those to whom they are presented, thanked for and shelved : and that until they are read intelligently in the light which Buddhism throws upon their pages, the number of their readers will remain small. " Let," he says, "the harlequin garb be stripped off, and the wisdom of the Pagan world will in them stand forth in all its glory"; this he has endeavored to do, and the three hundred pages that follow the introduction give the result of his effort.

Experiences in a series of dreams and dreams with in dreams are narrated, which, as they become developed, merge into abstruse and learned discussions engaged in by various persons of Buddhistic orders ; a Monk, a Chinese, a Parsee, an American woman, an Icelander, an Aztée Indian, and Swedenborg. who is denominated a Swedish Buddhist. Chapter V. opens with these words :

opens with these words: "In my dream I saw the company seated; and after an exchange of silent courtesies the Monk began in a fluty, silvery voice: 'My good friends, we agreed at the close of our last meeting to take up for considera-tion the Seven Principles of Man. Is it your pleasure that we now do so?' The company becked 'Yea.' Then he turned to the woman and said, 'Sishya, my sister, will you begin?' She answered, 'My brother, I thank you; but, meseems, it befits you, the repre-sentative of the ancient world, to begin this highly in-teresting subject; fall to, I pray you.' Then the sil-vertongued cellbate answered, 'Pray let us first hear you.''

The woman then began by saying that the Masters that inhabit the Himalayan Mountains have in all ages known that the universe works by sevens, and hence have called it a holy number. She then cites instances in which this is recognized, specifying the seven divisions in each; the seven classes of Egyptlans mentioned by Herodotus; the seven degrees of initiates in their temples ; the seven principles taught in these temples as constituting man; the seven steps of spiritual growth reckoned by the Sufis; the seven different colors seen by the mystic during that growth; the seven principles taught by the Neoplatonists as forming the universe; the seven metals and seven cosmical angels of the alohemists; the seven balanced powers of Nature spoken of by Jacob Bushme, and the seven principles of man enumerated by Paracelsus. Reference is also made to the very frequent occurrence of the number seven in the Jewish Scriptures,

rence of the number seven in the Jawish Scriptures. to the seven colors of the solar spectrum and the seven tones of the octave. "As the discussion; or rather conversation, proceeds, Swedenborg takes part; and the aim of the writer of this volume is to show by introducing passages from Swedenborg's works, references being given to enable the reader to tostithe accuracy of the quotations, that during his stay on earth he was under the immediate guidance, wrote under the direct influence, and incui-cated in all his writings the dootrines of life here and beyond of Buddha: How far he has failed or succeed-ed in doing this, our limited space forbids an attempt to show, as it would require longer study than we are able to give, with other duties demanding our time and attention. We have placed before our readers what we think will enable them to form some idea of the book, and leave it to them to form some idea of the book and leave it to them to form their own esti-mato of its worth. The author states the motive that underlies the book is to lead to truth and to goodness, and invokes upon all to whom it may come, "the bless-ings of the Guardians of the Lost Word."

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"A HAWK IN AN EAGLE'S NEST," ETC.

VIEW FIGM A LAWYRU'S STANDFOINT." "A HAWK IN AN EAGLE'S NEAT." ETC. This able and co - prehetisive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose emi-nence as a criminal lawyer, and high reputation as an au-thor, will at once ensure the confidence and attention of the reader, has in this volume repiled to the "Preiliniary Re-port of the Seybert Commission" with a soundness of perception such as the importance of the Seybert Commissioners within unsparing hand, and, like Thor, he never strikes a bow in valu. Well simed and well struck, each blow tells, and musc carry coviction to every thoughtful mind. Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a carless and vigorous defense of the reality of the PilkNOMENA of Spiritualism. Hav-ing received last August, from the hands of a friend just returned from Cassa-laga Lake, a communication address-ed to him from one dear to him in spiritualism. Hav-ing received last August, from the hands of a friend just returned from Cassa-laga Lake, a communication address-ed to still the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the grontineness of at least a portion of the phonomenal part of Bpiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the Interest and admiration of the best minds. Occo convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he galandy and fear-lessity comest to the front and wields his weapons with strong, unerring aim in dofense of truth and human progres. After a happy and appropriate introduction of the sub-pert, with all needful explanations concerning the boquest or Mr. Seybert, the author gives in the first Chaptor his "Open Letter to the Seybert Commission ": Chaptor SI. Ignor t



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# Banner of Bight.

### BOSTON, SATURDAY, APRIL 91, 1888.

Spiritualistic Meetings in Boston. Bauner of Light Circle-Boam, No. 9 Boawerth Streed.-Stances are held every Tuesday and Vriday ar-ternoon at So'olock promptly. Admission free. For fur-ther particulars, see notice on sixth page. L. B. Wilson, Chairman. Boaten Enizten a Stanton Content States

Unairman, Boaton fipiritual Temple, Berkeley Hall.-Loo-tures by able speakers Sundays at 10% A. M. and 7% F. M. Biohard Hoimes, Freedent; O. F. Rockwood, Beoretary; Mrs. Mary F. Lovering, Corresponding Secretary; Albert F. Bing, Treasurer.

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

Secretary. **Children's Progressive Lyceum No. 1.**—Sessions every Sunday at 11 A.M. in (large) Paine Memorial Hall, Appleton street, near Trimont, All scats free, Every one invited, Bed, P. Waver, Conductor; Francis B. Wood-bury, Corresponding Secretary, 45 Indiana Piace, Boston. Sewing circle at 1001 Washington street Wedneedars at 8 r.M. Suppor and social meeting in the evening.

Pices Apiritus Temple, corner Newbury and Excise Birecia.-Spiritual Fraternity Society will bold public service Sundays at 24 F.M. and Wednesday even-ings at 7%. Beats free.

