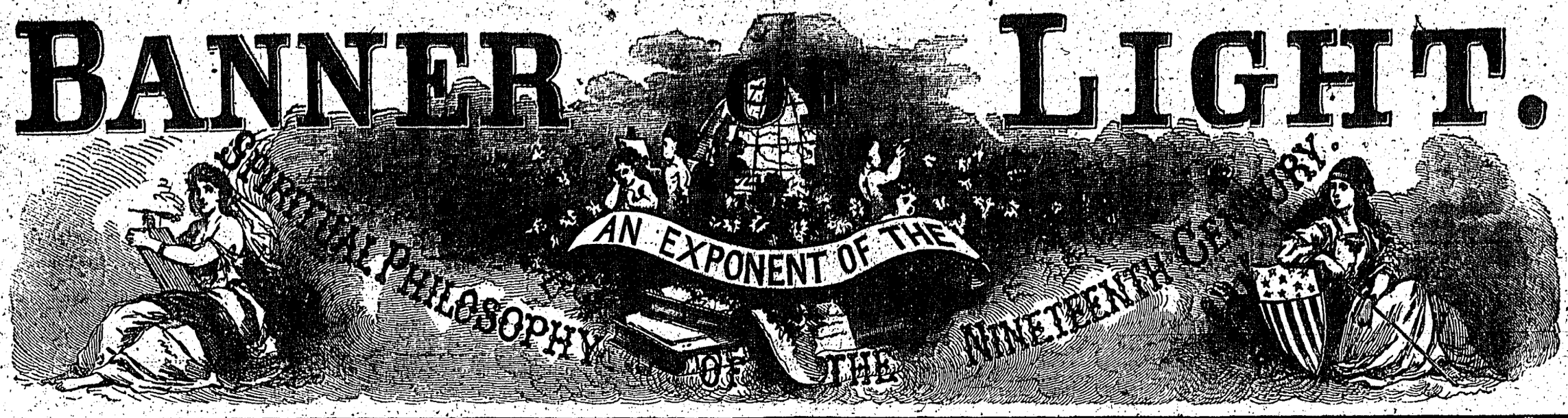
BANNER OF LIGHT.



VOL. LXV. | COLBY & RICH, 9 Bosworth St., Boston, Mass. | BOSTON, SATURDAY, APRIL 20, 1889. | $3.00 Per Annum, Postage Free. | NO. 6.

TABLE OF CONTENTS.

FIRST PAGE.—*The Anniversaries:* Reports of Celebration of the Forty-First Anniversary of the Advent of Modern Spiritualism.

SECOND PAGE.—Anniversary Reports—Continued. Letter from G. W. Kates; etc.

THIRD PAGE.—Pearls. *Banner Correspondence:* Letters from New York, Massachusetts, and Michigan. Le Mandeb. List of Spiritualist Lecturers, etc.

FOURTH PAGE.—Perpetual Inspiration. Alonzo Elliot Newton. Good Words from Dr. Talbot. Transition of a Notable Colored Citizen. "Summerland," etc.

FIFTH PAGE.—Newsy Notes and Pithy Points. Lost in the Storm. Movements of Platform Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Longley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Choice, the Real Basis.

SEVENTH PAGE.—*Poetry:* An Anniversary Invocation. Spiritualist Meetings. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York and Elsewhere. Societies and Mediums in San Francisco, Cal. The Anniversary in Victoria, B. C. The Homeopaths and the Law. Farewell Reception to Mrs. Ada Foye, etc.

The Anniversaries.

Forty-First Anniversary of the Advent of Modern Spiritualism; Reports of Services Commemorative of the Event held in Boston, New Bedford, Greenfield, North Scituate, Brockton, Mass.; Cleveland, Alliance, O.; New York City, Brooklyn, N. Y.; Lookout Mountain, Tenn.

Berkeley Hall, Boston.

(Reported for the Banner of Light.)

[*Mrs. R. S. Lillie's Remarks Continued.*]

In the forty-one years whose close we celebrate to-day, there has been more advancement in the realm of religious thought than for centuries before. There have come broader conceptions of God, brighter pictures of the future life. Even in the Orthodox churches there has been progress toward freedom. What has caused this change, this growth? You know what the condition of the world was when Christendom meant Catholicism. Protestantism was the breaking of many fetters, but it had the teachings of John Calvin and others like him. Who dared think for himself? If a Thomas Paine wrote, who, fifty years ago even, dared to read his writings? I tell you, friends, with the advent of Modern Spiritualism, and not before, came freedom of thought, giving man a right to his own soul and conscience.

In its forty-one years, Spiritualism has done more than has been done in hundreds of years before. When it first came it awakened much inquiry among professional men, judges, lawyers, ministers inquiring as to its claims. Now there are many who do not seem to consider it of much account. Many ministers deny its divine origin, and, like Joseph Cook, say it is "Diabolism." Such a conclusion as that could be drawn only by a man profoundly ignorant of its phenomena and philosophy, no matter how much learning he may have in other and less important directions. A man who says Spiritualism is "Diabolism" is grossly ignorant of what he speaks, or profoundly prejudiced—one or the other.

In its forty-one years of life, Modern Spiritualism has numbered among its followers some of the greatest minds of the age—scientists, philosophers, poets, thinkers of all grades and conditions of life. Some of the best ministers have been called forth from their pulpits to preach this new gospel; but, best of all, it has come a ministering angel of peace and love into humble homes; by lowly firesides it has spoken its words of comfort; it has bound up the broken heart and given joy to the despairing. It welcomes to its embrace the peasant as gladly as it does the king. The humblest mother whose tears fall upon care-worn cheeks and toil-hardened hands, is as fondly cherished as the queen upon her throne. It has whispered to the little child just able to talk, and the child has looked up in your face and told you of the spirit-friends it saw around, not knowing the difference between them and mortals. You have seen this. Could there be greater proof of the reality of Spiritualism?

The strength of Spiritualism, while it is full of power to convince the intellect, yet lies, to a great extent, in the heart of the world. You see people all around scorning it, refusing to investigate its claims, afraid of it because it is unfashionable, feeling in their hours of prosperity no need of it. But let trouble come; let death enter the home and bear away their dearest and best. What then? Where do they go for consolation? They may go to the church, but they will not find it there. The world can tell them nothing that can lift the weight of woe from their hearts. You see these sorrowing souls. In your compassion for them you may tell them of a place where they can hear from their lost ones, and some of them—not too much ashamed or afraid to go among those terrible Spiritualists (you *are* terrible, you have been told so times enough)—will go to some medium, and their questions are answered, and before, almost, they are aware, they, too, have become Spiritualists. And so the work goes on.

You remember the story of Saul and the Woman of Endor. You know how Saul ordered the destruction of those who had "familiar spirits," but when he got into trouble at once began to look for one of those poor mediums to help him out. Not much different from people in the modern days.

Some one said to him: "Well, you have killed nearly all of them, but there is one left in Endor. Let us put on disguises and go and consult her"; and in this kingly way he went into the presence of the Woman of Endor and said he wanted to consult with Samuel. Samuel—who was Samuel? He was an older medium that Saul knew about before; Samuel was dead, but somehow it was in Saul's mind that he might help him. But the woman penetrated his disguise and said: "why seekest thou to destroy me?" She was a spirit-medium, you know; at last, yielding to Saul's importunities, she called, and Samuel appeared, a materialized spirit. By this we learn that Spiritualism is more than forty-one years old. This ancient Woman of Endor, this materializing medium, came long before the days of Jesus, the great Nazarene medium. Jesus was surrounded by a band of wise spirits, who prepared conditions for his coming. We are told of this by the old-time writers, who call that preparation the "Immaculate Conception"—a spirit coming to earth, being incarnated in matter. These old symbolic writers tell you what we spirits have so often told you, that all especially prepared to be leaders of the race in spiritual development are the subjects of peculiar spiritual environment even before their birth, which prepares the way for their coming. This was true of Jesus, and he grew up and went forth into the world, working signs and wonders. Are you his followers? Show me some sign, for he said that his disciples should do even greater things than he did.

Signs and wonders were the accompaniment of Ancient, as they are of Modern, Spiritualism. We point to our mediums and we say: "There are our Marys, our Marthas, our Johns, our Pauls, our Peters. These have brought back your dead; or, rather, they have brought you where you can see them. They have healed the sick—they have shown signs and wonders." Where, then, is the difference between Ancient and Modern Spiritualism, except in degree?

Now, in closing, we will briefly look over the past year—a year, it seems to us, full of meaning to Spiritualists. It seems as if there had been an especial effort on the part of the enemies of truth, in every direction, to injure the cause as much as possible. Such a degree of enmity has been brought to bear upon it that the influence must be felt in a measure. Some say that it is the denial of the Fox sisters; some, the influence of Catholicism; some say both. That an enemy has been at work no one will deny. Nevertheless, we know that this, as well as everything else, will be used to serve the purpose of the higher. That vessels of clay which once held the waters of truth have been broken by the wayside is sad for the vessels themselves, but we know that by-and-bye even for them will be found healing and cleansing in the bright fountain of truth immortal. Sometime, somewhere, this comes to all, and no power of evil can change the plan of the Infinite.

The grand old law which makes apparent evil subservient to good has done so in this case, and we see it even now. In no year since its advent has Modern Spiritualism grown as it has this year. It has grown, it has spread. It is taking hold upon the lives of the people. It is entering into their lives, making them grander, nobler, better.

Our enemies have been at work in legislative halls seeking to pass enactments which, if they became laws, would close our places of worship and perhaps imprison our mediums; but still we feel that no persecution that may come can have any ultimate effect except to bring larger liberty to all. So, we say, whatever may be the temporary outcome, the permanent result will be progress, growth and development.

Hearts have been made glad and lives happy by the power of Spiritualism in this last year. Graves have been open to those who were heart-broken, and the dead have walked forth into many homes and have testified: "We are here; we live and we love you to-day as much, yea, more than we could when we were in the mortal form."

Yes, Spiritualism is spreading; it is taking hold upon the thought of the people to-day. It is entering into the literature of the period. It is doing the work which I believe the highest Power above us intended should be done. I don't believe it was God's intention to make another "ism," another Church, or another great body of religionists, as much as it was to spiritualize those already here.

Before another forty years have passed, the fundamental principles of Spiritualism will have become so incorporated into the system of Christianity—or rather they will be so understood, they *are* there now—that people will forget they were ever anything else but Spiritualists. They will turn to their Bible, that you know is replete with Spiritualism, and say "Here it is! here it is! Peter was a trance medium; John was a seer; James was another;" and you can answer: "We told you so forty years ago!"

So the baby Spiritualism born in the past,
To a stalwart man has grown;
Forty-one years old on this natal day,
And strong in its mighty power to sway
The souls of men all over the earth.
So with songs of rejoicing we hail the birth
Of this wondrous power, and follow it down
Till it wears on its head a victor's crown,
A crown of rejoicing, pure and white
Brought from the world of eternal light!

The exercises of the morning were very pleasantly closed by a test séance given by Mr. J. W. Fletcher. Nearly all the spirits who gave their names were recognized by persons in the audience. Among the spirits who came with messages to their friends were Dr. Gardner, Oliver Perry Smith of Charlestown, Flora Wellington, John Wilson of Berlin, Walter Loomis of Haydenville, and others.

Sunday Afternoon.—Notwithstanding the inclemency of the weather, a large audience early assembled in Berkeley Hall, anxious to enjoy the afternoon's entertainment, which consisted of Mr. J. W. Fletcher's highly interesting and splendidly illustrated lecture, "Historical Spiritualism." The lecture was very interesting, and the views remarkably beautiful and appropriate. They consisted of copies of many famous paintings, etc., descriptive of scenes in the life of Christ; of places famous for their historical interest, in Europe and Asia; of portraits of famous mediums; and of many beautiful allegorical pictures, any one of which was an inspiration in itself.

Sunday Evening.—In the evening the hall was again well filled. On the platform were seated Mrs. R. S. Lillie, Mrs. Nellie L. Palmer, Mrs. H. S. Lake, Mrs. Florence K. Rich, and the presiding officer, Captain Holmes.

Mrs. R. S. Lillie was the first speaker of the evening. Her remarks were substantially as follows:

Friends—I shall take for the thought of a brief address the question: "For What Do We Labor?" We are celebrating the advent of Modern Spiritualism, and we ask for what has it come? for certainly it is not here without cause. In nature, nothing comes unless there is a demand for it. So we ask, "Why did it come? What are its possibilities?" First, it came to answer the before-unanswered question as to the fate of those called dead—a question men have scarcely dared to ask. Those who essayed to answer this question did it with fear and trembling, feeling their inability to meet the requirements of the hour. This great need of human nature was not responded to by sacred books nor by church teachers, and Spiritualism came to answer the question before unanswerable. It fitted minds for its reception, and thus made its coming possible. Though Spiritualism is as old as the world, almost, its latter-day expression is new, and of this we speak. Now, what is its mission? I answer briefly: All systems of religion require reformation, and to reform them is the work of Spiritualism. It is for that we labor; not the upbuilding or the uplifting of an "ism."

We do not desire to separate the households of faith any more than the necessities of truth require, but we must say in the words of him of old: "I come not to bring peace on earth, but a sword." So we say that the work of Spiritualism is, in a measure, to destroy existing systems; to separate the false from the true, and give, in their place, something nobler and better. It takes hold of the fundamental principles that underlie our social institutions, and shows us where they need reformation. It has touched upon all of these and been condemned accordingly. The messages brought you from the other side, in referring to the fundamental principles, have always been reformatory in their character touching all existing evils whatsoever they may be, and its work must be—in a measure, at first—destructive of some existing customs and forms. Its voice is ever heard in behalf of freedom. That means the unfoldment of our higher and better nature. This it asks for all mankind: yea, and for all womankind as well.

As we look upon the platform we ask you, Is not the era of Spiritualism woman's era? Bro. Holmes is here by permission—the ladies are occupying the platform. Spiritualism began with children, but they were child-*women*.

In this day we say that unto us the girls are born, and for them we want equal rights with their brothers. That is all we ask for them. Give woman this, and she will take nothing from you that she will not bring back with interest.

Spiritualism teaches the laws of true motherhood, through the knowledge of which is to come the elevation of the race, and it is going on with its work of reformation, whether the world smiles or frowns.

Spiritualism is as yet unorganized. Why? Largely because the powers back of you are afraid to let you go too far in the direction of organization and solidification. They see that too rapid progress would have a detrimental effect upon the work.

Man grows very slowly. Your enemies are at work to-day in a sly, covert manner; they have not before felt it necessary to assume, and so we say the work for you is to be up and on the alert, and watchful for your privileges. Liberty, as it exists in America to-day, has made Spiritualism what it is, and so we say: "Guard well that liberty!" Look to it that no medical law, no Sunday law deprive you of it! We are working for the good of the entire human family, and we know that the highest good can come only where there is the highest freedom. And so we say again: Be watchful, and see that your rights are not encroached upon.

Spiritualism is here to make home a better and a brighter place. It has been accused of being the destroyer of homes, but like most of the accusations made by our persecutors the charge is false. It says to the inmates of the home: Your angel friends are about you; your dear ones are waiting to help you; open your doors and let them in, that truth and peace and love may reign in your households, and thus make home a better and a brighter spot. If there exists that which must be torn down and destroyed before a better can arise, then Spiritualism has come to do that, laying the axe at the root of the tree of evil.

The work of Spiritualism is to remove the fear of death. It is doing this, and it is working as a reforming influence all through society. We don't expect all this will be accomplished in a day, but we expect every day will do something, and lead outward to a better religion, a broader understanding of the real needs of the race, and this work must go on until it rolls away the stone from every tomb, and the world shall know what it has called Death is but the pathway into life immortal.

At the conclusion of Mrs. Lillie's remarks, Mr. Charles W. Sullivan sang, "Only a Step Beyond," after which Mrs. Nellie L. Palmer, of Portland, Me., spoke substantially as follows:

We are given to celebrating anniversaries. We are also given to retrospection. We are also given to an inherent curiosity pertaining to the laws which govern and control the universe of animate and inanimate nature.

When the earth was encircled by the iron arms that now embrace it, enabling the electric force of the universe to be a means of bringing men and nations into closer communion with each other, the consummation of that great enterprise and its anniversaries have been celebrated. . . . We have so long been given to the celebration of the day known as the birthday of a Saviour, it becomes a difficult matter for us to recognize anything in that way as nearer to us than 1889 years ago.

At no time and under no circumstances would I desire to do any wrong to our fathers, our mothers, our ancestry of any time whatsoever—however remote; I have no desire to injure church or minister; but I do say we to-day are celebrating the birth of a new Saviour. What is this Saviour? That is a question each soul must answer to its own satisfaction. Every one of you must satisfy yourselves as to its merits or demerits. This Saviour is a universal truth. Its first chosen instruments were two innocent children (that they are now fallen moves our heart to pray that more hands may come down from heaven to lift them up). These knocks came to the door of the human soul, asking that the light might enter in, that the new truth might come closer to the heart of humanity. These sounds were the sounds of immortal souls, speaking to the world in thunder tones; they were the voice of Heaven speaking to earth. It was eternal truth coming in the new form that it might bless the human race. Is not such an advent worthy of celebration?

It has come as an emancipator, a friend of liberty, a friend to every child of earth, be he saint or sinner. It was the birth of a new religion, a new philosophy, a new science. It was the coming of an old truth in a new guise, which is to live on and on through the ages. It may have spoken through Buddha, it may have spoken through Jesus; it is still immortal truth. It may have spoken through all by whom the world has been enriched and helped.

The cry has been that there is too little faith in the world, but I say the trouble has been that there has been too much faith. Faith, alone, blindfolds the soul. It obscures the vision, chains the intellect, curtails the happiness of man and woman; but the moment it becomes a living, active spirit, the fire that is kindled in every heart is no longer satisfied with simple belief; it has become knowledge, and is no longer faith.

This is what Spiritualism really is. It is a fire that burns so brightly upon the souls of the human family that faith must die. From the beginning it has spoken words of wisdom as well as words of love. It spoke to the world saying, "I bring unto you a truth. Prove this truth. Learn for yourself how much of good there is in it. What you find false, reject. What you prove good, hold fast." Then I ask is Spiritualism any better than any other religion? and I answer, "It is superior to all others in this, that it says to all: 'Sift, subdivide, investigate for yourselves. Apply its intrinsic merits to the wants of your own soul; none can do it for you.'"

[*Concluded next week.*]

Paine Memorial Hall, Boston.

(Reported for the Banner of Light by "Heath.")

[*Concluded.*]

Mr. Joseph D. Stiles was again presented to give evidence of the continuity of life, which his control had been doing for *more* than forty-one years—predicting that there is to be a new birth to all in the land beyond. Although the control was known as a "Red Man," yet he had become assimilated with the white men so as to be one of them, and instead of preaching as the Methodist clergyman once did, to "keep people out of hell," he does so to keep "hell out of the people." Several names were given; among them were Frederic Hahn and others, of Rockland, Me.; Rufus Ham, James Beckerman, of New Bedford; Arthur Raymond, who was once a clerk for a gentleman present [who is in the oil business], telling him that he had found an oil in the spirit-world that enabled him to pass along splendidly; Freeman Cahoone and Lucinda, his wife, were recognized; George R. Emerton and others, of Salem; Ensign Chandler of Lynn; Arva Ballard, John C. Bernard, John Dickson, Moses Picket, Dr. Thomas M. Pray, Edward Gould, Drs. Terry and Curtis; Dr. Charles B. Shute and John Vaughn, well remembered in Malden, were recognized by your reporter and others; Deacon Charles Whittemore of East Boston, and Dr. Nicholas Noyes were also given. *All the names cited by Mr. Stiles were recognized.*

Miss Minnie Nickerson gave a pleasing recitation, followed by a song from Mrs. Chamberlain very finely rendered.

