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The Fortieth Annibersury.

Interesting Exercises in Commemoration of the Advent of Modern Spiritualism held in Cleveland and Toledo, O.; Boston and Haverhill, Mass.; Titusville, Pa.; Victoria, B. C.; San Diego, Cal.; Albany, N.Y.; and Lansing, Mich.

> Cleveland, O. (Reported for the Banner of Light.] [Concluded.]

The Saturday afternoon session, March 31st, was opened with music, after which Mrs. Carrie E. S. Twing, of Westfield, N. Y., a medium of note, was introduced, and read a poem entitled "The Epoch of the Ages," by a medium poetess, Mrs. Emma Train, of North Collins, N. Y.

Mrs. Lizzie Emerson then sang a vocal solo Mrs. Lizzie Emerson then saug a vocal solo entitled "Memory's Golden Shore," after which Mrs. Twing said that she believed it to be the mission of Spiritualism to let down the bars of progress for women: "I well remember where I heard my first rappings—down in Chautauqua County. Even in that Mecca the raps came. My brother has been for years a rapping medium, and I have been a medium also, but of a different kind. For years my hand has been able to write communications from departed spirits. to write communications from departed spirits in languages I never have and never shall unin languages I never have and never shall understand, but those for whom the communications are intended understand the messages. There is a right and a wrong kind of Spiritualism. If there is anything I love it is strong common-sense. There are some people who make hobbies of certain features of Spiritualism, but such people do not, cannot understand the faith. They must know the whole truth. I know materialization to be a fact and when the faith. They must know the whole truth.

I know materialization to be a fact, and when
I say I know a thing I know it just as well as
any one, but I also know some materialization
to be the result of simulation. The Bible tells of materialization. Every Spiritualist has something in his life to make him think that heaven is near and that God's hand has not weakened.

is near and that God's hand has not weakened. I wish that you would all tell your experiences."

In the course of her remarks Mrs. Twing told of how her dead child had been placed in her arms by a medium. At the close of her address local mediums were invited to the platform, when Mrs. Beardmore of Akron, Mrs. Tillie V. Cooke, Mrs. Mary Moss and Mrs. Mary Combs of Cleveland, responded with short speeches; Mr. J. Clegg Wright closing the session with one of his stirring addresses.

Just before the closing song the following Just before the closing song the following

telegram was read: BOSTON, March 31st, 1888. "The Banner of Light sends greeting to the Spiritualists of the West. Our halls are crowded, and Spiritualists of the West. Our pains are crowned, and much enthusiasm is manifested on this the Fortieth Anniversary of Modern Spiritualism.

Colby & Rich."

To which the presiding officer, Mr. Carleton, sent the fitting reply:

CLEVELAND, O., March 31st, 1888.

To Colby & Rich. Boston:

Spiritualists return greeting. Glorious time here.
Long may The BANNER wave. R. CARLETON,
Chairman of Committee.

Evening Session.-The hall was crowded. Mr Wright led off with a few preliminary remarks, following with an exhibition of character reading, based on the study of psychometry, which the subjects affirmed at the close to be correct. Mr. Thomas Lees then recited

The Ghost," a poem in the metre of "Poe's Raven. Then followed one of Mrs. Carrie E. S. Twing's unique séances. This being the lady's first appearance in this city, everybody was on nrst appearance in this city, everyoody was on the qui vive to witness her mediumship. Her quaint control, "Ikabod," kept the large au-dience convulsed with laughter, and some of the tests given brought grateful tears to the eyes of many who went forward. All voted Mrs. Twing a charming woman and a good me-dium

dium.

Sunday, April 1st.—The morning session was devoted entirely to J. Clegg Wright, who delivered the regular anniversary address. It was a masterpiece of intellectual and spiritual scholarship, eloquently delivered, and fairly aroused the audience to the highest pitch of enthusiasm. enthusiasm.

The Afternoon Session was made particularly interesting by Thomas Lees introducing the Rev.—, a gentleman who had been sufficiently liberal to open his church to Mr. O. P. Kellogg and himself, for the funeral services of Mrs. Leula H. Cowles a transa medium in Kellogg and himself, for the funeral services of Mrs. Lucia H. Cowles, a trance medium, in 1883. This gentleman said that he had been for years trying to discover what there was in Spiritualism. He had always been anxious for a demonstration of the assertion that spirits communicated with mortals. He said he had been much disappointed in the "controls" that were shown the day before. He made a strong plea for Christianity, pointing out the fact that even if Christ was a myth, the repetition of the myth had done much to elevate and improve the condition of mankind. The remarks of the minister did not seem to please many of his listeners, although some applause greeted his listeners, although some appliance greeted him. He requested of the reporter that his name be not given to the public.

Of course this was a perfect plum for the large audience present, and Mrs. Twing, who followed, in a very tender strain touched the hearts of all present, saying in conclusion, as she addressed the clergyman: "I ask you to show me, if you can, something better than

Spiritualism. I am ready to receive anything that will make my life bright and happy, and bring me nearer to God and the angels. I would not tear one brick from any church, but I would the constitution of the life that the lif throw open the shutters and let the light in. I would have the preachers say just what they think, and not preach from motives of policy. Many ministers secretly believe in the doctrine of probation after death, but dare not preach

Mr. Wright was then introduced. In his usual style, he said that he thought the good attendance an evidence of interest in the extraordinary phenomena of Spiritualism. He replied nary phenomena of Spiritualism. He replied to the minister, saying that Christianity was a superstition, and that superstition was an attempt at teaching without demonstration. "We have," he said, "the opposition of Christianity. This gentleman here," referring to the minister present, "is a Christian, because he has been brought up in a Christian land. If he had been born in Turkey, he would have been a Mohammedan," After inveighing against Christianity, Mr. Wright said that Modern Spiritualism had, however, had a greater enemy in ualism had, however, had a greater enemy in supernaturalism, but he did not enlarge on this supernaturalism, but he did not enlarge on this subject. He denied most emphatically the divine origin of the Bible, and called for proof; he also denied that Spiritualism was Christianity. Spiritualism was rationalism, pure and simple. Mr. Wright looked for the time when materialization would demonstrate that Spiritualism was true, and that man lived after death, regardless of his belief in God and the Bible. At the close of Mr. Wright's address the minister was given the privilege of making an answer. The latter said he was seeking an explanation of the mysteries of Spiritualism, and would willingly live the rest of his life on a crust if he could be convinced of its truth. He in a few words made answer to the arguments of Mr. Wright. He accounted for Mr. Wright's opinion of Christianity by his nationality. He

of Mr. Wright. He accounted for Mr. Wright's opinion of Christianity by his nationality. He employed the deductive argument to show the existence of God and heaven. After thanking the audience for their attention he took his

At the close of this theological tilt, which in-At the close of this theological tit, which interested all present, many went forward to congratulate the participants, in which the minister was not forgotten; although they thought the clergyman was on the wrong side probably, they all admired his courage in daring to "beard the lion in his den," and he was warmly greated. ly greeted.

At the sixth and last session (at 7:30 P. M.) of the two days' meeting the hall was filled to overflowing, many being unable to gain admit-tance to the Lyceum Anniversary Entertain-

This Lyceum has in Richard Carleton as Con ductor a fine officer, the same being true of Nellie Ingersoll, Guardian, and their able corps of assistants. The Lyceum programme bore prominently upon its introductory page this golden sentence, the lesson of which ought to be heeded by every lover of the New Dispensation the product of the New Dispensation that the New Dispensation the New Dispensation the New Dispensation the

be heeded by every lover of the New Dispensation throughout the world:
"The Children's Progressive Lyckums
Are the hope of Spiritualism, and should
Br the pride of Spiritualists."
The following was the official order of exercises on this interesting occasion:

PROGRAMME-PART I.

Instrumental Music, Brice and Pae's Orchestra; Address, R. Carleton; Anniversary Glee, Lyceum Choir and Children, (written by S. Lyceum Choir and Children, (written by S. Russell, Senior;) Remarks, Carrie E. S. Twing Dialogue, "Sunday School versus Lyceum," (written by Charles Collier, Charles Collier, Florrie Collier, George Collier; Calisthenics, Eight Lyceum Scholars (under the direction of Tillie H. Lees); Recitation, Laura Lemmers; Recitations, Eva and Arthur Davies; Ballad, Zadie Turner; Violin Solo, Willie Kritch (Mabel Chase, accompanist).

The entertainment concluded with an Original Sketch, by Thomas Lees, entitled. "Mod-

nal Sketch, by Thomas Lees, entitled, "Modern Spiritualism; Its Past, Present and Future!" Synopsis:

ture!" Synopsis:

Part I, 1848.—Cottage at Hydesville, N. Y.,
the home of the Fox family—Origin of the
Spirit Raps—Excitement in Rochester—The
Manifestations denounced by the Clergy. Tab-

leau—Modern Spiritualism in the Past!

Part II, 1888.—Tableau—Modern Spiritualism in the Present! Voices from the Clergy-Conversation between two Church-members— Voices from upper-ten-dom—Spiritualism's quondam friends within and without its ranks—Fault-finders. Tableau—Our Lyceum!

Part III, 1928.—The attitude of the Churches,

and how they always believed in Spiritualism Tableau—Modern Spiritualism in the Future!

It was a grand success.

The whole programme was capitally rendered. The "Anniversary Glee" by the choir dered. The "Anniversary Glee" by the choir and children was enthusiastically sung. The "calisthenics" by eight of the most proficient scholars, led by Tillie H. Lees, were heartily applauded. The dialogue, by Mr. Collier and family, contained some good hits, showing up the inconsistency of Spiritualists in sending their children to the Sunday schools. The ballad by Zadie Turner displayed her pure contralto voice, and the violin playing of Master Willie Kritch, accompanied by Miss Mabel Chase, the pianist, was thoroughly appreciated.

The original sketch, "Medern Spiritualism—Its Past, Present and Future," by Thomas Lees, proved to be something entirely original in construction and novel in its effects and situations—over twenty-five characters being introduced. The tableaux (with calcium light) were particularly effective, evincing consider.

troduced. The tableaux (with calcium light) were particularly effective, evincing considerable artistic taste in their composition, and displaying many beauties of form and feature of the ladies and gentlemen who posed for the principal characters, especially so, "Modern Spiritualism" "The Spirit of Progress," "Religion," "Science," and even the "Devil."

The singing of the Russell Family, assisted by George V. Burgess of Lorain, O., added as usual much to the enjoyment of the meetings. Mr. Carleton proved an excellent presiding officer, and all voted the Fortieth Anniversary a grand success.

The Twentieth Anniversary Ball occurred at Weisgerber's Hall, Monday evening, April 2d, at 8 P. M. Musio by Brice & Pae's Orchestra, with supper served by the ladies of the Good Samaritan Relief Society, Mrs. Tillie V. Cooke, President, in room adjoining hall.]

Toledo, O.

To the Editor of the Banner of Light:

The First Spiritualist Society of Toledo cele brated the Fortieth Anniversary in Clark's Hall, on Saturday evening, March 31st, the programme consisting of music, literary exercises,

and an address by Mrs. Mary C. Knight.
On Sunday, at 10:30 A. M., occurred the annual election of officers, when Mr. A. H. Newcomb was unanimously reflected President, and J. B. Johnson reflected Vice-President; W. C. Russell, Treasurer; and A. W. Cole, Sepretary.

Secretary.

Immediately following the election, the President called the meeting to order, when Mrs.

Knight opened the services by reading a poem

Resolved, That we tender our thanks to Mrs. Mary C. Knight for her valuable services during the time she has been with us, and that we recommend her te all societies as one of the ablest speakers in the field.

The Descident is built in the field.

as one of the ablest speakers in the field.

The President, in behalf of the members and friends of the Society, in fitting terms thanked her for the great work she had wrought while in Toledo. He then presented her with a purse of \$57,75 from her special friends.

Mrs. Knight replied in a very feeling manner, thanking all for the many kindnesses shown her, and expressing pleasure at the many friends and acquaintances made by her while

friends and acquaintances made by her while here.

A. W. Cole, Sec'y.

551 Erie street, Toledo, O.

Boston, Mass.-Berkeley Hall.

The Anniversary exercises of the Boston Spiritual Temple, at Berkeley Hall, were continued Sunday, morning, afternoon and evening, April 1st. The exercises of the morning were begun with music, vocal and instrumental. The President, Capt. Holmes, then read the following original poem by Mr. John W. Day of the BANNER OF LIGHT:

TO MODERN SPIRITUALISM On the Fortieth Anniversary of its Advent. BY JOHN W. DAY. Hollest revealment to mourners dutahining—
Born in the home of the lowly and true—
How shall we hall thee, thou bright sliv'ry lining
Spread where the death cloud yells loved ones from
view?

view?
Pure as the Eden springs
Where their translucent wings
Lave the bright birds in the Summer-Land morn!
True as the violet queen,
Glist'ping with sapphire sheen,
Bright streams thy radiance to mortals forlorn.

Rich plenum gift from the Father Supernal,
Dight with his signet of glory and power.
Stern is earth's conflict with passions infernal,
Long still delayed the miliennial hour!
Honest hearts faint and die,
Lo! up the lurid sky
Mount they as drops by the sun drawn afar,
Yet thou with guileless soul,
Bucklered from Fear's control,
Surely shalt win though the continents jar!

Mighty Evangel! through death-guerdoned ages
Minds have toil'd upward 'mid travail and pain;
Blood-dust the ink of their sorrowful pages,
Sad and funeral their marching refrain!
Slowly the chains were riven,
Yes hath each future given
Thunder of glory for charlot of flame!
Such be thy destiny,
Orown of the brave and free—
Right's widd nige second shall emplayon thy name!

Right's wid'ning scroll shall emblazon thy name!

Thou art eternal, no measure can mete thee; Traced in weird silver by time's early rime, Sphered in man's dearest traditions we greet thee, God's morning star on the fore-front of Time! Thine was the power that will'd, Thine was the strength that fill'd

Life's keenest strugglings from monad to zone.
Yet is thy modern way Lit by a clearer ray, Shot from the nimbus of Truth's rising throne!

Souls 'neath thy tutelage seek life's demanding—Gone are the myth-tales so hoary and old;
Lo! the dark hair-coils of creedism unstrauding
Show hidden truths bright as African gold!*
Hope looks alone to thee,
Outcome of Liberty!

Thou art resistless, thy triumph is nigh!
Reason her story tells,
Sweet Love the chorus swells! Thine is the corrent that bears earth on high ! Spectrum-wing'd Science, through heaven regal soar-

ing, Scorns thee, thou helper benignant and wise; Chemistry gray, o'er alembie flames poring,
Marks not from substance a spirit arise;
Yet art thou king of all—
Lo! how their theses fail!
Analyst stern, at thy Prospero wand!
Stilted Pretension dies,
Low-browed Assurance files;

Naught may the power of thy logic withstand. Knowledge for Paith, joy for terror thou bringest; Vainly pours Chaos its Lethean wine; Man, at thy call, from the cypress shade springest, Armed for Eternity's labor divine! While in thy presence now

Rev'rent our spirits bow,
Fill us with charity, union and love;
Teach us—whoe'er may reap
While we but gleanings keepSure is our freehold in regions above!

The speaker of the morning, Mrs. R. S. Lillie, was then introduced and gave a grand discourse on "Our Place among the Religions of the World."

Sudday Afternoon — The Aminescane

Sunday Afternoon.—The Anniversary exercises of the afternoon were opened by a song from Charles W. Sullivan. The Chairman then introduced Mrs. Susie Willis Fletcher, who spoke substantially as follows:

"Ladies and Gentlemen—It has not been my fortune to be with you much during the last

fortune to be with you much during the last two days, but I know that multitudinous good things have been given from this platform, and that the givers in return have received the most kindly appreciation.

I wish I could bring to you this afternoon all the hope and trust and encouragement that the last year has brought into my life—brought down from the spirit-world! And the mes-sage from that bright sphere this afternoon is one of almost ineffable peace and gladness.
And now I see, as if suspended above your heads, some of the ascended souls who have passed out from your midst since your last Anniversary.

When our loved ones pass away, the world says to us, 'How can you, as Spiritualists, sor-row for them? If I believed my dead could return, I should feel no occasion for mourning.'
There is some reason in this. We have no need to mourn as they mourn; yet it seems to me that none but Spiritualists really know how to love their friends; at least others cannot un-derstand them as we can. So to-day I want to say that we are here to celebrate the Fortieth Anniversary of Modern Spiritualism, not alone in company with our earthly friends, but in association with those who have gone just beyond the visible line of life. They are gone, and yet they are with you."

Mrs. Fletcher then spoke of the progress of Spiritualism, predicting the rapid approach of the time when there would be a universal understanding and acceptance of its truths; and closed with an exhortation to all Spiritualists to be true to their highest ideal of noble, unselfish, charitable living.

John Wetherbee then made a few remarks, in the course of which he said that he looked upon Modern Spiritualism as a Declaration of

upon Modern Spiritualism as a Declaration of

"It is related that a certain A frican chief, who was made prisoner, took from the plaited braids of his hair a considerable sum of gold, kept there for the hour of need, and offered it to his captors as a ransom. Theology, made prisoner by the modern demand for free thought in matters of religion, is fain to bring forward, as a reason for its further existence, the few truths or points of value around which its extraneous system has crystallized—said truths, however, proving to be, after all, but the fundamental principles of that Spiritualism which it professes so much to despise!

on the Fortieth Anniversary of Spiritualism by Dr. Dean Clarke.

At the close of the service a dinner was served in the hall for all who wished to partake.

In the evening Mrs. Knight again addressed the audience for about twenty minutes, closing with a beautiful inspirational poem, after which was passed the following resolution:

Resolved. That we tender our thanks to Mrs. Mary C. Knight for revaluable services during the time she has been with us, and that we recommend her te all societies

Independence. He had been a Spiritualist in honor of the fortieth birthday of Modern Spiritualism. Under the most elaborate suppers ever set before our Society and its friends was served in the banquet room from 6:30 until 9 P. M.—the had just lost his son, and of the consolation that the timely presentation of the truths of Spiritualism was able to impart.

Spiritualism. One of the most elaborate suppers ever set before our Society and its friends was served in the banquet room from 6:30 until 9 P. M.—the had just lost his son, and of the consolation that the timely presentation of the truths of Spiritualism.

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Mrs. He had seen the new light in honor of the fortieth birthday of Modern was labert in honor of the fortieth birthday of

Mrs. Ida P. A. Whitlock then spoke of the comparative significance of Easter Sunday, and the Anniversary of the Advent of Modern Spir-itualism, emphasizing the thought of the abundant proof of continued existence which Spiritualism furnishes, and of its silent, progressive work among all classes, church-members not

Dr. Havens was the next speaker. He spoke

Dr. Havens was the next speaker. He spoke earnestly and forcibly, urging upon all believers in Spiritualism the necessity of applying the principles of their philosophy in a manner that will purify and elevate the heart and life. Dr. Havens was succeeded by Mr. Whitlock, editor of The Soul magazine, who spoke of the truth and importance of the phenomena of Spiritualism and the vital necessity of presenting them in such a way, "under such conditions, as to absolutely prevent the possibility of anything like fraud, or the appearance of it, thus compelling the world of investigators to acknowledge the genuineness of the manifestations. Such manifestations, given in this way, would bring thousands into the ranks of Spiritualism, who otherwise will be a long time in finding their way into its light and freedom."

Mrs. S. Dick then took the platform. She spoke of the great significance of such an event as the advent of Modern Spiritualism, calling it the most stupendous historical event of the

lecture upon "The Work of Spiritualism in the World." At the close of Mrs. Lillie's address a very

satisfactory test scance was given by Mr. F. T. Ripley. The exercises closed with an improised poem by Mrs. Lillie, subject given from the audience.

Thus concluded the highly successful services held by the Temple Society on the 31st ult. and 1st inst., in honor of the Fortieth Anniversary.

Haverhill and Bradford, Mass. To the Editor of the Banner of Light:

The celebration of the Fortieth Anniversary of the advent of Modern Spiritualism, by the Spiritualists of Haverhill and Bradford, in Brittan Hall, was a most interesting and important commemorative occasion, and constitutes "something sweet to think of," in the history and practical work of the Association.

history and practical work of the Association.

The hall was beautifully and appropriately decorated for the Anniversary, evening, with lags bearing various mottoes, together with streamers festooning the walls, intermingled with pictures illustrative of spiritualistic events, and also with photographs of some of its departed but fondly remembered advocates of the applitualistic sevents.

of the spiritualistic cause.

The Anniversary exercises were of a varied nature, extending from Friday evening, March 30th, to Sunday evening, April 1st, and brought out large gatherings to participate in the commemorative festivities, and to listen to the dis-tinguished mediums, whose remarks were of great interest, and whose peculiar gifts, vari-ously exercised, gave most convincing evidence of spirit-power expressed in the communion of the invisible with the visible, and by the gifts of inspiration made visible through the addresses given alike inspirationally and in full

The excellent exercises in mediumship, on Friday evening, by Mrs. E. Clarke Kimbali of Lawrence, deeply impressed those who listened to them, and constituted a leading factor in the proceedings of the evening, which consisted of the following, in connection with a bountiful supper which preceded it:

PROGRAMME.

1, Opening Prelude, the Benden Orchestra; 2, selection, Alpine Quartette; 3, "Sounds from the Woods," (Franke,) Henry, Frank and Louise Steele; 5, Exercises in Mediumship, Mrs. E. Clarke Kimball of Lawrence; ship, Mrs. E. Clarke Kimball of Lawrence; 5, staff bells, Mrs. Benden; 6, selection, Alpine Quartette; 7, solo, "Souvenir des Alps," (A. Herman,) Henry Steele; 8, musical glasses, Mrs. Benden; 9, Quaker duet, in costume, George and Esther Hunt; 10, piano duet, Ina Page, Bessie Alexander; 11, Xylophone solo, Mrs. Benden; 12, piano duet. Bessie and Ida Alexander; 13, Romance. Fra Diavolo, (Auber,) Henry, Frank and Louisa Steele; 14, selection, Alpine Quartette. Alpine Quartette.

On Saturday evening and on Sunday fore-noon highly interesting and instructive inspirational addresses were made by Mrs. Lizzie S. Manchester of West Randolph, Vt., who had never before spoken to a Haverhill audience. She was most cordially received, and the exercise of her gifts of eloquence, assisted by superior controls, produced a lasting impression upon her auditors.

upon her auditors.

On Sunday afternoon and evening the regular services, which were a prolongation of the Anniversary exercises, were by Mr. J. Frank Baxter, assisted by Mrs. Manchester in devotional expression, improvisation and song. "The Spiritualistic Creed" and "The Position and Tendency of Spiritualistic Thought" were Mr. Baxter's themes, and their discussion connected the present directly with the event of forty years ago which was being celeevent of forty years ago which was being celebrated.

The exercises of Saturday evening and Sunday were of marked interest, and, withal, highly instructive. Mrs. M. F. Cross of Hampstead, N. H., who was the speaker March 25th, was present to enjoy the Anniversary festivities. Mrs. Manchester was also with us from the opening to the close, and was the speaker on Saturday evening and Sunday morning.

Altogether, the exercises, varied in character and more extensive than on any previous occasion, gave the fullest satisfaction to the highly intelligent audiences they attracted, and will long be remembered. E. P. H.

Haverhill, Mass.-Lincoln Hall. To the Editor of the Banner of Light:

On Saturday, March 31st, the First Spiritualist Society of this city, in connection with the

One of the most elaborate suppers ever set before our Society and its friends was served in the banquet-room from 6:30 until 9 P. M.—the large tables being filled three times, and upward of two hundred people participating. The mėnu was all that could be desired.

At 8 o'clock President C. E. Sturgis called the meeting to order in the large hall and in a

meeting to order in the large hall, and in a short but appropriate address stated the object of the Anniversary exercises. Every seat in the hall was taken, while scores were compelled to stand. Without speaking of the exercises in detail, suffice it to say that every number on the following programme was beautifully and the standard of the say that every number on the following programme was beautifully and the say that the say the say that the say the say that the say the say the say t

tifully rendered, and rapturously applauded.

The readings by Mrs. Tilton and the song by Mrs. Center were so earnestly encored that they were allowed to respond.

The Home Orchestra, Miss J. M. Little, precentor, never played better; much praise is due for their gratuitous effort, the fine talent secured for the occasion, and the grand music performed.

performed.

Before the entertainment commenced, the writer, having received extra copies of the BANNEB OF LIGHT, The Religio-Philosophical Journal, The Better Way and the Wildwood Messenger for free distribution, honorable mention was made of them all, and they were edger-

ly sought for.

PROGRAMME. itualism, who otherwise will be a long time in fluding their way into its light and freedom."

Mrs. S. Dick then took the platform. She spoke of the great significance of such an event as the advent of Modern Spiritualism, calling it the most stupendous historical event of the age. In the course of her remarks she referred to the statement which is often made, namely, that mediums lose their individuality, and said "mediums do not lose their individuality, they only come under the dominion of spiritual law. Their condition, which may seem abnor mal, is not abnormal; it is perfectly natural to the higher law." Mrs. Dick concluded her remarks by expressing the belief that by-and-bye the celebration of the advent of Modern Spiritualism would become a world's jubilee.