Ings at 7%. Boats free. Spiritiwalistic Phenomena Association. Ladies' Aid Parlors, 1031 Washington Street. - Sunday motings at 2% and 7% p. M. Social meetings Thursdays at 7% p.M. J. H. Lowie, President: Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secreta-ry; W. O. Vaughn, Secretary. College Hall, 34 Eases Street. - Sundays, at 10% A. M., 3% and 7% p. M. Eben Cobb, Conductor. Facile Hall, 64 Washington Street Corport of

Engle Hall, 616 Washington Street, corner of Essex.-Sundays, st2% and 7% r.m.; also Wednesdays at 8 r.m. Able speakers and test mediums. Excellent music. Prescott Robinson, Ohairman.

Crescott Hodinson, Ohairman. 1031 Washington Mireet.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Tor-rey, Socretary, Private scance for members only, first Friday in each month; doors closed at 3 P. M. Public meet-ings 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.

Mishawam Hall, City Square, Charlestown District.-Sundays, sternoon and evening. W. A. Hale, Chairman.

**Ohelses.**—The Ladios' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday after-noon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Socretary.

Cambridgeport. Mode, Societary. Cambridgeport. Modelings held each Sunday evening at7% O'clock at Bt. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President, Lynn. - Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Ad-sms; Socretary, Mrs. E. B. Merrill.

Berkeley Hall\_Boston Spiritual Temple. Singing by Mr. J. T. Lillie. Miss Mintie Eakins. ac-

Singing by Mr. J. T. Lillie, Miss Mintle Bakins, ac-companist, and an invocation by Mrs. Lillie, intro-duced the morning service of last Sunday, following which Mrs. Lillie's guides embodied the sentiments of several questions in one subject, and announced as the theme of discourse "Spiritualism on Trial": "Spiritualism," it was said, "has passed through many severe trials during the past forty years, yet is an established fact. Spirit-communion is true, and the power of truth is taking hold of the people. It has brought a better understanding of life; it will stand derision, faisehood and crucifizion. The im-perishable truth cannot die; it is emblazoned on the living pages of light, and God will never discown his own work. You say Spiritualists are unorganized, therefore unacknowledged, and you bid them organ-ize, premising that were they to do so they would be the strongest organization in the world. We answer: We are not ready; we will wait until man is ripened to receive, and ready to throw off bigotry and super-stition, self-giorification and a desire to control the thoughts and acts of others. There has ever been ac-knowledged the existence of a power outside this sphere and from beyond the death-line; and that power has aided, instructed and given light to man on earth; history testifies to this, and is repeating itself to day in modern times, Spiritualism is betrayed in the house of its friends. As of Christ they cried: Crucify him 1 crucify bim is so of Spiritualism is betray well be the audience closed the service. *Kventary*.—After a vocal duet by Mr. J. T. Lillie and Miss Mintie Eakins, an invocation and song, "What are the Signs of the Times with respect to the Tri umph of Spiritual Truth?" was the question consider-ied, in remarking upon which it was said: Spiritualism is here as a necessity of the nineteenth century; it prings intelligence from the spiritualies of life; it points to reforms; it is felt by all the nations of the earth; the light is abroad, the windows of our souls are open companist, and an invocation by Mrs. Lillie, intro-

of spirits have recursive and have a factor of the soul. Man is upon the earth as an embodiment and fulfili-ment of an influite law. Life's discipline is a teacher which bears you to a bigher ground. The signs of the times point to a creedless religion. Mrs. Lillie impro-vised a poem, and the audience joined in a closing hymn. She will occupy the platform next Sunday forenoon and evening at 10:30 and 7:30. MAHY F. LOVERING, Cor. Sec'y.

a song by Miss Jessie Judkins. Dr. Dean Ularke was present, and, when called upon, made a few remarks in which he alluded to a great improvement since he was last called upon to speak at the Lyceum, both in the number of scholars in attendance and their de-

Checker Friend Marker Constrainty in the second of the constraint and an

Wednesday evening last the Lycoum tendered a re-ception to Miss. W. B. Butler, at 1031 Washington street, at which sho was congratulated on her safe re-turn and received many large and besutiful floral of-ferings. BENJ. P. WEAVER, Conductor C. P. L.

First Spiritual Temple, corner Newbury and Exster Streets .- Mr. A. B. Tisdale's guides gave an interesting discourse, last Sunday, upon the subject interesting discourse, last Sunday, upon the subject announced, viz: "Moral Evolution through Soul-Invo-lution." They claimed that this was a period fraught with unusual change. All the elements of social and political life were seething and warring one with an-other, but out of this would come a better and diviner state and condition. The past had dealt in miracle and authority, but in the new order of things these would be outgrown and cast aside. Soul involution produced moral responsibility, and moral responsi-bility taught man to become a law unto himself and lifted him above external statutes into the region of spiritual freedom. There is no immortality unless an immortality of consciousness. If all of life is but the physical expression of man upon this plane, as some materialists believe, it was a cheat and a fraud, but if an expression in the outward, through one or many an expression in the outward, through one or many embodiments, was for the education and development of the eternal ego or self-consciousness, which, while having all qualities, yet lacked the unfoldment which this expression through matter afforded, then it was not purposeless but had a grand and significant mean-

not purposeless but had a grand and significant modeling. Mr. Tisdale's guides will again speak at the Temple next Sunday, at the usual hour of 2:46 P. M. The hour of meeting of the Temple Fraternity School has been changed from half past ten to half-past twolve o'clock, and it is hoped the number of little ones will continue to increase. The usual sociable will be held at 7:30 P. M., on Wednesday evening. W. H. R.