Mrs. Mary E. Thompson made an earnest speech, giving some particulars of her early mediumship, and alluding to the fact that in ancient times "God's spirit moved upon the waters," and brought light out of darkness, and is doing the same thing to-day through spirit-influence.

The meeting closed with "Farmer Stebbins at Ocean Grove," recited by Minnie Nickerson.

At the evening session Mr. Cobb recited a fine poem, and added that Spiritualism is as old as the world, and that immortality is true.

After a duet from Mrs. Mary Nickerson and Miss Etta Warren, very finely rendered and heartily *encored*, Miss Minnie Nickerson by request told "How Mrs. Higgins Painted her House." A solo from Mrs. Mary Nickerson was then listened to.

Mrs. Ada Foye of San Francisco was then presented, and proceeded to give one of her noted ballot test séances, remarking before doing so that for the past twenty-three years she had passed the Anniversary in California, and appeared here for the first time on such an occasion. She was glad to find so many who were earnestly investigating this subject. Many persons are declaring that Spiritualism is a fraud, without investigating the matter as they ought. In just the spirit we approach Spiritualism shall we receive messages from it. There are too many fraud-hunters to-day, as many people go to the Bible to find only the errors in it.

It is impossible to satisfy every one of the reality of spirit-control. Unkind words may be spoken, fault found with us as mediums, but we must pursue the even tenor of our way, and all things will settle themselves. Mrs. Leah Underhill has stated that the 31st of March was the eventful day when the raps were given to the world, and this is the anniversary of that event.

On seating herself at the table her spirit guides wrote a message, asking all to fix their minds upon their spirit-friends.

The name of Catherine Holland was given, and recognized by a gentleman as his mother. Several names were given without touching the ballots at all. On using them, other names were given and recognized, in the same manner as has been frequently reported. The raps were very plainly given, sounding upon the rear wall of the platform. All the answers were especially clear and the ballots very closely examined.

Mrs. Foye bade the people farewell, as she was about to leave for her new field of labor in Troy, N. Y.

After a fine solo from Miss Warren, Mrs. Maggie F. Butler was called on, and related some of her early experience, remarking that there was nothing in this world of which she is so proud as she is of Spiritualism.

Mrs. Lucette Webster then gave a reading entitled: "The Prairie Belle" of "Bludsoe" memory. A hearty encore called out the "Maiden's Prayer."

Minnie Nickerson gave the closing piece of the evening.

It was one of the best meetings of the season, all, we hope, going away strengthened for the battle of life, and sure of the support of the angel-world.

Greenfield, Mass.

To the Editor of the Banner of Light:

The Anniversary was observed with appropriate exercises Sunday, March 31st, by the Spiritualist Society at Greenfield, Mass., of which Dr. Joseph Beals, President of Lake Pleasant Camp-Meeting, is the presiding officer.

On the occasion referred to, the neat and commodious hall occupied by the Society was decorated with many beautiful flowers, and despite the storm that raged incessantly good audiences attended both afternoon and evening services. Mr. and Mrs. C. P. Longley, of Boston, conducted the exercises of the day in a most acceptable and well appreciated manner.

In the afternoon the guides of Mrs. Longley selected for their subject, "The Ministry of Angels," upon which they delivered a most earnest and practical discourse. "Are they not all ministering spirits," quoted the speaker, "sent forth to minister for them who shall be heirs of salvation?"

Who are the heirs of salvation, and what salvation is to be their heritage? Every child of earth, however lowly or degraded he may be, is a child of God, and in him must be implanted something of the nature and the power of the Divine. The entire universe is the Infinite Spirit's. We can conceive of no point in space where the supreme presence is not; hence, it is impossible for any soul to be cast outside the pale and the embrace of God. We are *all* heirs of salvation—salvation from ignorance and error and superstition and the bondage of the flesh; and ministering angels are coming near to you every day to comfort, to instruct and to bless your lives. All who work unselfishly for the good of others are ministering angels. Such may be in your midst to-day, devoting their lives and their thoughts to your welfare. One need not be departed from the body to be an angel; there are angels on earth as in the unseen world. Let us see to it that we appreciate our angels while they are with us, and let us not reserve the praise and honor and tenderness that belong to them now, to lay upon their graves when life has fled the mortal form.

Ministering angels, unseen by the physical eye, throng your pathway and bring their helpful influence to lessen your burdens and to brighten your way. Death is a friend and deliverer to all for whom it comes—even the lowly and depraved man, though not regenerated and made holy by the change alone, though he may be unhappy and defiant still, is benefited by death, since it sets him upon a road which tends upward and never down. He may refuse to go forward at first, but when he does make the start he will find many wise and good helpers, to instruct and cheer him on, and not one single soul to sneer and laugh at his efforts to rise, or to push and crowd him down. Angel ministrants come to the weak and tempted, the forlorn and sad; their mission is to brighten human life and to uplift the world.

Preceding her address Mrs. Longley read an interesting article from the *Carrier Dove*, entitled "A Dream," which suggested why the Seybert Commission was unsuccessful in its investigation of Spiritualism.

During the session Prof. Longley rendered some of the beautiful and appropriate compositions he has given to the world—"Love's Golden Chain," "When the Dear Ones Gather at Home," "The Angel Kisseth Me," and "Beautiful Home of the Soul"—accompanying himself upon the organ, much to the enjoyment of the audience.

In the evening the exercises opened by the singing of "We'll All Meet Again in the Morning Land," by Mr. Longley, followed by a soulful invocation by the speaker, and the singing of "Open those Pearly Gates of Light," by Mr. Longley; after which the following original poem, written for the occasion, was read by its author, Mrs. Longley:

ANNIVERSARY POEM, MARCH 31ST, 1889.

BY MRS. M. T. LONGLEY.

A flame of glory from the boundless sky
Spread like a rainbow over all the earth;
And in that hour of matchless harmony
A grand, new blessing to mankind had birth.
Its splendor burst upon the waiting world,
And human hearts received the mystic light;
Within its rays *Truth's* banner was unfurled
And set upon Progression's loftiest height.

Man caught the glory, and he raised his eyes
To view that banner on its mighty throne;
That summit is the goal, and Truth the prize
That he must win, if *Freedom* he would own.
And as he thrilled beneath the wondrous force
That flamed from other worlds to this of ours,
He felt new courage through his being course,
As Inspiration touched him with its powers.

In that weird hour, with all the heavens ablaze,
There came a quick, electric, joyful rap,
That startled Error in its guilty ways,
It was the angels' telegraphic tap,
That sent this message boldly round the earth:
"There is no *death*, man lives for evermore.
The spirit now proclaims its higher birth,
And speeds the tidings on from shore to shore."

Old Superstition then in rank dismay
Raised the loud war-cry: "*Bigotry to arms;*
The foe is on us in its bright array,
Look to your laurels—these are wise alarms."
And Error, Ignorance, Injustice, all
Came forth to drown the mystic tapping out;
Roused into action by their leader's call,
They struggled long the enemy to rout.

But *Knowledge*, stronger than the mightiest lie,
Sped with its word afar o'er land and sea;
It smote old Error full on hip and thigh,
And throttled Ignorance and Bigotry.
For one and forty years the tale has rung,
That angels brought of everlasting life;
For one and forty years the anthems sung
By spirit hosts have conquered pain and strife.

Rejoice! rejoice! ye listening sons of earth—
The grave has lost its power, and death its gloom;
Let the glad tidings ring forever forth,
Of harmony and peace beyond the tomb.
Your loved ones thronging through the open gate,
With hearts alive to free the world from wrong,
Will never leave you though you tarry late;
Their mission is to guide you nobly on.

Rejoice! rejoice! ye weak and tempted ones;
Lift up your heads with new-born hope, and learn
An upward pathway on forever runs,
That you may enter, and from evil turn.
Seek for the *Right*, and all the hosts of heaven
Will guard, oh! Man, your weary, faltering way;
Their love eternal unto you is given
To guide you onward to the better day!

At the close of the poem, Prof. Longley sang "In Heaven We'll Know Our Own," after which Mrs. Longley delivered the Anniversary address of "Spiritualism and its Work in Forty Years." In this discourse the speaker traced the progress and the achievements of Spiritualism from the time of its unmistakable advent in 1848 to the present, delineating the different manifestations of its power and the various phases of its mediumship. She spoke feelingly and pityingly of the two misguided Fox sisters who had recently been tempted to deny their God-given powers for a paltry, fleeting consideration; and gave a well-merited tribute to the faithful soul, Leah Fox Underhill, who in this hour of trial has stood firm to the faith, and proclaimed herself and her sisters as genuine mediums of the spirit-world.

Spiritualism, said the speaker, is here to stay; its power is of Truth, and cannot be quenched. It is spreading fast over land and sea, and counting and multiplying its adherents on every hand. It has accomplished much more, even, than demonstrated immortality and spirit communion to those who call themselves Spiritualists—since by its power it has liberalized public thought and sentiment through the press. It has entered the church and spiritualized the pulpit until old worn-out creeds have been cast aside for the mantle of living truth; it has made its way into political circles and left its impress on great minds, until it has liberated four millions of human slaves, and achieved many other works; while socially it is discussing and dealing with problems and issues that affect humanity, and which need the stirring-up that this strong movement is bringing from the other world. Spiritualism no doubt will be incorporated into the churches, for its divine essence of immortality is needed to revivify decaying systems of religious worship, but it will still remain a distinct, individualized system and cause in religion and philosophy, since its message is ever fresh, ever appealing to the heart of man in the name and with the identifying communication of his beloved ones who have passed beyond.

At the close of the discourse the spirit replied to the question of Dr. Beals as to what seemed to be the future of Spiritualism in Greenfield in a most encouraging and hopeful manner; after which Mr. Longley sang his exquisite composition, "Only a Thin Veil Between Us," and the audience was dismissed with a benediction of peace.

***

North Scituate, Mass.

To the Editor of the Banner of Light:

The Children's Progressive Lyceum celebrated the Anniversary by an entertainment at Gannett Hall on Monday evening, recitations, readings and songs by the members making up the programme.

After a supper, dancing was enjoyed by all present until 10 o'clock.

On Sunday, 7th April, the following officers were installed for the year ensuing, by Past Conductor D. J. Bates: Conductor, Silas New-

comb; Guardian, Mrs. Sarah J. Marsh; Guards, D. J. Bates, John Nott; Recording Secretary, Mrs. M. C. Morris; Corresponding Secretary, D. J. Bates; Musical Director and Librarian, Abbie A. T. Morris; Treasurer, Abba P. Smith; Leaders of Groups: A. P. Smith, Liberty; Joseph Hobson, Excelsior; Etta Litchfield, Star; Walter Merritt, Valley; Mrs. Carrie Nott, Ocean; Mrs. M. C. Morris, Shore.

The Lyceum has a membership of one hundred, and has held thirty-nine sessions during the past year. D. J. BATES, *Cor. Sec'y.*

New Bedford, Mass.

To the Editor of the Banner of Light:

The Anniversary was celebrated in this place by the First Spiritual Society in a fitting manner. The afternoon services opened with choir singing led by the sweet inspirational singer, Mrs. Ida Janell. Then came an address by the control of Mrs. Emma Jackson—embracing a short but concise history of the rise and progress of Modern Spiritualism.

This was followed with remarks by Mrs. A. L. Pennell of Boston, who also in her normal condition gave some of the most remarkable public tests ever heard in this city; in many instances giving the age of spirit friends present, even to the months and days. Her little Indian control, "Prairie Flower," followed with many convincing tests.

The evening exercises were of an interesting nature, Mrs. Pennell opening with a short address on "Spiritualism," which was highly appreciated. "Prairie Flower" followed with a number of tests, in every instance given with an accuracy that was a surprise to the large audience present.

[Mrs. Pennell remained with us Tuesday and Wednesday evenings, holding public test circles; she kindly donated the total receipts for the benefit of the Society. Surely she is doing a great work in the spiritual field, and we would recommend her to all Societies as a platform test medium who will give satisfaction in every instance.] S. H. E.

Brockton, Mass.

To the Editor of the Banner of Light:

The First Spiritualist Ladies' Aid Society celebrated the Anniversary on Wednesday, March 27th. The afternoon exercises commenced at 2:45 with singing "Nearer, My God, to Thee," by the audience, followed by an invocation by Rev. S. L. Beal, of Brockton. A song was finely rendered by Miss Bailey, of Salem.

Mrs. S. A. Byrnes was next introduced to the audience. Her address was rendered in her usual pleasing way, and was listened to by very appreciative hearers.

Mr. Frank C. Algerton, "the boy medium of Chicago," was then introduced, after a piano solo by Miss Bailey. Mr. Algerton gave many tests, the most of which were recognized.

A song by Mrs. Ellen Thayer (under control), with a piano accompaniment by Miss Bailey, preceded the improvised poem given by Mr. Algerton, which was very fine.

The afternoon exercises were closed by singing "The Sweet By-and-Bye."

After a short space of time the friends were invited to sit down at the tables, which were bountifully spread by the ladies. One hundred and fifty persons were served.

The evening exercises commenced at 7:15 with a song by Miss Bailey (by request), entitled "The Flag of the Free." Invocation by Rev. S. L. Beal. Mrs. S. A. Byrnes made a few brief remarks, taking for her subject: "Shall We Know Each Other There?" Piano solo, by Miss Fannie Packard, of Whitman; reading, by Miss Mabel Packard, of Easton; after which Frank C. Algerton occupied the platform, giving many tests, mainly recognized.

The audience was very large—many from the surrounding towns availing themselves of the opportunity of listening to this wonderful medium.

Mrs. C. M. Nickerson, of New Bedford, addressed the audience of March 31st in her usual pleasing manner; song, by Miss Ethel M. Nickerson and Edith L. Keith, after which a poem was finely rendered by Miss Ethel Nickerson.

The Society feels satisfied with the success, both spiritually and financially, attending its efforts to commemorate the Forty-First Anniversary. MRS. H. N. KEITH.

Cor. Sec'y F. S. L. A. S.

Cleveland, O.

To the Editor of the Banner of Light:

Cleveland Spiritualists celebrated the Forty-First Anniversary of the advent of Modern Spiritualism with exercises in Memorial Hall morning, afternoon and evening. The programme was a varied and interesting one, and the attendance large, the regular seating capacity of the hall being exhausted, and the audiences manifested great earnestness. The rostrum was artistically decorated.

Prominent among the delegates from surrounding towns were Mr. and Mrs. S. M. Russell, Mrs. Percupile, Mrs. Fox, Mrs. Geo. V. Burgess, from Lorain; Mrs. Smith Steele, North Amherst; Mrs. S. J. Kimball, Oberlin; Mrs. E. J. Beardmore, Akron; Mrs. M. A. Merrill, Mrs. E. Whitworth, Kent; Mr. and Mrs. Pereira and Mrs. Tibbals, Berea; Thos. Douglass, Warren; Wm. Watson, Lowellville; Geo. Howard, Conneaut; S. S. Russell, from Mantua, and Mrs. P. T. Rich, of Sacramento, Cal., one of our best workers of by-gone times.

In the morning the exercises opened with music by the choir of the Cleveland Progressive Lyceum. The singing was good, and much of the vocal music, the recitations, prose and poetic, were compositions especially for the occasion. Opening remarks were made by Mr. E. W. Gaylord, Conductor of the Lyceum. He then requested Mr. Thomas Lees to preside during the day, and that gentleman gave a brief sketch of the origin of the celebration of the Anniversary Day, stating that it was instituted through the mediumship of James Lawrence and adopted by the Fourth National Convention of Spiritualists of Cleveland in 1867.

Miss E. Anne Hinman, a teacher of mental cure, then spoke upon "The Day we Celebrate." Her address was devoted to the later developments of Spiritualism, and especially to the phase of mental cure and healing by spirit-power instead of drugs. Following, Mrs. Carrie E. S. Twing, of Westfield, N. Y., discussed the spiritualistic movement and the reason why the Anniversary should be celebrated. She referred tenderly to the apostasy of the Fox sisters, and charitably urged Spiritualists to extend the hand of love and forgiveness to them and try to win them back to the way of truth. The morning service concluded with a talk by J. J. Morse, in his normal condition, about the growth of the cause in this country and in England.

In the afternoon, after music by the choir, "Auntie" Camp, of Cuyahoga Falls, read a short paper upon "The Basis of Spiritualism," remarking that its basis is the basis of all natural law. Miss Lizzie Emmerson and Mr. John W. Pae sang a duet from Prof. C. Payson Longley's "Echoes from an Angel's Lyre," and Master Willie Kritch gave a violin solo. Mr. J. J. Morse then delivered the anniversary address.

He opened by referring to the custom of mankind to celebrate notable incidents in national and individual life, and referred to the day as marking a period of human life. No event during the Christian era has been so significant as the advent of Modern Spiritualism. There have been stupendous changes in these eighteen hundred years, and many upheavals of society, but in all these there has not been one equal in transcendent importance to the advent of Modern Spiritualism. Open, intelligent communion between two worlds was then first established. This communion was not entirely new; the Shakers enjoyed much of it; the Wesleys gave evidence of startling phenomena. People of a religious turn of mind can refer to the records of their faith and find many examples. But there is a peculiar distinction belonging to Modern Spiritualism. Previous exhibitions of communication were confined to a limited circle, but the day now celebrated marks the period when Spiritualism broke down the barriers and opened the spiritual world to all mankind. It was a declaration of spiritual independence, and struck dismay in the hearts of the foes of truth the world over.

Mr. Morse discussed the effect upon the advancement of Spiritualism in preparing the world for its reception by the schools of thought which arose. The skeptical school which taught that death ended all and was an eternal sleep broke the bonds of superstition in which the world has been held, opened the eyes of the people and enlarged the boundary of vision. The struggles resulting and the persecution and conflict prepared mankind for the reception of truth by cultivating an intellectual liberty. Then Mesmer and his teachings opened up a new realm of thought and possibilities of the ability to demonstrate the immortality of the soul. He called upon his audience to go back to the earliest point in their personal recollections and consider the liberty of thought which has resulted from the advances of Spiritualism. It has dethroned the gospel of the miraculous, the gospel of the necessity of a Saviour to bear our sins, and established the doctrine of the eternal progress of mankind. It has wrought a change in the established creeds, and led to a gradual abandonment of the doctrine of eternal damnation. Spiritualism has helped to make over religion and to make over mankind. We look down through the ignorance and depravity and see the divine soul pulsating and glowing in all its beauty. Death, the king of terrors, has been changed for the world. It is an idle use of words to say that friends are dead when they return and hold familiar conversations. Science has been called the realm of materialistic thought. Scientists declare they will not accept anything not capable of exact demonstration. The Spiritualist is scientific, for he does not accept as a truth what is claimed to be such, until he has tested it. Not one person in a hundred has accepted Spiritualism because he wanted to, but because he has been convinced of its truthfulness. It is sustained by an unbroken series and sequence through God and matter up to nature and the spirit. The scientist says he can go no further than the life and facts of this world, but the Spiritualist insists upon knowing what there is beyond. Spiritualism brings back the dead, not as strange and unnatural angels, but in the characters of long ago; it rehabilitates the dead, rehumanizes them. The churches are accepting the doctrine rapidly, and unless the Spiritualists are watchful will soon be claiming doctrine as their own and inviting them into the church. Spiritualism not only treats of the the soul after death, but of the body before death. It teaches that it is the temple of the soul—has put its heel upon sensual life, and insists that the body must be the servant and not the master. It also teaches that all the potencies of life are on the mental and spiritual sides of existence, and the use of drugs is an error. The social, moral and literary revolution of the world has been brought about by the teachings of Modern Spiritualism.