The exercises of the afternoon closed with appropriate musical exercises.

The Sunday Evening services were very pleasantly begun with a song by Mrs. L. C. Clapp, after which Mrs. R. S. Lillie gave a fine lecture upon "The Work of Spiritualism in the World."

At the close of Mrs. Lillie's address a very serves were leaved to the lillie's address a very supplied to the lillie's address a 1, Overture, "Home Circle" (Schlepgrelle),

SUNDAY.

SUNDAY.

Services were continued in Music Hall, Sunday, at 10:30 A. M., Mrs. S. R. Stevens speaking upon "The Outlook of Spiritualism," and Mr. E. W. Emerson following with a platform séance, reporting many of the spirit friends.

The services were enlivened by congregational singing with good effect.

tional singing with good effect.

The two P. M. session was opened by the Home Orchestra rendering selections of their fine music. Edgar W. Emerson then spoke upon the growth of Spiritualism, concluding with a stensor.

The closing service, at 7 P. M., was devoted to the demonstration of spirit-return, interspersed with singing by the choir and selections by the Home Orchestra. Mr. Emerson's control never did better. Many of the "loved ones" then reported, and were fully recognized by the large audience present. W. W. CURRIER.

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

Our celebration of the Anniversary commenced on Friday evening, March 30th, by a sociable at Barnsdall Hall, which was a success

in every particular.
Saturday evening, March 31st, David M. King of Mantua, O., delivered a fine address, followed by some excellent psychometric readings.

by some excellent psychometric readings.
Sunday, April 1st—afternoon and evening—
was devoted to services appropriate to the Anniversary. The hall was beautifully decorated
for the occasion, the plants and pictures being
supplied by Mr. and Mrs. Wm. Barnsdall.
Prof. King spoke, on all occasions, from questions chosen by the large audiences present,
and followed his remarks with readings very instructive and truthful, as showing spirit-presence, power and intelligence with clear and

structive and truthful, as showing spirit-presence, power and intelligence with clear and cheering proof of continued existence.

Sunday evening, April 9th, he crowned his efforts with a fine lecture for the Spiritual Conference Society, at Barnsdall Hall, on "The Scientific Origin and Basis of Phrenology and Psychology," holding the closest attention of his hearers for one and one-half hours. [Mr. King will return here next month to instruct King will return here next month to instruct a class of fifty students, and lecture for the friends and seekers of truth and progress.]

That our gospel of light may rapidly spread and prosper, is the earnest prayer of

Frank G. Wilson, Sec'y of S. C. S.

Victoria, B. C. The Daily Times of this place for March 31st

announces that the Fortieth Anniversary was celebrated in Harmony Hall, Thursday evening, by a social reunion under the auspices of the Society for the Investigation of Spiritualism. About two hundred persons were present. The room was neatly decorated for the occasion. The evening's programme opened with an address from the President of the Society, ex-Mayor Fell, who took a review of the rise and progress of Modern Spiritualism during the last forty years. A brief history of the Fox girls was given; and it was stated that at their advent the phenomena were received with accolamation by the Christian community, but as soon as it was found that the teachings from soon as it was found that the teachings from the spirit-world clashed with the dogmas and creeds of their churches, a system of persecu-tion equal to that existing in the days of the marcreeds of their churches, a system of persecution equal to that existing in the days of the martyred Hypatia (year 414) was commenced, only of a more refined order and in keeping with the days in which we live. He then pointed out that Spiritualism was of no modern date, but had existed in all ages of the world, and among all races and tribes of the human family; that its teachings were in harmony with the teachings of Jesus of Nazareth, and especially in conformity with his "Sermon on the Mount." Those who wished to get a true insight into what Spiritualism consists of, should possess themselves of a book, recently published. entitled "Outside the Gates." He said Spiritualism was neither dead nor exposed, but that it was permeating all conditions of society and all classes of people throughout the world, and that men who imagined that they exposed Spiritualism only exposed themselves.

The remaining portion of the programme, which consisted as follows, was finely rendered: Piano solo, Prof. Sharp; song, Mr. Ed. Rendell; piano solo, Miss Peters; plano solo (encored), Prof. F. Bourne; song, Miss Russell; recitation, Miss Kettle; music (encored), Miss and Masters North; recitation, Miss Russell; recitation, Miss Kettle; music (encored), Miss and Masters North; recitation, Miss Shaw; plano solo (encored), Prof. Bourne; Highland Fling (in costume), Miss Maude Underhill.

"At conclusion of the first part of the pro-

gramme," says The Times, "the floor was cleared for dancing, which was kept up till about 2 A. M., about which time the company was joined by several gentlemen from the civic banquet. The ladies who had charge of the refreshments deserve every credit for the manner in which they catered to the tastes of their guests."

San Diego, Cal. To the Editor of the Banner of Light :

As a member of the Pacific Cooperative Spiritual Union, I desire herewith to send Anniversary greetings and congratulations to the Spiritual societies of the East.

Spiritual societies of the East.

We have here a flourishing Society of over one hundred members. March 31st was our annual election of officers. Paul A. Smith was our able speaker on that day. April 1st was devoted entirely to Anniversary services, and proved a remarkable occasion—great in the interest manifested in the cause of Spiritualism. Our services were held in the old Methodist Episcopal church, 3d street, between B and O. On Saturday, March 31st, the exercises began at 10:30 A. M., and comprised: Music by the Orchestra; reading, poem, "More, Ever More," Mrs. Mantle; song, "Joy to the World," by the audience; a Facts Meeting (Personal Experience), by different members; and a song, "Where the Roses Ne'er Shall Wither," by the audience. In the afternoon music by the Orchestra; recitation, "Not Before Pa," Miss Minnie Parkinson; duet, a song, Misses Stella Case, Ida Johnson; Mediums' Meeting, and a closing song, "When Shall We All Meet Again?" by the audience, constituted the order of procedure.

In the evening from 7:30 to 11:30 a "social

In the evening from 7:30 to 11:30 a "social

In the evening from 7:30 to 11:30 a "social hop" was participated in.

Sunday, April 1st, 10:30 A. M., the meeting commenced with music by the Orchestra; followed by remarks and poem, "What of It?"

Mrs. M. A. White; piano duet, Misses Hoffman and Nichols; address, Rev. N. F. Ravlin; and closing song and chorus, "The Song of a Thousand Years."

At 2 P. M., piano solo, "Bird's Call," original, by Mrs. Melville; poem, "Spiritualism 1848-1888," Mrs. Dr. Taylor; song, "Where Is Heaven?" Mr. Melville, by Felix Martin; the regular Anniversary Address, by Dr. T. B. Taylor, A. M.; Mrs. M. H. Johnson, (elocutionist) in "Questions and Answers," a poem; and song, trip, occupied the time.

ist) in "Questions and Answers," a poem; and song, trio, occupied the time.

At 7:30 P. M., we had music by the Orchestra; recitation, "Anniversary Poem," Mrs. Julia Tate; recitation, "Look at Home," a poem, Master Freddie Schroder; "Judge Not," a song, Mrs. Mantle; short addresses by different ladies and gentleman; song, "Rap, Rap, Rap"; and closing remarks by Paul A. Smith.

F. H. WADDELL.

Lansing, Mich. To the Editor of the Banner of Light :

The Fortieth Anniversary was celebrated by the People's Spiritual Progressive Union of Lansing, March 31st and April 1st.

Saturday, at 2:30 P. M., the meeting was called to order by John Potter, Chairman; an invoca-tion was given by Mrs. Lunt Parker, an address by the Chairman, and an oration by Hon. F. M. Fogg, who delivered an able effort fitting to the

In the evening a concert occupied the time, the In the evening a concert occupied the time, the following programme being carried out to the satisfaction of all present: Music, Reform School Band: Song, "Welcome," Mrs. Ayers; Recitation, Harry Swan; Jubilee Song, Reform School Band: Reading, Mr. Thompson; "Dream of Heaven," Solo and Chorus; Reading, Miss Shipp; Music, Reform School Band; Recitation, Miss Stephens; Music (violin solo). Master Cornell; Poem (written inspirationally), Mrs. Ayers; Jubilee Song, Reform School Band; Recitation, Miss Buck; Reading; Music, Reform School Band; Benediction, Mrs. Walton.
Sunday morning, lecture and tests by Mrs.

Band; Benediction, Mrs. Walton.
Sunday morning, lecture and tests by Mrs.
Lunt Parker. 2 P. M., address by Mrs. Ferth of
Coldwater, who gave a fine discourse, and was
fully appreciated by all present.
3 P. M., conference meeting and tests.
4 P. M., address by Mrs. Dr. Walton of Williamson, which was full of good logic and sound

The hall was filled to its utmost capacity at all of the meetings. The genial presence of Dr. A. W. Edson and wife was missed here on account of sickness—he not being able to attend; now that they have gone to Ohio and the South to regain his health, may they return to us again in a snort that take up the work as in the past.

W. T. PARKER. to us again in a short time fully restored, to

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

The celebration of the Fortieth Anniversary by the First Spiritual Society of this city was a grand success in every way, socially, financial-

We had a very fine programme arranged for the literary and musical entertainment, con sisting of vocal and instrumental music, reci-tations, etc. Our President, Mr. Fero, made the address of welcome, and Mr. Bishop A. Beals gave brief remarks, relating to the birth and aims of Modern Spiritualism, which were Very appropriate for the occasion.

Our hall was well filled by a very attentive

and intelligent audience, among which were an and intelligent audience, among which were an unusually large number of young people who were almost entire strangers to a gathering of this kind. They were attracted by the announcement that after the literary exercises were concluded an orohestra would be in attendance and dancing indulged in until 1 A. M. At 9:30 the chairs were removed and the grand march began with over seventy-five couples. One and all were highly pleased with the en-tire entertainment, which was gotten up and

managed by that most valuable auxiliary to our society, the "Ladies' Aid." This was the second occasion upon which our society had celebrated the Fortieth Anniversa ry, and as our condition and prospects are far better than at any time since our organiza-tion, we are confident that we, as a society, will celebrate many of the Anniversaries to come with ever-increasing interest and enthusiasm.

J. D. Chism, Jr., Sec'y.

The Anniversary in England.

In the issue of The Two Worlds on the eve of the late anniversary, Mrs. Emma Hardinge Britten gave the following eloquent review of the origin, rise and progress of Modern Spiritualism, and clear and comprehensive statement of what it has taught and still teaches, and of the benefits it has conferred and continues to confer on humanity:

THE THIRTY-FIRST OF MARCH, 1848-1888. On Saturday night, the thirty-first of this present month, will be commemorated one of the most striking and unprecedented evidences of Divine influence exercised upon and through the human race that has ever yet been recorded

on the page of history.
On that night will be felt a thrill of universal sympathy, a wave of coincident thought—in a word, one common sentiment of remembrance will stir the hearts and fire the brains of mil-lions of human beings scattered all over the civilized world. Though removed from each other by vast distances, and separated by differing forms of language, class, caste, custon and external circumstances, tens of thousands in North and South America, the East and West Indies, many countries of Asia and Africa, China, Japan, Australasia and the Isles of the Spain, Portugal, Germany, France, all the Colonies, and throughout the British Kingdom will unite, either in public or private celebrations, or at least in acts, words, or thoughts of thankfulness and interest for one common object, that object being the memory of March 31st, 1848. The event thus throbbing like a mighty pulse-beat throughout the earth, was an occur-

little children. The story of the little haunted dwelling at Hydesville, in the State of New York, America, is now an old, old tale, although only forty years of age; and it has been said, and sung, and written of so often that it would be wearlsome as a nursery rhyme to reiterate it. And yet, to comprehend why the links of a common and world-wide sympathy have gone out from that tiny cottage at Hydesville, and why the woof spun that night by the hands of a group of humble children of the people should now form a cable that anchors millions upon millions of far removed nationalities with each other, it is necessary to recall briefly the first act of the wondrous drama—simple and all too familiar as it has become. In a neat, but very small cottage sleeping-room, two little sisters are sitting up in their bed, and playfully calling to an invisible knocker, with whose presence—palpable only to the ear, but never to the eye—they have grown familiar. "Now, Mr. Splitfoot, do as I do," cries the youngest. The child counts five. Swift, as a flash, the knocker imitates, and knocks five times. She then makes noiseless motions in the air—answered still, each motion, by the viewless knocker. To that little one's common sense a conclusion was arrived at, that it may yet take forty years more to beat into the heads of as many University Professors; but the child had no learning nothing but common sense to guide many University Professors; but the child had no learning, nothing but common sense to guide her, and so she cried aloud, "Oh, mother! it can see, and it can hear."

From that text comes the first spirit circle.

The mother, father, and then all the neighbors called in one after another, to the number of over a hundred, spending the live-long night asking questions, and, by signal knocks, receivasking questions, and, by signal knocks, receiving in every instance correct answers. Ay, and after! What then? Scenes of violence, tumult, inquiry, amazement! The poor mother's hair turning from jet black to snowy white in a week; the little children growing into careworn, terrified, persecuted women in a few months. Their names sounded from land to land sometimes in worship sometimes in to land—sometimes in worship, sometimes in flerce anathema. Thousands going forth to persecute, and returning to their homes to find

their own hearth firesides the scenes of similar phenomena. The power now grows from simple knockings to voices; forms of the dead in ple knockings to voices; forms of the dead in the panoply of life—some in glory, some in Cimmerian darkness. Anon ponderable bodies begin to act like things of life. Tables, chairs and household furniture become endowed with motion, and spell out the names of the dead—ever of the dead—but all in life again now. Messages are signalled forth. Calm, wise, orderly directions are given for the working of the telegraph, the formation of circles, the conduct and management of public gatherings for inquiry and discussion. And now, Science puts on her authoritative cap and gown, and says, "This must not be, shall not be; it is contrary to my dictum, and, therefore, cannot be." Theories, the wildest and strangest, are invented, to my dictum, and, therefore, cannot be." Theories, the wildest and strangest, are invented,
only to be crushed out or laughed to scorn by
the new phenomena which spring up spontaneously on every side, whilst thousands of mediums of every class and grade arise under the
resistless force of the power that is on them to
fill up the ranks of the forming legions. And
now the power has expanded from mere rapnings to fillings flight of ponderable bodies

pings to tiltings, flight of ponderable bodies through the air, motions of all manner of inanimate objects—music, drawings, writings and paintings are made by invisible agency. Trance, with all its wonders of seership, speaking with new tongues, writings, pantomimic action, im-pressional and inspirational speaking, clairvoypressional and inspirational speaking, clairvoy-ance, clairaudience, and influence in every form seizes upon all varieties of mind. Heal-ings are performed by the multitude. Each Sabbath vast crowds assemble—some to mock, some to listen, all to wonder at the bursts of oratory poured from untrained tongues, and burning eloquence sounding in tones of high command messages of power from the realms

command, messages of power from the realms of the living, the immortal, once called "dead." The tongue fails, and the pen drops from the palsied hand in the vain attempt to depict the mighty, swift, but Irresistible spirit of chauge that went out from that haunted cottage on the night of the 31st of March, and after trav-ersing a hundred thousand miles of iron road

ersing a hundred thousand miles of iron road throughout the length and breadth of the thirty-six States of America, stretched away across the white-crested waves of the Atlantic, Pacific, Northern and Southern seas; lighted its beacon fires on every high hill; set up its standards of immortality in every land of civilization; ard, in the name of Spiritualism, has commenced to lay the foundations of a new earth and a new heaven. The 31st of March, 1848-1888! Only forty years between these epochs, but who can number the wonders that have been achieved, the terrific momentum 7:30 P. M., lecture by Mrs. Lunt Parker. Lily May Lunt gave a number of psychometric readings and tests that were highly appreciated by

have been achieved, the terrific momentum with which the spirit of the age has mounted the supreme heights of mental and spiritual progress?
"Shall I tell you what I have gained?" ories the voice of one from the midst of life's mighty battle-field, standing in the centre of an immense crowd, all singing a hymn to God the Spirit—a dedication hymn, for she who speaks stands, trowel in hand, ready to lay the foun-

dation stone of a new spiritual temple.* There are many gentlemen and some dainty ladies there; crowds of brave, bold, resolute Lancashire men; also operatives and mechanics—for the place is Oldham, and the time less than one year ago. There are groups of sad-eyed "mill-hands," bright and happy now, all turning kind eves and eager looks on the sneaker. The solemp, thunderous choral tones of the hymn are hushed, and thus does the voice "cry aloud." You would know something of what I owe to the cause we are met here this hour to honor. Listen, I will tell you what Spiritualism has taught, and what good it has done for human-

"1st. It proves man's immortality, and the existence of a Spiritual Universe.

2d. It destroys all fear of death, annihilates the doc-

20. It destroys all fear of death, annihilates the doc-trine of eternal punishment, and substitutes the cheer-ing assurance of eternal progress.

3d. It sweeps away the idea of a personal devil, and locates the sources of evil in man's own imperfections.

4th. It denies the immoral and soul-corrupting doc-trine of vicarious atonements for sin, and on the tes-timony of millions of immortal spirits, solemnly af-firms that every guilty soul must arise and become its own saylour.

own saviour.

5th. It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite, Eternal, and all-perfect Spirit, an Alpha and Omega. all Love, Wisdom and Law.

6th. It demolishes the absurd and materialistic con-

oth. It demolishes the absurd and materialistic conception of the theological beaven and hell, making each a state of happiness or misery, dependent on the good or evil within the soul itself.

7th. It is the death-blow to superstition, sectarianism and religious persecution; but the friend and promoter of all reforms that tend to elevate and benefit humanity.

8th. Whilst Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinion, and teaches, but never forces its beliefs on any one.

9th. Concerning all spiritual life, state and being.

It fetters no one's opinion, and teaches, but never forces its beliefs on any one.

9th. Concerning all spiritual life, state and being, Spritualism accepts no theories that are not sustained by proven facts and corroborative testimony.

10th. Its phenomena—being all based upon immutable principles o' law—open up endless arenas of new research for science, and its consensus of revelations being founded upon facts, tends to place true religion on the basis of science, and vitalize science with all that is true and practical in religion.

11th. Spiritualism is a ceaseless incentive to practice good; it religites the friends separated by death; strengthens the weak and desolate by the presence of angel guidance and protection; cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong will be righted. It is terrible only to the guilty, proving that spirit eyes can and do read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation, before any guilty soul can attain happiness hereafter.

12th. Spiritualists have no creed, but may all unite in the following simple summary:

I believe in the Fatherhood of God,

The Brotherhood of Man,

The Brotherhood of Man, The Immortality of the Soul,

Personal Responsibility,
Compensation and Retribution hereafter for all the
cood or evil deeds done here, And a path of eternal progress open to every human soul that wills to tread the path of eternal good." And all these noble teachings have grown out of the grand work THE SPIHITS have effected

since the year 1848! "(Reference is here made to the occasion of laying the foundation-stone of the spiritual Temple, Oldham, Lancashire, England, April 9th, 1837, the summary of the teachings of Spiritualism following, being a copy of a paper indited by the spirit guides of Mrs. Britten, and deposited by her with the stone,—ED. B. OF L.)

pulse-beat throughout the earth, was an occur-rence that took place in a very remote village, in a small and lonely cottage, and through the instrumentality of an obscure couple and two

The Rebiewer.

FORTY YEARS ON THE SPIRITUAL ROSTRUM.
By Warren Chase. A Sequel to "The LifeLine of the Lone One," an Autobiography of
the Author as the World's Child, who gave
the First Public Lectures in this Country in
Defense of Modern Spirit Intercourse, and
whose Name is First on the List of Calls for
Copies of "Nature's Divine Revelations."
when in press in 1847. 12mo, cloth, pp. 324.
Boston: Colby & Rich, Publishers, 9 Bosworth street.
Experiments in mesmerism, which in 1843 and there-

Experiments in mesmerism, which in 1843 and there abouts attracted much public attention, included among the liberal and progressive minds who were drawn to it, the author of this volume. He had been laboring for some time in an effort to furnish better homes for the masses than they were at that time, and for an unlimited period before, forced to accept, as all the comforts and conveniences of life the broad earth, controlled by greedy monopolists, though assumed to belong to God and all his children, could allot them The Socialism of Fourier occupied all his time, and preëmpted all his thought. In 1844 his labors in this direction culminated in the institution of the Wisconsin Phalanx, though twenty or more similar associations existed, including the Brook Farm at West Rox bury, all of which, with the exception of the Wisconsin proved financial failures.

But Mr. Chase through all this period did not en tirely lose sight of mesmerism, and its revelations of occult powers, and of laws and operations of nature he had not before known to exist. To him these reve lations were of the highest import. They foreshadowed an existence beyond the present, and through the rifts in the dark cloud of agnosticism that hung over his path, he caught glimpses of a new world, of the reality of which he had not to that time entertained the remotest conception, and of which he now says: "I am partially as familiar as with this; for there lives the companion who struggled with me; there also are the other two members of my family who passed over when we did not know where they had gone, but supposed, and it seemed most likely to us, as we put their bodies in the little grave, that it was the last we should ever see or hear of them."

There were many premonitions, remarks Mr. Chase, in the early part of this century, that some great event would mark the history of mankind within a score or so of years. Some predicted the end of the world, others a great social change, others the longlooked for millennium when Satan should be bound for a thousand years. None of these speculations of the nature of the expected great event proved true; still the event came, and had its birth, not in a manger as a similar influx of spiritual light dawned a century less than two thousand years ago, but in a humble home in a secluded village, where it was least expected to have its rise.

The Universalist Church is spoken of as being first affected by the New Revelation; from it came T. L. Harris, S. B. Brittan, R. P. Ambler, William Fishbough and John M. Spear as its advocates. A year before its advent at Hydesville, the book of A. J. Davis, "Nature's Divine Revelations," of which Mr. Chase speaks in the highest terms of praise, was published. Knowing the conditions under which this volume was produced, it established in Mr. Chase's mind a conviction of the origin of the intelligence received through persons under the mesmeric influence, and from that day to this, that belief has never been disturbed by a single doubt, because the conviction in his mind was not simply one of belief, but one of knowledge.

Of 8. B. Brittan, mentioned as one of the early advocates and defenders of Modern Spiritualism, Mr. Chase remarks that he " passed over too early to do all the good he could have done here with his masterly eloquence and trenchant pen," both of which were effectively "active in the cause to the day of his death."

The Univerculum, edited by Mr. Brittan, was published four months prior to the recognition of the raps at Hydesville as a means of communication with the spirit-world. It was a high toned, literary, philosophical journal, making no allusion to the "Rochester Knockings "; but to its columns Mr. Chase was a contributor, and in it he published an article dated March 20th, 1848, ten days before the occurrences at Hydesville, which contained the following passage-a prediction that was soon to find its fulfillment :

"The evident signs which this age bears of a transition, show plainly that they (the current theology and philosophy) must now give way to a new system, con taining—as the greater circle contains the less—all truth and light which is within its sphere; thus renewalth and light which is within its sphere; thus renewalth is sphere; discovered, and embracing in its wider range all knowledge contained in former systems."

Up to 1850, says Mr. Chase, the want of a spiritual press was greatly felt by him. Singular as it may seem, the only paper in which he could freely express his convictions of the truth of Spiritualism was the Boston Investigator, in the columns of which he in September of that year published an article on the immortality of the soul, advocating its plausibility and reasonableness and stating his faith in its reality, though up to this time he had seen very few of the physical manifestations, basing his convictions upon what he had received as evidence of spirit-life in com munications given him through mesmerized subjects He mentions one interesting experience of this na ture happening to him.

Mr. Chase did not have to wait long for a paper in which to place his views before the public. The Spirit Messenger was started about this time by Apollo Munn and R. P. Ambler, and therein many articles from his pen appeared. Those articles, a few of which are given, show the great caution he exercised in his advocacy of the new philosophy. This course appears to have been adopted more as one of policy han of desire, evidently with the belief that a more lasting good can be done a dry and dusty soil by a few drops frequently applied than by dashing upon it a flood of water. They also show, as he remarks, how strenuously I then tried, as I ever since have to keep Spiritualism out of Christianity, and Christianity out of Spiritualism, having ever looked upon the dogmas of Christianity as the only poison Spiritualism is likely to take that will destroy its usefulness, if not its life." In this view, he says, many of the ablest defenders of Spiritualism have agreed with him: Prof. Hare. William Denton, H. C. Wright, Dr. Hallock, A. J. Davis, Dr. Henry F. Gardner, and

The reminiscences of early days of Spiritualism Mr Chase relates are exceedingly interesting, and serve o bring to the minds of those whose connection with it dates from that period, recollections of places, per sons and events that had faded from their memory They were days when contentions arose between be lievers and non-believers, but seldom among believ ers themselves. The revelations were too grand, the channels of communication with the spirit-world too sacred and precious to be made subjects of suspicion and doubt; the days of materialistic Spiritism had not

In chapter fourth names and brief memoranda are given of those who volunteered and enlisted in the cause during the first five years of its existence as distinctive Spiritualism. Mention is made of the liberal attitude of the New York Tribune, at that time owned and conducted by Horace Greeley, and the chapter closes with a notice of the sudden demise of William White, formerly one of the publishers of the BANNER OF LIGHT, who is alluded to as "among the best and noblest workers in spreading the nev gospel, and one who lived up to its purest teachings"; an opinion that all who knew him will cheerfully endorse.