The First Independent Club .- Monday evening

was especially a gala night, the programme containing much of unusual interest-and the hall was overfilled with listeners. The varied musical selections by Miss Anna Muriel Dunlap were received with much favor, which indeed only did justice to her brilliant execution of the intricate and difficult pieces chosen. Miss Dunlap presided at the piano during all the mu-sical part of the programme. Gracie Scales carica-tured a newsboy in costume, charming all. Miss Maria Falls feelingly rendered the "Potion Scene" from "Romeo and Juliet" in costume, and was recailed several times and presented with a bouquet. Miss B L. Austin sang: "The Message" and "The Three Wishes" in pleasing style and was received with much applause. filled with listeners. The varied musical selections by

Wishes" in pleasing style and was received with much applause. Mrs. Fletcher after a few remarks presented, in her graceful manner, an album containing the signatures of the officers of the Club, to Mrs. M. F. Butler. On the opening page was printed : "To Mrs. M. F. But-ler, from the officers of The First Independent Club, on the occasion of her return from San Francisco." Mrs. Butler accepted this offering in fitting terms, and related some portions of her Western experience. Her presence among us at this period of our larger growth is especially fit. Must not Ring To-night." and on being recalled read

Mrs. H. P. Grlfin recited with much erfect: "Currew Must not Ring To-night," and on being recalled, read another selection and was the recipient of a bouquet. The exercises were closed by Mrs. Scales, who sang a song of much merit. For this enjoyable evening, the hearty thanks of the Club are extended to all who participated. F. V. FULLER, Sec'y.

The Spiritualists' Ladios' Aid Society .- Friday

evening, March 30th, a large audience gathered in the Parlors of the First Spiritualist Ladies' Ald Society

evening, march 30th, a large audence kathered in the Parlors of the First Spiritualist Ladies' Ald Society for the purpose of listening to the wonderful manifesta-tions of spirit presence given through the mediumship of Jos. D. Stiles. Short addresses were made by Dr. H. B. Storer and Dr. A. H. Richardson. Singing by Miss Balley and Miss Wakefield. On Friday evening, April 6th, Chas. Dawbarn deliv-ered an anniversary address; on this evening the hall was filled to its utmost capacity. At the close of the lecture, which was listened to with the closest aften-tion, Jacob Edson moved that a vote of thanks from the audience be extended to Mr. Dawbarn for his fear-less manner in speaking his highest convictions. The motion was unanimously adopted. Last Friday Miss Lucette Webster, assisted by her pupils, tendered the Ladies' Ald her thirteenth annual complimentary benefit. The hall was well filled and the programme excellent. Miss Webster is too well known for me to attempt to render any conception of her talents, as well as her pupils. The singing was by Miss Balley; also Mrs. M. E. Whittemore, the charm-ing inspirational vocalist. On Thursday, Friday and Saturday of the coming week the ladies hold a Fair in their Parlors, and all are earnestly and cordially lavited to be present. Con-tributions of fancy articles for sale also gratefully re-ceived. ALICE P. TORREY, See'y.

The Facts Social for the consideration of Mental and Spiritual Phenomena and Theories was well at-

tended on the evening of April 11th at Paine Memorial Hall. This was the first of a series to be held every Wednesday evening, until further notice : the object being to more thoroughly discuss the principles which underlie psychic forces from the broadest and

most comprehensive standpoint, irrespective of isms, creeds or dogmatic ideas. Mr. L. L. Whitlock, the Chairman, made the opening

Spiritualist Meetings in New York. Spiritualist Mcotings in Now XOrK. Adeipht Hall, corner of Sid Migres and 7th Avenue.-The First Bodely of Spiritualine bolds most-ing severy Bunday Still A. M. sud 7M P.M. Admission free. Columbia Hanl, era Gtt Avenue. between Sits and Soft Migreda.-The Foolie's Dipitual Meeting (removed from Sponcer Hall). Bervices every Hunday at 3M and 7M F. M. Mediums and speakers always present. Frank W. Jones, Conductor. Frank W. Jones, Conductor. Frank W. Jones, Conductor. Meetings for Spiritual Manifestations will be hold at Adophi Hall, or West Sith Sircet. N.E. cor-ner Gth Ayenue.-Meetings of the Progressive Spiritual-ists are held every Sunday at 3 and 8 p.K. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. W. Van Horn.

Soul Communion Heetings overy Tuesday at 3 P. M. sharp, at Mirs. Morrell's, 230 West 86th street. Progressive Spiritual Test Meetings are hold each Sunday at 2% and 7% P.M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

The First Society of Spiritualists .- Last Sunday Mrs. Fannie Davis Smith spoke in the morning upon the " Personalities of Truth." Her discourse was

The First Society of Spiritualists.- Last Sunday Mrs. Famile Davis Smith spoke in the morning upon the "Personalities of Truth." Her discourse was able and togical, and delivered with that power and vigor that has given her such a well-earned reputation for the pait thirty years as a teacher of Spiritualism. Mrs. Smith enunciated thoughts in the evening suggested by the passage. "Put of thy shoes from off thy feet, for the place whereon thou standest is holy ground." Mrs. Smith gave a sympathetic and beautified and beautified or meeting for spiritual manifestations in the after noon was one of the most interesting since these meetings were organized by Mrs. E. A. Wells last October. The audience was opened by G. W. Kates of Atlanta, Ga., who spoke of the value and labor of Spiritualism. The meeting was opened by G. W. Kates of Atlanta, Ga., who spoke of the value and labor of Spiritualism. The said Bpiritualists are developed, not converted; that Spiritualists are developed, not converted; that Spiritualists are developed, not converted; that Spiritualists are developed not its influence achieved. Give it a century-give it eighteen centuries, and t will develop a better civilization, pure ethics and religion, and a saivation in this world that will cause the labertiance of spirituality in the next life as a natural sequence instead of a mere reward. Mr. Kates was frequently applauded during his remarks. Mrs. Zaida Brown Kates improvised and sung a song uron a subject given by Henry J. New. ton. Beg., "Truths of Forty Years of Spiritualism," after which she gave several delineations of charaoter and sychometric readings, that received much applause. Mr. and Mrs. Kates are winning hosts of friends in New York and Brooklyn. They will take yort in the fevere seas of the weat a description of the examp ground a Burling the study of Brance and the spiritualist and the study at the month. The sease of the study at the sease of the seame reverse of the subject of the study at the sease of the search and sug a song u