The address was a masterpiece of logic and eloquence, and elicited much applause. It was stenographically reported, and will be published in pamphlet form, with a lecture delivered the previous Sunday on "Evolution Spiritually Considered"—one of the most remarkably profound lectures ever given in this city.

Following the address, the Lyceum scholars occupied the platform for an hour, Mr. Thomas Lees stating that no Spiritualists' Anniversary in Cleveland would be considered complete without hearing from the Lyceum children. Mrs. Laura Martin, the Guardian of the Children's Progressive Lyceum, then took charge and introduced Miss Zadie Turner, who opened with a pleasing ballad; Miss Winnie Breads then read an (original) Anniversary address of much merit; Miss Kate Derby and Miss Almeda Welch also recited Anniversary pieces, the latter selecting the Anniversary poem lately written and published by Dr. Dean Clarke, entitled "What the Angels Came to Teach." Maurice and Laura Lemmers and bright little Lillie Root closed the children's part.

The event of the evening session was the spirit tests and delineations by Mrs. Twing. Preceding it there was singing by the Newburg Quartette, a ballad by Mrs. Ellen Gardner, of the quartette, and an address, by Mr. Morse upon "The Duties of the Hour." He defined these to be the conservation of all that has been gained; consolidation, in order to increase the strength and the influence of the school; and a dissemination of liberal, progressive views and principles among all classes, old and young, to the end that they, especially the children, should grow up in the truth. He ridiculed the "brimstonian doctrine" of the Orthodox creeds.

Mrs. Twing prefaced her tests by a talk, in which she argued equality of man and woman, and female suffrage. She said she would talk a few minutes, in order to give her auditors opportunity to know that she had command of English, as they might not think so when she was under control. She said she had been a slate-writing medium since girlhood, and had boasted that she always was sensible of what she did; but on one occasion her "control" took possession of her, and since then she has not been the same.

Her control, "Ikabod," then gave in his quaint and amusing way a number of names and personal incidents by which various spirit-friends of individuals in the audience were identified, much to the satisfaction of Spiritualists and the wonderment of those who were not.

At the close of Mrs. Twing's test-giving, Mr. Morse spoke of the needs of Warren Chase, and a collection was taken for him, realizing about twelve dollars. Mr. Lees, in a few well-chosen words, paid a high tribute to Mr. Morse, who, he said, was to return to his English home in a few months, and alluded to the joy the Morse family would naturally feel on placing their feet once more on English soil after their long sojourn in this country. Mrs. Emmerson sang "God Save the Queen," and waved the "union jack." Afterward Mr. Lees presented to Mr. Morse, in behalf of the Cleveland Progressive Lyceum, a handsome American flag, (silk) inscribed: "J. J. Morse, from the Children's Progressive Lyceum, Cleveland, O., U. S. A." Mrs. Ellen Gardner sang the "Star Spangled Banner," and Mr. Morse responded. He spoke of his great respect for the United States, and said if ever he returned to America it would be to stay and become a citizen. He prayed that God and the good angels might ever keep the fair American flag free from stain. A double quartette sang a good-night song, and afterward, while singing "Columbia, the Gem of the Ocean," the curtains at the rear of the stage were drawn aside, disclosing a very pretty tableau. Miss Pearl Lees represented Columbia, and held in her hand an American flag. At each side of her were Maurice Lemmers and Adolph Muehlhauser, appropriately costumed as American and English sailors, bearing respectively the stars and stripes and the union jack.

Mr. Lees then returned thanks to all who had contributed in any way to the success of the day's festivities, especially to those not connected with the Children's Progressive Lyceum—such as Mrs. Lizzie Emmerson and the famous Newburg quartette of Welch singers.

Both of the West Side Societies held commemorative services at their respective halls Sunday afternoon, and the festivities concluded on Monday evening at Memorial Hall with a *Carrie Twing séance*, prefaced with remarks by Miss E. Anne Hinman, and supplemented by a "once for all good-bye" by Mr. Morse. The balance of the evening was devoted to sociability and dancing.

Thus were completed the Twenty-First Anniversary Exercises in Cleveland, marking the Forty-First Anniversary of the Advent of Modern Spiritualism.

Alliance, O.

To the Editor of the Banner of Light:

Notwithstanding a heavy rainstorm, the Independent Church at Alliance was crowded on March 31st, morning, afternoon and evening. The place of assembly was tastefully trimmed with evergreens and flowers—one magnificent bouquet of roses and calla lilies being contributed as an offering to Mr. Frank T. Ripley, the speaker. Messrs. Vick and Davidson sent forty flowering plants, all in full bloom.

The morning services commenced at 10:30 o'clock with the hymn, "All Hail, Ye Angels," sung by choir and audience; a poem and an invocation were then rendered by Mr. Ripley.

The hymn, "Nearer, My God, to Thee" (choir and congregation), prefaced the lecture, which treated subjects taken from the audience. Mr. Ripley's remarks and answers to questions pleased all in the church, as evidenced by the hand-shaking and congratulations which greeted him at the close of the service.

Mr. Ripley, on behalf of the Church Society, gave the right hand of fellowship to six persons, under the control of his guides.

Services closed with the benediction.

At 3 P. M. opened with the song, "Gathering at the River"; Mr. Ripley acting as Chairman. Mr. Stratton, of Franklin Centre, O., made a pleasant speech, after which Miss Flora Vandruff recited "Not an Uncommon Deacon," in a pleasing manner; the Chairman of the Society, Mr. J. R. Haines, told his experience, and Miss Josie Weir recited, "The Angel and the Lily," for which she received well-deserved applause; (she is a graduate of the Mount Union College, and is very popular here.) Clement Rock Hill related various manifestations of spirit-power which had taken place at his house; Mrs. Hester also told of what she had seen as to the phenomena; remarks by others, whose names were not obtained by the scribe, closed the session.

The evening services were opened with the singing of Prof. Longley's soulful composition: "Only a Thin Veil Between Us." A poem and an invocation followed by Frank T. Ripley. "In Heaven We Will Know Our Own" was then sung, when Mr. Ripley, under control of his guides, delivered the Anniversary address to a large audience. It was an eloquent, logical lecture. He then gave many recognized tests of spirit presence—with which exercise the session and the successful celebration closed. H.

New York City.

(Specially Reported for the Banner of Light.)

On Sunday afternoon, March 31st, at Adelphi Hall, the First Society celebrated the Forty-First Anniversary of Modern Spiritualism. The platform was liberally and tastily decorated with potted plants and roses of several varieties, while on the speaker's desk was a large vase filled with calla lilies. An oil painting of Mrs. Fox, mother of the Fox sisters, was placed so that it could easily be seen by all. There were about three hundred people in the audience. Mr. Henry J. Newton, who has been the faithful President of the Society during the past sixteen years, presided. The exercises began at half-past two o'clock and closed at ten minutes past five. Prof. Watson and children opened the meeting with music.

The first speaker was Mr. Henry J. Newton, who said:

"We have come together to celebrate the Forty-First Anniversary of the Advent of Modern Spiritualism. Forty-one years ago to-day a discovery was made, which for far-reaching importance to the human family surpasses all the discoveries that have ever been made—or are likely to be made in the future. It was demonstrated that a rational and intelligent method of communication had been established with invisible and individual intelligences, that the visible could hold converse with the invisible. These facts were discovered at Hydesville, in this State, through the mediumship of the Fox children, afterward known as the Fox sisters, and marked the wonderful epoch of what is designated Modern Spiritualism. The dreams and hopes of vanished centuries became realities. The question that had been asked during all the past ages, 'If a man die, shall he live again?' was answered in the affirmative: man is immortal and can never die.

These glad tidings—which were to be for all people, kindred and tongues—have gone from land to land, been proclaimed in every inhabited country, and are almost silently but resistlessly working in religious thought one of the most stupendous revolutions ever witnessed or dreamed of. From the most reliable estimates the number of Spiritualists in this country reaches sixteen millions, which is larger than the aggregate of communicants of all other religious sects.

The year that we are now taking leave of has been one of the most eventful to the cause of Spiritualism which it has ever experienced. The assaults upon it from its foes without and from its foes within have been of the most determined and reckless character. Never has Spiritualism been so thoroughly and gratuitously advertised as within the last twelve months. Its foes without and within seem to have come into the same relations which Pilate and Herod did on a former occasion. They seem to have supposed that Spiritualism, with all its beautiful and impregnably fortified truths, could be swept out of existence. These people are learning something, and they will learn more as time goes on. They will be brought to realize the fact that the basic rock on which Spiritualism is builded is the solid granite of *fact*, and is therefore immutable truth, and indestructible.

Spiritualism, unfortunately, is encumbered with a class who have crowded themselves into its ranks for the sole purpose of doing it all the damage they possibly can. These people are playing the part of Judas on every possible occasion. They insinuate themselves into séances—not for the truth, but to gain a position so that they can betray the truth. From the ranks of this clan we find self-elected judges, who want also to act as jurors and witnesses.

The teachings of Spiritualism, on our duties and relations to each other, are very plain and explicit. Toward the ignorant, unfortunate and vicious, we must be kind and charitable. Our duty toward such is to use all the means in our power to make them better. Spiritualism teaches that what you sow that shall you surely reap, which is also an ancient doctrine; and yet these people seem to think that by some trick or device some of those whom they have judged and condemned may escape the penalty fixed by the Infinite Law-maker, and therefore elect themselves detectives and proceed unsolicited to attend to the business of the Infinite and Omnipotent. If these people could be made to realize that they by these very acts are sowing to the wind, and the harvest it will bring them will be a whirlwind, they would be more careful in their sowing.

But we are marching on: Time was when *The N. Y. Herald* would not insert our advertisements of meetings except under the head of amusements. This morning it contains a nearly five-column article on Spiritualism, by the Rev. R. Heber Newton. And not only this article, but an editorial by Rev. Mr. Hepworth. What is the matter with *The Herald* now? You will find what is the matter if you will read its editorial. It has its finger upon the public pulse, and it knows what the public wants. But we do not care so long as we have fair play. That is all we ask or have asked. *The Press* [newspaper] gave us our first real fair chance to have a hearing, and it has had something to do with forming public opinion. In that paper of to-day there is a very interesting lecture, which it will pay you all to read.

It is part of my business to-day to see that the speakers do not speak *too long*, and I must commence with myself!"

Mr. Newton then introduced Miss Lily Runals, who sang so beautifully that nothing but an encore would satisfy the audience.

Prof. Baldwin followed: "It almost seems to me a violation of the true, the beautiful and the good to come down from such sweet song to speech. And as I sat here and looked on these palms and lilies, it seemed to me that we had a materialization of beauty and sweetness that ought itself to be a demonstration of the relation of spirit to matter, of mind to manifestation, of beauty in the invisible to the exterior which we admire. Instead of looking around here and there for a demonstration, we are ourselves a living, moving demonstration of the law that unfolds from spirit to matter, from thought to thing, from the inmost law to the external demonstration of it, so that the materialization conveys form and color, and hence matter is only the normal trend of the power that is over all and through all and in all.

I come simply to say I am glad to meet with you, and to thank the friends who asked me to come. While I am due in Brooklyn to speak in about half an hour, I am so material myself that I cannot go by mental telegraphy and take my body along, so I must simply say the grand question of the time is the relation of spirit and spiritual mind to its manifestation in matter. The highest philosophy is quickening its thought; it is lifted by this great fact of spirituality, which is moving and sweeping errors away, penetrating into every little nook of society, so that now we stand upon a high point and inquire: 'What does it all mean? Whither are we trending? What is the polarity of the soul, and what its objective value? For man to accumulate cash and the right to write his name under it? To own this house, or that, or the other? to be represented by a bank account—or by real spirituality?'

Mind-cure is a form of that power which was demonstrated by the little raps, which proved that an intelligent power was back of them, just as thought is manifested in that lily, and has directed every part and particle and atom of it. Law is the unfolding of thought: so this Spiritual Philosophy in its highest sense and in its deepest and truest objects will lift us out of all sectarianism, out of all denominationalism, take us out of the narrowness of any ism.

But I must keep my speech within the limits prescribed, and close, tendering you my unbounded sympathy and good-will."

Master Watson came next, with a selection from the Opera "Erminie," upon the guitar.

Mrs. M. E. Williams was then introduced, and said:

"*Ladies and Gentlemen:* I think the President called your attention to the fact that we are convened here to-day to celebrate what is known and understood by us as the advent of Modern Spiritualism—while we Spiritualists are keenly alive to the fact that Spiritualism is as old as the history of man.

Forty-one years ago the angels prepared the way to visit the children of men by reaching down and through *little children*, conveying their messages through telegraphy. I think myself that it was a wise way, inasmuch as all demonstrations before that time by grown people had caused them to be tortured. The organism of the little ones was adapted to the raps, hence the rappings commenced, at first faint, and then louder and louder, until the family's attention was attracted to them, and afterward that of the neighbors. You know where the Cause stands to-day. The whole world stands in rapt attention, seeking to know and understand Spiritualism. I am sure that our Bible, the old history of the Jews, is full of spirit manifestations, from Genesis to Revelation; and all the phases of spirit manifestation that have occurred are therein portrayed. It is accepted by theologians and churches throughout the world, while that which stands before us to-day is often rejected. What does it mean?

In looking over the newspapers to-day we find that they no longer hesitate to mention Spiritualism; it is often discussed *pro* and *con*. This shows the progress that all truth is sure to make. Truth, in the words of the old prophet, is strong; it conquereth and liveth forever. Hence the Spiritualists of to-day have reason to rejoice, for Spiritualism is known in all nations, and the immortality of God's truth is made manifest through mediumship. The intelligence of to-day understands it as it was never before understood. When we think of the various mediums throughout the world and think how they have been opposed and ridiculed and persecuted, we do not wonder; on the contrary, we are surprised that Spiritualism stands where it does to-day.

There are millions of Spiritualists in the United States—I do not know the number beyond the water. Has this New Revelation made you better and wiser? Certainly! It has robbed you of the dreadful fear of death, who is the giant walking in your midst to take from you your loved ones. When their bodies are laid away what can your ministers say to comfort or console you? Can they answer the man who seeks to look into the eyes of his child? That is the only expression from God to man that you can give; through the human heart, through Nature's divine laws, we read his revelations. Through her expression we find God—no longer praying to a God so far-off and misunderstood that his children cannot reach him in thought, action or deed, but to a God of universal law and love, expressed through you and the angels.

We have also the philosophy of Spiritualism. Paul was a practical, earnest man; Paul was a philosopher, a student, a logician, a deep scholar, well versed in Hebrew history. In journeying from Damascus he saw a light from heaven, even the brightness of the sun that shone upon him. Paul was a master mind who would justify himself; so stern that the stoning of Saint Stephen brought no tears to his eyes; and yet he says he saw the light from heaven and heard a voice calling: 'I am Jesus.'

Now, friends, all theologians and all churches throughout Christendom accept this as true, while the valuable manifestations of the present day are rejected by prejudice and ignorance. And yet I thank God and the angels that bigotry is fast fading away. If in no other way, the law of evolution pushes you through these truths into the broad, heavenly realm of divine expression.

We have the various phases of mediumship, and we have begun to understand and receive them, and through Nature's laws they will unfold to us great things. We have had inspirational speaking, slate-writing, manifestations of all kinds till we have arrived at materialization, where we look into the faces of our loved ones, and listen to their voices. Are we mistaken? No one person can psychologize five hundred people at a time, and these manifestations have actually been demonstrated to hundreds of people at a time."

[*Concluded next week.*]

Brooklyn, N. Y.

To the Editor of the Banner of Light:

The celebration of the Anniversary held by the Brooklyn Spiritualists at Conservatory Hall, Fulton and Bedford Avenues, Sunday, March 31st, was an occasion long to be remembered for the fervor and earnest interest manifested by all who participated in it.

The exercises of the morning were introduced by the reading of a fine poem by George Delaree—chairman—as given by his spirit guides through his medial powers.

Prof. A. T. Deane and Mr. Chas. R. Miller—whose warm sympathies and steady adherence to the Cause have endeared them to the hearts of many—gave earnest expression to their varied experiences. Remarks were made by others, and the season was very enjoyable.

At the evening gathering a large audience (filling every seat) manifested by its absorbing interest the heartfelt pleasure afforded by the lengthy programme which had been so ably provided. The opening address was made by Judge Dailey in a forcibly congratulatory effort. After which Col. John C. Bundy—editor of *The Religio-Philosophical Journal*—followed in a few well chosen, glowing and practical remarks.

Mr. E. W. Capron, an old-time defender of the Fox sisters—he being the first to bring them before the public—spoke of the hostile attitude in which the New Revelation was received and the many persecutions which assailed it; expressing his sincere loyalty to the truth of the phenomena which he with others had honestly investigated, and which had now attained a world-wide interest.

Mrs. Leah Underhill, the eldest of the Fox sisters, then arose and spoke in a vigorous, convincing manner, endorsing the address of Mr. Capron—her inviolate convictions of the Truth as expressed so forcibly by the unseen world through the mediumship of herself and sisters; remarking that she could not understand why her two sisters should seek by their present attitude to deny the invaluable and irrefragable proofs of principles which they had in the past so ably coöperated with the unseen world in bringing to the attention of humanity.

Mr. Mark M. Pomeroy—editor of the *Advance Thought* of New York—then delivered a telling address, which was one of his happiest efforts, holding his audience in close attention, as he criticised with ready wit the Church in its old-time dogmas and its influence as an educational factor to him in his earlier years; he spoke of his later experiences with Spiritual Phenomena, which, after a careful scrutiny and practical investigation, had convinced him of the truth of a higher and wider scope of life here and in the hereafter.

Prof. Watson, of New York, accompanied by his son and daughter, elicited warm applause by the sweet strains they drew forth from their instruments. Musical vocalizations cheered the occasion, as sung by Mr. Houghtalin, Mr. Dellus and Mrs. Edwards.

Spiritualism, in the fulfilling of its blessed mission, has steadily ascended the ladder of progress since its advent, and will surely attain a position which shall command the respect and attention of the entire world of educated thinkers—establishing for itself a basis and foundation which cannot be overthrown.

Let us, in the love we bear the Cause, manfully sustain the sentiments it promulgates—realizing our individual responsibilities, and kindly coöperating with our unseen and arisen friends in their labor of love. So that all humanity shall realize the grand facts of individual immortality and unending progression.

Yours fraternally, SAMUEL D. GREENE.

Lookout Mountain, Tenn.

To the Editor of the Banner of Light:

For the first time in the history of old Lookout, the Anniversary of Modern Spiritualism was celebrated on its lofty summit Sunday, March 31st.

Beautiful mountain flowers and branches of laurel and holly decorated the parlor of the Natural Bridge Springs Hotel in profusion, where the afternoon gathering of the Chattanooga Society of Spiritualists was held. The attendance was of goodly size, and most enthusiastic in sentiment.

The day proved clear, and afforded opportunity for rambles about the grounds, now almost summer-like in appearance. Before the regular services, a bountiful collation was served in the dining-room, which presented an attractive and animated picture as the large party gaily seated themselves at the numerous tables laden with choice and appetizing viands.