A chapter devoted to giving some account of the author's political life notes that in 1846 he was elected by the County of Fond du Lac, Wis., to the Constitutional Convention of the State. His first speech in that body was against capital punishment, and on the rights of married women to property which came to them from others than their husbands. The constitution framed by this Convention was not accepted by the popular vote, and a second was called, to which Mr. Chase was also elected. The work of this Convention was accepted. Subsequently Mr. Chase was elected to the State Senate. Upon his induction he seems to have been the prototype of Bradlaugh, for he refused to be sworn into office, but affirmed, as the Society of Friends do, believing the oath to be a farce. He took an active and leading part in the organization of the

Free Soil Party, and received in 1819 its nomination for Governor, but failed of election, the Blate being strongly Democratic. Other trials and triumphs in the political arena are reported, which we have not space to enumerate. During his travels and labors therein he was invariably the champion of human rights and reformatory measures, never forgetting the cause of Spiritualism, but advocating it wherever and

whenever in public and private he could do so. Following the life-line of his domestic life, Mr. Chase quotes largely from his diaries, showing the wide extent and scope of his labors in the spiritual field, accompanying them during the war of the rebellion with an active tongue and pen in defense of the Union. Of this time he says: "Until near the close of the war, there was seldom a week, and in some periods not a day in many consecutive weeks, that I did not make one or more public speeches in favor of sustaining the national union at all hazards; but on Sundays I almost invariably spoke on Spiritualism." Items like the following frequently occur in this chapter:

"Delivered one hundred and thirty-six lectures this year, and in eleven of the States—thirty-one on the war and one hundred and five on Spiritualism—for all of which I received \$449, which would not much more than nor my traveling expanses."

of which I received \$449, which would not much more than pay my traveling expenses."

"May 7th, 1865. Gave two Sunday lectures at Hastings, and got \$1.75, and rode six miles to deliver them; even this was better than I was many times paid; and yet I never faitered or neglected an opportunity to tell the few that would come to hear me what I could about our philosophy and facts."

Of a camp-meeting at Silver Lake, Mass., in August, 1873, under the management of Drs. Gardner and Richardson, he says: "It was a camp-meeting never to this day excelled by any of the hundreds held since, and none was ever better managed. Reporters estimated fifteen thousand people there at one time." It was very appropriate for Mr. Chase on one occasion when, we are told, placing his name on a hotel register he gave as his place of residence "United States," for he seems to have lived in every portion of the Union, and to have been as migratory as a Tartar The pages of the BANNER testify to this, and the audiences he has addressed, the individuals with whom he has formed a personal acquaintance, are more in number than we will venture to estimate; while the number of those who have been led to light and men tal freedom through the influence of his voice and pen is much larger.

Chapter seven relates what he has learned from his forty years' intercourse with spirits, and imparts valuable truths. In chapter eight selections are given of articles contributed by Mr. Chase to various spiritualistic journals, with the general style and character of which our readers are familiar. The closing chapter consists of selections of poetry of various degrees of merit, some of them without merit other than, as is intimated, suggestive of thought, the thought in our case being that what is said might have appeared to better advantage in plain prose without the "jingle." An excellent portrait of Mr. Chase is given as a frontisplece. The book will be valued more for the truths it contains, and the active, useful life it describes, than for its literary merit; and is deserving of a place in the library of every Spiritualist, as a work of reference for all who would familiarize themselves with the history of Modern Spiritualism.

Banner Correspondence.

Connecticut.

WILLIMANTIC.—A correspondent writes April 16th: "At the annual meeting of the Spiritual Society, holden the 12th inst., the following officers were chosen for the ensuing year: President, Mr. J. C. Bill; Vice-President, Mrs. J. C. Robinson; Secretary and Treasurer, Mr. W. D. Clark; Trustees, Mr. Dumont Kingsley, Mr. H. N. Bill, Miss Eunice Ripley.

These constitute an entirely new Board of Officers, and like the traditional 'new broom' it is expected they will infuse new life into our Society-in which good work on their part they need the assistance and cooperation of each and every member.

We had the test medium, Edgar W. Emerson, with us on the 10th and 16th instants. The first evening he gave us the names of thirty-nine spirits who were present, and who were recognized by the audience on the last evening he gave the names of thirty, and many characteristics of them while in earth-life, be sides messages to friends. Mr. Emerson created a very favorable impression during his short stay among us, and we hope to have him here again after he returns from the Pacific coast.

April 29th and May 6th we have Dr. J. C. Street of Boston, Mass.; May 13th, George A. Fuller, M. D., of Dover, Mass.; last two Sundays of May no one is yet engaged; the four Sundays of June we have Prof. W. F. Peck, who placed us in the right road when he was with us in February and March last.

Our Lyceum meets every Sabbath, the order of exercises being generally as follows: Singing, Reading, Singing by the Lyceum; Calisthenics; Conversation on lessons; Marching; Mottoes and recitations; speeches by the Lyceum and visitors, closing with songs. It is a very pleasing sight to see the five-yearolds and fiftles marching and going through the wing movements together.

Our Lyceum is increasing all the time, and is evidently on a firmer basis than it has been in the past few years."

Michigan.

GRAND RAPIDS .- Charles M. Potter, Secretary Michigan State Spiritualists' Association, 15 Spring street, writes: "Dr. W. E. Reid, a wonderful test medium and magnetic healer, who has lately become a resident of Grand Rapids, and who has been giving free half-hour tests in slate-writing, independent writing and clairaudience, by answering sealed letters in the pockets of persons in the audience at the Sunday evening meetings of the Spiritualists held in Royal Arcanum Hall, celebrated the Fortieth Anniversary of Modern Spiritualism by giving a public séance in Power's Opera House on Thursday evening, March

The Hon. L. V. Moulton spoke for an hour, giving an outline of the advancement of Spiritualism from the 'knockings' at Hydesville to the present time. when it is being honored by anniversary celebrations over the entire civilized world. He then showed the difference between slate-writing as done by socalled exposers of Spiritualism and the genuine manifestations of spirit power.

Dr. Ross sang solos before and after the lecture, and was warmly applanded. Dr. Reid then answered a few questions by inde-

pendent writing. When Dr. Reid called for slates at least half of the audience arose, and started for the stage. There was no cabinet, no darkness, but each person held his or her own slate right on the front of the stage, in full view of the audience, with electric lights above and the footlights below."

From sixty to seventy communications were written during the evening-some of the frames of the slates being secured against opening by unique contrivances on the part of those who brought them: "Nearly all were recognized. We look upon the occasion as a great success. Good notices of the meeting appeared in all the daily papers."

Arkansas.

MARCHE .- T. Choinski writes : "The dream of the world of its ultimate peaceful federation, and 'a Parliament of Peace,' will to my mind prove nothing but Utopian, so long as there are emperors and kings and nations like Poland and Ireland are tyrannized, whose best children are being martyred or rot in dun-

zeons. Germany, and probably all Europe, to-day, would be Mahommetan, and ruled by a Sultan, if Poland had not driven the Turks from Vienna-had not so many times prohibited them and the ferocious Tartars from further invasions. And what has Europe done with this land? All the murderous wars of late are the consequences of the crime done to Poland, and never can the world think of a peaceful federation till there is justice done to her outraged people. Never will tyrants willingly restore their prey, and free America. it seems to me, can never participate in federation to suppress the freedom of other nations-which it would be liable to do if Poland or Ireland should revolt against their oppressors. Take political crimes out of the world first, and then think about peaceful federation."

April Magazines.

THE AMERICAN MAGAZINE.-The first part of an interesting account of Maximilian and his relations to the government of Mexico, leads the contents. The purpose of the author, Arthur Howard Noll, is to correet misstatements, and to show that Maximilian was a prince of pure character and excellent motives, and that his course was not the crime it is assumed to have been. Portraits of Juarez, Maximilian and Carlota, with other engravings, are given in illustration, "The First Owner of Boston" is a narrative of William Blackstone's participation in the affairs of Boston in 1630, and later in those of Rhode Island-his name being then spelled Blazion. In "My Converts," Rose Bytinge pleasantly describes how she has led a number of people to a better understanding of the theatre, through "a path that led them out of the dull, cold atmosphere of everyday selfishness, into the clear, sweet air of harmless amusement, where thoughts were turned toward kindliness and charity." "The Belles of Old Philadelphia" is a descriptive sketch, accompanied by portraits of notable society ladies in the early days of that city. Among the remaining contents are "The Moravian Easter," "The Man I Was Looking For," excellent short stories, sketches, poems, etc. The American Magazine Company, New York.

THE INDEPENDENT PULPIT .- A consideration of the question propounded by many to whom it is proposed to supplant popular religion," What Will You Give in Its Place?" by B. F. Underwood, leads the contents of this month's issue, closing with the following paragraph: "The untrammeled exercise of reason we regard not simply as a right, but a duty. Beliefs we account neither moral nor immoral in themselves, although they may be good or evil in their effects. We judge men by character and conduct, and not by their creeds; by their standing as citizens, not by the frequency of their prayers, or their professions of faith. We would substitute anthropology for theology, science for superstition, courage and independence of thought for servility to creeds." A large variety of subjects are treated upon from a liberal point of view by the editor, and other able writers. Waco, Tex.: J D. Shaw.

THE COSMOPOLITAN .-- An attractive feature of this month's issue is "A Revival of Shakspeare's Midsummer Night's Dream," by Geo. E. Montgomery, profusely illustrated, partly in color. New chapters are given of E. P. Roe's Southern story, "Miss Lou." Max O'Rell writes of "Home Life in France," and a spirited sketch of life "Among the Circassian Mountaineers" is from the pen of David Ker. Two interesting biographical sketches are given: "Reminiscences of Kaiser Wilhelm," by M. D. Conway, with portrait and other illustrations, and "Louisa May Alcott," by Lucy C. Lillie. Several poems of much merit are in this number, among them "Inborn," by Ella Wheeler Wilox, and a very just and worthy tribute to Henry Bergh by Herman L. Ensign. The Cosmopolitan Magazine Co., New York.

THE WOMAN'S WORLD, allusion to which we have already made editorially, has for its chief illustrations an engraving of the Foyer of the Theatre Francais, in Paris, on a "First Night," and one of the Green Room, the paper to which they are related. " Les Prémieres," being further illustrated with portraits of the leading dramatic critics of Paris. An interesting illustrated article upon "Lace-making in Ireland' will attract the special attention of readers. Among the contributors to this number are Oulda, Lady Lindsay, the Countess Martinengo-Cesaresco, and the ed itor, Oscar Wilde. New York: Cassell & Co.

THE BIZARRE, NOTES AND OURRIES .- "Speculations Concerning Matter," "Terms Used in Talking to Domestic Animals," "Periodicity-Immortality," and 'Notes on the History of the Magic Lantern," with several pages of questions and answers, form the contents. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

THE SIDEREAL MESSENGER reprints from the Edinburg Review an instructive article upon "Astronomical Photography." and supplies an interesting miscellany for students. Northfield, Minn.: W. W. Payne. THOUGHT OF THE TIMES is a new monthly "devot-

ed to stirring topics of to-day," and edited by 8. H. Preston. New York: 1398 Broadway.

Slate-Writing in Dayton, Ohio. To the Editor of the Banner of Light:

Myself and wife recently were present at a séance held at the residence of one of the most respected business men of this city, Mrs. Seery of Cincinnati being the medium f ent slate-writing and trumpet-speaking. As a test-medium Mrs. Seery has but few equals in this section, and no superior. She should be kept constantly employed in the work to which she has been summoned by the spirit-world.

The company in attendance numbered about twenty. A double slate, that had been thoroughly examined, was, with a grain of pencil enclosed within it, handed to Mrs. Seery. In a few moments the sound of writing upon the inner surface was heard, and shortly after three raps, clearly heard by all in the room, indicating that the message was completed. The slate was handed to my wife, who, upon opening it, found a communication from her sister, who passed to spirit-life about five years ago, signed Belle, expressing her joy at being able to thus make her presence known. My wife recognized the writing as identical with her sister's when in this life.

A dark séance was next held. The company was arranged in a circle, two ordinary tin trumpets being placed on the floor in the centre. After singing the manifestations began, and my wife's sister communicated with her by means of one of the trumpets. Addressing her, Belle said: "My dearest sister, I am so glad you came here to-night, for I want to tell you that I am with you all the time, and how glad I am to have the chance to talk to you. Don't be ashamed to tell all you hear and see here to-night, for these are the most glorious gifts of God."

Turning to me, she thanked me for bringing her sister. She then kissed her sister and returned the trumpet to the floor. We were next favored with a beautiful song by the spirit sister of our hostess. Other beautiful songs were sung and communications given, each one present receiving a message.

I am happy to say in conclusion that my wife, who has been from her youth a strict Presbyterian, is now an enthusiastic Spiritualist. Thus the good work goes on.

Respectfully yours, W. A. LEWIS. Dayton, O., April 14th, 1888.

PAMPHLETS RECEIVED: Little Dialogues for Little People. pp. 61. Indianapolis, Ind.: Chas. A. Bates. Thomas Paine, the Hero of the Orists. The Harbinger of the Rights of Man. The Herald of the Age of Reason Orations and Speeches in Corey Hall, Ogden, Utah, Jan. 28th, 1888. pp. 32. Ogden: B. H. Douglass.

Astronomy, and Its Bearing on the Popular Faith; or. What is Truth? By Hugh Junor Browne. pp. 31. Melbourne, Australia: The Author.

Resurgam: The Nazarene's Appeal to the Men and Women of Wealth and Power. (Poem.) pp. 56. Chicago: The Author.

Regulus' Tables of Ascendants. Showing, Approximately, the Bign and Degree of the Zodiac rising Each Hour of Every Fourth Day in Any Year; also, A Table of Houses for Latitude 40° 48' North. pp. 82. Boston: Grant & Co. Another Letter to Col. Ingersoll from a Believer. pp. 32. Detroit, Mich.: C. M. Woodruff.

Electric Light Primer. Facts Connected with the Run ing of the Dynamo and Electric Lights. Precautions for Safety, etc. pp. 40. New York: Chas. L. Levey.

The Empire of Germany, consisting of twenty-six different States, the chief of which is Prussia, has a total population of 46,855,704, according to a census taken in 1885. The territorial area of the empire is 211,196 square miles.

THE INVISIBLE. if there is naught but what we see, What is the wide world worth to me? But is there naught save what we see?

If there is naught but what we see, If there is natigue but what we see,
The friend I loved is lost to me:
lie fell asleep; who dares to say
lifs spirit is so far away?
Who knows what wings are round about?
These thoughts—who proves but from without
They still are whispered? Who can think
They rise from morning's food and drink?
These thoughts that stream on like the sen
And darkly beat incessantly
The feet of some great hope....

Because he never comes, and stands Because he never comes, and stands And stretches out to me both hands, Because he never leans before
The gate, when I set wide the door At morning, nor is ever found
Just at my side when I turn round,
Half thinking I shall meet his eyes,
From watching the broad moon-globe rise—
For all this shall I homage pay
To Death, grow cold of heart, and say:
"He perished, and has ceased to be;
Another comes, but never he "? Another comes, but never he '?
Nay, by our wondrous being, nay!
Although his face I never see
Through all the infinite To Be,
I know he lives and cares for me.

—E. R. Still, in the Independent.

Free Thought.

Churches Confessing their Decline; Decrease of Church Attendance; Currents of Modern Thought, etc.

To the Editor of the Banner of Light: A circular signed by bishops, clergy and pas tors of all Protestant denominations has been issued calling upon pastors of the churches to join the National Reform Association. The circular gives as a reason and motive for such an association the increase of vice and crime, decadence of church attendance, growth of the liquor power, and a general demoralization of society from specified causes.

What a confession! and by the leaders in the Church. Whose the fault? In commenting upon the subject matter of the circular, I observe, as my first point, the declension of church attendance. A census, by actual and repeated count, has been made in prominent cities and towns, and the results given to the public. The Philadelphia Times sent out responsible parties for many Sundays, and simultaneous count was made in all the churches. The tables are published. So in Chicago, Cincinnati and other places. A small minority of men was found in all the churches. About a year since the St. Louis Globe-Democrat gave a sample of the city Sunday. The item was copied extensively in the Eastern papers. The substance of it was that on a given Sunday there were at the differ-ent places of out-door amusements 85,000 males. At the same time in the churches, all told, there were in the aggregate of men, women and children, 10,000. I cannot ask space for lengthy but authentic tables, showing the growing breach between the Church and all grades of society. Nor perhaps is it necessary, since the astonishing fact is conceded. The Evangelical Alliance has shown it among all the civilized nations. Its statistics and statements are published by its own sanction and direction in a volume call-ed "Infidelity."

ed "Intidelity."

The religious press even informs its readers that "Mohammedism is increasing faster than all combined Christendom." It has gained forty-six millions since the Reformation, by peaceful missionary conquests. Said Canon Taylor, in the English Church Congress: "Christianity gains thousands; Mohammedanism millions." In our own country we have, as in this official circular representing the leaders of all Protestant bodies, the unthe leaders of all Protestant bodies, the unqualified statement that there is an alarming "increase of vice and crime," and the devotion of Sundays to other purposes than the attendance at churches. Now in this problem of Churchiantty what are the factors and the facts First: According to the recognized tables of Böhme, Wager and Schem, the natural increase

of the population of the globe is annually about eight millions; so that the increase of about eight millions; so that the increase of churches does not keep pace with the increase of the world's population. Then, at the present time, the Christian population is barely one-fourth of all the nations of the earth, and is not even holding, numerically, its own territory; and to this we must add confessions, such as those expressed in the circular, that forces hostile to Churchianity are upon the inorease on every side.

What does all this mean? and the clerical

complaint that not only the masses but the literary and scientific classes are turning their

backs on the churches?
Why are not the Whittiers, Emersons, Low-Why are not the Whittiers, Emersons, Low-ells, Holmeses, Drapers, Proctors, Froudes, et al., within ecclesiastical limits? How strange to read in the essays of Macaulay, Martinet, and Froude the historian, of "The Decay of Protestanism as a Religious Factor." Is it so, as stated in a daily paper, that the Buddhists have converted five thousand in New York and

Brooklyn?

Almost numberless citations can be given, showing a general admission as to the decadence of Churchianity. What then is the first need? The restoration of the Christian idea—spirit and life. The Church now, with many notable and glorious exceptions, is, in the main, but a formality, visible on Sundays. But how with the rest of the week? The apostolic, primitive Church was, as all admit, Christian. The opposite of their ideal and actual cannot be Christian.

Well, how with the primitive Church? The Sermon on the Mount, jeweled with the Golden

Sermon on the Mount, jeweled with the Golden Rule, was the law of every-day life. Is it so

No one lacked; is it so now?

They reached out to all classes—"every creature." How now? re." How now?
They were not in bondage to the world's love

of show, fashion, glitter and idolatry to Mam-mon. How now?

They communed with the invisible world, and conversed with the higher brotherhood of Life. As with Phillip in Samaria, Paul at Athens and everywhere, they preached and lived the Christ Spirit. That was all. That was enough. Everything else would take care of itself.

Of itself.

Give the acorn its divinely designed place and environments, and the manifold parts of its future will appear formulated in the giant cak. So with the primitive germinal Church; soon its boughs were to the sea and its branches to the river—from the Euphrates to the Thames. the river—from the Euphrates to the Thames. Presently, as Gibbon says, sixty millions of slaves were set free. Soon, as Osanam and others have shown, they controlled the literature and scholarship of the civilized world. Paul in the school of Tyrannus shows how they raul in the school of Tyrannus shows how they sought and leavened ourrent thought and its leaders; quite unlike the bishop of Western New York, who said, "Keep away from Mr. Huxley." Truth fears no error; the lamp no darkness. The bishop and his followers retreated, trailing their banner in the dust. Not so Paul; he sought even the Epicurean and the Stole.

so Paul; he sought even the Epicurean and the Stolc.

Now, is not the popular Churchianity of the day a contrast to the Christianity of the past? Wherein is there a similarity?

Then, too, failure; as confessed in the very statements of the Evangelical Alliance, Pan Anglican Conventions, the National Reform Association and the religious press. They look over the field and say: "Increase of vice and crime." Then comes the cry for more "Societies," "Associations." With a shrinking kernel the nut always runs to shell.

ties," "Associations." With a shrinking kernel the nut always runs to shell.

Of the many names of blshops and olergy in the circular of the National Reform Association, I would be glad to learn of the name of one who has begun in his own pews, or in the shadow of his own church, to put out the volcanic craters of vice and crime, if the suppression would lessen church revenues. I have often sought such coöperation, and with proofs ready to indict the den, gambling, drinking salcons, but never succeeded; the owners and sometimes frequenters were in the pews, and

not infrequently, strangest of all paradoxes, the reputedly and proven disreputable man in the place a leading church officer—a cherished financial vine—for he carried the bag and bare what was put therein. The complaint of the outside world is that character, even ordinary morality, has ceased to be a requisite for parish leadership if the man is rich.

Then the complaint that the pulpit, ceasing to be scholarly and instructive, is losing its place, and justly so. Thoughtful people are not content with ecclesiastical millinery, novel and changeful postures, costumes, and then a homily of platitudes. The spectacular entertainments take for a time with children and some women, but who can blame the absentees? Asking for bread, must they return for a second stone?

bread, must they return for a second stone?

The apostles gained rapidly upon the heart and brain of the world. It is never otherwise with the like spirit and manner. There was no higgling for "ten thousand a year." I heard a bishop urge his missionaries to be content with seven hundred dollars, and the same day told the flowentlen be could not live on seven thou.

the Convention he could not live on seven thousand. His salary must be increased.

Dr. Livingstone, the traveler and missionary, said: "There is no people not hitherto wronged by the Church, directly or indirectly, but can be reached."

wronged by the Church, directly or indirectly, but can be reached."

Just so with the masses at home everywhere. No one has failed now who so does, if he begins beyond the hindering, chilling shadows. But not so if he starts "a chapel for the poor," a church for the rich. Not so, if behind him is some moneyed Judas in Moses' seat; or the money-dangers apriched by dens and cambling money-changers enriched by dens and gambling

saloons.

There is one certain way, only one, and humanity is blessed: "Men will see your good works, and glorify your Father." The world has but one test, Jesus gave only one, "by their fruits shall ye know them." Will the Church raise the standard of its professed Master, and follow it? or still issue its wailing and desponding bulletins: "Increase of Vice and Crime."

G. E. O.

How One May Decide.

To the Editor of the Banner of Light: It is difficult for those who have given the subject but little attention, to draw the line between personating by spirits and the spiritform materialization phase; and it is no doubt the duty of the mediums, as well as the spirits, to separate and distinctly state which phase the sitter is to expect to witness—thus avoiding the danger of allowing the personating of a spirit to pass current as a genuine spirit-form

manifestation.

Recently a stranger informed the writer that he attended a séance with one of the most renowned mediums for the materializing phase; the medium was an entire stranger to himself and wife. He was a member of a prominent Congregational Church in Boston. He said that in the early days of Spiritualism he was used as an instrument to write, but that of late years the power had not been made manifest. He recently felt impressed to go to the séance alluded to. The room was quite dark, but he could discover forms moving about, and one came up by his side and said: "I am Cousin Hattie. Your two children and sister are here. My husband is present, and wishes to see you very much, and if he can 'build up' he will come out and speak to you."

The two children purported to materialize, and spoke to him; but when I asked the man if he actually saw a form that he recognized he admitted he did not, and that all the test involved in this transaction lay in what was years the power had not been made manifest.

admitted he did not, and that all the test involved in this transaction lay in what was spoken by these forms, which might or might not have been his spirit friends and relatives. "But," said he, "what was said by the forms was true in fact and in every detail."

He said he was led to the cabinet by a form having a hand which felt precisely like that of an individual in the mortal body. Is it not possible that spirits often control mediums to give undoubted tests—like the above named—and control the medium to personate, and to take control the medium to personate, and to take steps to aid in "the building up" of the form sought to be presented, that its appeal to the recognition of friends present may be the more complete?

complete?
Where can the line be drawn between that of full-form manifestation, independent of the medium, and spirit-impersonation by the medium under spirit control? Long experience with and investigation of any particular medium for this phase, it seems to me, is the only way out of the difficulty.

JUSTICE. Boston, Mass.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 19 State street. — Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lycum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10% A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10% A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free, Sunday school meets at 12 clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Society of United Spiritualists

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 226 P. M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street. dent, 17 Wisconsin street.

CHICAGO, KLL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, Ne. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ r.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists and Mediums' Meeting, 3 P.M. Sociables every Tuesday. CHICAGO, ILL. - Mrs. Cora L. V. Richmond dis-courses before the first Society of Spiritualists in Marthe's (Adastreet) Hall every Sunday morning and evening. (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Soclety meets in Martine's Hall, corner Indiana Avenue and
22d street, every Sunday evening at 74. Hon. Joel Tiffany
conducts class lessons in the afternoon, at 3 o'clock. The
best speakers and mediums are always engaged.