People's Spiritual Meeting .- The sessions of the People's Meeting on the 8th and 15th of this month

the People's Meeting on the 8th and 15th of this month at Columbia Hall, 878 6th Avenue, were seasons of more than ordinary interest. Mrs. Whittler, of Onset, Mass., gave the opening address on the afternoon of the 8th, and was followed by Mr. S. A. F. Goodspeed and Mrs. T. J. Lewis with remarks and spirit descrip-tions. Remarks by Mrs. M. C. Morrell and others filled the remaining time profitably. In the evening Mrs. Morrell opened the exercises by reading a poem; she also gave a large number of de-scriptions of spirit friends of some of the audience which were readily recognized and acknowledged. Mrs. T. J. Lewis followed with remarks and tests. Messrs. Wilson McDonald, of this city, George S. Bowen, of Chicago. and others, filled up the time to the acceptance of all. Sunday afterhoon, 15th Inst., invocation by Mr. Goodspeed, followed by remarks of a practical nature by Mrs. Whitler, of Onset, under control; short in-spirational address by Mrs. Morrell, and tests by Mrs. Fox, all of which gave great pleasure to an inter-ested audience. The services in the evening consisted of a poem by Mrs. Morrell, tests and communications by Mrs. Fox, and others, G. 8. Bowen, of Chicago, and others. METROPOLITAN CULIECT, FOR HUMANTY

# OUR STATE TO THE FRONT.

### A Matter which Concerns You.

'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.

health and strength. NEW BEDFORD, Mass., Dec. 11, 1887.—Some four years ago I was seriously affiloted with Kidney troubles. I suffered intense pains in my kidneys, so severe at times it seemed as if my back would break. My urine was very highly colored and scant, and it would contain considerable sediment and muous. I had dull pains in my head, restless at night, and no ap-petite at all. My business necessitated my riding considerably. I got so bad that I could not sit and ride in a buggy, and began to fear that I would never recover, until finally I was induced to try "Warner's Safe Cure." I took a number of bottles, and I am happy to say was completely cured. My father-in-law was almost at death's door with diseased kidneys, and was cured by "Warner's Safe Cure." I consider it the greatest remedy in the world.

Sterrunce

Represents Allen, Slade & Co., Wholesale Gro-oers, Fall River, Mass.

cers, Fall River, Mass. HYANNIS, Mass. (Cape Cod), June 17, 1886.— I fell from a step-ladder backwards in my sta-ble on to the floor, about six feet. The shock was dreadful, which caused me to have the doc-tor to draw my water. He had great difficulty because of the clots of blood that kept filling his instrument, which he inserted six or seven times before he could relieve me from pain, which was severe. A lady eighty-one years of age, who had taken only one bottle, which re-lieved her immediately, wished me to try "Warner's Safe Cure." I took about two doses, and never have had any trouble since. I wish to say furthermore, that I belong to a family that have always been subject to gravel, eto.

Coury Baxter

MANCHESTER.BY-THE-SEA, Mass. Nov. 15, 1887.—I have taken a great deal of "Warner's Safe Cure" with good results. It has done me more good than all the doctors or medicines that I ever had or taken. For any one to take "Warner's Safe Cure" according to directions, it must lead to a speedy cure.

eto.

Harlan, G. Morgon

BRIDGEWATER, Mass., Dec. 26, 1887.—I have taken "Warner's Safe Cure." It did me much good.

Ennice O Gones.

MALDEN, Mass., Dec. 12, 1887.—I cannot over-estimate the benefits received from the use of "Warner's Safe Remedies" in my family during the last two years.

Year & Willis

NEW BEDFORD, Mass., Dec. 17, 1887.—I have used "Warner's Safe Cure" for Liver Troubles, and find it works to a charm.

Jaha Hilhomsing

Ool, W. D. Orocksit, President of the Association, was recently upon the grounds prospecting; he has every faith in Onset's future, as the grounds cannot be excelled for a health resort, and this fact-combined with meetings for those who takes an interest in them makes it a double attraction.
 Mr diums are securing cottages. One who is a resident of New York has lensed the Thayer cottage, which was donated to her by the late Prof. Hare.
 Guite a number of cottage owners have been looking after their cottages and preparing them for occupancy later in the season.
 I learn that able speaking talent, also for singing, and the prospects never seemed better for a profitable season, both intellectually and socially, than at the present time.
 The Association has made arrangements for five Game. Meeting statutes.
 The Motor '' has been doing a good work in transporting lumber from the Old Colony Halfroad, and the intention now is that it will be run to transfer provail, and the first of May.
 The Association is in full auticipation that harmony will prevail, and the first of May.
 The Association is in full auticipation that harmony will prevail, and the dist of Way.
 The Association is in full auticipation that harmony arrangement for other season.
 The Association is in full auticipation that harmony will prevail, and the first of May.
 The Association is in full auticipation that harmony arrangements for the same, will act in concert, uniting toward a grand success in the coning camp-meeting.
 Must prevail, and the coning camp-meeting.
 Must prevail, and the at the will be run to transfer passengers about the first of May.
 The Association is in full auticipation that harmony will prevail, and the coning camp-meeting.
 Must prevail, and the coning camp-meeting.
 Must prevail, and the coning camp-meeting.
 Must prev

PARKLAND, PA.