The services of the afternoon were opened by an invocation from Dr. Fuller, who subsequently gave a brief *resumé* of the history and purpose of Modern Spiritualism.

Among the local mediums present were Mrs. M. D. Higley, Mrs. Clanney, Mr. and Miss Weigle and Mr. and Mrs. Poyner. Mrs. Higley was controlled and spoke at some length, afterward giving each person present some test or word of comfort from the spirit-world. "Red Jacket" made his presence known through his medium, Mrs. Clanney. Miss Weigle was entranced by a male spirit and sang very melodiously. Mr. Poyner, under control, spoke eloquently on the mission of Spiritualism to humanity. Mr. Higley, President of the Chattanooga Society of Spiritualists, gave out some advanced ideas on the development of the soul, and the movings of divine purpose in human evolution.

Among the members of the Society present were Mr. and Mrs. Paul R. Albert and Mr. and Mrs. J. Seeman, the first named gentleman being the well-known manager of the new Opera House, Chattanooga, and President of the Lookout Mountain Camp-Meeting Association. Mr. J. Seeman is Treasurer of the Chattanooga Society of Spiritualists and above-mentioned Association.

Late in the afternoon the party left by the Incline and Narrow Gauge Railroad.

In the evening Dr. Fuller addressed a large audience in Chattanooga. The interest is certainly increasing here, and we feel that the spirit-world is blessing our efforts. Truly it is a pleasure to mingle with the genial and whole-hearted elements we find here.

Our hotel will open May 1st, and of course we are very busy.

One feature of our decorations of the 31st was a display of the various Spiritualistic journals and magazines published in this and other countries, with THE BANNER waving over all.

I will close with cordial wishes for your prosperity and happiness.

GEORGIA DAVENPORT FULLER.

April 5th, 1889.

Letter from G. W. Kates.

To the Editor of the Banner of Light:

I feel that both pen and voice are inadequate to express the soul-emotions, and there are times when the heart-throbs are of such volume that we cannot control external effects. Expressions of heart and soul seem to be infrequent amidst all the cares and toils of life, yet such beautiful oases occasionally cheer and refresh the toiling traveler. The spiritual worker and medium finds much of life's pathway lined with thorns; but he likewise culls many beautiful flowers, is cheered by many soulful and warm-hearted friends. Jealousies, bickerings, selfishness and coldness of heart, are being relegated to the past history of mediums, and mutual love and public esteem ushered in. The toiling laborer in the spiritual vineyard has met with frequent unappreciated results, with unpaid efforts, with the coldness of criticism and the slanders of both fellow-workers and the public at large. A tendency toward a loving regard for them seems to be in process of generation. Members of local societies and officers thereof are learning to bestow the impulses of love and appreciation in such cheering modes that the toiler is lifted and forgets the smarts of thorn-pickings in the ecstasy of heart-warmth and emotions.

I write this because Mrs. Kates and myself have had such good cheer given us in many places that we have visited, and feel the debt of gratitude which life-consecration to duty in the service of the spirits will but illy repay.

Particularly to the Society of Spiritualists in Pittsburgh, Pa., do we offer thanks for the many manifest tokens of oneness with us in the efforts to uplift humanity mentally, morally and spiritually. That society of workers are truly individualized spirits of exalted character. For their helping hands and cheerful hearts, for their gratitude to the controlling spirits that employ my companion as their medium, and for our personality, we shall ever be grateful. We have served them on several occasions, but during the month of March just passed we have had a continual ovation tendered by friends, and their steadfast help in the good work for which spirits are controlling us. By their influence we are strengthened and made more devoted to the advocacy of truth as we see it, or are impelled by the spirits to voice. Fraternally, G. W. KATES.

Philadelphia, Pa., April 3d, 1889.

New Publications.

THE WORLD OF CANT. A Companion Book to "Robert Elsmere." 12mo, paper, pp. 348. New York: J. S. Ogilvie.

By many this book is claimed to be superior to "Robert Elsmere," and will, doubtless, be thought so by those who are accustomed to radically progressive thought and its free expression. Its portrayal of some of the methods of church folks, of the canting hypocrisy and mechanical piety of those who profess but do not practice good works, and are ever ready to condemn the innocency of childhood if it does not make a profession similar to their own, is sufficient to shock the sensibilities of all whose feelings are not calloused by an inheritance of erroneous views respecting the nature of man and the ruling Power. It abounds with incidents and personal experiences illustrative of its theme, and the comparison made between those and such as are the product of a better faith are vividly set forth.

CASSELL'S NATIONAL LIBRARY.—This dime series of standard works has lately been added to by the publication of "Timon of Athens," by Shakspeare, one volume, and "Holy Living," by Jeremy Taylor, D. D., in two volumes. New York: Cassell & Co., 104 and 106 Fourth Avenue.

Pearls.

> "——elegies,
> And quoted odes, and jewels five words long,
> That, on the stretched fore-finger of all time,
> Sparkle forever."

He judges well who accepts unpopularity in a great cause.—*Pericles, B. C. 450.*

GOOD COMPANY.

A traveler toiling on a weary way,
Found in his path a piece of fragrant clay.
"This seems but common earth," says he, "but how
Delightful! It is full of sweetness now!
Whence is thy fragrance?" From the clay there grows
A voice, "I have been very near a rose."

—[*J. J. Piatt, translated from the Persian.*

I see in this world two heaps of human happiness and misery. Now, if I can take but the smallest bit from one heap, and add it to the other, I carry a point. If, as I go home, a child has dropped a halfpenny, and if by giving it another I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do greater things; but I will not neglect this. —*John Newton.*

Oh! honesty, thou art indeed a gem
Of matchless brilliancy; but he who wears thee
Finds the pure jewel is a target mark
For every bolt that worldly knaves can shoot.

—[*Eliza Cook.*

Time never dies. Neither do the acts of good men: They live on and benefit the morals of generations to come.—*Rico.*

The Soul's dark cottage, battered and decayed,
Lets in new light through chinks that time has made.
Stronger by weakness, wiser men become,
As they draw near to their eternal home.

—[*Edmund Waller*, 1605-87.

Banner Correspondence.

New York.

BROOKLYN.—T. T. Watts writes: "I have just read, with considerable pleasure, Denton's 'Soul of Things'; and as the book has been extensively diffused, (for its psychometric delineations *are* remarkable,) I wish to mildly object to the theory accompanying the experiments, namely, that inanimate objects might 'receive impressions of surrounding objects, some of which they have been in the immediate neighborhood of for years,' and 'might communicate these in a similar manner to sensitive persons.' 'What we call insensible matter receives the impression of whatever force is applied to it, treasures it up, and can impart it to a sufficiently sensitive individual.' This theory of the images impressed *on* the object and finally seen like a photographic image, underlies the whole volume, and is repeated in a less marked manner in the second part by Mrs. Denton. In all delicate experiments in psychology, any peculiar, preconceived view of the mode of operation must injure and deflect, or at best contract the effects. Psychometry has hitherto been regarded as a distinct and individualized science. This is a mistake; it is only a special mode of operation of the clairvoyant power. It is direct, self-induced clairvoyance, without the intermediation of external magnetism (or mesmerism). The soul (or, according to others, the spirit) has, in a latent state, many of the divine qualities of that God of which it is an incarnation. It has none of the finite recognition of time, space or eternity, present or past, which oppresses mortality, and so the past and the future are equally present to it. It is exceedingly difficult to us, as the 'servants of time,' to comprehend that *time* is merely a mental, symbolic and arbitrary form of division of that which cannot really be subdivided. Time is a portion of eternity—how can eternity be divided when it is indivisible?

In many of these delineations the whole journey to the spot was narrated, and the objects hidden beneath it described. How could 'insensible matter receive impressions,' when the impressing objects were thousands of miles away? Psychometry gives the clairvoyant power, for the soul is not controlled by material conditions, and when it describes the monsters of the tertiary period or the cave-dwellers of prehistoric times, it actually describes the things it sees, and not the *simulacra.* It sees realities, not phantoms or photographic images; it really lives in the age it describes. In the Divine life, past and present and future are terms unknown; they are man-formed, and the soul has the same latent divine qualities, dimly seen in the act of self-induced clairvoyance.

In criticising the theory of the book I would not have you think that I undervalue its importance; so little has been done in special science in psychology, that the authors demand our profound gratitude for their initial movement in this direction."

NEW YORK CITY.—Thomas J. Scott writes that he has been familiar with the phenomenon known as materialization twelve years, and is a believer in its reality. He further says: "On the evening of Feb. 7th, Horatio G. Eddy made us a friendly call with his manager, Dr. Jenks. In the course of the evening, among other things that were spoken of were the subjects of materialization and etherealization, in which I take great interest in speaking to some one who understands. My mother, who is a medium, became entranced and described several spirits around Mr. Eddy, after which Mr. Eddy was controlled by his guide, who said he thought he could give us some independent forms, and took the medium back of a pair of portières. After singing, two spirit forms came from behind the portières, while the controlling spirit, George, was speaking, and were recognized as my mother's brother and a sister who passed to spirit-life many years ago. These spirits vanished in full view, on the floor, in the centre of the room, in a very good light, and about eight feet from the portières. Then an ancient spirit I often see came to me, exactly as I see him. He spoke his own language, and was attired in a costume, I suppose, worn in his time. Upon his leaving, two small forms, dressed in white, about four feet high, came, and wove elegant lace; both lace and spirits dematerialized outside. Then an Indian came, dressed in buffalo robes, with feathers on his head. Little 'Mayflower' came to the centre of the room, spoke to us, recited poetry, improvised upon a subject given her, and returning behind the portières bade us all good-night, and the séance closed.

The question for skeptics is, where did the buffalo robes, draperies, etc., come from? They would have filled two trunks. I did not furnish any; and the medium is taller than any of the materialized spirits were but one."

Massachusetts.

NORTHAMPTON.—James M. Rogers writes: "In an Easter sermon preached by DeWitt Talmage he says: 'There are not as many steamers and railroads coming to any living city as there are convoys coming from heaven to earth.' This statement embodies and endorses—as I understand it—the grand fundamental truth, the very foundation-stone of the eternal superstructure of Spiritualism—spirit-return. For among all the myriad other opinions entertained by differing Spiritualists, the knowledge obtained upon this one central fact brings them together upon a common spiritual plane. Now as this clergyman has rendered himself notorious through his rabid attacks upon Spiritualists as a body, he is guilty of moral turpitude in one of these two indictments: Either he preaches what he does not know to be true, or he condemns that which he knows to be true. Which will he have? If we assume that he did know what he stated in his pulpit as quoted above, then he falsifies his own statement in denying the knowledge of the same truth when claimed by others. If he did not know it to be true, by what right does he make such appeals to the consciences of his hearers? Here is the singular spectacle of a 'great popular preacher' declaring millions of people—quite as well equipped as himself to decide this question—to be fit for insane asylums for expressing their candid convictions regarding the earthly visits of decarnated spirits. Then we are electrified by the phenomenon of the same preacher standing in the same pulpit, before the same audience, stating the same truth with a theatrical flourish of originality! Consistency, thou art a jewel! But perhaps we ought to be grateful to those who bear witness to the truth, even though they do so unwittingly. Still, a witness in a Civil Court who testifies one day, sworn to tell 'the truth, the whole truth, and nothing but the truth,' then, when another witness states the same thing, just as solemnly swears that this latter witness has told a lie, would, to say the least, be considered by the jury as somewhat *peculiar!* Yet this is precisely what this witness for Christ has done."

Michigan.

ANN ARBOR.—Mrs. A. J. Cole writes: "It gives me great pleasure to report from this great University town a little rise and progress toward the light and truth of our Spiritual Philosophy through the mediumship of Mrs. Mary A. Charter of Boston. It will no doubt be highly gratifying to her many friends and co-workers in the Eastern States to know her lamp is still trimmed and burning, sending its light into many hearts and homes in this place, where Spiritualism is little more than a name. She came from the Haslet Park Camp-Meeting and vicinity last fall, and during the winter months has worked up quite a reputation by her wonderful powers of clairvoyance. Success has attended her in every instance.

Her guides predict a great work among us, and should their prediction be fulfilled, as doubtless it will, the newly revealed truth will here be established on a firm and lasting foundation. But in this city of churches the task of accomplishing this will be one of considerable magnitude—one that calls for great care and discrimination and the very best mediumship, all of which Mrs. Charter has thus far shown."

For the Banner of Light.

Le Mandeb.

Hypnotism, the modern discovery of which Braid had the honor to make known to the Western world, has existed in the East from the remotest antiquity, and one can say loses itself in the night of time. The magicians at the Court of the Pharaohs, the contemporaries of Moses, their disciple and their conqueror, knew it, and the Arabs practiced it under the name of Mandeb. Cagliostro, during his travels and stay in Cairo, was instructed there by an Arab, and he operated with Mandeb and imported it to Europe. It was in consequence of this Mandeb that Cagliostro, toward the close of the eighteenth century, astonished French society. Having had a desire to try Mandeb as practiced in the Orient, I have been astonished at the result obtained. I will now show you how I operate:

I do exactly as Cagliostro and the miracle-workers in the Orient, with the exception that I do not burn perfumes. I cover a small table, or a stand, with white cloth; and put on the middle of it a white glass pitcher, filled with clear water, behind a lighted candle. I place the sensitive on a chair before the pitcher and say: Look steadily on the flame which you see through the pitcher with concentrated thought. Gradually the eyes of the subject feel a tired sensation, and in five or six minutes the medium is in a sound sleep. To be assured that real sleep has taken place I pinch the skin and let the medium breathe ammonia; if these have no effect, the medium is really in a hypnotic sleep. I breathe on her eyes and she awakens.

After the medium has rested awhile from this sleep, which causes a slight fatigue, I put my hands on her head and ask her again to fix her eyes on the flame. After a little while I ask: "What do you feel?" The response is: "I feel a heaviness on my head and pricking in my eyes." I continue to hold my hands on the head of the subject and ask: "Do you not see Mr. X. directly before you?" The subject answers: "I see a person, but I do not know who it is." After a little while I question again and say: "Look sharply. Do you not know him?" *Ans.*—Perfectly; it is in truth Mr. X. I know him." Having succeeded to this point, I desire to know whether she is convinced that she really sees what I will her to see by speaking to her in an imperative tone. The subject is found to be under the influence of my suggestion, and is no more master of her own will. To disperse the phantom of Mr. X. I apply a light friction on the forehead of the subject, who then sees only the pitcher, candle and the table.

I will now pass to a third experiment, more singular and extraordinary than the foregoing. The subject, a farmer, fixes his eyes on the flame seen through the pitcher, and I hold my hands on his head. I say, after a few moments: "Do you see what is passing at your home?" *Ans.*—"I see my servant in the stable; the door is open; he is busy rubbing down my horse." I sent a messenger to the home of the subject to ascertain if what he saw at the moment was correct. The messenger soon came back, and declared that he saw the stable-door open and the domestic busy currying the horse. I repeated the experiment with other sensitives, and the result was the same. They saw exactly in the pitcher what took place on the road, in vineyards or at their homes, etc. I confess that these experiments have astonished me very much, and if I had not proof of the truthfulness and honesty of the persons I employ I would not be prevailed upon to believe them possible.

HORACE PELLÉTIER,
Conseiller d'Arrondissement, Officer d'Académie.

[*Translated from Les Sciences Mystérieuses of Brussel, of January 10th, 1880, by C. G. Helleberg, of Cincinnati, O.*

April Magazine.

THE FOLIO for April has for a frontispiece a full-page likeness of Kyrle Bellew. Its contents comprise many items of musical interest, and twenty-four pages of choice instrumental and vocal compositions. White, Smith & Co., publishers, 538 Washington street, Boston.

We have also received from the same firm the following new music: "Arab Love Song," words by Wm. H. Gardner, composed by George H. Hayes; "Dear Face of Mother," words by Barry Grey, composed by Theo. A. Metz; "Cheerfulness," Military March, for Male Chorus, Hanschild-Newmann; "Musical Bells," E. Mack.

PAMPHLETS RECEIVED.—"*Menus* for Every Day in the Year. No Dish or Beverage being Once Repeated; All Arranged According to the Season; and Without the Introduction of Fish, Flesh, Fowl, or Intoxicants; with A Cook's Guide." By Mrs. C. Leigh Hunt Wallace, authoress of "Physianthropy," etc. 12mo, pp. 162. London, Eng.: Mrs. C. L. H. Wallace.

"*Equal Chances.*" By W. Schriever, 12mo, pp. 114. Richland, Iowa: The Author.

"*Profession of Faith of a Savoyard Vicar.*" Translated from the French of Jean Jacques Rousseau, Citizen of Geneva. Also, "*A Search for Truth.*" By Olive Schreiner. 16mo, pp. 124, with portrait. New York: Peter Eckler, 35 Fulton street.

"*The Bible Inquirer*; or, A Key to Bible Investigation; Containing One Hundred and Forty-Eight Propositions, with References to the Most Plain and Striking Self-Contradictions of the so-called Inspired Scriptures. Also, Other Bible References of Importance." 16mo, pp. 56. Omaha, Neb.: A. Jacobson.

"*Three Silver Lunatics.*" A Collection of Views on Bi-Metallism; Thurlow Weed, Edwards Pierrepont, John Thompson; with an Appendix containing Report of the English Bi-Metallic League. 16mo, pp. 69. New York: Clark & Zugalla.

LIST OF SPIRITUALIST LECTURERS.

[We desire our List of Lecturers to be at all times reliable. We therefore ask those most interested to inform us of any changes that from time to time may occur.]