DENVER, COL.-Meetings are held Sunday evenings it Harmony Hall, Lawrence street, Mrs. F. A. Logan,

conducting.

LANSING, MICH. — Spiritual Progressive Meetings are held each Sunday morning and evening at the Hall 100 Washington Avenue. Lecture, readings and tests by Mrs. Lunt Parker and Lily May. Also meetings every Wednesday evening. W. T. Parker, Chairman. NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Ba-con, President; Thos. F. Davie, Secretary.

NEWARH, N. J.-Meetings will be held every Sunday evening at No. 129 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary. NEWARH, N. J.-First Association of Spiritualists. 177 Halsoy street, corner of Market, evenings at 7% o'clock. H. G. Avery, President.

H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists. lectures every Sunday morning and evening. Children's Lyceum, 2 r. M., at the hall, 810 Spring Garden street, Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Bunday afternoon and evening, at light Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 r. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman, Fourth Association meets Sunday evening, Ninth and Callowhill streets.

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

FATERION, N.J.—Meetings are held every Sunday afterneon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ P.M. Lecturers and test mediums are requested to communicate with John A. Ronoy, Cor. Sec'y, 65 Holsman street.

**SARATOGA SPRINGS, N. W.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A.M. and 7½ P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

retary.

The First Association of Spiritualists meets at 2½ P. M. overy Bunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3006 Olive street.

SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Bunday evenings at its Hall on 5th street.

Passed to Spirit-Life,

From Boston, Mass., April 13th, Mrs. Louisa Mathews (wife of Dr. E. II. Mathews), aged 71 years. (wife of Dr. E. 11. Mathews), aged 71 years.

She was a dovoted Spiritualist. The funeral was attended by a large circle of friends, and appropriate remarks were made by Mrs. R. S. Lillie and Mr. A. E. Tisdale. "Over There," and "We Shall Meet Beyond the River," were tenderly and aweetly sung by Mr. Lillie, and others joining therein. The remains of Mrs. Mathews were entombed at Nation.

Com.

From the residence of her sister, Mrs. E. A. Hanvey, 1427 Wolfram street, Lake View, Ill., April 14th, Mrs. Miranda E. Bean, aged 72 years. The cause of her decease was paralysis. Her remains were taken to Springfield, Mass., for interment, Mrs. Hean was one of the earliest members of the First Society of Spiritualists formed in Springfield. She was one

of the oldest among the subscribers to the BANNAR OF L(OHT.

Mrs. Orvis, of this city, conducted the funeral exercises at the house, and read a beautiful poem appropriate for the occasion.

Uhicago, 111.

(Oblivary Notices not exceeding twenty lines published gratuitevely. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an exercise make a line. No poetry admitted under this heading.)

Miscellaneous.

THE WATCHMAN.

An Eight-Page Monthly Journal, Devoted to the Interests of Humanity and Spiritualism, Also, a Mouthplece of the American and Eastern Congress in Spirit-Life.

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A little while longer,
Angel Visitants,
Angel Visitants,
Angel Visitants,
Angel Visitants,
Angel Visitants,
Angel Visitants,
Shall we know each other
there?
Sweet hour of prayer,
Sweet hour of prayer,
Sweet meeting there,
Sweet

Beautiful Land.
Biliss.
Heyond the mortal.
By love we arise.
Come up thither,
Come, gentle spirits.
Consolation,
Come, go with me,
Day by day.
Don't ask me to tarry.
Evergreen shore.
Evergreen side.
Fold us in your arms.
Fraternity. beauty. They're calling us over the Fraternity,
Fraternity,
Flowers in heaven.
Gathered Home.
Gone before.
Gentle words.
Gratitude.

beauty.
They 're calling us over these.
Tenting nearer home.
Trust in God.
The land of rest.
The Sabbath morn.
The ery of the spirit.
The silent city.
The river of time.
The angles are coming.
The bappy time to come.
The bappy time to come.
The happy time to come.
The happy the down.
The silent city.
The other side.
The bappy by-and-by.
The barvest.
Time is bearing us on.
The happy spirit-land.
The by-and-by.
The Eden of the better land.
We shall meet on the bright,
etc.
Walting 'nid the shadows,
When shall we meet again'
We welcome angels.
We will meet them by-and-by.
Where shadows fall not, etc.
We'll meet them by-and-by.
Where shadows fall not, etc.
We'll anchor in the harbor.
We'll gather at the portal.
We shall know each other sea. Home of rest. Home of rest,
He's gone,
Here and there,
I shall know his angel name.
I 'm called to the better land.
I long to be there.
Looking over.
Looking beyond,
Longing for home.
Let men love one another.
Live for an object.
My arbor of love.
My home beyond the river.
Moving Homeward.
My home is not here. / home up, wing Homeward.
y home is not here,
y guardian Angel,
iot yet,
to weeping there,
to death.
Not yet for me.
Never lost,
Only waiting.
Over there,
One wee is past.
Outside. We'll gather at the portal. We shall know each other there,
We'll dwell beyond them all,
Waiting to go.
Waiting on this shore,
We're Journeying on.
What must it be to be there,
Where we'll weary nevermore.

Outside.
Over the river I 'm going.
Oh, bear me away.
One by one.
Passed on. Whisper us of spirit-life. Waiting at the river. CHANTS. Come to me.
How long.
I have reared a castle often,
Invocation chant. Passing away.
Parting hymn.
Passing the voil.

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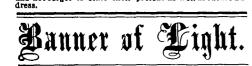
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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

Another Reverend Rayer.

It must be that Rev. Mr. Mills, of Newburyport, feels relieved since the acute bilious attack from which he suffered in the pulpit of the North Church on Sunday evening, the 14th inst., when he underwent a process of public mental purgation of the stuff that had been accumulating on his liver in consequence of his hatred of Modern Spiritualism. A man who, in this age of illumination, spiritual and mental, can discern no incongruity in voluntarily making a public spectacle of his dense ignorance, his triple-plated prejudice, his impenetrable bigotry, and his total disregard of the convictions and belief of people who are at least his own equals in intelligence, in sincerity, and in a desire to know the truth-a man of such a stamp is not likely to be benefited by either reply or rebuke, and therefore it would be practically profitless to address either one to him with that well-meant end in view. His very language insults those from whom he would Insist on receiving respectful treatment.

When a mere mortal assumes to possess such intimate knowledge of the ways of God with as this Newhurvnort minister does, it does appear to be logical that other mortals may perhaps be as highly favored as himself, and he may be wrong in denying that they may be even more so. How he comes to know so much more of the divine purposes than tens of thousands of worthy men and women whom he thus publicly abuses, he has not thought proper to try to explain. And most likely he does not regard it as at all necessary. The very last thing that a man who thinks that he speaks by authority troubles himself about is the facts on which that authority is supposed to rest. If there is such a thing as a gospel of hate-Paul himself admits that there is "a Christ of Contention"-Mr. Mills undeniably preaches it and takes a pride in doing so. As for spiritual perception, there is not the faintest trace of it discoverable in his puerile diatribe against Spiritualism. Reasoning there is none of, either, while the substance of his effort is bald and bare assertion. And the temper of the whole is that of anger, hatred, malice, and all uncharitableness.

We are not going, as we said before, to follow this Newburyport preacher through the length (it has no breadth) of his violent discourse. What he thinks of Saul and Samuel and "the Witch" of Endor is of no possible importance, that we can see, to anybody but himself. But when he speaks with such ostentatious positiveness about clairvoyance for the purpose of discrediting the undisputed phenomena of Spiritualism, and patronizes the mysteries of mind-reading as if they were something with which he has all his life been famil iar, he forces his hearers to ask him to tell them how long ago it was when just such men as he were denouncing clairvoyance and mesmerism as the devices of the same devil to whom he gives credit for all the accepted phenomena on which Modern Spiritualism firmly builds its structure of belief. "God condemns consulting them" (wizards), he says, "in relation to death, and the man who becomes a Spiritualist is under the condemnation of God and all the penalties of his righteous indignation." One can readily see that his conception of God is of a being no larger than himself; and, therefore, he wants his God to get mad in the same way that he does.

God forbids, he asserts, that any communication should be made from the dead to the living. How does he know that? Because, he says, the Bible contains no record of any such. This position we will allow to him for the nonce, and for the sake of argument: There are a good many things that the Bible says nothing about. His is one of those yet childish minds that superstitiously hold that the Bible should and does contain everything that is in the twentythree volumes of the Encyclopedia Brittanica, with Lord Bacon's Novum Organum and Newton's Principla thrown in. Yet his idolized Bible tells us nothing of the vast geologic mons during which the slow evolution of our single little speck of a world was proceeding. The Old Testament does not even teach a continuous life hereafter. And preachers of the gospel are cornered to satisfy themselves or any one

else that the doctrine of immortality is posltively taught in the New Testament. Our Newburyport minister is in this, as in other respects, a public example of what Paul felicitously calls: "Zeal without knowledge." To know is not what he is chiefly concerned about; he would much rather assail, and frighten, and

hate. And of such is his kingdom of heaven. But for all that, and although he is by no means a seeker above all things after truth, we shall not let him pass unchallenged when he publicly states what is not the truth. He is unveracious, and we openly and candidly charge him with so grave a fault. He asserts that table-tipping, writing, and all the other phenomena have been brought to the test of solence, and have utterly failed. They have not, and he knows it. That is precisely what Spiritualism is waiting for and will cordially welcome. He is just the kind of perfectly uninformed men who would gape and swallow the Seybert Commission report as the result of a scientific, as well as a psychical, investigation; when the obvious truth about it is that it was neither. If shallow persons like this preacher can find time to denounce Spiritualism as a wicked fraud, it is his plain duty to go to work and prove it to be such. The day for swamping newly appearing truth by abusing those who are studying to understand it has gone by for good. The church will thrust no more astronomers into dungeons for showing that the sun, and not the earth, is the centre of our system.

None of the foregoing remarks respecting this grossly disreputable performance of Rev. Mr. Mills have been made in anger, neither would we appear to assume the attitude of administering reproof; neither the one nor the is now and then the fit thing to do to hold up to closed doors is bad enough, but when it is asdoing the religious sentiment in the human heart any proper service whatever by choosing his opportunity to assail, denounce and abuse others as wanting in common morality because of their belief. If the man who deliberately errs in this way can only be made to see himself as others see him, there is hope that it may be a benefit to him which he might receive in no other way. We have not a syllable of expostulation to offer to Mr. Mills's religious ruba dub about studying the Bible and coming to Jesus, and the rest of that sort of "rot" to which theology is still addicted; for so long as that satisfies the soul, it may be kept at its old service; but that the rapidly increasing host who cry for bread instead of stones should be denounced from the pulpits because of nothing but their hunger, is an outrage, social as well as religious, for which its perpetrators ought henceforward to be held to a strict account. Notwithstanding, however, the reckless asser-

tion of this presumedly Gospel student, made for the express purpose of placing Spiritualism in a false light before his hearers, that there is nothing about it in the Bible, there is scarce a single fact related to it that has not its counterpart or foreshadowing in that venerable object of Christian idolatry and worship; and so palpable is this truth that it has been thousands of times declared, if we take Spiritualism from the Bible nothing is left but a useless scaffolding. If our reverend maligner had informed himself of the facts in the case before making himself the laughing-stock and butt of ridicule of every one who has, he would never have disgraced the pulpit in the manner he has, and for which act he will at no distant time, either in this life or the next, "repent in dust and ashes." Had he read a dozen pages of Forster's "Unanswerable Logic," he would have learned-his study of the Bible evidently not being sufficient to give him the information-that in the sixthe one word comfort comprehensively defining the spirit visitations of to-day; that in the eighteenth chapter of Genesis it is recorded that three angels, in the form of men-that is, materialized-appeared to Abraham and partook of food with him; that in the nineteenth chapter two angels, also in the form of men, appeared to Lot. It is stated in the twenty-first chapter that an angel again appeared to Hagar; in the twenty-second that an angel arrested the arm of Abraham, preventing him from committing murder, and in the thirtysecond chapter that Jacob met angels on his way home from his uncle Laban. An angel held an interview with Moses (Exodus iii.); one led the host of Israel out of Egypt (Exodus xiv.) In the sixth chapter of Judges is given an account of a manifestation of spirit presence, during which "the recipient gave indications of precisely just such conditions as too frequently prevail to-day among Spiritualists as well as investigators—that is, a disposition to doubt the manifestation, no matter how convincing a previous one had been." Other marked instances of the appearance of spirits are given in Numbers xxii., Judges ii. and xiii., Joshua v., 1 Kings xix. and xxii., etc. The handling of fire by mediums of to-day finds its counterpart in the account of an angel seen walking with the three men in a flery furnace, they not being injured by the ordeal; independent writing, in the inscription made without human hands on the walls of Belshazzar's palace. Daniel and Peter were "entranced," and many had visions when "deep sleep" fell upon them. When Peter had been freed from prison by an angel, he went to the house of Mary, and knocked. A damsel went to the door, and on returning to those within. and announcing Peter's presence, they would not believe her, but said "it is his angel "proving that spirit-rapping was no uncommon

thing in those days. The moving of material objects is matched by the removal of the stone from the door of the sepulchre by an angel who appeared to the two Marys in the dark. Moses and Elias came in spirit form on the Mount, and after his crucifixion Jesus fulfilled his promise, that if he went away he would come again to his disciples. by appearing to them in a room, the doors of which were shut; he having previously said to them that not only should those who believed in him (his mediumship) do what he had done, but still greater things.

We cannot extend this article to greater length, even though tempted to do so by the vast amount of proof we find, as we look over the Bible, of the truth of Spiritualism and the identity of its phenomena with events recorded in the Old and New Testament, and held to be evidence of its divine origin and infallibility. When a Spiritualist is, as was Paul, arraigned before a council of priests, we advise its judgment to be as in his case, "We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God." Acts xxiii.: 9.

We leave the Rev. C. P. Mills of Newburyport with the truth and his conscience.

Jesus and Spirit-Materialisation. The proofs accumulate that the phenomena

of Spiritualism are being steadily accepted, and are doing their work in the churches. The priesthood testify to it themselves when they come forward, now in one locality, and now in another, and openly employ the phenomena to harmonize theological theory with modern belief. One of the latest illustrations of this statement occurs in a recent sermon of Bishop Jenner, preached in the Anglican Free Church at Detroit. Speaking of the form in which Jesus is recorded as appearing to his disciples after his death and burial, the Bishop declared that "the prevalent notions of it are not only radically wrong, but that they also subvert the very idea which they are intended to convey.' He admitted the material inconsistency of the several records of this event by the evangelists, which he candidly asserted to be so great as "to preclude their acceptance as positive evidence.'

The Bishop allows that a candid review of the several appearances recorded in the gospels most clearly proves that the body in which Christ was raised from the dead was "a spiritual body in the fullest sense of that term." It is equally clear, he adds, that Jesus not only had the power to make himself visible and tangible, but to make it appear that he partook of ordinary food. That he actually did so, the Bishop thinks highly improbable, because eating and drinking imply physical materialism and mortality; whereas, the resurrection is intended to prove spiritual immortality. "The so-called Orthodox idea that Christ arose in a body with flesh and bones," says the Bishop, 'and with all things pertaining to natural manbood, is absurd in the extreme. That flesh other would serve any worthy purpose. But it and blood should vanish and pass through himself the man who, at this day, thinks he is serted that he ascended into heaven with such a body the absurdity becomes self-evident."

The Bishop considers that such an occurrence would be subversive of universal law and a itself. It would, in short, be utterly impossible. His idea of it is, "that before Christ arose his body underwent the change necessary to convert into a spiritual body; which was intended to teach us that when we shuffle off this mortal coil we leave it behind us forever. and the body with which we shall be clothed hereafter will be such that in it we shall be totally unrecognizable. And that, as Christ himself was compelled to assume some old and characteristic phase, in order to identify himself to his most intimate acquaintance, even so shall we be obliged to exhibit some well known ative present to listen to Mr. Gordon's retrait before we can make ourselves known. even to our own relations."

In this final statement we have the real and were in some way able to identify themselves to those who knew them in mortal garb, it is perfectly evident that the great object which they cherish in returning at all would be practically lost. Whether spirit forms resemble mortal forms is not the question now, but whether it is possible for spirits to employ such means and methods as will enable those who once knew them to recognize them, and thus receive beyond all power of effacement the through the bars of prejudice.

"Prof. Starr" Once More.

During several years past we have been repeatedly called upon to caution our readers against being imposed upon by an itinerant lecturer, whose name is generally given as "Prof. Starr," though he at various times and places teenth chapter of Genesis an angel appeared to has assumed various aliases. Occasionally we Hagar in the wilderness, and comforted her, have acceded to the persistent demand to publish what we know of him and his ways that are dark," and given some facts, holding some in reserve for future use should occasion require. Notwithstanding this, the "Starr" has continued to shine with various degrees of luminosity, the most intense being among churches and in neighborhoods where very little is known of the facts that are the foundation of every Spiritualist's belief.

Correspondents now write from Corry, Pa., and send copies of a paper published in that place, The Flyer, containing lengthy articles recounting the exploits of the aforesaid Professor and his wife, which are simply the same chestnutty-flavored things that have reached this office in past times from every point of the compass. The old "cabinet trick" which every third-rate conjurer can perform, and which is so puerile that no one with any pretensions to skill presents to an audience, was, as it ever has been, his trump card; but it no more resembled that of the Davenports than light does darkness. He professed to do independent slate-writing and to explain how it was done; but it was not made public, "because," says The Flyer, "that would interfere with Prof. Starr's business. Let him expose it to his audiences and get his pay for his work," thus showing that the editor's regard for the Professor's pocket-book is of more account to him than the conduct of his paper as a vehicle of information to his readers. It is a singular fact that of all the explanations made by these pretended exposers of the modus operandi of mediums, not a single one, so far as we are aware. has been made public; shall we infer from this that their weakness would be shown by bringing them to light?

While at Corry it was reported that an offer of one hundred dollars was made Starr, if he would produce the writing under the same conditions that Watkins did for the gentleman who made the offer. To the Flyer Starr admitted that the report was true, and said, "I would be a fool to accept such an offer, for the reason that I know nothing of what Prof. Watkins did do for the gentleman, and must accept his version of it"; a very flimsy reason for avoiding the issue, especially so since it had been reported in the Flyer that he had "explained slatewriting by half-a-dozen different methods." Perhaps he remembered that at Lee Centre, N. Y., in 1882, he announced that he would meet any medium, and either duplicate or explain any spiritual phenomena under a forfeiture of five hundred dollars if he failed, but when an opportunity to do so was given him, he declined to appear, unless the sum of one hundred dollars was sent him. And even when this condition was accepted, and Mr. A. A. Wheelock appeared with a medium, Starr ignobly fled, leaving the field to Mr. W, and his medium, who gave séances that resulted in convincing hundreds of the truth of the phenomena, and of the credulity of those who had been misled by Starr's pretended exposures and explanations. Perhaps he also remembered a certain experience he had with J. V. Mansfield at a New Hampshire Convention, during an interview with whom he made, if we remember correct- honor of the Fortieth Anniversary.

ly, confessions he would prefer not to have recited to his audiences, for fear that after they were made known he might not "get his pay for his work.'

In 1882, a few months after the above, this boastful pretender, known in Corry, Pa., as Prof. Starr, previously in Michigan as "Dr. Clark," in another place as "Dr. Thomas," appeared in Binghamton, N. Y., as "Mr. Sessions," under which alias he attended a seance held at the house of Mr. T. W. Waterman, at the close of which, upon being questioned as to his opinion of the phenomena he had witnessed, he said to Mr. W .: "I could not fathom them; THEY WERE TOO DEEP FOR ME. I AM SURE THERE WAS NO DECEPTION."

In March, 1884, "Prof. Starr and his wife" distributed a circular in this city, a copy of which will be found in THE BANNER of Nov. 26th, last year, announcing themselves as "Wonderful mental and physical test and full-form materializing mediums," elaiming to hold "circles in the dark, circles in dim light, circles in full gaslight, and circles in broad daylight," and to "give unbounded satisfaction"; the whole being characterized with the same display of bombast and self-adulation that distinguishes their advent in every place they visit in the rôle of exposers. We commend these few facts to the consideration of our friends in Corry, Pa., especially to William C. Plumb, editor of The Flyer, and to Spiritualists and the public generally. A man who claims to be a medium in one place, and the opponent of mediumship in another, is not worthy of the confidence of any one. Spiritualists on his line of travel should make special effort to have these truths concerning him known in every place he designs visiting, so that he may on his arrival be given the style of welcome justly due one of his class.

The Ministers on the Move!

Evidence continues to come in that in all parts of the country the ministerial machine is being concentratedly set in motion with the more stupendous miracle than the resurrection | hope of breaking down the Spiritual Dispensation. In another column will be found a report (abstract) of Mrs. Amelia H. Colby-Luther's remarks in reply to Rev. Mr. Mills, of Newburyport; we have also an editorial word in the same direction. On the eighth page of the present issue will

be found a sketch of the views expressed by Dr. H. B. Storer regarding the animus of the lecture at the same time being delivered in the Bowdoin Square Baptist Tabernacle, Boston, by Rev. A. J. Gordon, D. D., of the Clarendonstreet church. THE BANNER had a representmarks, and found him very courteous in language and bearing, and firmly anchored in a belief of spirit intercourse, a conviction true one of the much-derided phenomenon of that spirit materialization is true, and a cerspirit-materialization. Unless returning spirits | tainty that a vast multitude of invisible intelligences were hovering over this world seeking to enter into open communion with mankind. He acknowledged the truth of all that Spiritualism claims, phenomenally, but of course, following in the wake of the late Elder Knapp, of Revivalist fame, he ascribed the wonderful occurrences in these latter days to the operation of demons, or "angels which kept not their first estate," but were fallen, and consequently evil. He sought to clinch his argument by an priceless truth of the continuous life of the attack on the Spiritual Philosophy, declaring human spirit. The light is steadily streaming that these returning spirits must be evil because they antagonized all the fundamental positions of Orthodox evangelical belief-such as the existence of hell, the value of vicarious atonement, the divinity (in a Trinitarian sense) of Christ, the existence of an anthropomorphous deity, etc. We are certainly willing to leave the matter where Rev. Mr. Gordon puts it: the philosophical statements he so fiercely attacks are (minus, perhaps, the name Spiritualism) permeating the thoughtfully inclined all over the world-in the churches as well as outside-and the fact of spirit return being admitted by this gentleman, the character of the revenant ones must be judged by their fruits; for "men do not gather grapes of thorns," and those who carefully investigate ought certainly to be able to distinguish their friends who once lived on earth and enjoyed their companionship, from the pre-Noachic "fallen angels," who were never mortal, if we understand the Church

idea Another bigot is astir in the pages of the Baptist Quarterly Review (for April), and is sure he has demolished the whole modern movement. We shall hold up to view the quarter(ly)ideas of this latter personage in another issue of THE BANNER.

The Spiritual Dispensation has-notwithstanding the shouts of a salaried ministrynothing to fear by an open and candid comparison with decadent modern Christianity as known to the world in the afternoon of the nineteenth century.

J. J. Morse's Last Season.

Bro. J. J. Morse writes us that he will return to the Eastern States in due time for work during the ensuing fall and winter months. He has had a most successful season in San Francisco. Going there originally for but three months, he was quickly secured to remain a full year, which he will complete in July next. He desires Eastern societies wishing to secure his services to address him without delay, as a portion of his time is already engaged. This is positively his last season in the United States, he returning to England in September of 1889. His tour, of three years' length now, has been quite a success. He can be addressed at 331 Turk street, San Francisco, Cal.

Passed to Spirit-Life,

From Amesbury, Mass., a few days since, Mr. George W. Bartlett, aged sixty-six years. He was a very intelligent man, and a firm Spiritualist. He leaves a widow and a married daughter. His disease was consumption, and he was a great sufferer.

Ex-Mayor Fell, of Victoria, British Columbia, is reported on our first page as having made special commendatory mention (during the recent Anniversary meeting there) of Miss M. T. Shelhamer's latest book, "Outside the Gates." Colby & Rich have this work on sale; and inquirers and believers alike will do themselves a kindly and valuable service by followlowing Mr. Fell's advice.

Mrs. B. F. Smith (the excellent trancemedium of the Banner of Light Free Circle on Friday afternoons) has located with her husband at Vernon Cottage, Crescent Beach, Revere, Mass., where they intend to remain during the summer. In the fall they will return again to Lawrence or locate in Boston.

J. J. Morse sends to THE BANNER an account (which will appear next week) of the four meetings held, in San Francisco, Cal., in

Progress at Onset Bay.

Some idea of the advance and growth which has characterized Onset Bay Camp since its inauguration, may be gained from the following extract from an official document recently placed by its managers before the General Court of Massachusetts:

fore the General Court of Massachusetts:

"The Onset Bay Grove Association was incorporated by special act of March 31st, 1877. It purchased about one hundred acres of woodland, on the shores of Kast Wareham, in that year, and named it Onset. The territory, at that time, was assessed for \$600, and had no buildings upon it. Since then some six hundred lots have been sold and over four hundred cottages erected by different individuals, and the property is now assessed by the town of Wareham at about \$280,000. The Association has developed this property, on a capital stook of \$5000. In the ten years of its existence it has declared only two small dividends. The money received has been expended upon the streets—of which there are nearly seven miles—and on concrete and plank walks, and wharf, bridge, etc. Rach year it has maintained, free to everybody, meetings, band concerts, etc., lasting about four or five weeks in the summer season. The popularity of the place attracted a large attendance which has increased each year."