This is one of the largest and most beautiful summer resorts in the State of Pennsylvania; and the campmeeting to be held at this place, as in former seasons, already gives good promise of success. The grounds comprise one hundred and fify acres of woods, groves, lawns and placid streams; are easy of access, and have all the facilities for pleasure and comfort that can be desired. Here are to be found beautiful shaded groves and walks, pleturesque scenery, rustic bridges spanning purling streams, cozy nocks and broad meadows. A frontage on the romantic Neshaminy Creek of three fourths of a mile, affords over two miles of grand water for boatins, for which a large number of new and beautiful boats and gondolas are provided. Parkiand provides for excursionists seventy-five tents; a large auditorium for open-air meetings or services, concerts, etc.; the largest Danoing Favilion in the State, affording shelter for five thousand people; ample tables and benches scattered under the trees to accommodate the largest excursions, and a Dining-Room unsurpassed for appointment anywhere. For further information the following gentlemen may be addressed : Beuj. P. Benner, 940 Warnook street, Philadelphia; Robert A. Thompson, 614 Venan-go street, Philadelphia; or Henry Bronson, 226 East Chelton Avenue, Germantown. meeting to be held at this place, as in former seasons,

### VERONA PARK. ME.

Dr. C. F. Ware, President Verona Park Camp-Meeting Association, writes us as follows from Tacoma, W. T., under a recent date:

W. T., under a recent date: "Arrangements are going on for one of the most successful meetings that we have ever had. It is to be held in August, lasting about two weeks. Some changes bave been made during the winter, and more will be effected before our camp opens this, its sizth session. A wealthy and influential party has pur-chased a cottage at the Park, and will be the means of influencing others to come. These parties are from Augusta, our State Capitol. We have the most of our speakers engaged, among them being our beloved Bro. George A. Fuller; we

We have the most of our speakers engaged, among them being our beloved Bro. George A. Fuller; we have engaged for eight days Mrs. A. M. Glading, this making the third year Mrs. G. has been with us; we feel that she is indeed one of the best workers and one of the fluest women in the spiritual ranks. Every one loves her, and in our few years' acquaintance with her we never have heard ber spoken of save in praise. Verona Park Camp is one of the most delightful in New England. The death angel has taken from our rauks recently two of our best members. Who will fill the rank sagain? Do not stand back—the work must be done 1 Let every Spiritualist make up his or her mind to be like Bro. Farmer and Bister Cora Abbott, doing what they may to demolish superstition, and advance the cause of tree thought.

Thank beaven THE BANNER waves from Atlantic to Pacific, and is doing a mighty work for humanity."

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

Cassadaga Camp is already showing signs of activity, in preparation for the coming season. There has

been a large amount of building since last summer,

been a large amount of building since last summer, and more will be done this spring. A hall for the pur-pose of supplying a lecture and séance room, with li-brary and reading.room, is to be built. The furnish-ing of the botel will be completed, and it will be put in the best of shape for the care of guests. The grounds of the Association were last fail ex-tended by the addition of twenty acres—a portion of which space is to be cleared and platted this spring. Lots are in great demand, and real estate on the grounds is now a good fluancial investment. The Association is in excellent working order, and the coming season will surpass all previous ones in the number and variety of lits attractive features. The famous Northwestern Band of Meadville, Pa., has been engaged for the entire season. Prof. Peck will have charge of the vocal music. Among the able speakers already engaged we note the following: Mr. A. B. French, J. Frank Baxter, Mrs. Cora L. V. Richmond, Mrs. R. S. Lillie, Mrs. Charles Dawbarn, Waitter Howell, Mrs. R. S. Lake, Charles Dawbarn, Waiter Howell, Mrs. R. J. Vatson has been secured for the "June picnic" on the sth, stin and joth. Hon. A. B. Richmond, who has made such a stir by

The Ladies' Industrial Society held a social meeting April 10th at Lyceum Hall, 1031 Washington street. After a half hour's social converse Mrs. Mastreet. After a half hour's social converse Mrs. Ma-son and Mrs. Stafford opened the exercises with a vocal duet. Dr. J. L. Parson made an address upon "The Unioidment of the Divinity of God Within Man." After a song by Mrs. Mason and Mrs. Stafford, the former, under control of "Sunshine," made a pleasing address. Singing by Mrs. Lovering. Remarks by Jacob Edson, Dr. J. D. Moore, William H. Banks, Albert F. Ring, Alfred Holton, George T. Albro, Hebron Libby, Richard Holton, George T. Albro, Hebron Libby, Richard Holmes, John T. Ashdown and Mr. K. Ricker, all of which were interesting and instructive. Mrs. Mason and Mrs. Stafford closed the exercises with singing. The next, and the last social meeting of the season, will be heid April 24th. A full attendance is requested. MARY F. LOVBHING, Sec'y. 81 White street, East Boston.

Spiritualistic Phenomena Association, 1031 Washington Street .--- This hall was crowded at last Sunday's services. At the afternoon session the Chair-

Sunday's services. At the afternoon session the Chair-man, Mr. J. H. Lewis, said, in opening: "We come here to give you some of the mysteries of the life here and hereafter. Mediums in ancient times foretoid events that were considered very miraculous, and they were protected; large temples were erected to their honor, and their lives held sacred; but mediums now stand more alone, and have to fight the great battle of life unprotected. This is wrong; we should see to the personal welfare of those who stand between us and the life beyond."