Mrs. N. K. Andros, Delton, Wis.
Mrs. R. Augusta Anthony, Albion, Mich.
Mrs. M. C. Allbee, Barton Landing, Vt.
Wm. H. Andrews, M. D., Cedar Falls, Ia.
C. Fannie Allyn, Stoneham, Mass.
James Madison Allen, Peoria, Ill.
Frank Algerton, Lecture Bureau, 6 Beacon st., Boston.
Mrs. Nellie J. T. Brigham, Colerain, Mass.
Mrs. E. H. Britten, Cheetham Hill, Manchester, Eng.
Mrs. R. W. Scott Briggs, 18 Aiken street, Utica, N. Y.
Bishop A. Beals, 86 State street, Albany, N. Y.
Addie L. Ballou, 759 Market street, San Francisco, Cal.*
Dr. Jas. K. Bailey, P. O. Box 123, Scranton, Pa.
G. H. Brooks, 802 Hoyt street, East Saginaw, Mich.
J. R. Buell and Mrs. Dr. Buell, Indianapolis, Ind.
Mrs. A. P. Brown, St. Johnsbury Center, Vt.
Mrs. S. A. Byrnes, Berkshire street, Dorchester, Mass.*
J. Frank Baxter, 181 Walnut street, Chelsea, Mass.
Mrs. L. E. Bailey, Battle Creek, Mich.*
Mrs. Abby N. Burnham, 30 Hanson street, Boston, Mass.*
Mrs. Emma J. Bullene, Denver, Col.
Miss L. Barnicoat, 175 Tremont street, Boston, Mass.*
Prof. J. R. Buchanan, 6 James street, Boston, Mass.
Mrs. Ellen M. Bolles, Eagle Park, Providence, R. I.
Miss S. C. Blinkhorn, 23 Concord Place, Cincinnati, O.
Mrs. H. Morse-Baker, Granville, N. Y.
James A. Bliss, Elmwood Place, O.
Mrs. S. E. W. Bishop, Sterling, Ill.
A. B. Brown, Worcester, Mass.
Mrs. N. H. Burt, Hyannis, Mass.*
Mrs. Nellie S. Baade, Capac, Mich.*
Milton Baker, 50 Bank street, Trenton, N. J.
Frank Winfield Baker, South Orleans, Mass.*
Warren Chase, Cobden, Ill.
Dean Clarke, care Banner of Light, Boston, Mass.
Mrs. Hettie Clark, Onset Bay, Mass.
George W. Carpender, Kendallville, Ind.
Mrs. Marietta F. Cross, West Hampstead, N. H.
Mrs. Belle A. Chamberlain, Eureka, Cal.
Dr. James Cooper, Bellefontaine, O.
A. C. Cotton, Vineland, N. J.
Eben Cobb, Hyde Park, Mass.
Mrs. E. Cutler, 1749 N. Fourth street, Philadelphia, Pa.
James R. Cooke, 1581 Washington street, Boston, Mass.
Mrs. Lora S. Craig, Keene, N. H.
Mrs. A. E. Cunningham, 459 Tremont street, Boston.
J. W. Cadwell, 401 Center street, Meriden, Conn.
Mrs. E. B. Craddock, Concord, N. H.
Mrs. Abbie W. Crossett, Waterbury Vt.
Mrs. L. A. Coffin, Somerville, Mass.
W. J. Colville, 106 MacAllister street, San Francisco, Cal.
Mrs. C. A. Delafolie, Hartford, Conn.
Mrs. S. Dick, care Banner of Light, Boston, Mass.*
Miss Carrie E. Downer, Baldwinsville, N. Y.*
Carrie C. Van Duzee, Geneva, O.
Charles Dawbarn, 463 West 23d street, New York, N. Y.
Mrs. S. A. Jesmer-Downs, North Springfield, Vt.*
John N. Eames, Boston, Mass.
J. L. Enos, Cedar Rapids, Iowa.
Miss S. Lizzie Ewer, 12 Court street, Portsmouth, N. H.
Edgar W. Emerson, 240 Lowell street, Manchester, N. H.*
O. A. Edgerly, 52 Washington street, Newburyport, Mass.
J. Wm. Fletcher, 6 Beacon street, Boston, Mass.*
Mrs. Clara A. Field, 804 Washington street, Boston.*
Mrs. Mary L. French, Townsend Harbor, Mass., Box 98.
George A. Fuller, Lookout Mountain, Tenn.*
Mrs. M. H. Fuller, Saratoga, Santa Clara Co., Cal.
E. B. Fairchild, Stoneham, Mass.
R. A. Field, Bernardston, Mass.
Mrs. Addie E. Frye, Fort Scott, Kan.
Dr. H. P. Fairfield, Box 347, Rockland, Me.
Mrs. Sue B. Fales, 14 Front street, Cambridgeport, Mass.
N. S. Greenleaf, Lowell, Mass.
Sarah Graves, Grand Rapids, Mich.
Miss Lessie N. Goodell, 63 High street, Norwich, Conn.
Cornelia Gardner, 118 Jones street, Rochester, N. Y.*
Dr. E. G. Granville, Kansas City, Mo.
Miss E. M. Gleason, Geneva, Ohio.
Mrs. A. M. Glading, Box 62, Doylestown, Pa.*
Lyman C. Howe, Fredonia, N. Y.
Mrs. S. A. Horton, Galveston, Tex.
Dr. E. B. Holden, North Clarendon, Vt.
Mrs. F. O. Hyzer, 433 East Baltimore st., Baltimore, Md.
Mrs. L. Hutchison, Owensville, Cal.
Mrs. M. A. C. Heath, Bethel, Vt.
Annie C. Torry Hawks, Memphis, Tenn.
Mattie E. Hull, 675 West Lake street, Chicago, Ill.
Jennie B. Hagan, South Framingham, Mass.*
C. H. Harding, 3 Glenwood street, Boston Highlands.
F. A. Heath, 27 Lawrence street, Charlestown, Mass.
Mrs. M. J. Hendee, San Francisco, Cal.
M. F. Hammond, Northport, L. I., N. Y.*
Mrs. Hattie W. Hildreth, Worcester, Mass.
W. A. Hale, 46 Russell street, Charlestown, Mass.*
S. Hainebach, cor. 15th and Plum streets, Cincinnati, O.
Mrs. M. Carlisle Ireland, 3 Moreland Terrace, Boston.
Mrs. Bell Ireland, 365 Elm street, Cincinnati, O.
Susie M. Johnson, Los Angeles, Cal.
Dr. W. R. Joscelyn, Santa Cruz, Cal.
Mrs. Dr. J. A. Joscelyn, Santa Cruz, Cal.
Dr. P. T. Johnson, Box 746, Coldwater, Mich.
Mrs. Emma Jackson, Acushnet, Mass.
Mrs. A. E. King, 258 Shawmut Avenue, Boston, Mass.*
O. P. Kellogg, East Trumbull, Ashtabula Co., O.
Mrs. R. G. Kimball, Lebanon, N. H.
J. W. Kenyon, 40 Woodland street, Worcester, Mass.
D. M. King, Mantua Station, O.
F. L. King, care Banner of Light, Boston, Mass.
Mrs. M. C. Knight, Fulton, Oswego Co., N. Y.*
G. W. Kates, Wheat Sheaf Lane, 25th Ward, Philadelphia.*
Mrs. Zaida Brown-Kates, Wheat Sheaf Lane, Phila., Pa.
Robt. H. Kneeshaw, 22 City Councillors st., Montreal, Can.*
Mrs. M. T. Shelhamer-Longley, care Banner of Light.
Mrs. R. S. Lillie, Lock Box 37, Melrose, Mass.
Mrs. F. A. Logan, 841 Market street, San Francisco, Cal.
Maud Cecil Leslie, 64 South Division st., Buffalo, N. Y.
Mrs. M. W. Leslie, 368 Tremont street, Boston, Mass.
Thos. Lees, 105 Cross street, Cleveland, O.*
Mrs. H. S. Lake, 8 Worcester Square, Boston, Mass.
Mrs. Amelia H. Colby-Luther, Crown Point, Ind.
Mrs. T. J. Lewis, 205 Harrison Avenue, Boston, Mass.
J. J. Morse, of England, trance, care Banner of Light.
Mrs. Emma Miner, Clinton, Mass.
P. C. Mills, Fairmount, Ark.
Rev. Chas. P. McCarthy, 296 Pleasant Avenue, New York.
Prof. M. Milleson, Worcester, Mass.
S. T. Marchant, 15 Willoughby street, Brooklyn, N. Y.
Mrs. Lizzie Manchester, West Randolph, Vt.
Dr. H. F. Merrill, 87 Sewell street, Augusta, Me.*
Celia M. Nickerson, 283 Purchase st., New Bedford, Mass.
Valentine Nickelson, Foster's Crossing, O.*
Miss Emma J. Nickerson, 123 West Concord st., Boston.
Theo. F. Price, Monon, White Co., Ind.
Lydia A. Pearsall, Disco, Mich.
Dr. G. Amos Peirce, Box 1135, Lewiston, Me.
A. S. Pease, Baskirk, N. Y.
Mrs. Lunt Parker, Box 230, Maple Rapids, Mich.
Prof. W. F. Peck, 8 Worcester Square, Boston, Mass.
John G. Priegel, 610 North 2d street, St. Louis, Mo.*
Caleb Prentiss, 10 Hudson street, Lynn, Mass.
Miss Jennie Rhind, 33 Boylston street, Boston, Mass.
Mrs. Helen Stuart-Richings, P. O., Boston, Mass.*
Frank T. Ripley, care Banner of Light, Boston, Mass.*
J. H. Randall, 229 Honore street, Chicago, Ill.*
Mrs. C. L. V. Richmond, 64 Union Park Place, Chicago, Ill.
J. William Royle, Trenton, N. J.
Dr. F. H. Roscoe, 26 Stewart street, Providence, R. I.*
Dr. H. B. Storer, 406 Shawmut Avenue, Boston, Mass.*
M. L. Sherman, Box 1205, Adrian, Mich.
Mrs. K. R. Stiles, 16 James street, Boston, Mass.
Mrs. Fannie Davis Smith, Brandon, Vt.
Mrs. S. A. Smith, Athol, Mass.
Giles B. Stebbins, 107 Henry street, Detroit, Mich.
Juliet H. Severance, M. D., Milwaukee, Wis.
Mrs. Julia A. B. Seiver, Tampa, Fla.
Mrs. Almira W. Smith, Portland, Me.
Mrs. L. A. F. Swain, Union Lakes, Minn.
J. W. Seaver, Byron, N. Y.
Mrs. Fanny W. Sanborn, Scranton, Pa.
Mrs. L. M. Spencer, Milwaukee, Wis.
Joseph D. Stiles, Weymouth, Mass.
Austen E. Simmons, Woodstock, Vt.*
E. W. Slosson, Alburgh, Franklin Co., N. Y.
Mrs. H. T. Stearns, Cassadaga, N. Y.
Miss Hattie Smart, Chelsea, Mass.
Mrs. Julia C. Smith, Hotel Cabe, Appleton street, Boston.
Mrs. Julia A. Spaulding, 44 Front street, Worcester, Ms.
C. W. Stewart, 11 Ionia street, Grand Rapids, Mich.
Mrs. E. M. Shirley, 123 Main street, Worcester, Mass.
Mrs. J. W. Still, Morris, N. Y.
Dr. J. C. Street, 181 Tremont street, Boston, Mass.
Addie M. Stevens, Washington, N. H.*
H. W. Stratton, 3 Concord Square, Boston, Mass.
Thomas W. Sutton, P. O. Box 790, Worcester, Mass.*
Geo. W. Taylor, Lawton's Station, Erie Co., N. Y.
C. M. A. Twitchell, 120 Prospect street, Somerville, Mass.
Anna M. Twiss, M. D., Watkins, N. Y.
Carrie E. S. Twing, Westfield, N. Y.*
A. E. Tisdale, Merrick P. O., West Springfield, Mass.*
Mrs. Emma Taylor, Johnson's Creek, N. Y.*
Dr. F. L. H. Willis, 46 Ave. B, Vick Park, Rochester, N. Y.*
Elizabeth L. Watson, P. O. Box 240, Santa Clara, Cal.*
Mrs. E. A. Wells, inspirational, 990 6th Avenue, New York.
A. A. Wheelock, care Banner of Light, Boston, Mass.
Mrs. Elvira Wheelock, Janesville, Wis.
Sarah A. Wiley, Rockingham, Vt.
Marcenus R. K. Wright, Middleville, Mich., Box 11.
Samuel Wheeler, 1402 Ridge Avenue, Philadelphia, Pa.
Mrs. N. J. Willis, 8 De Wolfe street, Old Cambridge, Mass.*
Mrs. R. Walcott, 817 North Fremont Ave., Baltimore, Md.
R. Witherell, Chesterfield, Mass.
H. H. Warner, Sterling, Ill.
Mrs. M. S. Townsend Wood, Box 175, Stoneham, Mass.*
Dr. D. Winder, Wyoming, Ohio.
Mrs. E. C. Woodruff, South Haven, Mich.
Mrs. Susie Goodhue Wagner, Fort Seneca, O.
Mrs. Juliette Yeaw, Leominster, Mass.*
James H. Young, Onset, Mass.*

* Will also attend funerals.

AN ADVENTURE AMONG THE ROSICRUCIANS.

BY F. HARTMANN, M. D.

This is an account of a dream-visit to a Rosicrucian Monastery, and of the topics expounded by its adept inmates. Among these are the nature and power of Will, Psychic Locomotion, Universal Life, Constitution and Development of Man; the Materialization of Ideas into Forms, the Doctrine of Numbers, of Counterparts, and of Elementals, Organization of Nature and Mind; expediency or otherwise of Theosophical Monasteries; Basic Principles of Alchemy, etc. The book is full of Occult information and suggestions.

12mo, cloth; price $1.00.
For sale by COLBY & RICH.

A Protest Against the Medical Bill,

Consisting of Testimony, Facts and Arguments for Equal Rights in Medical Freedom.

Single copies, 3 cents; 50 copies, $1.00; 100 copies, $2.00; postage free.
For sale by COLBY & RICH.

THE WAR OF THE DOCTORS ON THE RIGHTS OF THE PEOPLE. Arguments and Addresses in remonstrance thereof, delivered before the Massachusetts Legislative Committee on Public Health at the State House, Boston, February, 1880, by Alfred E. Giles, Allen Putnam, Edward Hamilton, Richard Holmes, Loring Moody, A. S. Hayward, Joshua Nye, and Prof. Charles Wesley Emerson.

Price 10 cents.
Per 100 copies $8.00, postage free.
For sale by COLBY & RICH.

A BOOK WRITTEN BY THE SPIRITS OF THE SO-CALLED DEAD WITH THEIR OWN MATERIALIZED HANDS, BY THE PROCESS OF INDEPENDENT SLATE-WRITING THROUGH MRS. LIZZIE S. GREEN AND OTHERS AS MEDIUMS. COMPILED AND ARRANGED BY C. G. HELLEBERG, OF CINCINNATI, OHIO.

This work contains communications from the following exalted spirits: Swedenborg, Washington, Lincoln, Wilberforce, Garrison, Garfield, Horace Greeley, Thomas Paine, O. P. Morton, Polheim, A. P. Willard, Margaret Fuller, Madame Ehrenborg and others.

Cloth, 12mo, with engravings. Price $1.50, postage free.
For sale by COLBY & RICH.

Miscellaneous.

NEW THOUGHT; A Vigorous Eight-Page Weekly Journal devoted to Spiritualism and General Religious and Political Reform. Published every Saturday by MOSES HULL & CO., at 675 West Lake street, Chicago, Ill. The Organ of the Mississippi Valley Association of Spiritualists. *Terms of Subscription:* One year, $1.50; six months, 75 cents; three months, 40 cents; single number, 5 cents. NEW THOUGHT will be sent to new subscribers three months on trial for twenty-five cents—a sum which barely covers the price of blank paper and press-work. Sample copies free.

THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnati, O., every Saturday, at $2.00 per year, in advance. (Lately improved.) This is one of the largest, most vigorous and eclectic Spiritualist publications in the world. It has attained a large circulation in the United States, and rejoices in patrons in all countries where liberal thought seeks a foothold. It is fresh, sparkling, argumentative and progressive. Advertising Rates are reasonable, and will be furnished on application. Specimen copies FREE to any part of the world. THE WAY PUBLISHING CO., Cincinnati, O.

SPHINX. Anti-Materialistische Monatsschrift für die wissenschaftliche Untersuchung der „mystischen" und „magischen" Thatsachen, mit Beiträgen von Carl *du Prel*, Alf. Russ. *Wallace*, der Professoren *Barrett* und *Coues*, mehrerer *Brahminen* u. s. w., herausgegeben von Dr. *Hübbe-Schleiden.* Subscription: $1.75 for six months, $3.50 per annum.

Messrs. COLBY & RICH, 9 Bosworth street, Boston, Mass., will receive subscriptions and forward the same to the publisher.

THE CARRIER DOVE. An Illustrated Weekly Journal, devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Each number will contain the Portraits and Biographical Sketches of some of the Prominent Mediums and Spiritual Workers. Also Spirit Pictures by our Artist Mediums, Lectures, Essays, Poems, Spirit Messages, Editorials, etc. Terms: $2.50 per year; single copies, 10 cents. Address all communications to THE CARRIER DOVE, 32 Ellis street, San Francisco, Cal.

LA LUMIERE. A Journal devoted to the interest of Spiritualism in all its aspects. MADAME LUCIE GRANGE, Editor. The ablest writers contribute to its pages. Terms of Subscription, in advance, per year, $1.20. In remitting by mail, a Post-office order on Paris, France, to the order of Madame Lucie Grange, 75 Boulevard Montmorency, Auteuil.

LIGHT ON THE WAY. Geo. A. Fuller, Editor. Mrs. G. Davenport Fuller, Assistant Editor. An Eight-Page Monthly, devoted to the dissemination of Spiritual Knowledge. Terms, 60 cents per year. Specimen copies free. Address, GEO. A. FULLER, Editor and Publisher, Lookout Mountain, Tenn.

THE BOSTON INVESTIGATOR, the *oldest reform journal* in publication. Price, $3.00 a year, $1.50 for six months, 8 cents per single copy. Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind. Address J. P. MENDUM, Investigator Office, Paine Memorial, Boston, Mass.

ALCYONE FREE FOR TWO MONTHS!! ALCYONE is a 20-page paper, treating of the Phenomena and Philosophy of Spiritualism, without theological controversy. Sent free for two months to those who enclose 10 cents in stamps with their address. STAR PUBLISHING CO., 93 Sherman street, Springfield, Mass.

THE WEEKLY DISCOURSE, a pamphlet (especially arranged for binding) containing one of the Discourses given through the organism of MRS. CORA L. V. RICHMOND the preceding Sunday; published each week. Price, $2.50 per year. Address WILLIAM RICHMOND, 64 Union Park Place, Chicago, Ill. eow

TWILIGHT: A Monthly Journal, devoted to Spirit Mesages. Fifty Cents per Year. Specimen Copies free. DR. H. F. MERRILL, Editor and Publisher, 87 Sewall street, Augusta, Me.

OUTSIDE THE GATES:

AND

Other Tales and Sketches.

BY A BAND OF SPIRIT INTELLIGENCES,

THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overflowoth with boundless mercies for all who enter therein.

This volume consists of two parts: the first, containing a series of articles by Spirit "Beneflee," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness *outside* the heavenly gates to one of peace in the "Sunrise-Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the BANNER OF LIGHT; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant; or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

In one volume of 515 pages, neatly and substantially bound in cloth. Price $1.25, postage free.
For sale by COLBY & RICH.

Essence and Substance:

A TREATISE ON

Organic and Inorganic Matter: The Finite and The Infinite: Transient and Eternal Life.

BY WARREN CHASE,

Author of "Life-Line of the Lone One" and "Gist of Spiritualism."

Mr. Chase is known to be a deep thinker and close reasoner; his radical ideas are often original, and always frankly and clearly expressed, and this work presents the fundamental principles on which he bases his evidence of eternal life, and gives a concise view of the doctrine of repeated incarnations without re-incarnation. The origin of human life on earth is treated in a new and interesting manner, which cannot fail to interest the reader. The author has given many years and much thought to these subjects, and has put forth in this work a theory that satisfies his critical and skeptical mind of eternal life, which he does not think any more attached to the spiritual forms that we put on at death, and which our friends appear in, than it is to those mortal bodies, although evidently of much longer duration.

Cloth, price 75 cents; paper, 50 cents.
For sale by COLBY & RICH.

THE SOUL;

Its Embodiment in Human Form.

A SERIES OF LESSONS GIVEN BY THE GUIDES OF

MRS. CORA L. V. RICHMOND.

1st Lesson—The Soul; Its Relation to God.
2d Lesson—The Dual Nature of the Soul.
3d Lesson—The Embodiment of the Soul in Human Form.
4th Lesson—The Embodiment of the Soul in Human Form (Continued).
5th Lesson—The Reunited Soul, including Parental and Kindred Souls.
6th Lesson—Angels, Archangels, and Messiahs.

☞ These Lessons have never before been published.

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

Handsomely bound in cloth. Price $1.00.
For sale by COLBY & RICH.