"They're Taking Baby."

A correspondent of Light relates the following as described to her by Miss H., the daughter of a clergyman in England-" a very truthful, not very imaginative woman," and not a Spiritualist- as an experience of hers while sitting up with a poor woman in her father's parish, whose babe was dying:

There were two beds in the cottage chamber, one, a crib, in which a child of three or four, the baby's brother, had been asleep for several hours. Miss H. and the mother stood beside the other larger bed, on which the infant lay at its last gasp. Suddenly an eager little voice called from the crib, and they saw the small brother sitting up, wide awake, and pointing with a kind of rapture in his face. He cried out : "Oh i mammy, mammy, beautiful ladies all round baby! Beautifu! ladies! Oh! mammy, mammy, they're taking baby!" The watchers turned their eyes on the bed again-the infant had expired.

The New York College of Magnetics.

Dr. Babbitt writes us that he has moved his college and sun-healing instruments to No. 30 East Fourteenth street, New York, near Union Square, where he has a fine lecture hall, forty feet deep. He states that his new work, "Human Culture and Cure," has been received with increasing favor in Europe. Asia. Australia and our own country. A considerable number of physicians and others on the Pacific Coast have agreed to take his course of lectures proposed to be given at Los Angeles, with a view to securing the diploma of the New York College, but a few more names are required before such an expensive journey can be undertaken. The Doctor says that the sun-healing movement is spreading over various nations and is achieving remarkable results.

FAITH CURE UNDER A CLOUD .- According to the press reports, Mrs. Lottle A. James, of West Medford. Mass., passed to spirit-life on the evening of April 20th, giving birth to a child, who also died. Mrs. Corner, Mrs. James's mother, who lived with her, was a believer in and practitioner of the Faith Cure, or Christian Science system, and no midwife or physician other than herself and a Christian Scientist was called in till both mother and child deceased. Great indignation was produced in the neighborhood against the "Cure" system, by the report of the town physician that proper precautions had not been observed in the case-faith being expected "to do it all." By virtue, we understand, of the report of Medical Examiner Durell, the First District Court of Eastern Middlesex County has granted a warrant for the arrest of Mrs. Corner on the charge of manslaughter.

MEDICAL LAW IN MARYLAND .- By the Baltimore Sun, of April 16th, it would seem that the law-makers of this State have been led into the passage of a Doctors' Plot Law. It is of the true Orthodox stripe, and says to the people of the State: "You shall have no other doctor before me," and to the practitioners: You must have a diploma in order to practice; you must have it registered with and endorsed (through its certificate) by the State Board of Health-which Board can revoke your diploma if it do n't like the college where you obtained it; or you must be examined, for a fee; and will be fined or imprisoned if you try to practice without the stamp of the "Regulars" and their allies upon you. Glorious times are sup posed to be now in store for the Medical Trusts of old Maryland !

The demise has recently occurred of Mrs. Mary Stephen, wife of the well-known and remarkably suc-Stephen, who was a daughter of the first Governor of South Australia, Sir John Hindmarsh, was a sympathizing and cordial co-worker with her husband in his beneficent work, and the absence of her visible presence will be felt by him, though a knowledge of her presence in spirit and assistance in more efficient ways than formerly will assuage the grief naturally attendant on a material separation.

With its issue for April 11th The Boston Investigator commenced Volume 58th. In an article stating the fact, its veteran editor. Horace Seaver, announces his aim for the future to be-as it has been in the past-to work for the interests of "everything which can be of any benefit to men and women as individuals, and to society, or to Government, or to the welfare and perpetuity of the American Republic.' The Investigator has done some stalwart work in these directions in the past, and we wish a like success to its efforts in coming time.

THE GNOSTIC.—The March number of this monthly, just received, contains No. 8 of F. B. Dowd's "Rosy Cross Sermons," treating upon "The Night." A short blography "In Memoriam" of Anna Kingsford, M. D., is given, and several subjects relating to the aim of the work-announced to be "the culture of all that is divine "-are treated upon by editors and contributors. San Francisco, Cal.

J. H. Bates, successor to S. M. Pettengill & Co., will May 1st remove his Newspaper Advertising Agency into spacious and commodious premises in the Potter Building, 38 Park Row, corner of Beekman street, New York Oity. He has been successfully and honorably identified with this line of business for upward of twenty-five years.

ANOTHER "FATHER" OF SPIRITUALISM !- The Boston Globs has just added an additional feather to its cap of correctness (?) and reliability (!) by referring April 19th to " Dr. Arns, popularly known as the father of Spiritualism." Will the Globe please enlighten us as to whom it means?

The German Workingmen's Ald Society of New York has voted to take stock in the United States Oremation Company, which has its retort at Fresh Pond. L. I.: and hereafter its members will be cre mated instead of following the former custom of earthburial.

Dr. Lawrence and his son (spoken of last week in connection with the Marsh-Debar case) have been released: why they were ever taken into custody a all is to our mind a mystery,

The office of The Watchman has been removed from Chicago, Ill., to Fort Wayne. Ind.

Queen Victoria has ere this reached Berlin. Most of the papers there welcomed her in advance-The Post saying: "The nation offers mute, yet respectful homage to the sovereign of a great and friendly state who has come to visit the slok bed of our suffering Emperor."

We noted what was said in The Woman's World recently regarding "Swiss Goblins"; we shall next week make reference to an article on "French" Ghosts, as printed in Murray's Magazine for April.

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

ALL SORTS OF PARAGRAPHS.

APRIL.

April is here;
There's a song in the maple, thrilling and new;
There's a flash of wings of the heavens' own hue;
There's a veil of green on the nearer hillis;
There are stars in the meadow dropped here and
there;
There's a breath of arbutus in the air;
There's a dash of rain, as if flung in jest;
There's an arch of color spanning the west;
April is here!

— **Emma O. Dowd, in St. Nicholas for April.**

WHERE ARE THE POLICE?-The Lewiston (Me. Journal is said to have given recent publication to the following statement—either a surprising confession of crime or a somewhat reckless use of the "editorial we": "We burn nearly two hotels every day in the United States. We destroy one hospital, asylum or almshouse by fire every two weeks, usually with the loss of one or more lives."

The Roman Catholic bishop of the diocese of Newark has approved a rule of the priests that before any children shall be "confirmed" they must attend a parochial school for two years preceding such confirmation. The reason given for the adoption of this rule is that the parents in the church preferred that their children should attend the public rather than the parochial schools, and it was felt necessary by the church authorities to adopt stringent disciplinary measures to subdue this rebellious spirit.—The Truth Besker, New York.

REAL ESTATE "Tirs."-Spain claimed all of the North American Continent and established a fort at St. Augustine, Florida, in 1565. - The first sale of public lands was in 1796. The total amount received for sale of public lands to 1884 inclusive was \$230,285,-892,38. -- George Washington bequeathed to his heirs 131,546 acres of land, valued at \$887,127.

Jos. Cook has completed his course of Monday lectures in Boston. Amen. - Wade's Fibre and Fabric.

their myopic vision.

[A TOUGH PROPHET.]—Dr. J. W. Lee said in a sermon a few Sundays ago that the reason the lions didn't eat Daniel when he was cast into their den was, that he was two-thirds backbone and the rest pure grit.—The Atlanta Constitution.

There have been upward of 260 revolutions in Mexi-

I cannot consent, as your queen, to take revenue from that which destroys the souls and bodies of my subjects,—[queen of Madagascar.] The whisky ring finds no favor in an unenlightened country like Madagascar.—New Orleans Picayune.

A religious paper in a Western State walls out that it wots of a population thereabout "of between 500, 000 and 600,000 wholly unreached by any regular religious ministrations." Set the Foreign Missions Board

I regard compulsory and penal provisions, such as those of the Vaccination Act, with mistrust and misgiving, and were I engaged on an inquiry, I should require very clear proof of their necessity before giving them my approval.—The Right Hon. W. E. Gladstone M. P.

On the earth there are about three hundred and twenty thousand different kinds of living creatures.

> SPRING--WITH AN IF! Now doth the mute and struggling worm, Far in his clay deeps writhe and squirm, To life recalled. Wriggle and crawl for all he's worth To get above the breaking earth fils forehead bald.

As for musketoes, wasps and bees,
And other things as prompt as these
To bite and sting,
If only kindly Nature would
Porget to waken them, for good—
Thrice welcome, Spring!

The names for money in the language of the Ogallalla Sloux are interesting. Gold is mases-ska-zl, literally, "yellow white Iron"; silver is mases-ska-ska, or white iron; greenbacks are minne-huapi-mases ska, or "paper that talks white iron."

Washington Territory is larger than Maine and Massachusetts combined, and when she applies for admission into the Union, it will be as though Maine and Massachusetts as one Territory were asking for admission, with all the fisheries on the dominion coast and on the Grand Banks the property of the United States, and as though at the same time after leaving Cape Cod there was not another safe harber in which Cape Cod there was not another safe harbor in which a ship could take refuge until Norfolk or Charleston should be reached .- Salt Lake Tribune.

It appears, reports the Omaha World, that the Church of England is getting so pressed for money that Canon Gregory proposes to cut down the salary of the Archbishop of Canterbury from \$75,000 to \$60, 000, and the salary of the Archbishop of York from \$50,000 to \$40,000.

The BANNER OF LIGHT recently gave an exposition of the enlightened and advanced views of Rabbi Bolomon Schindler, of Boston, on the Old Testament, which would be profitable for Protestant Christians carefully and seriously to consider; the gist of this discourse was, that "modern researches and Bible criticisms had undermined the infallibility of the Bible. Its divine authorship was denied in toto. Miracles were discredited, and truth was sifted from faction." The authenticity of the New Testament is even more questionable than that of the Old.—V. C. T., in New Thought.

A British company lately got control in Padas, Borneo, since when the inhabitants have been in a state of discontent and revolt, and the latest accounts show that they have risen against the company, murdered four policemen, burned the town of Batu, and attempted to destroy another, from the carrying out of which they were prevented by the British man-of-war Rambler, which rambled in on time. How beautifully Englishmen continue the old methods of creating hate among natives everywhere, and how well human nature at every end of the earth gives color and proof to the complaints of England's enemies at her own door!—Record.

Many years ago, before the Civil War, Ralph Waldo Emerson fairly predicted the telephone. "By new arts," he wrote, "the earth is subdued, and we are on the brink of new wonders. The sun paints; presently we shall organize the echo as we do now the shad

That Vermont clergyman who received a silver dollar and a barrel of apples out of one hundred and twenty-one funeral sermons may have been well paid after all.—Germantown Independent.

He made more out of it at that than the editor who printed their obituary notices.—Saratoga(N.Y.) Eagle. In the time of King Edward II. the price of the Bi-

ble in England was thirty-seven pounds. A laboring man then received a penny and a half a day, from which it will be seen that it would have required the earnings of more than eighteen years to pay for a

The Island of Christmas in the Pacific Ocean has been selzed by Kris Kringle Bismarck—captured to make a German holiday, as it were.—New York World.

("TRUE FOR YOU, NEIGHBOR!"]—As a rule, an editor gets about one thousand kicks to one caress. Once in a while he gets a kind word, and it warms and cheers his weather-beaten, storm-racked heart to the innermost core. Most people are afraid to tell an editor when he writes an article that particularly pleases them, for fear of making him proud, we suppose, but if they find anything that does not accord precisely with their views, they will neglect their business to hunt him up and tell him of it. Pshaw! dear friends; don't think you will spoil the editor by giving him an occasional word of cheer, any more than you will spoil your child by complimenting it upon a plece of patchwork it has finished. Of course you could beat the job yourself, but that does n't deter you from heaping words of encouragement on the child. It has done its best. So you could doubtless beat the average editor running a paper. The editor is willing to acknowledge that you can. He only runs it because you have not time to; but this fact need not deter you from giving him a word of encouragement occasionally.—Danville (N. Y.) Breeze.

AMERICAN SPIRITUALIST ALLIANCE | Movements of Mediums & Lecturers. MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EAGH ALTERNATE WEDNESDAY AT 8 P.M.

AT All Spiritualists are cordially invited to become connected with Ties ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

The ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the hoc called dept," and all such are invited to become members. Malson Choss, President.

J. F. Jeaneers, Secretary,

44 Hatden Lane, New York,

American Spiritualist Alliance. To the Editor of the Banner of Light :

At the regular meeting of the American Spiritualist Alliance, held April 18th, at No. 219 West 42d street, New York, the Committee of

West 42d street, New York, the Committee of the Whole adopted a report on "The Proper Methods of Scientifically Investigating the Phenomena of Spiritualism," and recommend its adoption by the Alliance. The question being put, it was declared adopted. [The Report will appear next week.—ED. B. of L.]

At 9:30 o'clock the Alliance adjourned, and the usual circle for the phenomena and receiving spirit-communications was formed, and continued for an hour, during which time many spirits were seen and described, and some spoke to those present, using the independent voice, and others controlled and used their mediums to address us. to address us.

JOHN FRANKLIN CLARK, Cor. Sec'y.

Prof. Brittan's Message.

To the Editor of the Banner of Light

It is due to my old friend, Prof. S. B. Brittan, as well as to the medium of your Message Department, that I should publicly express my appreciation of the kind and encouraging message sent me by him, as printed in your issue of

Jos. Cook has completed his course of Monday lectures in Boston. Amen.—Wade's Fibre and Fabric.

Senator Ingalls, agnostic though he is, confesses to a belief that his path has been laid out for him by fate or a higher power.

A genuine scoundrel is a man who, by his sanctity, has obtained credit, and, through religious professions, keeps back property from his legitimate credit-ors.—Price Curront.

George Eliot talks in Romola about people "who can no more hide their prejudices than a dog can hide the natural tone of his bark!" The world seems full at present of an order of scientists, theologians and dally newspaper scribes who are troubled in just that way whenever Spiritualism comes within the field of their myopic vision.

April 21st.

To be thus singled out for personal mention, among the Professor's many friends on earth, is as gratifying as it was unexpected on my part; but doubtless there were reasons for it which may not be so apparent to others as to myself. Not only were Prof. Brittan and myself nor the higher life our intimacy has been greatly increased; and, as he intimates, I have been made frequently aware of his presence in my own home, and have enjoyed many an interview with him of the highest interest. To him have I been indebted for many words of personal encouragement in times of trial and difficulty, and also for valuable suggestions of spiritual truth which have been incorporated spiritual truth which have been incorporated into my writings for the public.

There are also special reasons for this kind remembrance on his part, at the present time, of which I cannot speak, but which are deeply

appreciated. Many thanks from myself and my companion to all concerned. It is a fresh instance of "The Ministry of Angels Realized," for which we are

devoutly grateful. Yours truly, A. E. NEWTON. Arlington, Mass., April 22d.

Mr. Baxter and the Providence Association.

o the Editor of the Banner of Light:

On Sunday, 22d inst., another success was scored for Spiritualism in the city of Providence. That J. Frank Baxter, in his combination of song, reading, lecture and mediumship, is "a host in himself," good in every part, is the verdict of numbers in this city, and it was well attested by the interest of the Spiritualists in the morning, and the large and enthusiastic gathering in the evening.

Mr. Baxter, within a half-dozen years, has given Mr. Baxter, within a half-dozen years, has given well night to a hundred lectures with séances in Providence, and it does seem as it each effort additional surpassed all his others. His searching analysis of spiritualistic tenets and advice to investigators, given in the morning, was masterly; and the lecture in the evening, on "Spiritualism Factual and Fanciful," timely, caustic, instructive and, as well, entertaining. In the latter he showed preacher Talmage as often, apparently under inspiration, preaching where than he knew, and fairly convulsed his audience as he tellingly exhibited the eccentricities and inconsistencies of this pulpit orator.

ingly exhibited the eccentricities and inconsistencies of this pulpit orator.

Mr. Baxter concluded his exercises with an hour's séance, as usual, brimful of interesting features, and then dismissed the congregation until another Sunday, the 29th inst., when he will serve the Association again.

He gave notice that Mr. A. E. Tisdale would be the speaker through May, and that May night the Association would have a festival, when supper, games and dancing would be the order.

Warren Chase to His Friends. My "Forty Years' Experience on the Spiritual Rostrum," as a sequel to my Autobiography, is now for trum," as a sequel to my Autobiography, is now for sale at the BANNER OF LIGHT office, and by myself. It is a book of three hundred and twenty-four pages, substantially gotten up on extra paper, and with a perfect likeness of my face; price per copy \$1, and postage 10 cents when sent by mail.

I trust my friends will help me out with this work, which I am sure will give satisfaction. The sale of the first thousand copies will not return me its cost, and I must depend on the second edition, and until that is partly sold I must be in debt to the publishers, as I have not saved enough from my forty years' labor in this cause—nor from all other sources of profit—to pay for publishing this book. Address me at Cobden, Ill., after May 1st.

Evansville, Ind., April 18th, 1888.

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

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

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To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarauty of good faith. We cannot undertake to preserve or return communications not used.

NANNIE B. G., AKRON, O.-We do not consider ques tions of such a strictly personal nature as are yours in our Free Circle. It would be better for you to have a private sitting with a clairvoyant medium, or to submit your que ries to some private trance medium for consideration. This order of work is entirely outside that of the Banner Circle

Southwest Michigan.

"Immortality, or Continued Existence," will be discussed by the Spiritualists of Southwest Michigan, at Fennsville, on May 5th and 6th,

An able corps of speakers will be in attendance. Good vocal and instrumental music will be among the attractions. Mediums of rare gifts may be expected.

The meeting will open at McCormick's Opera House on Saturday, May 5th, at 3 P. M., closing Sunday evening. People from a distance will be cared for by the Fennsville friends.

ple from a distance will be called for by the reliable friends.

All are invited, L. S. Burdick, President, Texas.

Miss Minnie Nebbitt, Socy, Decadur.

S. G. Bheffer, Treasurer, South Haven.

Vice-Presidents.—Mrs. E. C. Towors, Mattawan; Frank Kelly, Benion Harbor; D. Boynton, Riverside; Capt. N. Robins, Grand Haven; Mrs. Beisy Brown, Breedsville; Mrs. Lottie Warner, Paw Paw, Miss Zella Wait, Decatur; Reub, Snyder, Marcellus; A. C. Woodruff, South Haven; H. Balfour, Bangor; Dr. Wigent, Watervilet.

Clackamas, Ore.

The Clackamas, Or e.

The Clackamas County Society of Spiritualists will hold a Grove Meeting on its grounds at New Era, Ore., beginning Friday, June 8th, and holding over two bundays. Slate-writing, trance-speaking and clairvoyant test mediums have been engaged to attend the meeting.

The Committee of Arrangements will use covery reasonable endeavor, including the usual reduction of fare, to those attending the meeting, to make the enterprise a success.

Coss.

The Society has a good hall on the grounds, and a hotel for the accommodation of boarders and lodgers.

A cordial invitation is extended to all.

WM. PHILLIPS, President.

THOMAS BUCKMAN, Sec'y.

[Notices under this heading must reach this office by Monday's mail to insure insertion the same week. I

Miss M. T. Sheihamer lectured during April in At-tleboro', Mass, Portamouth, N. H., and at Pigeon Cove, Mass. She will speak in Attleboro', Ports-mouth and other places in May.

Hon. Warren Chase closes his engagement in Evans-yili, Ind., April 20th, and goes to his home in Cobden, Ili., to rest till the camp meeting pens at Clinton, In., which he will attend, and act as agent for the BAN-NER OF LIGHT.

Mrs. S. R. W. Bishop addressed the friends in Ster-ling, Ill., Sundays, April 18th and 22d. From thence she proceeded to Denver, Col., where her address will be for the present, 8130 Champa street.

C. Fannie Allyn will complete a month's engagement in Worcester, Mass.. April 29th; speaks in Salem, May 6th; in Lynn, May 18th; in Stoneham, May 24th. Will accept other New England engagements. Address Stoneham, Mass.

Address Stoneham, Mass.

J. Frank Baxter was in Lyun during the present week, and will lecture in Providence, it. I., next Sunday; Thursday and Friday. May 3d and 4th, he will lecture in Millord, and on Sunday, May 6th, in Gardner; Sunday, May 13th, is unexpectedly at liberty for any place within fifty miles of Boston, week evening appointments not permitting more extended travel. Address 181 Walnut street, Chelsea, Mass.

Address 181 Wainut street, Chelsea, Mass.

Dr. Dean Clarke (the opening portion of whose Anniversary address will be found on our seventh page) will speak in Lowell, Mass., May 6th and 20th, and is desirous of speaking within a hundred miles of Boston on May 18th and 27th. He is open for engagements wherever his services are desired, and earnestly solicits opportunity to use his eminent spiritual gifts for the public good. Spiritualists should not allow any of our talented workers to be without employment. Address him in care of this office.

Bishop A. Beals closes his engagement in Troy N

Bishop A. Beals closes his engagement in Troy, N. Y., Sunday. April 29th, and will speak the first two Sundays of May at Glens Falls, N. Y., where he can be addressed.

Frank T. Ripley can be engaged for the Sundays of the months of May and June, to lecture and give plat-form tests. Address him in care of BANNEE OF LIGHT.

LIGHT.

Mrs. Carrie C. VanDuzee will lecture in Rochester, N. Y., the month of May.

Samuel Wheeler, of Philadelphia, so writes a correspondent, has been lecturing for the Association of Spiritualists of Washington, D. C., during the month of April, and working for the Children's Progressive Lyceum, and a movement for building a Spiritual Temple in which to hold meetings. "Mr. Wheeler has but recently ealisted as a lecturer, but he is an able, earnest and efficient worker, and Epiritualists throughout the country should keep him actively employed in the field, which is now fully ripe for the harvest."

A. E. Tisdale has finished a very successful series

out the country should keep tim actively employed in the field, which is now fully ripe for the harvest."

A. E. Tisdale has finished a very successful series of lectures at the First Spiritual Temple in Boston; he is to speak in Brockton the 29th of April, and in Providence the month of May. His camp engagements are as follows: at Niantic, July 22d; Ocean Grove, 28th and 29th; Lake Pleasant, Aug. 3d and 5th; Onset Bay, Aug. 11th and 12th; Hanson, Aug. 19th; Queen City Park, first week in September. From Aug. 20th to the 1st of September he is disengaged; societies wishing his services may address him at his home, Merrick, Mass.

Edgar W. Emerson has the following engagements for May: 2d, Brockton, Mass.; 6th, Lynn, Mass.; 8th and 9th, Peterboro', N. H.; 13th, Worcester, Mass.; 14th, Foxboro', Mass.; 20th, Music Hall, Haverhill, Mass.; after which he leaves for California, where he is engaged for the month of June with the Oakland Camp-Meeting.

J. W. Fletcher will speak in the Boston Spiritual

J. W. Fletcher will speak in the Boston Spiritual Temple on Sunday afternoon, at 2:30. Subject: "Ma-terialization: Past and Present."

mrs. Jennie K. D. Conant finished her engagements at Fitchburg and Leominster, Mass., Sunday, April 22d—being her third Sunday service before large audiences; on Friday, the 13th, she gave a benefit to the Fitchburg Society, where she has been busily employed dispensing spiritual truths. Mrs. Conant having closed all her engagements for the present—her health requiring a period of rest—will return to Rockland, Me., where she will remain in quiet until campmeetings.

All advertisements, notices of meetings, or other favors intended for publication in this paper, must be sent in prior to 12 M. on Tuesday of each week, otherwise such matter will not appear until the following week.

ONE OF the finest and most artistic lines of silks for the covering of walls of parlors, libraries and dining rooms can be seen at J. H. Pray, Sons & Co. Their line of patterns is especially choice, and comprises many patterns not to be found elsewhere.

For Sale at this Office:

speaker through May, and that May night the Association would have a restival, when supper, games and dancing would be the order.

"ROGER WILLIAMS."

[Mary E. A. Whitney writes in addition: "We hope the friends of the Association will remember the dance and social party to be given at Blackstone Hall May 1st."]

THE TWO WORLDS: A journal devoted to Spiritualism. Occult Science, Ethics, Religion and Reform. Published weekly at MorteNALOF HEALTH. A Progressive Family Hall. Solrena. Published monthly in New York. Single copies, 10 cents.

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Published at Chicago, 111. Single copy, 10 cents.
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Culture, Published monthly in New York, Price 10
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THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

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

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Electrotypes of pure type matter will not be accepted.
The publishers reserve the right to reject any and all electrotypes.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w* Ap7 Andrew Jackson Davis, Seer into the

causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. H. A. Kersey, No. 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. Morse.

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SPIRITUAL ROSTRU

BY WARREN CHASE.

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No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

As a worker in every reformatory movement, Mr. Chase's career has been almost phenomenal in persistency, efficiency and self-sacrifice. He has been a pioneer-a pathfinder in the wilderness of moss-grown superstitions and hide-bound dogmas, making the way clear for the army of freedom-loving men and women that was to follow and destroy it. For this reason this autobiography of his should find place in the home of every friend of human progress and spiritual enlightenment, and be valued as a monument to his memory and his work.