After listening of chose who stand between us and the life beyond." After listening to excellent music by Mrs. Nicker-son and Miss Guardenier, accompanied by Prof. Milli-gan, the Chairman introduced Jacob Edson, Esq., who gave a brief address upon the "Value of the Spiritual Philosophy." "Modern Spiritualism," he said. "is based upon phenomena. It goes into the subsoli of the soul and develops what is contained within its hidden recess. If we seek only its commercial value we shall often be led astray, and it will do us very little good. The spiritual value is of the utmost importance, open-ing to us the beauties of the life beyond and raising us to a higher and better condition." Mirs. W. A. Rich, under control of the late George

ing to us the beauties of the life beyond and raising us to a higher and better condition." Mrs. W. A. Rich, under control of the late George D. Foster, said that when the time comes that the peo-ple of earth-life make the conditions better, they will obtain more valuable manifestations. Instead of seek-ing through a medium to find some way by which we can overreach some one in the great struggle of life and make money, we should try to develop our spirit-ual gitts, and then we shall most surely receive benefit. Mrs. Bich gave some very remarkable tests of spirit presence, giving, among others, the names of Frank Mayo, Aggie Hall and George Smith, all of whom were recognized by persons in the audience. A fine dust was then given by Mrs. Nickerson and Miss Guardenier, which was heartily encored. "Bun-light," the interesting spirit guide of Mrs. B. F. Wii-lard, gave tests that were well received, and fully re-cognized. Mrs. J. D. Bruce gave tests and readings, and the meeting closed by singing "Nearer, My God, to Thee."

to Thee." At the evening costs of hinging relativity of the Sutton Clark, of California, gave an interesting ac-count of his travels and experiences in different parts of the world, which was listened to with deep interest. He has organized spiritual societies all over the world, and makes Spiritualism his religion. Mirs. O. H. Loomis-Hall gave psychometric readings that were recognized. One person called to the platform gave what the control was pleased to call a "good Method-ist shake of the hand," the control remarking also that Methodists when converted to this faith make good Spiritualists.

of Bpiritualists. Mrs. Inez A. Kimball, of Onset, gave a fine invoca-nand poem. Mrs. Loverst Boyden gave tests that were kindly retion an Mrs.

ceived and recognized, giving, among others, the name of Charles Richards, who passed out by a railroad ac-cident recently, and wished to communicate with his mother

Excellent music was furnished by Mrs. Nickerson, and all seemed highly pleased. HEATH.

Children's Progressive Lyceum, Paine Hall.

-Although the clouds hung low last Sunday morning and threatened April showers, a large audience filled the hall, and every Group was full. After the open-ing exercises of orchestral music, readings and Ban-ner March, we were favored with recitations by Marks Abrams, Bertha Juckins, Alice Cummings, Flossie Sargent, Lillie and Eloise Wendemuth, and

adress, and the exercises thereafter were participated in by Dr. H. B. Storer, Dr. J. D. Moore, Dr. Dean Clarke, Dr. Street, Frank T. Ripley, Mrs. J. Francha Dillingham, Mrs. Burbam, Mrs. S. Dick, Mrs. W. A. Rich, Mr. W. A. Mansfield, Mrs. Ida P. A. Whitlock

and others The entertainment commenced with a piano solo of The entertainment commences with a plane series, much merit by Mr. Bertram Shapleigh, which was finely rendered. Mrs. L.C. Clapp favored the company with two beautiful vocal selections, which were appre-

Eagle Hall, 616 Washington Street. - The sectings at this place on Sunday last were well at tended, and an unusual degree of interest was manitended, and an unusual degree of interest was mani-fested. The alternoon exercises were opened by Dr. Sutton Clark, of San Francisco, with interesting re-marks, followed with tests and spirit-descriptions. He was followed by David Brown, Mrs. B. E. Buck, Mrs. H. W. Cushman, Dr. M. V. Thomas and Prof. M. Mil-leson with appropriate and entertaining remarks, ac-companied by recognized tests. In the evening the exercises were varied, and con-sisted of well-chosen and highly interesting remarks and satisfactory tests, spirit delineations and psycho-metric readings, by Mrs. M. W. Leslie, Mr. McKenzie and Mr. F. W. Matthews. Miss Hattle Dodge, the young and talented reader, gave several appropriate recitations, which were ren-

gave several appropriate recitations, which were ren dered in a highly artistic manner, eliciting enthusi astic applause. Little Miss Neal also gave a beautiful recitation, which was prettily given and well received and ap-plauded by the audience.

Mishawum Hall, City Square, Charlestown

District. -The Echo Spiritualist meetings were held at this place last Sunday with unusual interest-W. A. at this place last Sunday with unusual interest— res. Hale, Chairman. During the day and evening Mrs. M. A. Chandler, Mrs. Shackley, Mrs. J. E. Davis, Miss Net-tie M. Holt, the Chairman, Prof. Milleson, Mrs. J. E. Hurd, and Dr. F. S. Bigelow of Skowhegan, Me., par-ticipated. W. A. HALE.

### ----**Reception to Mrs. Butler.**

To the Editor of the Banner of Light :

To the Editor of the Banner of Light: At 1031 Washington street, Boston, last Wednes-day evening, was assembled a large and happy party, from the Children's Progressive Lycoum and Ladies' Ald Society-the purpose of the meeting being to ten-der to Mirs. Win. S. Butler a reception upon her re-turn from the West, where she has been for some time with her family, seeking a much-needed rest. The acretises consisted of songs and readings by the children. Lucette Webster added much to the oc-casion by her fine readings. Singing by Mr. Thayer. The Lyceum a handsome basket of flowers; the leaders of the Groups a beautiful fan; the Adonis Olub a bouquet; fan from Mirs. Simmons. All praise for the noble woman who has done so much for the children that they may better under-stand spiritual truths and grow to be better under-blessings in the life beyond, is the earnest wish of her many friends of the First Spiritualist Ladies' Aid So-olety and Children's Progressive Lyceum No. 1. Boston, April 104, 1858. A. P. TORREY.