SOLAR BIOLOGY:

A Scientific Method of Delineating Character; Diagnosing Disease; Determining Mental, Physical and Business Qualifications; Conjugal Adaptability, etc., from Date to Birth.

Illustrated with seven Plate Diagrams and Tables of the Moon and Planets, from 1820 to 1900 inclusive.

It is claimed that character is expressed in the countenance, embodied in the cranium, even written in the hand; but Solar Biology introduces the student into the grand workshop of the Solar System, not only defining character and function, but supplying the key to self-knowledge and harmonious human relatedness; and, further, it opens up a knowledge and understanding of the principles and laws by which human evolution is being carried forward, and the infinite variety of forms and natures brought into being on the planet earth.

Large 8vo, cloth. Price $5.00, postage 20 cents.
For sale by COLBY & RICH.

ESOTERIC EDUCATION;

OR,

The Unfoldment and Life of a Hero.

FROM THE GERMAN OF J. KERNNING.

The work is translated from the "Key to the Realm of Spirit," of the German Mystic and Free-Mason Kerning. This master of Occultism, who lived in the first half of this century, published a series of treatises, all intended to illustrate, by examples taken from actual life, his methods of unfolding spiritual consciousness, wisdom and power.

Cloth, 12mo, pp. 78. Price 50 cents.
For sale by COLBY & RICH.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

Spiritual Philosophy.

ISSUED WEEKLY
At 9 Bosworth Street (formerly Montgomery Place), Corner Province Street, Boston, Mass.

COLBY & RICH,
Publishers and Proprietors.

Isaac B. Rich............Business Manager.
Luther Colby............Editor.
John W. Day............Assistant Editor.
Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing

A LITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Spiritual, Philosophical and Scientific,
EDITORIAL DEPARTMENT, which treats upon spiritual and secular events,
SPIRIT-MESSAGE DEPARTMENT,
REPORTS OF SPIRITUAL PHENOMENA, and
CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year	$3.00
Six Months	1.50
Four Months	1.00
Three Months	75

Postage Free.

In addition to sending THE BANNER, the publishers offer to every subscriber for one year or six months PREMIUMS FREE of their own selection from a list of interesting books and pamphlets, or engravings and photographs.

Specimen copies containing list of Premiums sent free.

SPECIAL NOTICE.

☞ **The Banner will be sent to New Trial Subscribers for Three Months upon the receipt of 50 Cents.** ☜

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RICH, is preferable to Bank Notes. *Our patrons can remit the fractional part of a dollar in postage stamps—ones and twos preferred.*

ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

Subscriptions discontinued at the expiration of the time paid for.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Catalogue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by mail or express.

☞ *Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the* BANNER OF LIGHT *one year, provided a marked copy of the paper containing it is forwarded to this office.*

OUR AGENTS.

BRENTANO BROS., BOOKSELLERS,
5 Union Square, New York,

Authorized NEW YORK AGENTS for the sale of all of **Colby & Rich's Publications.** A good stock always on hand of **Spiritual Books and Publications.** *Any Book desired which they do not happen to have in stock will be promptly ordered.* Subscriptions received for and single copies of the **Banner of Light** on sale. Address 5 UNION SQUARE, NEW YORK. Branch stores, 1015 PENNSYLVANIA AVENUE, WASHINGTON, D. C., and 101 STATE STREET, CHICAGO, ILL. NEW YORK AGENCY, 5 UNION SQUARE.

PHILADELPHIA BOOK DEPOT.

The **Spiritual and Reformatory Works** published by Colby & Rich, Boston, Mass., are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 722 Spring Garden street. Subscriptions received for the **Banner of Light** at $3.00 per year. The **Banner of Light** can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand 826 Market street.

CLEVELAND, O., BOOK DEPOT.

THOMAS LEES, 142 Ontario street (Room 2). All the **Spiritual and Reformatory Works** on hand published by Colby & Rich, Boston, Mass. **Subscription Agency** for the **Banner of Light** and other Spiritual papers and magazines, etc. Residence, 105 Cross street, Cleveland, O.

SAN FRANCISCO, CAL., AGENCY.

J. K. COOPER, 746 Market street, San Francisco, Cal., keeps constantly for sale the **Banner of Light,** and will take orders for any of the **Spiritual and Reformatory Works** published and for sale by Colby & Rich, Boston, Mass.

CHICAGO, ILL., AGENCY.

CHAS. MACDONALD & CO., Periodical dealers, No. 55 Washington street, Chicago, Ill., keep for sale the **Banner of Light,** and will supply the **Spiritual and Reformatory Works** published by Colby & Rich, Boston, Mass.

NEW YORK DEPOT.

The **Spiritual and Reformatory Works** published by Colby & Rich, Boston, Mass., also the **Banner of Light,** can be found at the office of *The Truth-Seeker*, 33 Clinton Place, New York City.

TROY, N. Y., AGENCY.

Parties desiring any of the **Spiritual and Reformatory Works** published by Colby & Rich, Boston, Mass., will be accommodated by W. H. VOSBURGH, 244 Ninth street, Troy, N. Y.

BRATTLEBORO', VT., BOOK DEPOT.

E. J. CARPENTER, retail dealer in Newspapers, Periodicals, etc., etc., No. 2 Market Block, keeps for sale the **Banner of Light,** and will supply the **Spiritual and Reformatory Works** published by Colby & Rich.

PROVIDENCE, R. I., AGENCY.

WM. FOSTER, JR., 50 Battey street, Providence, R. I., will supply any of the **Spiritual and Reformatory Works** published by Colby & Rich. He is also agent for the **Banner of Light.**

DETROIT, MICH., AGENCY.

AUGUSTUS DAY, 73 State street, Detroit, Mich., Spiritualistic Sale and Circulating Library. Agent for **Banner of Light,** and all publications of Colby & Rich, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT.

JACKSON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the **Spiritual and Reformatory Works** published by Colby & Rich, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT.

WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the **Spiritual and Reformatory Works** published at the **Banner of Light Publishing House,** Boston, Mass.

SPRINGFIELD, MASS., AGENCY.

JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agent for the **Banner of Light,** and will supply the **Spiritual and Reformatory Works** published by Colby & Rich, Boston, Mass.

CORRY, PENN., AGENCY.

Parties desiring any of the **Spiritual and Reformatory Works** published and for sale by Colby & Rich, will be supplied by G. F. LEWIS, Publisher of the *Day Star*, in that city.

WASHINGTON BOOK DEPOT.

The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Seventh street, above New York Avenue, Washington, D. C., keeps constantly for sale the **Banner of Light,** and a supply of **Spiritual and Reformatory Works** published by Colby & Rich, Boston, Mass.

MILWAUKEE, WIS., BOOK DEPOT.

OTTO A. SEVERANCE, 135 6th street, Milwaukee, Wis., will take orders for the **Spiritual and Reformatory Works** published by Colby & Rich, and will also receive subscriptions for the **Banner of Light.**

ST. LOUIS, MO., BOOK DEPOT.

E. T. JETT, 802 Olive street, opposite Custom House, St. Louis, Mo., keeps constantly for sale the **Banner of Light,** and a supply of the **Spiritual and Reformatory Works** published by Colby & Rich, Boston, Mass.

MEMPHIS, TENN., AGENCY.

JOHN LANG, Stationer and Bookseller, No. 221 Main street, Memphis, Tenn., keeps for sale the **Banner of Light,** and will supply the **Spiritual and Reformatory Works** published and for sale by Colby & Rich.

NOTICE TO OUR ENGLISH PATRONS.

MR. H. A. KERSEY will act as our agent and receive subscriptions for the **Banner of Light** at fifteen shillings per year. Parties desiring to so subscribe can address Mr. H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, England. Mr. Kersey also keeps for sale the **Spiritual and Reformatory Works** published by us.

COLBY & RICH.

INDIA BOOK DEPOT.

KAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the **Spiritual and Reformatory Works** published by Colby & Rich, Boston, Mass. They will also receive subscriptions for the **Banner of Light** at Rupees 11-12-0 per annum.

AUSTRALIAN BOOK DEPOT,

And Agency for the **Banner of Light.** CHAS. H. BAMFORD, No. 87 Little Collins street, East Melbourne, Australia, has for sale the **Spiritual and Reformatory Works** published by Colby & Rich, Boston, Mass.

THE ELIXIR OF LIFE. From a Chola's Diary. By G. M., F. T. S.
Paper. Price 25 cents.
For sale by COLBY & RICH.

SPECIAL NOTICES.

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

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

☞ When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

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

Banner of Light.

BOSTON, SATURDAY, APRIL 20, 1889.

[*Entered at the Post-Office, Boston, Mass., as Second-Class Matter.*]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE: Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY, 39 *and* 41 *Chambers Street, New York.*

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

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

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

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

Trial Subscriptions.

For the purpose of inducing parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various phases,

THE BANNER OF LIGHT

will be mailed by its publishers, COLBY & RICH, 9 Bosworth street, Boston, to

NEW SUBSCRIBERS

For Three Months,

at the reduced price of

☞ 50 Cents, ☜

POSTAGE FREE. Remittances can be made by *postal note*, or by one-cent postage stamps.

Special Notice to City Patrons:

April 22d being a legal holiday, the BANNER OF LIGHT ESTABLISHMENT will be *closed* on that date.

Advertisements to be renewed on the seventh page for next week must in this instance be paid on Friday, the 19th inst.

Perpetual Inspiration.

The Rev. Dr. Parker of Hartford, Conn., not long since preached a discourse on the inspiration of some persons not in biblical history, nor within the pale of any sect or church, which, says the *Hartford Times*, caused some criticisms and dissatisfaction from a part of his hearers; and those who approved it, being the majority, requested its repetition, and he complied. The leading idea of his discourse was that men may be beneficently inspired from the spirit-world, as well as be saved even if they belong to no church.

The text was the familiar one of St. Paul on the diversity of spiritual gifts. He remarked that men's gifts as individuals, from birth, differ in different individuals, and it may still be the inspiration from the higher heavens that fills the work of one who is not formally in the fold of any of the sects or churches. One individual may have one form of spiritual gift, another individual another. Bezaleel, a cunning artificer, who was called by Moses to make the ark of the covenant, may have been as truly inspired in the remarkable creations of his art as was Isaiah or Ezekiel in prophecy. Underlying all divine inspiration, and even shaping that, is the natural man with his tendencies.

One has a native tendency to music, another to sculpture, another to law-giving, another to poetry, and another to philosophy, which he may have had from birth; his individuality is genius. Hence a Raphael, a Guido, a Beethoven, a Milton, a Tennyson may be genuinely inspired, each in his own field and way. Riches are added unto their riches. Those persons who can discern spirits and interpret tongues have their own spiritual gifts; and so have the great leaders in the world's uplifting work, each in its own kind; it is the same God which worketh all in all.

Emerson, said Dr. Parker, could not stay in his pulpit, for he could not be held to any creed; was he therefore the less truly inspired, the less a genuine light on the mountains of this world, *because* he vaunted no creed? Beecher and Sumner were noble leaders in the battle for freedom and human progress; Sumner confessed his want of faith and his inability to accept any theological creed, yet he may have been an inspired leader in spite of that. Herbert Spencer pushes inquiry into all the realms of thought: he works for the uplifting of his fellow-man, and the speaker could not but feel that somehow and somewhere he will find acceptance of God.

To our mind, looking at this matter from the standpoint of Spiritual Revelation, the reverend gentleman is on the right track—since to limit all inspiration to the ruts and grooves of church creeds is like insisting that there can be no organ-music but what is made upon two or three particular stops.

In a lecture recently delivered by Mr. T. H. Hunt, in London—an abstract of which is given in *The Two Worlds*—the speaker affirmed that man will ever have an insatiable longing to solve the mystery of his existence. We are converging at the present time toward a superior plane of psychological growth. The spiritual forces of the universe have a decided preponderance over the physical. Therefore we may shortly expect very strange and startling results. It is only a question of time when mighty changes wrought by inspiration, which works to-day as actively as ever, will be brought about in the world.

It is obvious that the world is advancing toward a superior plane of individual development, from the fact that latent forces inherent in man are evolving daily and being utilized for purposes almost inconceivable. The possibilities of the soul are unlimited. There is an instinctive divinity in man, which we call intuition, that directly inspires him with prophetic ideas; yet we are not to believe that the principles of spirit-life are governed by accidental causes and mere instinctive perceptions.

The present workings of spiritual forces, said Mr. Hunt, with impressive truth, demand a superior type of intellect, and only those who are intellectually wise and spiritually good will be able to utilize, with advantage these peculiar elements of a higher life. A man may be, said he, the most sensitive being under the sun, and possessed of the brightest talents; but if he does not know how to use and control them he will be like a weathercock that turns any way the wind blows him. Here, then, is the necessity of a knowledge that shall make us gods of our own surroundings. Of course all cannot be equally great; the weakest, in this as in all other cases, must go to the wall; but it is for those who would forget self for the sake of the many to make a special effort to become acquainted with the facts of their own possibilities, that their minds may direct these psychic forces to act for the common good of all.

The Hidden Things.

The inter-relation and inter-dependence of all things make it probably true, says Rev. Joseph Wild, of Toronto, that the wisest man cannot know all about any one thing unless he know something about other things. We only know partly concerning every object we have as yet come in contact with. There is a seal and a department of mystery in and of all things yet seen. The creating form has concealed itself in all things created. Man is a wonderful centre of hiding power—a living witness of "miracles" from conception to birth, from birth to death.

The occurrences recorded in the Bible are surpassed by the living lesson embodied in man. The things now in existence are sufficient ground—according to this reverend gentleman—for a vigorous conviction that "there is a new scheme—a new life; man will live on," and that much of our future is by analogy revealed. Modern Spiritualism, we would add, is doing a great work in this direction—awakening the attention of pulpit and pew alike to the fact that the Scriptural promise concerning "that which is secret" being revealed is fulfilling itself as never before in this day and age.

Victory in Wisconsin!

While the proposed medical bill still hangs fire in the hands of the Massachusetts Judiciary Committee, we have had the satisfaction to be able to record victories against similar despicable laws in Connecticut, Maine and New York. We are now permitted to add Wisconsin to the noble column.

There were two doctors' bills before the Legislature of that State; one was defeated April 5th, by a vote of forty-one to thirty-nine; the other by forty-eight to twenty-eight. The doctors of the old school made a much more general and persistent effort than ever before, but their machinations against the rights of the people met with defeat, as such plots should ever and always!

The intelligent legislators of Wisconsin deserve the thanks of the friends of freedom everywhere. Why cannot the Committee of our *own* State rise to the height of the occasion and show the "Qua bill," or any of its substitutes, the door?

The Proposed Medical Bill.

No report has yet been rendered by the Judiciary Committee on the medical law suggested (?) for Massachusetts some three months ago or more; and the General Court, we understand, has given the Committee further time—*i. e.*, till April 24th—in which to consider the matter. Readers of THE BANNER who are also citizens of this State should make it a point to see or write to their Representatives or Senators at once, requesting them to refuse to give their votes—should a bill be recommended—for a measure directly abridging the constitutional rights of their own constituents.

"Looking Backward."

A GREAT BOOK. BUY IT. For full particulars see advertisement in another column.

☞ We are in receipt of a letter from Mr. J. S. Drake, of Los Angeles, Cal., to the effect that his wife, Mrs. Maud Lord Drake, will not be at the Lake Pleasant Camp-Meeting the coming summer, although it was announced in the *Wildwood Messenger* of March 30th, 1889, that she would be there. She will, instead, he says, remain in California, dividing her time between her beautiful home in Los Angeles and the Oakland Camp-Meeting.

☞ At the public opening of M. Pratt's Sanitarium at Whitewater, Wis., on April 26th, 27th and 28th, the principal speakers announced are Mrs. A. H. Luther, Profs. J. S. Loveland and W. M. Lockwood. Mrs. J. C. Blodgett, Dr. J. C. Phillips and other noted mediums will be present.

DEAN CLARKE writes us—in a letter which we shall print next week—that the Society in Denver, Col., for which he is officiating as regular speaker, has now secured the best hall in that city for its meetings, and that the services are well attended and highly appreciated.

☞ On our second page will be found a report of the Anniversary services at Cleveland, O.—An installment of "Cleveland Notes," from the pen of Thos. Lees, will appear next week.

☞ Mrs. E. Cutler, now at 1142 West Avenue, Buffalo, N. Y., will take subscriptions for the BANNER OF LIGHT.

Alonzo Elliot Newton

Passed to spirit-life April 12th, after a brief illness (pneumonia), at the residence of his son-in-law, J. T. Trowbridge, Arlington, Mass.

The deceased was sixty-eight years of age. He was born at Marlboro', N. H., Feb. 23d, 1821. From his earliest years he was obliged to struggle with privations, due to poverty and ill health. Like many of America's best minds, he finally found in a printing-office his only college, and in practical life his chief means of education.

During the civil war he occupied a desk as clerk in the Quartermaster-General's office in Washington, and later was Superintendent of the Freedmen's Schools of the District of Columbia, and a member of the Board of Trustees of the white schools of Washington.

He was an earnest and self-sacrificing friend of the colored race, a champion of reform, and a devoted Spiritualist—for which Cause he accomplished much valuable work as writer, editor and speaker.

In 1855 Bro. Newton took editorial charge of the *New England Spiritualist*—of which paper the late Allen Putnam and other leading pioneers in Boston were the chief promoters—till in 1858 or '59 it was merged with the *Spiritual Age*, published by the late Prof. S. B. Brittan, of New York. Mr. Newton was associated with that paper till the ill health against which he had always to contend obliged him to sever his business connection.

In 1881 he was appointed editor-in-chief of *The Two Worlds*, published by Dr. Eugene Crowell, in New York City, which post he retained till the issuance of that journal was discontinued.

As regards the value of the work wrought by him for Spiritualism and reformatory questions in the way of book-making, a glance at the catalogue of Colby & Rich will bring a realizing sense; while his numerous essays and articles in the BANNER OF LIGHT have made his name familiar as a household word wherever on earth a knowledge of Spiritualist literature exists.

As we shall give in our next issue a lengthy biographical sketch of Bro. Newton's career, we will not pursue the subject further at present.

Who cares for mere length of life? queries Rev. Mr. Savage in a recent discourse. It is not length, but breadth and thickness—it is the *quality* which is to be desired. I care very little, he said, for the length of life, as compared with what makes up its contents. Living means the becoming all that a man may become, making due allowances for his environments. The chief thing in human life is not what one has, nor even what one does, but what one *is*, for what he will do with what he has will depend on what he is.

The thing to fight is the false ideal of what it means to excel, and the using of power in wrong, that is, inhuman ways, when it should be applied to making the world happier and better. At every step we depend on the co-operation and help of our fellow-men. The assistance and presence of thousands are essential to the success of one.

The man who uses what advantage and power may be his—however little in degree—to lift up the weaker and help him on, kindles admiration, pride and gratitude. He is, though on earth, an angelic ministrant: Such was our friend, who has now passed to his reward!

MR. NEWTON'S obsequies took place at the Spiritual Temple (Newbury and Exeter streets), Boston, on Sunday afternoon, April 14th, at 2:45 o'clock.

A goodly number of friends vied with the general public in filling the Temple on this occasion. Among those present were to be noted the silvered heads of some of the old pioneers in Spiritualism, who for years have labored with beloved Bro. Newton.

The exercises opened with singing, after which Mrs. H. S. Lake—who presided—delivered an invocation and read the following selections, adapted by her to the occasion:

"Let us take refuge with Good from dark and evil thoughts which molest and afflict us.