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Spiritual Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, 9 Howorth atrest (formerly Montgomery Place), on Tuesday and Friday Appearance of each week,

On Tuesday aftermon Miss M. T. SHELHAMEN occu-ples the platform for the purpose of answoring by her spirit guides such questions as may be introduced for considera-

guides such questions as may be introduced for consideration.

On Friday afternoon Mus. B. F. BMITH, under the influence of her guides, will afford an avenue through which individual spitit measuages will be given.

The Hall (which is used only for those seances) will be onen at 2 o'clock the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. The public is cordially invoted.

AF Persons having questions of practical bearing upon human life in any o' its departments of theoget and abor, which they would like answered by the spirit-world intelligences, may sond them to TIR BANNER OF LIGHT office by mail, or hand them to the Chairman of the Gircle, who will present them to the spirits for consideration.

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

more.

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

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

2 Letters of inquiry in regard to this Department of

to that it is because the control of the foral offerings.

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

LEWIS B. WILSON, Chairman.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Feb 28th, 1888.

Spirit Invocation. Oh! Thou Infinite Spirit of Love, we bow down in acknowledgment of thy great wisdom and supernal presence. We breathe in the atmosphere of existence and realize that we are living souls. May we come near unto each other in brotherly sympathy and tenderest love, feeling the cords of union blading heart to heart and soul to soul, uplifting our lives unto diviner planes than they can know through purely material experience.

diviner planes than they can know through purely material experience.

Oh! may bright spirits throng around us singing their sweet songs in our ears, bringing light, knowledge and understanding to our minds, creating an atmosphere of peace and harmony around each one, and above all bringing such influences of good cheer as will cast away the gloom from the weary heart and inspire it only with happiness with courage and renewed life. Oh! ye bright spirits, we give you welcome and extend our greeting. We reach out to you for assistance in our daily lives. May all sorrow be swept away from human hearts under your tender ministrations. And oh! may we be worthy your kind influence, and aspire to walk and talk truly, lovingly, and with such effort that we may be fitted to be your companions now and in the world to come.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By A. L.] Do spirits ever cause a mortal possessing mediumistic qualities (not realized by the individual) to pass through trials and afflictions in order to place him in a condition that will enable them to develop his condition that will enable them to develop his Ans.-Such experiences have been brought

Ans.—Such experiences have been brought to individuals through the instigation of spirit attendants. You may perhaps ask why good spirits will bring a mortal into conditions of perplexity or unhappiness. And yet it may be seen by these very spirits that the mortal requires to pass under just such a discipline in order to soften his nature and bring it into more direct harmony with the spiritual forces of life. It is indeed true that in many cases mediumship has been developed through the severest of trials, of sorrow and of pain. some instances the person possessing mediumistic faculties, although perhaps unconscious of their existence, has lived too purely a material life, placed all his thoughts and aspirations in the realm of physics or of materiality, not understanding the spiritual side of his nature, and having no craving to comprehend it. Realizing what hidden powers lay within, the spiritworld has undertaken undoubtedly the very best course for unfolding those powers and bringing them into useful expression, and so the mediumistic person was directed through a strange course of events, each one, it may be, resulting almost disastrously to his welfare, or at least one would suppose so on looking at the case from the mortal standpoint; yet the experiences only proved of blessing in the end, be-cause they softened the nature of the individual and had an effect upon his spiritual powers from material things alone to other and diviner things of life, and so opened the way through which his attendant spirits could reach his life and exercise upon his powers their magnetism

Mediumship is undoubtedly strengthened, and perhaps best utilized in many cases, with individuals who have passed through trials, sorrows and even temptations, because then, as we have said, the spiritual side of the medium becomes open to the reception of truths from above, and his atmosphere becomes magnetically assimilated with that of returning spirits who desire to make use of his power in benevo-

lent ways for man.
Q.—[By the same.] Spirit friends do not allow me to sit in circles or to hold the hand of another. Thus in developing I am obliged to sit alone. Is this not unusual?

A.—It is more unusual than perhaps it ought to be, for there are many cases of mediumship that might be more fully unfolded were those who possess these powers to sit quietly alone, at stated intervals, creating an atmosphere of harmony for the spirits who attend them, and affording conditions for their approach. It is sometimes well for those seeking the develop ment of mediumship to sit in company with friends who are congenial, or in entire sympa thy with the medium and his projected Such friends may afford assistance to the op erating spirits, giving magnetism and material support by their presence; yet one should ex-periment in this line for himself, and if he disvers that he cannot receive any benefit from the presence of others, then it is wise for him the presence of others, then it is wise for him to continue his investigations and experiments alone, always sitting in a calm and tranquil mood, free from anxiety of any kind, earnestly requesting the presence of the pure and good of spiritual life, and affording just as much of harmony from his own nature as he possibly can by way of assistance to those spirits who each his presence.

It is also wise to hold sittings at a regular hour, in a dimly lighted but well ventilated apartment and, if possible, afford sweet sounds by musical strains as greeting to the unseen friends who approach. Many who have found only adverse conditions, arising from sitting for development in a promiserous assembly or only adverse conditions, arising from sitting for development in a promiscuous assembly, or even with friends who did not thoroughly understand their motives, or harmonize with the work, might, and undoubtedry would, have found more of helpfulness in their investigations had they quietly seated themselves alone, asking earnestly for the assistance and manifestation of good and trustworthy spirits.

Q—[By E. P. G.] Is it not a grievous moral wrong, committed by mortals against themselves, in the face of such overwhelming testi-

mony to the face of such overwhelming testi-mony to the contrary, to believe that the Ro-man Governor of Judea, Pontius Pilate, did condemn one Jesus to be crucified for the alleged crime of attempting to found a new re-

ligion? A.—We do not consider that a grievous moral wrong has been perpetrated in this respect. We look upon the record of the life of Jesus, so-called, as merely a partial historic record of events and circumstances which transpired in the days spoken of. True, great stress has been placed upon this record, and it has been adopted and almost slavishly bowed down to by various Christian sects; but nevertheless we do not acknowledge that the acceptance of this as history has proven a grievous moral wrong to humanity, although it may have retarded the advancement in spiritual knowledge of many who have accepted it as a guide for their own

the overwhelming ignorance and bigoted assumption which it has felt pressing upon it, yet, as a whole, we can see that humanity is growing, expanding in liberal thought, entertaining larger ideas than it ever did before. Those who have passed on have been making the way for those who are now to follow, with higher truth and grander revoalments.

Undoubtedly the system known to the world as thristianity, but which we should term Ec-

as Christianity, but which we should torm Ec-clesiasticism, has bound countless numbers of souls in the chains of bigotry and superstition; yet we believe that this was a necessary evil in accordance with the times and the development of the age, and that as the planet itself unfolds to greater harmony and grander beauty, so man advances and expands in his spiritual and moral nature, and is able to take in more of light, of knowledge and of truth than his prede-Cessors. So the world moves on.

The races that have gone may look back from

their ascended plane, realizing how they have been cramped by superstition and by error, and be ready to exercise their power and influ-ence in emancipating their followers from the same shackles and bonds, and in spreading beore them a grander revelation of truth and of

superior wisdom.

We have yet to be convinced that Pontius Pilate did not condemn the Nazarene to death because of his fidelity to truth, and of his promulgation of what the man believed to be high moral precepts and spiritual ideas; therefore we do not concede that a moral wrong has been committed against humanity by the popular ac-ceptance of belief in the Roman Governor's

Q.—[By Inquirer.] Charles F. Blackburn (an Atheist) says in the Boston Investigator: "Ohristians and Delsts all say and hold there is a God, but 1 am sorry to say that I have never found even one who could prove it. I regret to say that I have even been sneered at, traduced and slandered for being an Atheist, and that, too, by so-called 'good' Christians." Some Spiritualists, too, I learn, believe in a God; otherwise they would not pray to him—taking it for wise they would not pray to him—taking it for granted there is such a being. Please enlighten us?

A.—We have yet to come in contact with a thorough Spiritualist, one who understands something of spiritual life and the revelations made by returning spirits, who directly believes in a personal God. True, many Spiritu--We have yet to come in contact with a alists and many returning spirits offer their invocations to the "Great Supreme Spirit of all life and intelligence," not because they expect to change the order of law, or to come into direct communication with or nearness to a Great Supreme Being, clothed in the image of man, but because they desire to enter

age of man, but because they desire to enter an atmosphere of harmony, to uplift their own souls to a plane of thought which will bring spiritual inspirations to their minds.

We make a distinction between that Great Supreme Overruling Force which we may call the Superior Spirit of Intelligence, Wisdom and Love, and the personal Delty, clothed in the image of man gigentic in stature feelous and image of man, gigantic in stature, jealous and revengeful by nature, which has been set nand worshiped as the Christian Jehovah. We know of no Spiritualist—let us repeat it—who believes in such a personal God, but we can belleve and accept the idea, though it may pass beyond almost our finite comprehension, that there is a grand, universal Spirit permeating all forms of existence; that this great source of light, of activity and vitality vibrates with intelligence, and that it is superior to all organic forms, however grand they may prove to

That this divine intelligence surpasses the comprehension of man is true, and yet he may gain comfort in the thought of its existence, gain comfort in the thought of its existence, realizing that it moves and breathes within his own soul, just as truly as it animates and governs the universe which he beholds around him. No intelligent, honest, liberal mind will traduce, scoff at, or make game of an equally intelligent, sincere mind, even though the latter may discard the idea of any God in the universe, any supreme, superior intelligence, animating and controlling all things. Minds are not constituted alike. One may gaze abroad and behold what to him are evidences of the existence of a supreme, overruling intelligence; he looks upon the flowery fields, and marks their bloom and perfume, realizing that here is the evidence of design and of adaptation; he beholds the starry heavens with their brilliant bodies moving in space, each one in regular er der, true to its orbit, and performing its own work; and again he perceives evidence of skill, of design, which has set these worlds in motion, which has intended each one for a spe-cial purpose and place. Another mind, gazing out into the same atmosphere, looking abroad upon the same universe, beholds no such testimony as has appealed to the mind of the first. True, he perceives the changing seasons, rolling on with their accustomed regularity, producing their especial phenomena, but to him

ducing their especial phenomena, but to him there is only evidence of natural law, and this he does not believe contains any potency, or power of divine intelligence. Yet one mind has just the same right to his opinion as has the other. Every thinking soul must settle this question for itself, because it is something that surpasses the finite understanding of man. We do not object to our friend and neighbor de-claring there is no God, because he cannot behold in the universe any evidence of such a being or power, but we do object to that neigh bor's denying our right to accept and believe

bor's denying our right to accept and believe in an infinite intelligent spirit, brooding over all space, permeating all life with vitality and energy, if to our mind there is evidence of such a being and of such a law.

Q — [By F. H. Morse, East Claridon, O.] Do birds and animals in this life possess a degree of clairvoyance by which they see those of their kind in the world of spiritual existence?

A.—We do not know that all birds, or all classes of birds, or of animals, are so thoroughly clairvoyant as to be able to perceive forms and objects around them, having an existence in the spirit-spheres, but invisible to the normal sight of man on earth. Indeed, we do not think that all birds or animals possess

do not think that all birds or animals posses this vision, but we do know that it is unfolded in many, both of the animal kingdom and of bird life. We have come in contact with ani-mals on earth that we know have seen distinctly ourself, in our spirit form, and these have manifested their sight, to the best of their ability, by signs and movements, to mortals who were present with them.

We know that birds sometimes have seen in-

visible spirits—not only forms corresponding to their own life, but also human spirits who have returned from the other world on some errand; therefore we do know that these lower forms of life, so called, possess clairvoyant vision, and not only this, but clairaudient hearing, also, in fact, spiritual perceptions which are at times unfolded and exercised to such a degree as to enable their possessors to see and hear objects, forms and events which are not visible distinct to the outward senses of materia

Q - [By John F. Bassett, Wilmington, Vt.] If a person lives seventy five years on earth, has possessed a brilliant mind, but in stature has not exceeded four feet, will his form in spiritifie be limited to that, or rise above it?

A.—Well, it does not matter. In spirit-life

we do not pay so much attention to the form as you do on earth. A very brilliant mind may be expressed through what appears to be a small compass, and perhaps you may receive manifestations of great beauty and intelligence from a spirit who, if you beheld him as he is in the other life, would seem to be quite a pigmy to your outward sense. A spirit, or a mind, rather, that is keen, brilliant and expansive. will continue to advance in knowledge as well as in power of expression, and it may be that the mind will attract to itself, in the other life, such elements and magnetisms as will build up around it a large and stately form. This is sometimes the case, but by no means the general law, for we have, in the other life, individuals varying in stature, and those who are keen and brilliant in expression may perhaps be small and almost insignificant in appearance. We have met with that.

We have also beheld spirits whose outward

who have accepted it as a guide for their own lives. Let us remember that humanity is vancing, and just as rapidly as it can receive and appropriate the truth for itself, just so rapidly will it east out whatever erroneous ideas it has adopted in the past; and so, while the race has been struggling onward against since or corresponds in degree and appearance to the race has been struggling onward against on the race has been struggling onward against on the race has been struggling on the race has been st bodies were large and massive, but whose in-tellects seemed to be upon a very low scale in-deed. Such spirits require to pass through ages

the qualities of the mind, it does not follow that this appearance will be large and diffusive. The man of brilliant intellect, who is truly beautiful in character, lovely in disposition and genial to his follows, whether he possesses a large and massive frame in spirit life or a small, compact one, will express in his external appearance the qualities of his mind, for his countenance may even shine as the sun, because of the light and brilliancy within; there will be a beauty of countenance which will be extremely attractive to his kind, and through this will he manifest that degree of advancement in he manifest that degree of advancement in spiritual life which is his.

spiritual life which is his.

Q.—[By Mrs. L. J. Brown, South Whitley, Ind.]
Has every person a soul-mate? If so, after one passes from earth, does any length of time clapse, even though they have never met in this life, before they join in spirit-life? Would such union dépend on their physical organizations or spiritual affiliations?

A.—We have heap taught that all passes.

A.—We have been taught that all persons have a counterpart, or spiritual mate, and that it calls for the union of the two individuals to make up a complete oneness or whole, in the highest department of humanitarian life. The questioner wishes to know if a long period of time will elapse before this union takes place, after the physical decease of the body. Some times two spirits are drawn into close and per fect union very soon after the latest one make an appearance from earth. Perhaps they have never met on the mortal plane, it matters not, they are attracted together by the law of spir-itual affiliation or affinity, and seem to gravi-tate to each other with strictest fidelity. But in another case, many years, even centuries, may elapse, before the two mates in spirit-life are united. There may be a strong attraction drawing one or the other to other localities and experiences; it may be necessary for one to gain an extended experience, or to pass through a special discipline in connection with another planet, or in various places to which the counterpart or soul mate is not strongly in-clined, and therefore years of time may clapse

before the perfect union spoken of by the questioner may take place.

It matters not; eternity lies before them in which to grow, to expand, and to understand each other, and whatever experience or discipled. pline may be necessary for one or the other separate from the mate, will only prove of ad-vantage to that soul when in the time to come they are joined together. We have seen spirits passing through one grade of unfoldment after another, seemingly alone, as far as vital com-panionship is concerned, but with friends and associates, doing their work, year after year, and yet knowing nothing of the existence of their soul companions. We have learned that such a spirit is only rounding out in spiritual percep-tions, gaining in character, and indeed fitting himself to become a perfect complement of the soul-mate who will reach him in the time to come. We must remember that a human being is not limited to one stage of progress or of life; there are worlds upon worlds of advancement for the human soul to reach and to understand, and as he passes on age after age he will only draw more nearly to the fulfillment of his perfect life, when he shall be joined for eternity with his other half, or the complement of himself.

John Plerpont, to Warren Chase. Before I withdraw I wish to speak a few words of greeting to my friend, Warren Chase, for it seems to me fitting that one old worker in the vineyard of truth, even though he has stepped onward to other planes of existence, should extend his greeting to another in this mighty vineyard in the evening of his mortal

I recognize my friend, as I have in years past, as an apostle of the truth, who has dared to step forth in the face of opposition and of cen-sure, declaring that which pressed on his soul, and which was determined to be heard. I have recognized him as one who is always ready to defend the weak, to stand by the masses who are struggling and suffering along the ways of life and to bear the torch of progress over the highways and mountain-tops which his weary feet have climbed. Be of good cheer, friend; though you go out from this city into other places, yet shall the spirit of love and of good will follow you. It flows from many hearts on earth and in the angel-world; those who have been cheered by your words of instruction and of enlightenment, and been uplifted by the songs you have dared to sing, even when adversity pressed its heavy cloud upon your life

they do not forget, and in sending out this
spirit of good will and love, this influence of
peace to your heart, they give you the very
best which their souls contain.

My friend, be of good chase!

evening of life is closing around you, may its useful hours extend far into the night, and may it cast over your pathway the light of the brilliant stars that fade not, and may it point you onward to a brighter day, a glorious morning, when the spirit, enfrauchished from its body of clay, shall rejoice that it has at last found of clay, shall rejoice that it has at last found its own. As I speak, one of your companions in years gone by, but now a spirit, who suffered and tolled with you, and who has gained her crown of rejoicing in the spirit-world where true hearts are understood, places her hand upon your head in loving greeting.

John Pierpont, to his friend, Warren Chase.

How do, Wilson brave? Lotela thought she'd come in and let you know she is n't dead. Some people think! Lotela has gone up higher. How do, pale-faces? Now I shall talk for others that want to come.

Thomas Harrison.

A brave has been here all the afternoon; he kind o' bothered Pierpont chief two or three times when he was trying to answer questions, he sent out his positive magnetism so on the medy's brain—did n't mean to do it—it kind o' tripped up Pierpont chief's work a little bit.

This man has been wanting to come to his people. ple. He knows somebody here in the audience. and that made him more anxious than ever, brought his positive influence out, you know. He could not somehow get hold of the medy's organism at all.

He wants to send his regards to his people,

and tell them he has been doing well in the spirit world, and has no desire to come back to spirit world, and has no desire to come back to take up the old conditions, but he would like very much to come into private communication with George; he has some affairs to talk over with him if it can be arranged for him to come. He do n't understand very well about talking either this way, but is just full of anxiety. Lotela told him he'd better come on one of the other days if he wanted to talk, but he thought he'd got here now and he'd inst. hold thought he'd got here now and he'd just hold on; so I said I'd speak for him. He gives the name of Thomas Harrison.

Geraldine D. Keene.

I want to tell the lady up in Fitchburg that I have tried to help her daughter to come and speak, but she can't seem yet to get control of either of the mediums. She tried to come the other day, but was disappointed. She sends her love to her children and mother, and to all her family, and wishes them to know she is satisfied with the change that came over her life. isfied with the change that came over her life. True, if she had been given the choice, she would have remained on earth, because of its ties and its duties, and especially for her little darling's sake, but having been sent out into the spirit-world she finds it so beautiful and full of rest to her spirit that she feels it would only be ingratitude for her to be other than satisfied. She especially wishes her mother to feel resigned, because it will give her more of peace and happiness than to feel rebellious at the inevitable. The spirit says she sees a change before her brave. She feels that it will be best for him and best for others, and will be perfectly satisfied when the time comes for it to take place. She hopes sometime to communicate for herself and to give many things that her friends would like to know which she has in mind. Her name is Geraldine D. Keene.

Cora Belle Single.

earth sit by themselves, and try to receive manifestations from the other world. "We will do all that we can to make ourselves known. We promise not to harass or to annoy them in any way; we only come with loving influences and tender thoughts for those dear ones on earth, wishing to brighten their way, and assist them over the pathway of life. There is nothing to fear, no harm can befall any one who desires to commune with good spirits only for benevolent and practical work. I do not know whether we shall be able to do much or not, but there are certainly mediumistic elements in the family that we think can be utilized if time and patience are given to us by our dear ones on the mortal side." She calls herself Cora Belle Single. She comes from Wausau, Wis.

Auother spirit comes with her, a young lady called Katie, not her sister, but a bright spirit who wished to reach some friends near by, and is going to try all she can until she accomplishes her desire.

To Mr. Lee. I want to tell the Lee brave that Lotela has seen ever so many spirits around him this afternoon, first one and then another trying to impress his mind about some matters he has in view. I can't tell just what it is they want to outline before him. It looks to Lotela as though in a little while he was going to make an important change, and spirits are trying to impress him of it, in advance, so as to prepare him to meet it when it comes. It is on the material side and it is going to be better than it will at to meet it when it comes. It is on the material side, and it is going to be better than it will at

while Pierpont chief was talking to Warren Chase, Spirit Susie, who used to be a medium, came up and said she would like to bring her love to her friend. She remembers his many kindnesses to her, and how more than once his coming in brought cheer and sunshine to her heart when she felt somewhat depressed and discontinuous control of the control of t satisfied. She felt herself uplifted and strengthened for the time by his presence and by his spirit-friends. She brings her spirit-love and sympathy. She is in harmony with him, takes an interest in his welfare, and will do all she an interest in his welfare, and will do all she can to help him along over the rough places and make his pathway clear and straight. It seems to Lotela as though she had some ideas in her mind concerning what the brave is going to do. She will manifest to him in a private way through some medium at a distance, and will give him information that she does not care to give in a public way.

John Marsh.

A spirit comes as though he meant to make A spirit comes as though he meant to make himself known to some one present. He gives his name as John Marsh. He was a big man, broad-shouldered—not fleshy, but rather tall. He has had some business connections in this city. He would like to reach his friends and tell them he has escaped the evils of death and found a very good reception on the other side of life. He didn't believe in spirits coming back—thought it was all nonsense—but he has found that there is an open doorway which he found that there is an open doorway which he would like to take advantage of in returning to the homes of his friends. He is a pretty positive kind of a man; when he sets out to do a thing he keeps right at it. I think that's the way he is going to do now, until he makes some-

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

Report of Public Séance held March 9th, 1888-Continued from last issue.

Watson Hastings.

I can't say very much, but I do want to send a few lines, thinking they may reach my peo-ple in Cambridge, and also my son Frank in Boston. Somewhere near the Evans House I went down, but I don't remember anything went down, but I don't remember anything more. I have spoken to one good friend since being freed from the mortal. Father don't leave you, Frank. When you feel a little troubled about the business affairs and over the papers, try to sit by yourself passive, and I may impress your mind or spirit, they tell me, so that you will feel that father may be of some ball to you. help to you.

I know some will say: "Watson Hastings didn't believe that the spirit could return to earth." What did others know of what I believed? I didn't express all my feelings in regard to beliefs. Now I know. It is a knowledge with me, and a thought with you in the mortal.

tions, although I cannot have any voice in the matter to day; but I do know my son finds the burden much heavier than he may have thought, while his father was able to take the brunt of the business.

This letter is imperfect, because I hardly know how to get control of the organism and because of the feeling I passed out with—some trouble with the brain. I am happy in the spirit-life. I have met many friends spirit-life. I have met many friends and rela-tives, also many I did not know here, and am forming acquaintances. It is the same, I find, with others as myself; if you do not learn any-thing of spirit-life while in the mortal, you must learn the other side.

must learn the other side.

I had some documents when I fell. I do n't hardly think they were lost. I know some one spoke, but I could not see. I think I shall lose a part of the feeling I went out with, by just making myself known.

Rachel Burns Martin.

I feel as if I had a great deal I would like to say before this assembly, which is very small compared with the invisible one on our side, each

compared with the invisible one on our side, each one eager to say a few words. Oh! how many times I have thanked the Great Father that he made these wise provisions so that his children should never die, but have everlasting life. My home was in Haverhill, Mass., West Parish. Rachel Burns Martin.

Calvin and myself have talked this matter over many times, while I dwelt in the mortal, but always laid it aside as something wrong, as fraud, as evil. To-day I am ready and willing to say, Calvin, that it is true. I live, and am able, through this channel, to give you and the to say, Calvin, that it is true. I live, and am able, through this channel, to give you and the children a message that I know you will only be too glad to read, and feel in your soul that you will find Rachel again. We were closely connected in the church; I felt it would be wrong even to talk of the matter of spirits coming to earth. Moses and cousin Lizzie were firm in the fath, and are to-day. Calvin will remember we often prayed earnestly that they need not be lost. I find now the life we live here is building the home there every day.

Oh! how many times I have tried to make some little sound in the room at home, that

some little sound in the room at home, that they might know Rachel was there! Calvin, always teach the children that mother lives in always teach the children that mother lives in heaven, and watches over each one—Lucy and Ettis, George and Eddie, Lily and darling little Juddie. I thank God for such good children.

As I look at the earthly flowers, I can but say beautiful flowers, but not to be compared with ours in heaven, which are as real and tangible to us as yours are to you.

Calvin, tell Sarah not to be afraid of doing wrong in coming into communication with us.
Her angel mother says: "Sarah, look a little
higher, and know we come to bless thee every
day." I trust this letter may reach the loved

Charles Armitage.