### John Slater to be in Chicago.

Beginning the first Sunday in May, Mr. John Slater, the test medium of New York, will begin a course of séances before the Young People's Progressive Sociséances before the Young People's Progressive Soci-ety of this city. Mr. Slater's engagement last Novem-ber won for him many friends, and this announcement will arouse a deep interest in his coming visit. Spirit-ualists are especially called upon to come, and give all possible ald to a successful representation of our proofs of immortality. Mr. Slater is a medium upheld by the greatest critics, and his wouderful powers so perfectly presented, that none can doubt the genuine-ness of his manifestations. Mr. Blater will give séances under the auspices of this Bociety very Bunday in May, alternoon at S p. M. and evening at 7:46, at Martine's South Side Hall, cor-ner Indiana Avenue and 22d street. A. L. COVERDALE,

A. L. COVEBDALE.

Chicago, Ill .-- Mrs. Amelia H. Colby-Luther will speak for the First Society of Spiritualists, South Side, each Sunday in May, at 8 P. M., in Avenue Hall.

BOWIN JONES. Sec'U.

METROPOLITAN CHURCH FOR HUMANITY .-The Anniversary services of this Society were held in Macgregor Hall, Madison Avenue and 59th street, on Sunday, April 8th, on which oc casion the following programme was presented : Address by Prof. Henry Kiddle, subject, "The Spiritual Renaissance of the Nineteenth Cen-tury"; address by Hon. A. H. Dailey; remarks (under spirit control) by Mrs. T. B. Stryker; (under spirit control) by Mrs. T. B. Stryker; recitations by various artists; songs by Miss L. L. Middleton; vocal selections by Prof. Julian Jordan's Quartette, to wit: "God is a Spirit," Quartette (Sterndale Bennett); "An-nie Laurie," Harmonized (Dudley Buck); song, "Under the Jasmine and Rose," Mr. Harry Roe (Jordan); "Absence," Quartette (Hallon); song, "The Song that Reached my Heart," Mr. Julian Jordan (Jordan); ending with recita-tion, "The Little Hero," by request, Mr. T. Leslie Gossin.

Leslie Gossin.

### (From the Sunday Mercury, New York, April 8th.) Spirits by the Score.

Mrs. Williams Astonishes Brooklyn with Her "Ma terialization" Marvels.

Mrs. Williams Asionisates Brooklyn with Her "Ma-terialization" Marvels. Mrs. M. E. Williams, the materializing medium, of 46th street, lovaded Brooklyn with her band of spirits last Wednesday evening, and received a very flatter-ing welcome. It was the first public scance that had ever been given in the sister city beyond the big bridge, and the cozy theatre of the Columbia Con-servatory of Music, at Bedford and Fulton Avenues, was packed with a very intelligent, refined and well-dressed audience. Mrs. Williams seemed in excei-lent spirits herself, and so far as the building up and turning out of spirits from the laboratory of Spirit Chemist Arthur Mortinez went, the experiment was a success. Professor Jeancret acted as master of cere-monies. Mrs. Williams was dressed in black slik, and had a bunch of big nodding red roses pinned on her bosom. She made a short speech, giving the benight-ed Brooklysites an idea of the philosophy of Spiritu-alism and spirit phenomena and manifestation. THE SPIRITS THAT GENERALLY ATTEND

THE SPIRITS THAT GENERALLY ATTEND

THE SPIRITS THAT GENERALLY ATTEND Mrs. Williams's cabinet were all there, including Dr-Holland, the joyous Little Bright Eyes, Frank Cush man, Lucille the Béautiful, Chemist Mortinez, E. V.' Wilson, Lucille Western, Allce Cary, etc. The sé-ance was marked by a large number of spirits who took on tangible form and came out to perform the so-olal politoness of making calls on their friends still detained in the cumbersome flesh. It was a most so-ciatio, harmonious, lively and agreeable reception or levee and conversatione between the mortal and im-mortal. The largeness of the audience was surpris-ing. When every seat on the floor was filled the late comers had to seek the galleries. Two and three spirits came out at a time, and quite a number of them not only dematerialized out on the open stage, but re-materialized, as if materialized, as if

### COMING UP THROUGH THE FLOOR,

COMING UP THROUGH THE FLOOE, in open view of the audience. Among the spirits who came out to friends were Montague Berg, Thomas Combs, Amanda Bowman, Lillie Reed, George Hark-ness, Carrie Miller, Annie Maguire, Tillie Roberts, Charles Oundingham, Miss Floyd, Dr. Slocum, Mr. Nichols, Fanny Hazard and a friend, Mrs. Charles Fox, Mr. Ostrander, and several young ladies with their escorts or company. Brother Tice, of Brooklyn, was present to see that all things were right. A com-mittee that volunteered from the audience examined the cabluet and declared that there was nothing that could contribute to the practice of deception. could contribute to the practice of deception

could contribute to the practice of deception. **Bockland, Me.**—Mrs. Jennie K. D. Conant of Scot-land, after closing her office in Boston, Mass., opened Spiritualist meetings in Armory Hail, Rockland, Me., during the month of March, lecturing and giving spiritual readings before large audiences composed of people from all denominations. Mrs. Conant and her controls labored hard with us five weeks, teach-ing her hearers how to investigate in their own fami-lies, and develop at the fireside the wonderful truths of spiritual phenomena. Many families in this oity and surroundings having taken Mrs. Conait's in-structions in consideration, have formed home-circles to further their interest in the investigation of Spir-itualism. Mrs. Conant has now left us to fill en-gagements in Fitchburg and other places; our kind-est wishes go with her in her efforts for the spreading of the giad tidings of spiritual truth. O. E. BLACKINGTON.

THE COMING CAMP-MEETINGS.