"There were no beginnings; no creations; only new combinations and formations. *I am*, therefore, eternally was, eternally shall be.

"By birthright we are immortal.

"The casket breaks, and lo! the child of angelhood!

"The maternity of earth is indelibly engraved upon us, therefore we shall know each other there.

"Nature calls, with many voices, to worship in her temple. The willing spirit answers, and we go forth into the great fane that is consecrated by the Divine Presence. Nature's great heart beats under our feet and over our heads.

"The currents of all-pervading life flow into every form of the natural world, and therefore do all forms partake of the divine energy.

"More and more the surges of everlasting nature enter into me, and become human and public in my regards and actions. Through the years, and the centuries, through evil agents, through stars and atoms, a great and beneficent tendency flows.

"Come, let us gather in review of a man's virtues, lingering as sweets of the dead rose upon the lifeless stalk.

"A man's wisdom is a rock of defense; his good example is precious; his love is always sacred. All ye who knew him bemoan him; and all ye, remembering his name, will say: How is the strong staff and beautiful rod broken!

"But, lo! the staff doth blossom now, a young tree in the garden of Good!

"There is no absolute loss in the universe; everything, dying, dies upward to subserve some divine purpose in the economy of the Infinite.

"In the spiritual world are many mansions. I will prepare a place for you and come and receive you, that where I am you may also be.

"The brightest crowns worn in spiritual realms are tried, polished and glorified in the furnace of earthly suffering.

"Who are these arrayed in white robes? and whence came they? They are those who have had great tribulation. Angels are leading them to living fountains, and the tears are being wiped from their eyes.

"Look not mournfully into the past; it comes not back; wisely improve the present; it is thine. Go forth to meet the shadowy future without fear, and with a hopeful and a patient heart."

After another hymn, Dr. H. B. Storer was introduced to deliver the funeral oration.

Dr. Storer alluded, in preface, to the presence of the band of early workers, and to the rapidity with which they were being removed—as Bro. Newton had just been—from the rough field of activity on the physical plane to the grand realities of the immortal world. After which he said, in substance:

While on this occasion we rejoice with him who rejoices, we must also weep with those who weep. Such is our nature that it is impossible for us to meet the shock of bereavement without feeling the sting of separation and loss—a regret for the physical presence that has gone out from among us. We are not always able to divest ourselves of the impress of the mortal upon our souls, and rise with the risen spirit to the brighter sphere whither he has ascended.

The speaker delicately bore tribute to the aid which the now mourning widow had been instrumental in giving her husband while in the mortal. During the years of their pilgrimage together they had all the time been very near to the spiritual world. It could be truly said of Bro. Newton that no one had ever lived upon the earth who was more sincerely devoted to the cause of humanity's advancement than he. From his earliest childhood to his latest breath he had always been controlled by the spirit of uncompromising truth.

The speaker reverted to the early struggles of the deceased with poverty and illness; his severely-practical education, which disciplined him for the duties of life, filled his soul with such sympathy with human lives everywhere that he could not be indifferent to anything which concerned his fellow-beings, and proved the foundation of a noble character, and a career of usefulness—the guerdon of whose recognition had come to him at last!

The courage with which Bro. Newton avowed his convictions, when some forty years ago he became convinced of the truth of Spiritualism through his investigations with various mediums and the rapidly-developed powers of his wife, was held up in a strong light of commendation by the speaker, who enthusiastically recommended the pamphlet "The Ministry of Angels Realized," wherein were set forth the reasons which led Mr. and Mrs. Newton to sever their relations with the Congregationalist Church. When he became convinced of the truth of Spiritualism, with that loyalty of soul that always characterized him he went among his church companions and proclaimed that the communion portrayed in the Bible they worshiped was intelligently and replicably established to-day; but he, like many others, was doomed to bitter disappointment; the new revelation was at war with the popular creed, and the vested interests of the church rallied to keep out the new light, caring more for pecuniary preponderance and material continuity than for spritual knowledge!

A great as well as good man, said the speaker, has passed away from our age and time. No single individual has done more than he for the advancement of Spiritualism primarily in New England—latterly in the world. When Dr. Storer first came to Boston he found Bro. Newton editor of *The New England Spiritualist*, to the high character of which early journal he (S.) paid the tribute of an earnest endorsement.

While the speaker had known the deceased mostly as a Spiritualist, he also knew him to have been a friend of all reforms looking to a betterment of human conditions. He was an abolitionist, a friend of woman, an architect of child-education. Such men rarely attain success as men measure success; they forget to make money; they forget to grow rich; they forget *everything* but the one great purpose of their lives—to make men and women better; and yet no richer man lives to-day on earth, none has passed to the other life richer than he: The riches of the spirit-world—the reward of good actions done—are now his everlasting inheritance!

Now that the scaffolding has fallen, and the temple is revealed which his honest and self-sacrificing labors have erected, we learn that the simple truth is the best to speak of him—no eulogy is necessary for him; but we owe our gratitude for the influence he has exerted and will exert on the hearts of men for generations to come, by the record of his spoken word, the well-digested and irrefragable arguments put forth in his works, and the grand spectacle of his utterly spiritual life among us.

Good friend! we shall not say "Good-bye." You are too near to us for us to feel that you have gone away in any sense! Doubtless it was expedient that you lay aside the form; it was in accordance with the law of nature. Very soon shall we, too, lay these forms aside; but *life*, the individual being, shall go on forever toward a grand completion. May a full comprehension of this truth speedily come to universal humanity, bringing joy to every heart!

Mrs. H. S. Lake then briefly addressed the assembly. She referred to the grand work which had been accomplished by Mr. Newton in advancing a knowledge of that great revelation which was able to affirmatively answer the oft-arising question: "If a man die, shall he live again?" Parting, in the sense in which we part from him to-day, is, she said, only a separation from the outer form; there is no such thing as death—as believed in of old: death is but the putting off of that which man no longer needs: Through the beneficent provision of nature the outer forms recede, but our inner beings are more closely blended when dissolution comes to the friends we love. While the tears of our frail humanity will perforce fall upon the sacred dust, we have in the heart not only Hope but Memory to cheer us on our way. We can revert to the grand, inspiring thoughts that he has left behind—the heroic fealty to truth he ever manifested; we can through these recognize daily what human effort can achieve by a life consecrated to duty and devoted to principle.

He whose outer form lay before the friends assembled, had not gone away; he would be present amid the world's activities, a living, sentient worker, with keener range of insight, more potent springs of inspiration and added powers of argumentation, to carry on the service of truth which, while in the mortal, was so dear to his heart. We will not say "Good-Bye," but "All Hail!"

Mrs. R. S. Lillie was next introduced, and after a few words in prelude, proceeded to deliver a lengthy improvised poem appropriate to the occasion—which exercise constituted the major portion of her remarks. In conclusion she touchingly referred to the rapidly thinning ranks of the early workers—made one the less by the decease of Bro. Newton. We should naturally look with eager interest to see upon whom his mantle of spiritual inspiration would fall.

"Life, Beautiful Life!" was then finely rendered by Mr. George Parker (who with Miss Ella Parker furnished the vocal music of the occasion), and after a closing word from Mrs. Lake the friends were given an opportunity to view the remains, which privilege was utilized by all present. The audience then dispersed, and the body was transferred to Arlington for interment.

Transition of a Notable Colored Citizen.

Our city realized that it had lost the visible presence of one of its best citizens when it was last week announced that Lewis Hayden had passed from this to the world of spirits.

Mr. Hayden was a colored man whose life of benevolence and humanitarian effort endeared him to all who knew him, and whose name, for the good he has done, will be indelibly engraven upon the pages of the history of Massachusetts. No clearer or more just epitome of the service he has given to his generation can be presented than was given by Rev. J. T. Jenifer, who on the occasion of his obsequies, in a sketch of Mr. Hayden's life, spoke of his boyhood in slavery in Kentucky, his escape by the underground railway, his return from Canada to the United States, his earnest work in behalf of the colored race, and his coming to Boston.

"His coming to Boston," said Mr. J., "was fortunate for himself and for others. Plymouth Rock and Jamestown, Va., were becoming more and more antagonistic to each other. For the slave power the pulpit preached and prayed, the law exercised its power, the army and navy were willing to fight. But in Boston, men and women were raised up who contended for the rights of the slave. With them Lewis Hayden labored. He was a warm and confidential friend of Capt. John Brown. In his house the latter disclosed his plans for a movement upon Harper's Ferry, and had he listened to the counsel of Lewis Hayden many of his errors might have been avoided.

It was at his suggestion, made to Gov. Andrew, that President Lincoln put colored troops in the field to assist in putting down the rebellion. It was largely through his efforts that the Crispus Attucks monument was recently placed on Boston Common."

The funeral was attended by a large number of ladies and gentlemen prominently identified with various reformatory movements, delegations of Knights Templar, Knights of Pythias, Free Masons, the National League, Wendell Phillips Club, and a large body of colored citizens. The services were held in Charles-street Church. Grouped about the pulpit and upon the platform were scores of floral tributes, the most noticeable of which were a lofty pillar of roses and lilies, the offering of the Friendly Associates, and a large and rich cross of the same beautiful flowers from J. F. Andrew.

Theocratic Despotism.

Hudson Tuttle's clear exhibit of the methods of a class of bigoted church people who at present are assuming the, to them, anomalous character of "National Reformers," given by him in "The Tiger Step of Theocratic Despotism," is being distributed, as it should be, in large numbers, and doing a vast amount of eye-opening to the dangers that are threatening the liberties of the people. Let its circulation be extended by every one who values freedom of thought. Colby & Rich will supply it at $2 per hundred. Single copy five cents.

Good Words from Dr. Talbot.

The Annual Meeting of the Massachusetts Homeopathic Medical Society was held in Boston, April 10th, after which a supper was in order at Hotel Thorndike. Among the toasts on that occasion, was the following: "Law and medicine. They should be excellent friends, but must not depend upon each other for a living." This brought up Dr. I. T. Talbot, who said in part, that while he lamented the presence in Massachusetts of many persons whom he regarded as unfitted—from want of professional knowledge and training—to assume the responsibilities which naturally rest on the medical practitioner, (but who were nevertheless treating the sick by prescriptions and otherwise) he was unable (as reported) to expect any practical result for good either in the bills for regulating the medical practice already passed by various States, or in that proposed for Massachusetts:

"Now, my friends, after watching and studying this matter for more than thirty years, I am convinced that this course of procedure is entirely wrong: that while it fails to do away with the evils so apparent, it introduces those of far greater magnitude. It is 'a prohibition which does not prohibit'; it is a tyranny which strikes at the inalienable rights of every American citizen. More than a century ago our fathers wisely and broadly laid the foundation of the Massachusetts Medical Society so that it should embrace the wisdom, learning and integrity of the medical profession. Every physician in the State who was qualified by education and character was entitled to its membership, and no one should debar him from such membership under a penalty of five hundred dollars. When, between 1851 and 1871, that society forbade membership to educated and honorable physicians who differed from the majority in their belief in regard to the principles of therapeutics, it violated its charter and displaced its original broad and firm foundations by injustice, distrust and ill-will; and when, in 1871 and '72, it branded as guilty of professional crime members believing in and practicing homeopathy, and expelled them therefor, it committed an outrage upon the individuals and the community, and tumbled from the lofty position of liberal and learned medicine which the State had sought to give it. From that moment the people largely lost faith in the medical profession, and quackery, ignorance and pretension has run riot unchecked. Restraining laws of the mildest form have been refused, and even if now enacted they would but make matters worse.

Let us examine for a moment the principle on which these proposed laws are based. Certain qualified physicians are licensed by one or more medical boards, and nobody else except those thus licensed shall be allowed to administer medicine to the sick. Let us carry this principle a step further: Certain qualified teachers are licensed to teach, and nobody else shall give instruction, or, in other words, no one shall be allowed to learn anything except from these licensed teachers. This same principle might be applied to the clerical profession, and even to all the trades and callings.

In fact, there is no profession in which restraining laws are so out of place as in that of medicine. Shall the law restrain, with fines and imprisonment, the mother from seeking such means as she believes will cure her dying child, no matter whether it be the faith cure, the 'laying on of hands,' a drop of aconite or a dose of rhubarb? Do we, with all our knowledge, know that such means will not cure in a given case? Are all psychical and therapeutical agencies so well understood that we can invariably say what will and what will not cure? If we have not this positive knowledge, shall we forbid to others to use what they think will cure them? The old and obnoxious sumptuary laws which undertook to regulate what should be eaten and what drank, and how persons should spend their money, were as nothing compared with a law which shall say what physicians or what means we shall or shall not employ when we are sick to help us to recovery? Any law which thus interferes with individual freedom of thought and action is contrary to the dearest principles of American liberty, and is subversive of our rights as citizens.

What, then, is to be done? Are we to fold our hands and allow quackery and deception to go on unchecked? Shall the community adopt no measures to protect itself from this fraud and imposition? The first question is, what can be done? Up to the present time legislation has been directed to restricting the rights of the community. Now, would it not be well to direct legislation to the deception which lies at the bottom of all the mischief? Persons without any claim to medical knowledge falsely advertise themselves in the most effusive manner as the celebrated Dr. So-and-So, M. D., graduate of the College of Edinburgh, etc., etc.; and they do this for the express purpose of deceiving the public. Should not such misconduct be made a penal offence?"

[Dr. Talbot here said he desired things to be called by their *right names*, so that an invalid summoning a practitioner might know what to expect. Therefore he felt that if any legal "regulating" of medical practice was to be attempted, it should be by the punishment by statute of any one who, 'not having received the degree of Doctor of Medicine from some authority empowered to confer the same by the laws of this Commonwealth or of the United States, or of one of them, or of some foreign country, shall place or advertise, or cause to be placed or advertised, upon any sign, card or door-plate, or in any advertisement in any newspaper or otherwise, in connection with his name, the letters M. D., or the title doctor or physician or surgeon, or any abbreviation of such titles or any equivalent title or any abbreviation of such title, or any other designation tending to advertise falsely that such person had received the degree of Doctor of Medicine.']

"Such a law would not interfere with the rights of any member of the community; it would not prevent any one from employing the services in cases of sickness of whomsoever he may choose. It would not give to any men or class of men the possible power to unjustly control the opinions and actions of their equals; it would simply restrain fraud and deception, and prevent the dishonest charlatan from doing what he has no right to do, in using titles which he has no right to use; it would draw a sharp dividing line between ignorance and dishonesty on the one hand and education and uprightness on the other; it would do equal justice to the parties on both sides of this line.

But our duties do not stop here. Let us eliminate everything like fraud and deception from the profession itself as well as from its hangers-on; let us gain from every source all possible aids to the healing art. Medical science has not reached that point that it knows all it ought to know, or even knows certainly what it thinks it knows. Let us not be too toplofty and dogmatic in mooted points; let us not assume a knowledge which we have not, but let us seek instruction in an humble spirit from whatever source it may come.

In the language of the sentiment to which I speak, law and medicine should be good friends. Law may remove some of the obstructions to our profession, but it cannot provide us a living; that must come from the confidence bred from learning, skill and success in our profession." [Great applause.]

"Summerland."

An announcement in another column under the above heading informs our readers of a project on foot for establishing a colony of Spiritualists in California, at a point on the Southern Pacific Railroad, between Santa Barbara and Los Angeles. From others than those specially interested in the success of the enterprise we learn that the location as to climate, scenery and general advantages has not been overestimated by the most enthusiastic of those who speak in its praise.

"The bay of Santa Barbara," writes a friend of ours in whom we place the utmost confidence in matters of this sort, "is termed 'the Naples of America,' and the location for beautiful land, mountain and ocean scenery, with the additional advantage of having a very agreeable climate, makes it one of the most desirable places in the world for an 'all-the-year-round' health and pleasure resort. The railroad from Santa Barbara to Los Angeles cuts through the land on the hillside, and from a plateau of about a dozen acres of level land, at an elevation of about two hundred feet above sea level, the hill slopes directly to a superior driving and bathing beach, the sea and air being of a temperature to admit of sea-bathing by persons of ordinary health every month in the year. When to the natural advantages of the location the contemplated improvements are added there will be no finer resort in the world."

A site has been selected adjoining the proposed colony lands on which to build a first-class hotel and Sanitarium. One of the directors of the company organized for this work is George W. Coffin, who was six years Mayor of Santa Barbara, and is President of the Commercial Bank—a pronounced Spiritualist, and an excellent business man.

Mr. H. L. Williams, the proprietor of "Ortego Rancho," the lands upon which these enterprises are based, is deeply interested in doing a substantial work for Spiritualism, aside from any personal interest, and he has the endorsement of all the leading men of Santa Barbara. Several buildings have been built, others are in process of construction, while still others are being planned to be early taken in hand.

Taking all the facts that have come to our knowledge from trustworthy sources, we judge the enterprise a good one, and worthy the attention of all who desire to better their condition.

☞ Mrs. Dr. Clark, who at the celebration of the Fortieth Anniversary in New Orleans last year was "ordained as a minister of Spiritualism," is at present, we are informed, located in that city at the Psychometric College, 598 Magazine street, of which she is President.

NEWSY NOTES AND PITHY POINTS.

☞ Does anybody want summer boarders in the country or at the seashore? If so, they should advertise in the BANNER OF LIGHT, *which circulates extensively everywhere.* It has ten times as many *readers* as it has subscribers; but it has a goodly number of the *latter*, although it would not object to *book* all its *readers* who are non-subscribers. For advertisements, be it remembered, the lowest rates are offered, and, judging from the past, the best results will doubtless be obtained.

WASHINGTON.

There's a star in the West that shall never go down
Till the records of valor decay;
We must worship its light, though it is not our own,
For liberty burst in its ray.
Shall a name of a WASHINGTON ever be heard
By a freeman and thrill not his breast?
Is there one out of bondage that hails not the word
As the Bethlehem Star of the West?
—*Eliza Cook.*

Last Saturday's storm on the lower Potomac was a ripper—not the description of the Whitehall, London, "ripper," but at the same time about as disastrous. Massachusetts escapes such storms as are occurring West and South.

Alexandria, Va., has a population of twenty thousand, and yet not a wedding has occurred there during the month of March last. Grass grows in its streets.

It is said that Washington has twenty thousand more women than men. How is that, George? Is n't the picture *colored?*

Connecticut alleged witchcraft still hangs fire in the Nutmeg State.

TRUTH.

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime,
Then looking in I saw upon the floor
Old hammers worn with beating years of time.
"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"*Just one*," he answered, then with twinkling eye,
"The anvil wears the hammers out, you know."
And so I thought, the anvil of the truth
For ages bigot strokes have beat upon,
Yet, though the noise of falling blows was heard,
The anvil is unworn, the hammers gone.

The trees on the Common are endeavoring to cover their bare limbs with leaves, the same way the good book said Eve did.

The daily prints are running into extremely small type. Is this because some of their reporters are small patterns of men, mentally, morally and physically?

The traveling scandal-mongers have too long ears. They should be clipped.

That infernal whistle in Amesbury still shrieks. It ought to be sent to the Ipswich County-House for six months.

The World's Arbitration League announces that Gladstone is opposed to taxing the masses of English people, in order to expend five hundred thousand pounds on new war vessels. Gladstone insists that England and France should join the League constituted of all American governments, each and all agreeing to refer all questions of peace and war to the League, or its appointed judges, for final adjustment. It's a great pity that all the nations do not at once accept the theories of the League of which Gladstone is a member, and rendering wars impossible, institute at once the millennium.—*The News, Birmingham, Ala.*

Mrs. Dr. Mary Walker is a great talker.