My home on earth was in Saugus, Mass. My name is Charles Armitage. Uncle George is here, and Charle Newhall and little Willie. Mother, open the door oftener and let Willie come in and control; for mother has been appointed as an instrument for the higher life, that she might give out some good things to that she might give out some good things to

that she might give out some good things to mortals.

Father, don't trouble about uncle John. If he don't open the door here, he will find it swinging open pretty freely one of these days. I know that sister Addle, cousin Mollie, and Madeline and Josie, feel that we come, but don't all understand it clearly. Uncle Joseph will send a line sometime. It is n't because he can't see now, for he's got good eyes. I would say to each and every one—for there are many relatives yet left—Aunt Margie, Aunt Hattle and Aunt Mary—that I am one of their frequent visitors. They think they know a little some-

thing of our coming to them, but many times we turn away disappointed.

Mother and father, remember I come often; sometimes you seem to know it, but sometimes you fail to do so. I was in the home a few nights ago, and I well realized that mother knew I stood between her and father, and it was a source of comfort not only to them but to me. Charlie says that as soon as he is able he will send a communication to his father and mother, but his going out so suddenly rather and mother do not believe he could get the power to come to earth. It shows how little they try to know of his coming; but I will help him all I can to send a message to them.

Sarah E. Davis.

My home was in Hancock, N. H. Sarah E. Davis. I have tried many times before to give a communication to the loved ones. I have some still there, and in Antrim, and in Stoddard, and some in connecting towns around; they seem to be scattered a great deal, but it does not prevent our finding them. I have often felt I would like to send a few words, if only to let them know we live and are able to send greetings to them.

send greetings to them.

Mother is with me and Alfred; and dear little Gracie and her loving friend Gracie both are here to-day. I feel like saying that I thank God there is no death. Mother has said so many times since Alfred passed out: "Why, Alfred, have you not given some word of remembrance, or even tried to speak through the medium and the paper?" He responds: "Mother, I have done all I have been able to do."

Alfred asked me to say to Sarah and the children that he does not forget them nor the friends that have stood by them since he left the mortal form. The days have been some-times dark to you, Sarah, but they will become lighter, and in heaven there will be reunion, where no parting is ever known.

Old Dr. Brown.

You may put me down as from Derry, N. H., that good old Granite State. They called me "Old Dr. Brown." I was n't so very old, but was considered a little eccentric. Well, if I do say it, I think there's been quite a number glad to call for my services since I left the mortal and that proyect a me and ought to prove tal, and that proves to me, and ought to prove to you in the mortal, that I knew a little something, and I did n't lose it by coming out of the old form.

I'm not going to talk long, because there's too many here.
I would like Mr. Adams, if possible, to know I have sent this letter, and also Mr. Alexander. John is here, and Sally, but won't speak to day. Everybody knew me.

Henry Lovejoy.

I came from Lowell—not to-day—but when I dwelt in the mortal that was my home. My name is Henry Lovejoy. I know there has been many an anxious look into your good BANNER OF LIGHT, to see if some one of the family was not able to register a name. Often Albert and Sarah and Elizabeth have said: "Why so many communications, and still from none of our people?" Let me explain a little. Brother Albert, you know full well you have been blessed with privileges of coming into communication. with privileges of coming into communication with us, while many of the dear spirits here have never found a door open; therefore we held back and let others take the place who are not privileged to come and talk directly through an instrument; but finding with each one of you this anxious feeling going out, I said to mother and father, to-day, that I would try again, and that would quiet them; they will more readily understand why me have a treet. more readily understand why we have not sent out a message. Sister Lizzie, John is here to-day, beside me, and Addison and Hattie, each

out a mossage day, beside me, and Addison and matter, one anxious to have a word spoken.

I know Mary will say that if Henry was coming he would not have what he would say printed, but would come to her. Mary, you will learn a good deal more when you come to side than you know to-day. The advice our side than you know to-day. The advice from a dear loving brother is that you open the spirit-door, and learn a little here. I know that Albert and Lizzie have spoken to you many times in regard to our coming to earth, but always you have closed the door. I know Lizzie has said that she is determined to broach the subject, and will turn it over and over when alone. That is true; but continue to do it, for we are close beside you.

I love you all; and each one sends greetings to-day, who is not able to speak to you although present. There are many old associations that draw me back to earth; some are very pleasant, and it makes me feel that I have dear ones here on earth. I will add that Sarah is with

Bernice Hunt.

Can I send a letter to my mamma? The gentleman over here says, "Yes, dear." My home was in Haverhill, and my name is Bernice Hunt. was in Haverhill, and my name is Bernice Hunt. Mamma cries so many, many times for me; but grandpa Bartie says that she do n't understand how near I am to her. Grandma Bartie (that means Bartlett) says sometimes, "Dora, (that is my mamma's name,) do n't cry for the child; she is better off than you could make her."

Poor mamma! I know there have been dark clouds, as grandpa says, and grandpa Hunt says so too; but as he talks of papa—for his name is Willie—I feel sometimes that when I get a little older I may have an influence over papa so he

older I may have an influence over papa so he will know his little Bernie is n't dead. He loves me dearly, but be can't understand if Bernie comes to earth why she do n't make a loud noise and make him know it. I can't get power enough. Auntle Carrie is here, and cousin Lizzie Hunt.

Willie Tilley.

A gentleman here said if that girl could speak could. I lived in Hyde Park.

The water is cold. Oh! how high that water is. I suppose I ought not to have tried to go in

is. I suppose I ought not to have tried to go in that boat. Somehow or other it went the other side up. I am feeling warmer now.

Will you just say that it is Willie Tilley, of Hyde Park—for my folks think I was drowned? I was n't. I want 'em to know I was n't drowned, any more than anybody that goes where we are, through the water. I felt pretty cold when I first spoke to you.

I want them to know that grandma is with me. I saw John Frame when he was giving a message, but I had to keep still.

I come down to the dépôt with Harry Crummet, because his father is there. He shuts up his eyes sometimes and says: "Oh, I do n't know about that thing." Well, if you do n't, you'll have to know when you get where we are.

More than that, I have been to Mr. Lang's, where I 've seen Charlie. I wonder if he thinks I got drowned that time, or any of the other folks. I go into the old shoddy mill sometimes, but aint got to work there. I'm glad of that. And I want to say just this, that I am happy, and I feel pretty good to-day, because I'm going to make the people know I'm not dead.

Daniel Knapp.

You may put me down as Daniel Knapp. I hardly know whether to call my home in Lowell or Boston. I guess you may call it Lowell. I was there most of the time. I have some friends here in Boston. I want to say to Mary Jane that her mother thinks she has made quite a mistake in taking all that business on her shoulders. She says if you had done a little different, with the money perhaps you tle different with the money, perhaps you would not have had so much worriment; you'd have lived easier, and you'd had enough to get through. None of my business—your mother just tells me to say that "it can't be helped now; so make the best of it." As soon as she gets power she will speak direct to you herself.

I think Clark had better look after his toolchest. I do n't believe he'll find many things in it.

Much obliged to you. I thought the door was shut, but I squeezed in. I was n't a very big

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

March 16.—William Burgess; George Ashworth; Enos Wheeler; John Tarbox; Adam Coggawell; Augustus Smith; Babel Matton; Robert Withers; Enos Foster; Isaac Rich; Emory Page; Betsoy Stone; Carrie Winkley; Helen Bart-lett.

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

April 13 — Darius Shaw; Charles Hatch; Lucy Merritt; Busie Union; Adelia De Vere Mathews; flenjamin Symer-ton; Nellie Montgomery; Leammi Haldwin; Emma M. Livermore; Job Bintmons; John Farnsworth; William Messenger; Italph Severanco; Arcy Otiver; Hiram Chand-

The Dawn, Progress and Status of Modern Spiritualism.

An Address to the Spiritualists of America on the Fortieth Anniversary, BY DR. DEAN CLARKE.

Future historians will doubtless record the opening of intercourse with the spirit world as the great event of the nineteenth century. Without undue enthusiasm we may regard it as of unparalleled importance because fraught with results affecting human weal more than any other in human experience.

The tiny raps at Hydesville had a meaning which only future ages can fully evolve. They were tokens of a new era in which "old things shall pass away," and a new social, political and religious regime shall gradually take their place. They announced the advent upon earth of a revolutionary and reformatory power that has come to stay and work till Truth, Justice, Liberty and Love shall prevail among the human race.

Those first audible vibrations of a mighty Celestial Telegraph bore a greater import to mankind than the first shot at Lexington that was "heard around the world." Yea, they had a significance more important in the trend of human destiny than the Star of Bethehem! A celestial light appeared at Hydesville on the eve of March 31st, 18is, before which all the "Light of Asla" shall grow dim with years, while its increasing glory shall at length fill the heavens and cover the earth till time shall be no more! No words of panegyric can exaggerate the significance of that marvelous event, and it is well, yea, it is incumbent upon all who have felt the quickening rays of this celestial luminary to scan, on each anniversary of its dawning-the pathway of its progress, to note the results it kas produced in human affairs, and to study the part each should perform in removing the scales of ignorance and prejudice which blind the eyes of the masses to its giorious illumination.

It is not our purpose, nor is it necessary on this occasion, to trace the history of the development of this great Spiritual Dispensation during the forty years that have elapsed since its dawn. Suffice it to say that from the first tiny rap it has evolved a great variety of physical and mental phenomena, closely analogous in kind and character with those recorded in the sacred books of all ages and countries. These phenomena closely analogous in kind and character with those recorded in the sacred books of all ages and countries. These phenomena closely and the same of the globe, puzziling alike the ocean and the the same of the globe, puzziling alike the ocean and the the same of the globe, puzziling alike the ocean and the the same of the globe, puzziling alike the ocean and the the same of the globe, puzziling alike the ocean should be related to the same of the control of the same of t

attained.

While this is properly a day of jubilee for those who "have fought the good fight and kept the faith," who have won victory on fields of honor and truth; while it is eminently proper to stop on our march to rejol co over the achievements of the last two score years, it is not the time to "stack arms" and disband the Grand Army of Progress, which the reveille at Hydesville summoned to a campaign that must continue till the last armed foe of truth expires. The battle of Spiritualism against materialistic sekepticism and scitill the last armed foe of truth expires. The battle of Spiritualism against materialistic skepticism and scientific contumacy; its strife with ecclesiastic dispotism, bigotry and intolerance; its struggle against superstition, ignorance and idolatry; its warfare with creeds and dogmas contrary to reason and nature; its conflict with injustice, inequality and injusty; its fight against "the powers of darkness" which hold body, mind or spirit in any form of vassalage, is but just begun, though already waged for forty years without cessation against the enemies of human progress and improvement.

inght against "the powers of darkness" which hold body, mind or spirit in any form of vassalage, is but just begun, though aiready waged for forty years without cessation against the enemies of human progress and improvement.

That the spiritual movement was begun for something more than a demonstration of a spiritual existence for decarnated man, is evident to every philosophical observer or prescient seer. That the phenomena, which have almost wholly engrossed the attention and interest of the unreflecting multitude, were designed by the wise inaugurators of the movement only as a means to higher ends, to ulterior indelectual, moral and spiritual development, it is most important at this period of its career to understand. On this auspicious occasion, while appropriately rejoicing over the past triumphs of our cause; while recounting with great pleasure the wonderful phenomenal developments which have been the sine qua non of its progress; while congratulating one another that untold spiritual blessings have been vouchsafed us by personal communication with our loved ones in spiritifie, it seems to us equally opportune, and perhaps more profitable, that we scan the horoscope of the future, and study the needs of the hour, that we may efficiently cooperate with the higher powers to make their divine gifts available to all the world. We, who by virtue of adapted orvanisms and favoring circumstances have gained this priceless knowledge and these invaluable gifts of the spirit, are but trustees, and it is our imperative duty to be almoners of these blessings to others less fortunate. We cannot, without great personal loss, escape the claims of the great work of human enlightement and spiritualization, begun by the angels of the New Dispensation on the giorious shall much be required."

It seems to us the question ought to come prominently before the Spiritualists of America and of the world to-day: Are we doling our part of the great work of human apprised to the formal proving and spiritual erra? Are we letting

Verification of a Spirit-Message.

FRANK DOWNS.
In the BANNER OF LIGHT of April 14th is a message through the organism of Mrs. B. F. Smith, from FRANK Downs, who is a brother-in-law of mine, which I and many others recognize as true in every particular; he was killed in Boston between three and four years ago, by falling from a building while repairing telegraph wires. Your respectfully, J. W. NEAL. 75 Court street, Boston, Mass.

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above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a feet a feet of the constraint of the science, for a feet a feet of the constraint of the science, for a feet a feet of the constraint of the science, for a feet a feet of the constraint of the science, for a feet a feet of the constraint of the science, for a feet a feet of the constraint of the science, for a feet a feet of the constraint of the science, for a feet a feet of the constraint of the science, for a feet a feet of the constraint of the constraint

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SECOND EDITION.

A REVIEW

Sevbert Commissioners' Report

WHAT I SAW AT CASSADAGA LAKE

A. B. RICHMOND, Esq., MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER, "COURT AND PRISON," "DR. CROSBY'S CALM
VIEW FROM A LAWYER'S STANDPOINT,"

VIEW FROM A LAWYER'S STANDFOIR,"

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

This able and con prehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon, A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, whill at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Beybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well almed and well struck, each blow cells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genulneness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Seybert Commission; changes of the fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., 111. and IV. are devoted to a searching criticism of the Report of the Seybert Commission or; Chapter XI. gives an incident which "A HAWK IN AN EAGLE'S NEST," ETC.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mensially. Those unacquainted with it would be astenished at some of the results that have been attained through its agency, and no demestic circle should be without one. All investigators who desire practice in writing mediumahip should avail themselves of these "Planchette," which may be consulted on all questions, as also for communications from deceased relatives or friends.

Directions,—Place Planchette on a piece of paper oprinting or writing will answer), then place the hand lightly on the board; in a few minutes it begins to move, and is ready to answer mental er speken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any muscular effert of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the noxt, and even if hair an hour a day for several days are given to it, the results will amply remunerate you for the time and pattence bestowed upon it.

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Banner of Bight.

BOSTON, SATURDAY, APRIL 28, 1888.

Medical Matters in New York. To the Editor of the Banner of Light:

I notice in THE BANNER a paragraph in regard to Dr. Swarts in the Police Court at Albany, and the action of the magistrate. It ought to be known that when the infamous New-York Statute was under consideration in New York Statute was under consideration in the Senate, the fact that it did not reach "Faith-Healers" and "Metaphysical Medicine" was distinctly understood. One Senator declared that he had received benefit from such treatment, and threatened, if the bill interfered with them, to defeat it. Hence the managers of the unrighteous movement were compelled

to consent to the exception.

We have a good deal of judge made law in the State of New York—more than is wholesome to free government—but it will require some more to make the statute of 1887 affect Dr. Swarts. indeed, I have my doubts concerning its opera-tion in regard to Magnetists, Masseurs, etc. Meanwhile, I believe that a good honest court would rule the entire statute unconstitutional. I have some hope that the tide is setting in I have some nope that the that is covering to against this kind of legislation. Medical Trusts are hardly the thing in a Republic, any more than a Chicago Corner, or any other "Pool."

are hardly the thing in a Republic, any more than a Chicago Corner, or any other "Pool." A bill was introduced into the Assembly of New Jersey, which passed at the blizzard period; but as soon as the weather cleared up, the Senate squelched it. The measure was a curious affair—like necessity, it "knew no law".

You are aware that the State statute was found leaky. Two young physicians resolved to disregard it, and were indicted. One was acquitted; in the other case the indictment was quashed. All, therefore, that remains of the iniquitous measure is the money paid the officials under it, and what power it retains as a scarecrow to young physicians.

There is an epidemic of exanthematous disease in New York and Brooklyn. The usual course is taken: to exaggerate the matter of smallpox and keep scarlatina, measles and diphtheria in the background. Yet the dishonesty theria in the background. Yet the dishonesty of this proceeding is flagrant. I will give you a summary of cases in New York for two weeks:

For the week ending April 7th—Diphtheria.
125 cases and 28 deaths; scarlet fever, 145 cases and 21 deaths; measles, 87 cases and 4 deaths.

For the week ending April 14th—Diphtheria, 188 cases and 31 deaths; scarlet fever, 103 cases. 158 cases and 31 deaths; scarlatina, 103 cases and 30 deaths; measles, 59 cases and 4 deaths; smallpox, 21 cases and 3 deaths.

It would probably be considered as "against public policy" to make the fact known that New York was having a deadly visitation of scarlet fever and its cognate, diphtheria, with a mortality of one-fifth or one-fourth of all per-sons attacked; but small pox, having but 21 and 25 cases and a minor rate of mortality, is chroni-

cled diligently.

To be sure, there is money in that. The statements of the disease-peddling vaccination corps suffice to amuse the public, who would be seriously alarmed if made aware that three other epidemics, each of them several fold more mortal and insidious, were now raging in the

metropolis.

The Vaccination Inquirer for April has an article on "Enforced Vaccination under the American Constitution." It quotes Minister Phelps, one of our ablest jurists, in regard to the provision that "citizens shall be secure in their persons"; and then cites a paragraph from the Loudon Globe, showing up to emulation the recent atrocous procedures in the city of New York: "Unyaccinated persons are vac-New York: "Unvaccinated persons are vac-cinated by a surgeon backed by policemen."

cinated by a surgeon backed by policemen."
To this the Inquirer quotes from an American:
... "If I were in New York, and did not want
to be vaccinated, I do not think Dr. Edson, even
with the support of the police, would try it on.
If he did, it might fare badly with Dr. Edson."
There is no doubt of all this. The Constitution is all right; but in many of the Courts it
seems to be approximating the value of waste
namer. Besides, the difficulties are these; the

the stand that resistance to vaccination should be based on moral grounds:

"Prepare a petition, plainly telling Parliament that to command the infusing of disease into healthy children (or adults) is beyond the function of any legislation, and is a crime, and murders the innocent. This will be signed by a million, and will prevail."

This utterance, by one of the first scholars of Great Britain, is worthy of being written in letters of gold. It is true beyond much that is called Holy Writ. Yet if we had Prof. Newman here we could show him small doctors and smaller lawyers who would face him down, as though they understood the matter better than the Omniscient himself. A. WILDER. Newark, N. J., April 21st, 1888.

The No-Called Christian Science Problem Solved.

To the Editor of the Banner of Light: I have solved in my own mind the so called Christian Science doctrine, and it is perfectly rational and in harmony with the Spiritualistic Philosophy as has been taught in ancient days, also in the present age—the only difference being that the latter is as free as the air and sunshine, while the former is shrouded in mystery and held by copyright or as a secret. The former is sold at a price under various names, all meaning the same thing, and is confined to the earth-sphere, whereas the latter is a spiritual condition of the spirit-spheres that the Christian scientists have not yet grown into or publicly embraced-it not being popular, neither

money-making.

I will describe the condition of the spiritspheres as embraced in nearly all the spiritualistic literature before the public to-day, and which is demonstrated by excarnated spirits

When the change known as death takes place with the human family, the spirit—all there is of man that retains its identity for eternity of man that retains its identity for eternity—
goes to a spirit-world where everything spiritnal exists, and diseases and pains are not
known, except in the mind as far as recollection
is retained concerning what was suffered from
disease and pain while in the material body.
Doubtless it is easy to change the mode of
thinking with excarnated spirits, after they
reach the spirit-world, and are dissevered from
the diseased material hody: but to attampt

reach the spirit-world, and are dissevered from the diseased material body; but to attempt to make an individual believe in the "no'disease" theory, with the material body diseased from head to foot, would seem to show an unbalanced mind; and if individuals kept on speculating in this way they would soon argue themselves out of existence in the earth-splace and selves out of existence in the earth-sphere, and imagine themselves in the spirit world, where such teachings belong, if anywhere, instead of

the mundane sphere, where the people have to be fed and clothed with material things. I can readily see how some minds can be psy-chologized into the belief that all that exists is chologized into the belief that all that exists is spirit, and there is nothing that exists in the material which cannot be chemically dissolved into fluids and gases, and nothing will be left but spirit (in the way of identity). But this is not new in thought, neither is it practical any further than being a scientific fact. I am satisfied that the Christian Science teachings would do far more harm than they now do if they were not associated with large fees for

as matter, and it is in abundance on the earthsphere where we live to-day in the material
body, and it is sheer nonsense to play upon
words with the view of oversweing the oredulous. The so-called Christian Science adherents, as far as I can discern, seem to possess
about as much of the material as the human
family average in their composition.

I will say in conclusion that I fully agree
with the sentiments of the veteran Prof. Alonzo
lyhelps, in his allusion to the Christian Science
system, when he said: "Whatever is Thus in
it is not new, and whatever is new in it is not
true." This seems to embrace the whole thing
as far as I can fathom it.
Author of the Vital Magnetic Cure Book.

AUTHOR OF THE VITAL MAGNETIC CURE BOOK.

Spiritualistic Meetings in Boston. Hanner of Light Circle-Hoom, No. 9 Bosworth Street,—Béances are held every Tuesday and Friday afternoon at 80 clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President: O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; Albert F. Ring, Treasurer.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A.M. in (large) Paine Memorial Hall, Appleton street, near Tremont, All scats free. Every one invited, Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1631 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and

First Spiritual Temple, corner Newbury and Exeter Streets. Spiritual Fraternity Society will hold public service Sundays at 2½ P.M. and Wednesday evenings at 7½. Seats free.

ings at 7½. Seats free.

**Spiritualistic Phenomena Association, Endice' Aid Fariors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P. M. J. H. Lowis, President: Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

**College Hall, 84 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

**Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 1½ and 7½ P. M.; also Wednesdays at 3 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

**Today Washington Street.—The First Spiritualist.

1031 Washington Ntreet.—The First Spiritualist Ladles' Ald Society meets every Friday. Mrs. H. O. Torrey. Secretary. Private scance for members only, first Friday in each month; doors glosed at 3 r. M. Public meet-

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Ohelses.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Cheen uit street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary. Cambridgeport.—Meetings held each Sunday evening at7% o'clock at St. 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. Adams; Secretary, Mrs. E. B. Merrill.

Berkeley Hall-Boston Spiritual Temple .-Last Sunday morning, after singing and an invoca tion, Mrs. Lillie considered, at the request of the audience, whether we are not spirits here, governed by spiritual laws, as much as we shall be when we have passed on to the other life, and should we not concern ourselves more about the future of this life, and less about the other. It is impossible, said Mrs. L's guide, for us to unravel life's mysteries. As a spirit it is impossible for me not to look forward to the future. I stand apon the island of a single day, as you do; I speculate in a measure, and must calculate; I look toward to morrow, to see what preparation to make for it; I hold as a spiritual being it is necessary. Life is continuous, death is one of its changes, and a right understanding of life will cause one to act and do the best he can on this sphere. As spiritual beings we can commune with spirits in other spheres; far beyond us are intelligences who have arisen from earth. As the clouds gather moisture and return to earth in plentiful showers, so there is a law of spirit attraction connecting the two worlds, and causing them to blend as one.

Other subjects, suggested by questions from the audience were confered. ence, whether we are not spirits here, governed by

Other subjects, suggested by questions from the audience, were considered in a manner very satisfactory; in regard to one concerning materialization, it was said: "In the rose there is a soul-life; its spirit is the essence and substance of it; it requires night and day, light and darkness to materialize it into beauty; the quickening power of intelligent man has sheltered it and produced it three months before Na-

To this the Inquirer quotes from an American:

... "If I were in New York, and did not want to be vaccinated, I do not think Dr. Edson, even with the support of the police, would try it on. If he did, it might fare badly with Dr. Edson,"

There is no doubt of all this. The Constitution is all right; but in many of the Courts it seems to be approximating the value of waste paper. Besides, the difficulties are these: the sufferers are the poor, the weak and the timid; and such have little chance in a "court of justice." They are easily cowed down.

Mr. Bergh, when alive, attempted to get up a case; but there was a general backing down. When an anti-vaccinator is able and ready to take care of himself, the vaccination peddlers give him a wide berth—they are brave against the helpless only.

Prof. Francis W. Newman, of Oxford, takes the stand that resistance to vaccination should be based on moral ground: In the breaking of natural ties, it teaches that we separate to meet again, and hence the separation is not so keenly felt; while Orthodoxy holds one in bondage, teaching you to believe your departed have entered a state of eternal happiness or misery. To the question, if children grow to be adults in the spirit world, what do the very old who pass away become? It was said, Children grow into maturity and become what nature designed. The old grow older and bear the marks of age in wisdom and progress. Age with you shows decay; with us improvement. Spirit is the eternal substance, the body a perishing one. Spiritualism gives truths no other form of belief offers, and all are destined to rise out of darkness and skepticism into the strong light of eternal day; right is uttermost and justice will be done. Mrs. Lillie improvised a poem upon "Eternal Truth." Mr. Lillie closed the exercises with a song. Mrs. Lillie will occupy the platform next Sunday morning and evening at 10:30 and 730. MARY F. LOVERING, Cor. Sec'y.