LAKE PLEASANT, MASS. The fifteenth annual convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac

at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) Aug. 1st to Sept. 3d, 1888, inclusive. The regular session will be preceded with speaking and musical exercises July 22d and 29th. Preparations are being perfected for what must prove a most successful series of meetings. The pro-gramme of entertainments is of much greater interest than ever before, thereby augmenting the popularity of this well-known resort. In addition to the platform lectures, which will be given by speakers of marked ability, several platform mediums, including the best-known Psychics in the world, have been engaged, and will be present during the series of meetings. The Worcester Cadet Band has also been engaged, and will be present during the entire session. The following is the official list of speakers for the season:

Sunday, July 22d-Hon. A. H. Dalley, Brooklyn,

Sunday, July 29th-Prof. W. G. Haskell, Philadel-phia, Pa. Wednesday, Aug. 1st-Prof. W. G. Haskell, Phila-

delphia, Pa Friday, Aug. 3d-Mr. A. E. Tisdale, Springfield,

Mass. Sunday, Aug. 5th-Mr. A. E. Tisdale, Springfield, Mass.

Sunday, Aug. 5th-Mrs. Fannie Davis Smith, Bran-

Wednesday, Aug. 5th-Mrs. Fannie Davis Smith, Bran-don, Vt. Brandon, Vt. Friday, Aug. 10th-Mr. J. Clegg Wright, Philadel-phia, Pa.

Sunday, Aug. 12th-Mr. J. Clegg Wright, Philadel-

Sunday, Aug. 12th-O. E. Watkins, Boston. Wednesday, Aug. 15th-To be arranged. Friday, Aug. 17th-Mr. Charles Dawbarn, New York, N.Y. phia, Pa

Sunday, Aug. 19th-Mr. Charles Dawbarn, New York, N. Y.

Sunday, Aug. 19th—To be arranged. Wednesday, Aug. 22d—Mr. J. Frank Baxter, Chel

Maaa Friday, Aug. 24th-Mr. J. Frank Baxter, Chelsea,

Mas

Mass. Sunday, Aug. 26th-Mr. J. Frank Baxter, Chelses, Mass. Sunday, Aug. 26th-Mr. Charles Dawbarn, New York, N. Y. Wednesday, Aug. 29th-Mrs. Amanda M. Spence, New York, N. Y. Friday Aug. 21st-Mr. Luman G. Hama, Friday

Friday, Aug. 31st-Mr. Lyman C. Howe, Fredonia,

Bunday, Sept. 2d—Mrs. Amanda M. Spence, New York, N. Y. Sunday, Sept. 2d—Mr. Lyman C. Howe, Fredonia,

N.Y. The morning lectures will be supplemented with exercises in mediumship. Mr. Charles E. Watkins, the widely-celebrated slate-writing medium, will give one lecture, Aug. 12th, P. M., and a public exhibition of independent slate-writing upon the platform as the auditorium. Platform descriptions will also be given by other mediums at the close of the addresses. The following public test mediums will be present : Mr. Charles E. Watkins, slate-writing medium, Mr. J. Frank Baxter, Mrs. Maud E. Drake, Mrs. Carrie E. S. Twing, Mrs. E. Clarke Kimball, Dr. J. V. Mans-field, the writing medium. It is expected that other noted mediums will also be present.

It is expected that start and the start of the present. The book-store and news-stand will be in charge of J. Milton Young, the able editor of that wide-awake paper. The Wildwood Messenger-who will also act as agent for and take subscriptions for the BANNER OF agent for and take subscriptions for the BANNER OF LIGHT. Parties wishing to go to Lake Pleasant from Bos

tan, before the regular season opens, can secure excursion tickets at the reduced rate by obtaining an order for the same of J. Milton Young, Olerk of the Association. Present address, Haverhill, Mass. After May 1st, Lake Pleasant, Mass.

ONSET BAY, MARR.

To the Editor of the Banner of Light :

Onset Bay is assuming activity; the carpenters can be heard in all portions of the grounds, and preparations are being made to have a Camp-Meeting this season that will excel in numbers those that have pre-ceded it. The Camp-Meeting of this Association for 1888 will commence July 16th, and close Aug. 12th.

With and 10th. Hon. A. B. Richmond, who has made such a stir by his able "Review of the Seybert Commissioners' Re-port," is much interested in Cassadaga, and will visit the Camp during the season. GRAPHO. Mendville, Pa., April, 1888.

### Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.-Services every Sunday at 11 A.M. and "A r.M.

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

alo Livingston Atreet.-Brooklyn Progressive Spirit-tal Conference every Saturday evening, at 8 o'olock. Eureka Hall, 375 Bedford Avenue, near Broad-way, - Mrs. A. C. Henderson speaks and gives spirit tests very Sunday evening at 8 o'clock.

The Progressive Spiritual Conference will hold its session next Saturday evening in Mr. Carpenter's schoolroom, Johnson's Building, corner Flatbush Avenue and Nevine street, near Fulton Avenue, up two flights. Elevator runs till 11 o'clock P M. This change has been made necessary on account of re-moval to this place of our former landlord, Rev. Mr. Carpenter, with his Intermediate College for Boys. The last two sessions of the Conference have been seasons of much interest. Wilson McDonald of New York will give the opening address Saturday evening, 21st Inst. F. W. JONES.

Providence, R. I.-Sunday, April 15th, J. Frank Baxter gave two discourses that were very instructive and practical. A fine descriptive séance followed the evening discourse. Mr. Baxter is to be with us the remaining Sundays of the month. Mr. A. E. Tisdale is to be here during the wonth of May.——The Associ-ation is to have a dance and social on the evening of May ist, which we trust will aid the Society both financially and otherwise.

MARY E. A. WHITNEY.

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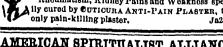
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AT All Spiritualists are cordially invited to become con-nected with THE ALLIANDE-either as resident or non-resident members- and to take an active part in its work. THE ALLIANDE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. Nateon Onoses, President. J. E. JEANERET, Nacretary



ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

o become members. NELSON UNUS J. F. JEANERET, Secretary, 44 Maiden Lane, New York.