First Spiritual Temple, corner Newbury and Exeter Streets .- A good audience listened most attentively to the address given through A. E. Tisdale at the Temple last Sunday. The subject : " Truth the based the result of the same and search. The same as the same as the same and search as the same ossoming in beauty and fragrance. So truth in ever ige has come to the world in response to man's needs It may have been through Moses or Plato or Buddha or Jesus, yet the same divine principle was presented in such guise as men's minds were fitted to receive, and it would continue to come under whatsoever name

it might be known.

It might be called Christianity, and if men believed and lived the teachings of the Nazarene- if they practiced the Golden Rule and lived the sweet precepts of the Sermon on the Mount- no higher religion could be found; but truth was conceived of and limited by man's ignorance, and if in his narrow conception it

nan's ignorance, and if in his narrow conception it became a dogmatic theology, its virtue was gone out, and a new name was needed to express it, and this may be Spiritualism.

If this new name expressed the sum of all the virtues, if it taught the Golden Rule, and bringing our loved ones from that other shore, showed the grandeur and beauty and continuity of life, then Spiritualism would be for the healing of the nations. He believed it had this high destiny; but alas I too many, wrapped in their narrow conceptions, saw in it but some small fragment of the reality, and not incorporating its grand truth into their lives, lost some portion of the rich legacy which it brought to mankind. Let us look to the guardian spirits of our households for sustenance and strength for our daily duties, and realize that truth is not limited by church or sect, but is as broad as the universe, and holds the sum of all perfections for the human soul.

Next Sunday the guides of J. Wm. Fietcher will speak upon "Materialization—its Uitimate," at the usual hour, 2:45 F. M., and an interesting and instructive discourse is expected, to which all friends are invited.

The regular session of the Temple Fratarnity School

vited.

The regular session of the Temple Fraternity School will be held at 12:30 P. M.—the time being changed from 10:30 A. M., in order that those who come from a distance may stop over for the afternoon lecture. All friends invited to come and bring children with them. On Wednesday evening, at 7:30, there will be the usual Sociable in the lower audience-room. All cordially invited.

W. H. R.

Spiritualistic Phenomena Association, 1031 Washington Street .- The meetings in this hall last Sunday were very interesting, and were opened by a duet finely rendered by Mrs. Nickerson, alto, Miss Guardenier, soprano, accompanied by Prof. Willis

but spirit (in the way of identity). But this is not new in thought, neither is it practical any further than being a scientific fact. I am satisfied that the Christian Science teachings would do far more harm than they now do if they were not associated with large fees for the secret or so-called science; but as it is, the material dollars gathered from unsuspecting innocents hold the fort with the teachers, and without question these things of themselves are the brakes on the wheel that will cause a reaction and turn the tide of thought into a correct and practical way.

The material and the spiritual should be harmonized and blended, both in thought and action, in order to obtain the best results.

The facts indicate that there is what is known

phenomena that they can account for in no other way than through spirit influence; and, while these spirit glits may be prostituted to a selfat purpose, yet beneath and above all there is a sublime reality which commends it to the judgment and reason, and we know that our friends live and that they do return with messages of love and the assurance of a life beyond.

which there are a description of certain tests of materialization which he made some fourteen years ago in connection which he made some fourteen years ago in connection which he made some fourteen years ago in connection which he made some fourteen years ago in connection which Dr. Willis, and which were published in The Banner at that time—closing with an earnest defense of the truth of materialization, which was listened to withdeep interest.

After a solo from Miss Guardenier, the Chairman introduced Mrs. J. F. Dillingham, whose Indian girl, "Bunshine," gave very good tests of spirit-presence, followed by Mrs. C. fl. Loomis-Hall with psychometric readings of remarkable value. Mrs. Hall said that "people look for too much from our mediums. They must remember that they are not perfect, and while they mean to do right they sometimes make mistakes."

At the evening session A. E. Tisdale gave a very eloquent address upon the "Theory of Mind and Matter in Connection with the Spiritual." Mr. Tisdale is a wonderful proof in himself of spirit-control. Stricken with bilindness when only fourteen years of age, and of course able to obtain only a limited education, he holds the audience with a power of eloquence and reasoning not excelled by any collegiate or crator of the past or present.

Frank T. Ripley, so well known to Boston Spiritualists, took the platform and in his clear and earnest manner gave tests and names of spirit-friends, giving thirty five names in thirty minutes, every one of which was recognized by persons present. We have room for only one: The late Mrs. Abble M. Tyler sent out her love to all her friends, and was thankful for the love sent her in her spirit home. Mr. Ripley's tests are convincing and were well received.

This Association holds a test and developing circle Thursday evening of each week, which is largely attended and of unusual interest. All are made well-come.

The First Independent Club .- At our business meeting on Thursday last, twenty-eight new members were admitted, increasing the membership to nearly were admitted, increasing the membership to nearly three hundred. The present quarters proving inadequate to this constant gain in numbers, a committee has been appointed to secure more commodious rooms. Monday evening proved to be of exceeding interest, and many pleasing comments were heard upon the programme, which included many faces new to our platform. After our period of silent concentration, Mrs. Case rendered two very sweet vocal selections—one, "The Brook," was especially captivating to the andience.

Mrs. Case rendered two very sweet vocal selections—one." The Brook," was especially captivating to the audience.

Mrs. Billes, Dr. Sutton Clark, Dr. Morris, Mrs. Chandler, Dr. Drisko and Dr. Wilder all made timely and interesting remarks, and were welcomed with hearty applause. A number of instances were cited to prove that many horses, dogs and other animals possess clairvoyant vision, and that that alone accounts logically for numerous strange actions which they at times go through with.

On Sunday the Club visits the First Spiritual Temple in a body, in time for the exercises at 2:45 P. m.

On Monday evening next occurs our union meeting, and the Boston Spiritual Temple, the Ladles' Aid Society connected therewith, the Children's Lyceum No. 1, the First Spiritual Temple, the Spiritualistic Phenomena Association, the College Hall Society, the Eagle Hall Society, the First Ladles' Aid Society and the Mishawum Hall Society of Charlestown, have all been cordially invited to join with us on that occasion, and commence a series of meetings which will be held once in every three months. The Clinton male quartette (colored) will furnish the music for the union meeting. Peace be unto all. F. Y. Fuller, Sco'y.

The Ladies' Industrial Society of the Boston Spiritual Temple held its last regular meeting for the season, April 17th, in Lyceum Hall. In the evening, Capt. Richard Holmes presiding, Master Willie Boyce and Maudie G. Banks opened the exercises with a piano duet. Dr. H. F. Merrill of Bucksport, Me., gave the names of spirits present, who were recognized; vocal duet by Mrs. Mason and Mrs. Stafford; inspirational addresses by Mrs. A. H. Colby Luther, Mrs. Ida P. A. Whittoek and Mrs. R. B. Lillie, who closed with an improvised poem; following was a song by Mrs. Lizzle C. Clapp, Master Bertram L. Shapleigh, accompanist; remarks by Mrs. Mary E. Wellington and Mr. Abbot Walker; and songs by Mrs. Hebberton; Mrs. Josephine Webster of Chelsea made appropriate closing remarks. The large audience joined in singing "Auld Lang Syne." This closed a successful series of entertainments, to be resumed the first of November.

MARY F. LOVERING, Sec'y. season, April 17th, in Lyceum Hall. In the evening, 81 White street, East Boston

Mishawim Hull, City Square, Charlestown District. -The Echo Spiritualist meetings were held Sunday, April 22d, Dr. W. A. Hale, Chairman. During the afternoon speaking and tests constituted the order of exercises, a large audience being in attendance. At 7:30 the hall was filled to overflowing; this being the last meeting of the season, the services were very impressive. Appropriate remarks were made by able speakers, and clearly recognized tests were presented. During the exercises fine music was rendered by Miss Small and Mrs. Poore; recitations by the children added much to the occasion. At a late hour the services closed, each medium being presented with a floral offering. In addition to this the Chairman, in behalf of the Society, through The Banner wishes to tender thanks and kind regards to the many mediums who through the past season have so kindly rendered their services, also to the many friends in Boston and vicinity. The Society reports unusually good success during the season just closed. Sunday, April 22d, Dr. W. A. Hale, Chairman. During success during the season just closed. DR. W. A. HALE, Chairman.

The Facts Socials Wednesday evenings are very interesting convocations devoted to the discussions and phenomena of the mind. Some of the best medi ums give psychometric readings and descriptions of spirit friends, diagnoses of disease, etc. — On Wednesday next, May 2d, two very interesting meetings will be held, afternoon and evening (small entrance fee), at Paine Hall, at which time several of the best mediums for different classes of phenomena will always against

Spiritualist Meetings in New York. Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meet-ings every Sunday at 11 A.M. and 7% P.M. Admission free.

ngs every sunday at 11 A.M. and 7g. F.M. Admission tree.

Columbia Hall, 878 6th Avenue, between 49th
and 50th Streets.—The People's Spiritual Meeting
(removed from Spencer Hall). Services every Sunday at
2% and 7g. F.M. Mediums and speakers always present.

Frank W. Jones, Conductor. Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every hunday at 2% P.M. Tests given by Mrs. E. A. Wells of New York.

Wells of New York.

Arcanum Hall, 57 West 25th Street, N.E. corner 6th Avenue,—Meetings of the Progressive Spiritual-sts are held every Sunday at 8 and 8 P. M. Mediums and peakers welcome. Test Medium and Conductor, Prof. G.

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

The First Society of Spiritualists .- One of the great attractions to the meetings of the First Society that should not be overlooked is the sweet and perfect music sung and played in such harmony by Miss Jennie Pierce, soprano, and Miss Ella F. Porter, accompanist, which will compare favorably with that in any of our most expensive and popular churches, and s always listened to with profound attention.

After the rendering in the morning of that beautiful song, "The New Kingdom," by these accomplished song, "The New Kingdom," by these accomplished musicians, Miss Jennie B. Hagan made an invocation that was in keeping with the harmony of the occasion, and then, as an introduction to her remarks, gave a beautiful tribute of praise to her friend, Mrs. Neille J. T. Brigham, whose place she would humbly attempt to fill while Mrs. Brigham was speaking with such commendation to the people of Cincinnati. Miss Hagan is more like Mrs. Brigham in her manner than any other speaker we have ever chanced to meet.

The subject for her lecture was: "If the light within thee be darkness, how great is that darkness!" She also improvised several poems—both subjects and poems being selected by the large audience in attendance.

ance. Miss Hagan spoke interestingly in the evening upon subjects selected by her hearers and was frequently

Miss Hagan spoke interestingly in the evening upon subjects selected by her hearers and was frequently applauded.

The afternoon meeting for manifestations was held as usual. Miss Jennie B. Hagan opened the service with an invocation; Mrs. Henry J. Newton effectively read the choice poem entitled "Tauler," by Whitter; Henry G. Newton, Esq., delivered an able and forcible address upon the methods of some noted prestdigitators in their puerlie efforts to ridicule spiritualists and Spiritualism.

The President, seeling Mr. John Slater in the hall, called him to the platform, and he made some pertinent remarks that were not very complimentary to newspaper reporters and those who purposely misrepresent Spiritualism. He further gave some interesting experiences of his mediumship, and noted the intellectual influence Spiritualism was having upon the church and church-goors.

Miss Jennie B. Hagan gave a history of her experiences with Prof. Starr, alias Prof. Cecil, that put him in a light that will not make life happy to him here. She also gave several impromptu inspirational poems upon subjects selected by the audience, that fully sustained her high and well-earned reputation.

Mrs. E. A. Wells has been suffering from a severe cold all the week, so that she nearly lost her volce, consequently was not in a condition to give tests.

Next Sunday, Mr. and Mrs. Kates, Miss Jennie B. Hagan, Mr. John Slater and Mrs. E. A. Wells will all take part in the meeting for manifestations at 2:45 P. M., and a very interesting programme will be presented.

New York, April 22d, 1888.

Newburyport, Mass.-Charles W. Hilden writes April 22d: " I herewith append the report, taken for the Herald, of Mrs. A. M. Colby-Luther's reply this afternoon to Rev. Mr. Mills's attack on Spiritualism last Sun day. The report necessarily gives only the merest out-line of an address which, all things considered, was the grandest I ever listened to. It covered every department and phase of the spiritualistic question, was keen, logical and witty throughout, and must have convinced the large audience that the reverend bigot had but a filmsy foundation upon which to base his remarks of a week ago :

MRS. COLDY-LUTHER REPLIES TO REV. MR. MILLS'
ADDRESS ON "YEMALE SPIRITUALISTS."

MRS. COLDY-LUTHER REPLIES TO RRV. MR. MILLS'S ADDRESS ON "FEMALE SPIRITUALISTS."

Fraternity Hall was never more crowded than Sunday afternoon to listen to Mrs. Colby-Luther in reply to Rey. C. P. Mills. The membership of the different churches was well represented, while the members of the society were probably all present. Mrs. Luther, a tall, well-kept, white-haired lady of apparently about fifty years, in a clear tone and with much fervor and animation held the audience, without manuscript, for over an hour.

The exercises were opened by a quartette singing "Take Me, Father." Mrs. Luther commenced: "A strangeness permeates my vision; clouds and darkness in view of the subject to be presented to-day. It seems a reverend, one of your popular ministers, selected Spiritualism for his sermon last Sabbath night. This was all right; he had a perfect right to express an opinion. You never know a man—what he is—so well as when he expresses his opinions and reveals himself. I am not here to instruct Mr. Mills; I am here to express my own views; but you must not destroy my opportunities to reason. It is an established fact that the ministers of all ages have been are today, an hierarchy. This is a great power all over the world. I speak of Christians, and I use the word as I do that of Spiritualists. We may differ in our opinions, but this does not change facts. No matter whether you accept or deny it has nothing to do with the facts or truth.

As the church teaches, the less we know the more we

As the church teaches, the less we know the more we believe, and the more we believe the less we know. If your Rev. Mills has facts, all I say cannot change them; they may be against my ideas, but all heaven or hell cannot change them. Spiritualism is a great principle, and as God is said to wink at ignorance, allow me to do the same with the reverend gentleman's. It is a plty that a man should so debase himself as to deny and talk about that which he knows nothing of. I do not ask you to accept what I say, but if the newspaper reports are true he debases himself. In his address he brings up what he calls a witch; the Bible nowhere calls her a witch or hag, but somebody heads the chapter 'a witch'—some clergyman probably. She is called 'a woman'.

The lady reviewed the story of Sauland Samuel, and As the church teaches, the less we know the more we

called 'a woman'.

The lady reviewed the story of Sauland Samuel, and questioned how the reverend knew that Saul knew before what would happen. Did God te'l him? Who told him she was an 'old hag'? Instead of ridiculing women mediums as base, vile, let the pure mothers, wives and daughters answer. Instead of ridiculing Spiritualism, the Bible is full of it from Genesis to Revolutions. The latturer instanced Massa and Elitah

ers, wives and daughters answer. Instead of ridiculing Spiritualism, the Bible is full of it from Genesis to Revelations. The lecturer instanced Moses and Elijah on the Mount. How did Jesus know it was them? One had died thirteen hundred years before, and the other ten hundred; their history had not been written; how could Jesus know who they were? Were they really there at all? I don't know; your church and clergy say they were; what will he do with the story if it is true? Spiritualism answers.

The lecturer here related the Bible account of the Conception, which she held has never been investigated, but your clergy and priests accept it. To-day the reverends all talk about the misfortunes of Spiritualists. If I put on green goggies everything is green; if I put on blue or white glasses all is blue or white. If I use the eyes of those who are decrying this doctrine, does not all look to me as through their own medium? I can prove that he had false eyes upon the rostrum, and could not know anything about Spiritualism for want of mental calibre.

One cannot be a wise man in the true sense of the term and be a minister. I know they have much knowledge, but are deceivers. Is this reverend ready to stand the left and the world world world world world world world world.

term and be a minister. I know they have much knowledge, but are deceivers. I sthis reverend ready to stand the test Jesus pute in a text like this: Go into the world and preach the gospel to every living creature? He called the poor fishermen to him, (so the Bible says, I do n't know,) and told them to do this. Jesus was infal-

called the poor fishermen to him, (so the Bible says, I don't know, and told them to do this. Jesus was infallible, they say.

The lady here referred to the Apocalypse account of Saul, to the flery furnace, "the writing on the wall," and other Bible accounts as duplicated by Spiritualism, not understood by the clergy, but clear to mediums. She paid her respects in unmistakable terms to the clergy of all denominations; spoke of the great men of the world, Lincoln, Denton, Jefferson, Phillips and others as in hell, by modern theology, though she thought that some of the scientific men there would make it a paradise; that the church and the Bible remain the same, while Spiritualism moves on and has fostered the arts, sciences, literature, poetry. It came to redeem the world from ignorance and sin, from priestcraft and superstition. Spiritualism is not of to day or forty years only, but is as ancient as the Pyramids, and its records are imperishable.

In the evening the speaker delivered an address on "The Origin of the Bible," and was presented with an elegant basket of flowers, bearing a card marked "From lovers of truth."

The Daily News also gave a lengthy report of the same discourse, from which the appended extracts are selected:

"Where does the reverend gontleman get his authority for referring to her [the woman of Endor] as a "hag"? In his creed? In his articles of faith? In his love of Jesus Christ? No, the word comes from the lowest slang and the vilest people: Does Newburyport support such a preacher and does a popular church hear him?

church teap sink and the viest people: Does Newburyport support such a preacher and does a popular church hear him?

The Apocrypha was cited as verification of the spirituality of the communication from Samuel to Saul, since it substantiates the prophecy of the former regarding the end of Saul. What sustains the Bible? Spiritualism from Genesis to Revelation. Take it away and there is nothing left. The speaker was willing the ministry should have its own way within its own borders, but when it goes outside it must stand the test. She challenged the reverend gentleman to appear on the rostrum with her, when she would prove him a falsifier or she would leave the platform forever.

"By these signs ye shall know them" (those who believe)... Does the reverend gentleman apply any of these tests? Yet they were given by Jesus Christ himself so as to know who were believers. I simply use one. I ask the ministers to lay their hands on the sick and heal them—the simplest test used by Christ. Hundreds of mediums are used for that purpose, and thousands of human beings in the United States are healed of diseases which had been pronounced incurable by the medical fraternity.

Spiritualism came to redeem the world from ignorance. Briefly stated, Spiritualism is the condensed chemistry of life. It covers up the good and the bad. It is but forty years old, while the Christian religion is nearly nineteen hundred years old and has had the teaching of the people for centuries....

Spiritualism came to protect human life and reason, and that grandest of all things human, woman, the mother of nations. It is an established fact. It demands investigation. Dare anybody say it has not stood the test of the greatest scientific minds? This is not the only age when these great truths were known.

not the only age when these great truths were known.

Let mediums live and there will be produced some of
the most remarkable phenomena ever known. The
reverend gentleman knows that as Spiritualism marches on his business is gone."

Pigeon Cove, Mass .- The Children's Lyceum at the above place meets regularly each Sunday, through the unfailing energy and indefatigable interest in the

the unfailing energy and indefatigable interest in the cause of Mrs. Henry L. Story, who has opened her house to the school, and who weekly gives her time and thought to its management.

On Sunday, April 22d, the Lyceum exercises were held in Good Templars' Hall—the attendance being too large to meet in Mrs. Story's home—and consisted of the reading of an invocation from the Banner of Light by the Conductor; singing by the school; answering of questions from the Lyceum manual by the schoolars; recitations, etc., by several chidren, and other interesting matter.

Mrs. Story makes the session especially instructive and entertaining by her talks to the pupils, and by her method of asking questions concerning the poems and tales that are read—the lady herself reading each Sunday some story or verse which she makes educational in this line.

On the 22d, Miss M. T. Shelbamer of Boston, who was present, addressed the children in an appropriate manner, concluding her remarks by reading a story of "A Little Black Angel."

A small library is connected with this Lyceum, which will be added to from time to time as funds are collected. Any friend of the Cause who has a few cast-aside books that might entertain or instruct juvenile or youthful minds, cannot do better than to send them to Mrs. Henry L. Story, of Pigeon Cove, Mass., who will gratefully receive them for her Lyceum.

By the kindness and energy of this same noble wo-

By the kindness and energy of this same noble woman, the residents of the place are occasionally benefited by a spiritual lecture from some one of our well-known platform speakers. On the evening of April 22d, the guides of Miss M. T. Shelhamer delivered a thoughtful discourse, choosing for their subject: "Which Road shall we take in our Search for Heaven?"

Heaven?"

The speaker affirmed that there are many pathways to eternal life, and however narrow and rugged any one may seem, it leads upward to immortality—since no man can be swept away from his heritage of existence. It only remained to determine which road should be taken to insure happiness at the end—as one might find the other life and not necessarily be in heaven. Heaven is a condition of the soul, a state of self-respect and of peace of mind, and to find this, one must choose the path of right cloing—that in which he would be always faithful to duty, and one which followed the golden rule of love. This path, when illuminated by the light of conscious spirit-communion, might become sweet and glorious to the progressive soul who treads its way and who remains faithful to the end.

Newark, N. J.—H. C. Dorn writes: "Mrs. A. S. Cochrane will be at 189 Congress street on April 20th, at 7:30 o'clock. She is an inspirational medium."

MANACHUNETTS VERDICT. The Outspoken Views of Well-Known People.

Truth alone cannot be doubted. Herewith are published some interesting truths spoken by your neighbors and personal friends. You know their good characters and that they would not willingly be parties to fraud. Living in your own community, some of them are accessible. If there exists any lingering doubt in your mind, ask them personally what "Warner's Safe Cure," the giant of medicines, has done for them. Messrs. H. H. Warner & Co. offer \$5,000 for proof that, so far as they know, the testimonials published by them are not strict truths. The following are samples of testimonials daily received from this section of the State:

HAVERHILL, Mass., (Attorney at Law.) Oct. 25th, 1887.—I can endorse "Warner's Safe Cure" as being a valuable remedy for Kidney and Liver diseases. I have taken it with her Cure" as being a valuable remedy for kiddey and Liver diseases. I have taken it with ben-eficial results.

Benjamin & Brickett

SOMERVILLE, Mass., Dec. 20th, 1887.—I have used "Warner's Safe Cure" since last summer, and it has put me in shape to work once more, which I was not able to do. I got the Malaria in Central America two years ago and have suffered from it since, using calomel, quinine, etc., by the wholesale. "Warner's Safe Cure"

John E. Hill

Garfield Avenue, Crescent Beach, REVERE, Mass., Nov. 30th, 1887.—My mother has been using "Warner's Safe Cure" and "Warner's Safe Rheumatic Cure" alternately for Rheumatism with beneficial results.

Louis Bury

HAVERHIIL, Mass., No. 1 Spring Place, Oct. 24th, 1887.— in 1881 I took "Warner's Safe Cure," and was wonderfully benefited thereby. I firmly believe it saved my life. It cured me, and I have been well ever since, although I have n't given up its use. I take it whenever any little thing is the matter with me.

Mrs Mary EDoullopp

ROSLINDALE, Mass., (Pastor Baptist Church.) Jan. 9th, 1888.—It gives me pleasure to add my testimony to the value of "Warner's Safe Cure." Some years ago I gave it a faithful trial, using six or eight bottles. I received radical benefit. Luldymaun

Annisquam, Mass., Dec. 3d, 1887.—We have used "Warner's Safe Cure" in our family for years, and are never without it. Mother thinks that whatever ails us can be cured by ner's Safe Cure."

Master Chra DI Halgher

Haverhill and Bradford .- The announcement that it would be the last time in this lecture course that Edgar W. Emerson would speak on the Brittan Hall platform before the Spiritualist Association of Haverbill and Bradford, brought out unusually large audiences Sunday, April 22d; the friends were amply repaid for their attendance. There were strangers to Spiritualism, and to that place of worship, who went apply with such acceptance of the strangers to spiritualism, and to that place of worship, who went Spiritualism, and to that place of worship, who went away with such evidence of spirit return and spirit-communion as was to them startling and attractive; what was given will stimulate to much investigation. Many tests were given, and all in the most convincing manner, nearly all of the spirits purporting to be present beling recognized.—Next Sunday Mrs. E. Ulark Kimball, of Lawrence, will occupy the platform for speaking and for giving tests.

E. P. H.

Salem, Mass.-W. H. H. Thyng, Corresponding Secretary, writes: "Mrs. Kate R. Stiles gave two interesting lectures last Sunday, April 22d, followed by tests and psychometric readings, all of which were satisfactorily given.—Miss Emma Nickerson will be with us next Sunday."

Lynn, Mass.—A correspondent writes: "J. Clegg Wright occupied our platform Sunday, April 22d, and gave two stirring lectures, bringing down the bouse repeatedly. He is to be with us again next Sunday."



BEAUTY Skin & Scalp RESTORED *by the 🜤 CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT ALL comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, tiching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA ELSOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Bold everywhere. Price, Cuticura, 50c.; Resolvent, \$1; Soar, 25c. Prepared by the Potter Drug and Chem-ical Co., Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP. Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c.

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the excess of Oil has been re-

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

Traiseralty Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 74 P. M. Oblideon's Lyceum at 3 P. M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P. M.

month at 8 P.M.

810 Livingston Mireet.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Eureka Hall, 678 Redford Avenue, near Broadway.—Mrs. A. O. Henderson speaks and gives spirit tests every Sunday evening at 8 o'clock.