Germany is going to try to muzzle the press. France has already passed a law for that purpose, and the United States Senate gives it out that the editor of a newspaper that presumes to criticise the acts of the members of that body will be punished in one way or another. And yet, we will wager that a free and untrammeled press will survive all these petty assaults, and triumph over its enemies.—*Herald.*

Hon. George Bancroft, the American historian, has ceased all literary work on account of his great age.

Mrs. Potter (actress) bathes in violet water at five dollars a quart, it is said.

The elevated railroad question, *pro* and *con.*, at our State House, is becoming more lively every day. Rapid transit must come.

The prohibition question, which is to be decided by the voters of this State on the 22d, has been discussed by the Controlling Intelligence at our Free-Circle meeting, and the report of his views will be found in last week's issue of THE BANNER.

Massachusetts undertakers want fifty thousand dollars, which they say the State owes them, as there is a provision in the General Statutes, of an early date, authorizing them to charge twenty-five cents for every return of deaths handed in.

LITTLE DICK'S REPORT.—*Little Dick*—"Mamma, that new doctor across the way asked me who was our family physician." *Mamma*—"Well, dear, we are never sick, thank heaven, and we have not needed one." *The New Doctor* (next day)—"Well, my little fellow, did you find out the name of your family physician?" *Little Dick*—"We do n't have one, and we are never sick."

Why can't the Williams Family Bell-Ringers, who are said to be excellent musical artists, be engaged by the managers of our coming summer camp-meetings? Address 94 Columbia street, Fall River, Mass.

SAMOA.—The German war-ship *Alexandrine* is to represent the Kaiser's interests at Apia. The Samoan conference is to be opened at Berlin, May 1st. Count Herbert Bismarck is to preside. The Samoan trouble can thus far be summed up as follows: On land thirty German sailors and a number of natives have been killed. On the water the United States lost fifty-three brave officers and men and over $3,000,000 worth of ships. Germany has lost one hundred men and $1,000,000 worth of ships. The commerce of the whole group of Samoan islands is worth annually to all the civilized powers of the world combined only about $500,000.

Louis Kossuth is again reported as fatally ill at Turin.

Mr. Dunsmuir, premier of British Columbia, after being seriously ill for some days, was discovered in a comatose condition, when the "regular" physician pronounced him dead; but he revived, and it is believed he will recover.

Burke's saying, "Reform delayed is revolution begun," applies with especial force to that phase of the labor problem presented in the enforced idleness of the thousands who walk the streets of our large cities.

A church in southern Illinois is about to have a fair, in which one of the features will be the pigs in clover, with real pigs. A large *fac-simile* of the toy will be built in the hall, and a prize will be given to the man who pens the porkers.

Two English tramps, man and wife, make a good living off of the baby. "We just gets 'im christened," explains the man, "in all the towns we passes, and then, you see, parson makes us all comfortable wi' summat to eat and money for beds. On days orful bad we has to do 'm twice."

A lady of Middletown, says *The Enterprise*, recently set a pot of cream in a spring near the house so that it might keep cool. During the night a frog fell into the cream pot, and in his struggle to get out actually churned the cream, so that when the lady visited the pot the next morning she found the frog sitting on a ball of butter, washing his feet in the buttermilk! "Get out!" she exclaimed.

Two doctors called on President Harrison the other day. This is very alarming. The President may stand the assaults of the army of office-seekers, but two doctors in one day are more wearing to the constitution of the average man than any number of politicians, says a Washington newspaper.

The shifting plain of a great ocean has been the theme of a score of poets anxious to print the moral of life's evanescence of the vanity of all things. But the untraveled person who has never been out of sight of land can form no adequate idea of the ocean's treachery. Like the big-footed lady, the Mammoth Cave or the sunshine o Africa, it must be seen to be appreciated.

Passed to Spirit-Life.

At the Massachusetts Homeopathic Hospital, Boston, Thursday, A. M., April 11th, after a long illness, Charles C. Dudley, at the age of 51 years.

Mr. Dudley was born in Boston, where he passed most of his life in the mortal. He was an experienced disciple of the art preservative, and was connected with THE BANNER printing-office, and later the Book-store of Colby & Rich, for upward of twenty-five years.

The funeral of Mr. Dudley was attended from the residence of a friend, Mrs. J. Costello, at Jamaica Plain. Beside the immediate relatives there were present many of his personal friends and business associates, the BANNER OF LIGHT establishment being represented by Mr. Charles J. Rich, Mr. S. H. Bradley and Mr. F. G. Tuttle. Floral tributes in great profusion adorned the casket. Dr. H. B. Storer conducted the services, not only paying a loving tribute to the memory of his personal friend, but gathering up and expressing in fitting language the tenderest sympathy of all present for the bereaved widow and relatives. His inspired utterances seemed to lift the entire company into a realization of the nearness of that spiritual world into which our friend has passed, bringing comfort and consolation from the consideration of our immortal nature, as the subject of gradual growth, discipline and development, both in the present and future life.

The Mendelssohn Male Quartette rendered several selections in exquisite harmony with the occasion.

The remains were deposited in Cedar Grove Cemetery.

The Advent Commemorated in Art.

A work bearing a strong resemblance to a fine oil painting has recently been published by the Krebs Lithographic Co., of Cincinnati, O. It is a reproduction of T. C. Lindsay's painting of the cottage at Hydesville on the night of the advent of Modern Spiritualism, owned by N. B. Wolfe, M. D. Its size is 26x36 inches, and an impression of the labor involved in its production may be had from the fact that eighteen colors are employed, necessitating that number of printings to make a single copy.

It represents the moon, nearly at its zenith, partly obscured by clouds. In the background, deep in the shadow, is a temple of the prevailing religion, and close at hand a symbolical figure of its fundamental belief. Within the cottage is a light. In front and over it are spirits about to enter; a long train of others are approaching, coming from a vast host in the far distance who will eventually follow. There are many minor details which we have not space to name. Framed and hung in proper position and suitable light for an oil painting, this chromo will be greatly appreciated as a memorial of an event second to none that occurred in the history of the world.

☞ A dispatch from Chicago to the *Boston Herald* of the 13th inst., states that Mrs. Almer Wells of that city, who had been ill eleven weeks with rheumatic fever, exhibited a few days previous all the symptoms of approaching dissolution, and soon after, to all appearance actually died. Her mother, who was not in the room at the moment, entered shortly after, and learning of the death of her daughter uttered a piercing scream and fell to the floor. As she did so Mrs. Wells's eyes opened, and she returned to consciousness and exclaimed; "I was far, far away. Up above the earth and free from pain. I heard you when you called me first, and heard you afterward, and saw all that you did, but so free from pain was I that I did not want to come back. Then I saw mother enter the room, and still I would not come, but when I saw the look of anguish on her face as she saw me dead, as she thought, and uttered her heartrending cry, I could stay away no longer, so I came back." The *Herald* correspondent said it was thought Mrs. Wells would recover.

☞ The Lecture Bureau, 6 Beacon street, Boston, Mass., is announced as being able to supply good test mediums and lecturers at short notice. Rev. E. B. Fairchild, Frank Algerton, the boy medium, Dr. J. C. Street, Mrs. Kate R. Stiles, Mrs. Leslie and others are among the speakers. Speakers furnished for funerals, etc.

☞ The *London Botanic Practitioner* for March announces that Mr. J. W. Owen, Mesmerist, Masseur and Magnetic Healer, has resigned his position as its editor, and secretary of the National Association of Medical Herbalists, with the intention of coming to the United States in May.

☞ Mrs. Webb, Astrologist, is now located (until May 18th) at 1485 Washington street, Boston—*not* as stated on our seventh page—the correction having been received too late to be made in her advertisement.

☞ Mrs. Effie Moss, the distinguished New York medium, who has been giving séances for full form materialization in the cities of Pittsburgh and Washington, for some weeks, with such good results, will return to New York City the present week and resume her "Evenings with the Spirits" in some convenient locality, of which due notice will be given by the ordinary methods and in the columns of next week's BANNER. X.

☞ Mrs. M. E. Williams gave a successful public séance at Adelphi Hall Monday evening, April 15th. Thirty-five to forty different spirits materialized.

C. P. S.

Movements of Platform Lecturers.

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

J. Frank Baxter, for the last seven Sundays in Worcester, will continue there for two Sundays more, April 21st and 28th. Sundays May 5th and 12th he will lecture in Fitchburg, and Sundays May 19th and 26th in Berkeley Hall, Boston, forenoons and evenings; June, in Brockton, Rockland, Me., and Duxbury.

Abby N. Burnham spoke in Tyngsboro, March 17th and 24th; Fall River, March 31st; Worcester, April 3d; Boston, April 8th. Address, 30 Hanson street, Boston.

Frank Algerton, boy-medium, speaks in Springfield April 21st, in Newburyport 28th, in Middleton, Mass., 23d. Address, 6 Beacon street, Boston, Mass.

Bishop A. Beals closed his engagement in Newburyport, Mass., on Sunday, April 14th; he would like engagements for May, for which purpose he can be addressed at 230 West 30th street, New York City.

Mrs. Mary A. Hull's address for the summer will be at North Edgecomb, Maine. Present address, 21 Hollis street, Boston.

Mr. John Wm. Fletcher has returned from New York City, and can be found at his office. He speaks in Norwich, Ct., April 21st and 28th; in Providence in May. He will not appear at any camp-meeting this season, save at Parkland, Pa. Address all letters 6 Beacon street, Boston, Mass.

Mr. Fred A. Heath, the blind medium and speaker, has been holding successful meetings in Detroit, Mich., for the past two Sundays; he is now permanently located in Detroit, and will be pleased to make engagements anywhere within a hundred miles of that place.

Mrs. Ada Foye can be addressed during April at No. 1631 Sixth Avenue, Troy, N. Y.

AN ENTERTAINING LECTURE.—The persons who failed to hear Mrs. Helen Stuart-Richings in her lectures on Spiritualism at Westerfield's Hall, yesterday morning and evening, missed a good thing. She is a fine speaker, and her addresses were very interesting. Mrs. Richings made a splendid impression upon her first appearance in Anderson, and, before she leaves, the hall will not be large enough to hold the crowds of people who will want to hear her.—*The Daily Bulletin, Anderson, Ind., April 8th.*

☞ In the twentieth (century) war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but MAN will live. For all there will be but one country—that country the whole earth; for all there will be but one hope—that hope the whole heaven. All hail, then, that noble twentieth century which shall own our own children, and which our children shall inherit!—*Victor Hugo's Prophecy.*

A horse in Norwich, Conn., swallowed a large ball of twine the other day and had to be held while two men pulled the cord out of his mouth, unraveling it inch by inch.

Lost in the Storm.

One of our local editors clipped from a leading magazine extracts from a vivid description of a Western blizzard, which we have taken the liberty to publish, and at the same time suggest to H. H. Warner & Co., the proprietors of the celebrated Warner's Safe Cure, the feasibility of taking therefrom an extract for the introduction of one of their telling advertisements. The following is the description:

"At the close of a dark day in January a solitary horseman wends his way across the open prairie in one of our Western Territories. He passes at long intervals the lone cabin of the hardy frontiersman. Two or three old settlers, of whom he has inquired the way, have warned him that a storm is approaching, and one of them, with true Western hospitality, urges him to find shelter in his cabin for the night. But he declines the proffered kindness and urges his tired horse forward. *** The sky grows suddenly dark. *** He decides to seek shelter. *** The storm increases in its fury. *** The rider dismounts to warm his fast chilling limbs. *** Can scarcely breathe. Blindness comes on. Drowsiness steals over him. The end is near. *** He is lost in the blizzard."

There is no doubt that the terror which seizes the bewildered traveler is similar to that which overcomes one when he learns that he is suffering from an advanced Kidney Disease, and is informed that he is in the last stages of Bright's disease. At first he is informed that he has a slight kidney affection. Later he begins to feel tired. Slight headache. Fickle appetite. Failure of the eyesight. Cramp in the calf of the legs. Wakefulness. Distressing nervousness. Rheumatic and neuralgic pains. Occasionally pain in the back. Scanty, dark colored fluids, with scalding sensation. Gradual failure of strength.

Any of the above symptoms signify Kidney Affection, but he is told that he is all right. His physician treats him for symptoms and calls it a disease, when in reality it is but a symptom of Kidney trouble. He may be treated for Rheumatic or Neuralgic pains, heart affection, or any other disease which he is most susceptible to. Finally the patient has puffing under the eyes, slight bloating of the ankles and legs. His physician may inform him that it is but the accumulation of blood in his ankles for want of proper exercise.

The bloat continues and reaches his body. Then he is informed he has dropsical troubles, and is tapped once or twice. He notices it is difficult to breathe, owing to irregular action of the heart, and finally is informed that he has a slight attack of Bright's Disease. Soon his friends are notified that his is an advanced case of Bright's Disease, and that he can live but a short time. His honorable and dignified physican asks for counsel. It is too late. Still he sticks to the old family physician, and the physician knows and has known from the beginning that the patient has been stricken with death for months, for he knows full well that the profession acknowledge they have no remedies for the cure of Kidney Disease.

At last the patient suffocates—is smothered—and dies from dropsical trouble. Or perhaps the disease may not take the form of a dropsical tendency, and the patient dies from apoplexy, paralysis, pneumonia or heart trouble. Or it may take the form of blood poisoning. In each form the end is the same. And yet he and his friends were warned by the proprietors of the celebrated remedy known as Warner's Safe Cure, of the lurking dangers of a slight Kidney affection.

The newspapers have published the dangers. Columns of facts have been printed of men dying from advanced Kidney Disease or Bright's Disease. His friends and physician look around with horror and regret for seeming neglect, but he is lost. He did not heed the warning that a storm was approaching. He declined the proffered hospitality, and recklessly went forward into danger. He struggled manfully for a time, but his strength failed, he grew gradually weaker and he was lost to the world. Not in a blizzard, but from the terrible malady which is almost daily occurring in every community, and which is doctored as a sympton instead of what it is—a mortal disease unless properly treated.

☞ From recent statistics it appears that the Parisians throw away annually more than three hundred thousand tons of material, which is picked up by the chiffoniers and sold by them for upwards of twenty-five million francs per annum. The daily commerce of the chiffoniers amounts to more than seventy thousand francs, which is shared by forty thousand men, whose occupation consists in wandering about the streets at night with a lantern in hand and a hod on their backs, and picking all kinds of scraps out of the dust-bins and the gutters.

☞ Questions sent by correspondents for answer in our Free Circle-Room are taken up in their turn, and considered by the Controlling Intelligence. Persons sending such questions will in due time find them printed with the answers on our Sixth Page. We ask the friends to have patience, as some time must necessarily elapse before their favors can be put in print.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, *Publishers.*

To Inquirers.

☞ As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

Evidence vs. "Doctors' Plot Laws."

WAR OF THE DOCTORS ON THE RIGHTS OF THE PEOPLE, which gives the gist of the arguments presented eight years ago before the Massachusetts Legislature, and which succeeded in defeating the obnoxious measure.

A PROTEST AGAINST THE MEDICAL BILL; another pamphlet of value in the same direction.

REASONS WHY THE NEW YORK MEDICAL LAW SHOULD BE REPEALED. pp. 16.

The arguments in favor of freedom in remedial practice which are advanced in these useful publications are of equal value as evidence wherever the Allopaths *et al.* seek to rule out "irregular" practice by legislative enactment. The three pamphlets will be sent together by the publishers, Colby & Rich, 9 Bosworth street, Boston, on receipt of 15 cents, as sample copies to those desiring to work for the cause of medical freedom.

Arrangements can be made with the publishers for the obtaining of these pamphlets *by quantity* at a largely reduced rate.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 20 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utica, N. Y. Monthly. Price 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

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.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

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

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

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

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

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

SPECIAL NOTICES.

ADVERTISEMENTS.

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, **are held at the Hall of the Banner of Light Establishment,**

ON TUESDAYS AND FRIDAYS,

AT 3 O'CLOCK P.M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely. J. A. SHELHAMER, *Chairman.*

MRS. M. T. SHELHAMER-LONGLEY will occupy the platform on *Tuesday afternoons* for the purpose of allowing her spirit guides to answer questions, that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

MRS. B. F. SMITH, the excellent test medium, will on *Friday afternoons* under the influence of her guides give departed individuals an opportunity to send words of love to their earthly friends—which messages are reported at considerable expense and published each week in THE BANNER.

☞ It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

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

☞ Letters of inquiry in regard to this Department must be addressed to COLBY & RICH, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Jan. 29th, 1889.

Questions and Answers.

QUES.—*If God is omnipresent, where is space for beings who are not included in him?*

ANS.—We know of no being, nor can we possibly conceive of any, that is not included in the divine intelligence. To us, the term God is only a name, convenient for use, for infinite goodness and divine wisdom; and we believe that this infinite goodness, this divine wisdom, this eternal intelligence, is omnipresent; that it permeates every part and portion of the vast universe; that there is no point in space, however infinitesimal it may be, but what is impregnated by this great supreme spirit called God. Most certainly do we recognize the fact—for fact we believe it to be—that this supreme spirit moves and dwells within and throughout every human being; and this is a strange assertion to make, when we remember how lowly and depraved are some of the human beings that come under our notice; yet it is an assertion that we make, with all reverence, that no human creature can possibly exist, to our mind, but what is moved and acted upon by the Divine Intelligence. It is true that some of these human beings, so lowly and depraved as they are, crowded upon and crushed by the conditions and surroundings of this outward state, do not recognize nor understand the Great Spirit that is a part and portion of their being; and it may be a long while before they have so sloughed off the carnal and have become so spiritualized in the interior state as to recognize, understand and feel this moving influence; but, nevertheless, we believe the time will come to all such, when they will realize their divine state and strive to aspire toward it.

Well, friends, if we cannot conceive of any human being not acted upon and brought within the dominion of the Supreme Spirit, neither can we conceive of any point in space or any object in Nature, insensate as it may seem to be to you, that is not also permeated by this supreme, superior power. We believe that the very atom beneath our feet, the finest grain of sand which we can measure or handle, is endowed by this spiritual force. We believe that the starry orbs above our head, flaming and flashing with light and brilliancy as they move along their accustomed path, are vitalized and moved upon by this same supreme intelligence and power. Therefore we reply to your correspondent, we certainly know nothing of any space, any being, any object, any atom, any element or invisible force, that is not a part of, that is not acted upon and permeated by and made possible by the great supreme intelligence, omnipresent and omnipotent, which man calls God, but which we call the Spirit of all Life.

Q.—[By J. W. Brown.] *When a table is tipping, if I place my hand on it it stops. What is the cause of its tipping being interrupted by my touch?*

A.—We should judge that the electrical current set in operation by the spirits attendant upon the séance where the movements of the table are made, is interfered with and suspended in its action by the touch of your correspondent, he probably bringing a counter force to bear upon the work, therefore we should most certainly advise the individual not to place his hand upon the table if he desires to receive communications through its instrumentality from unseen intelligences, or if it is the purpose and desire of others present to receive such communication.

Your correspondent may be mediumistic, and may possess certain qualities which can be acted upon by unseen spirits in making their purposes known, but most certainly not in this line of communication through the movements of a tangible object, his own magnetism and possibly his own electrical forces being opposed to those which are employed by the spirits in their work, and therefore his touch is only an interference in place of being useful to the operating spirits.

Q.—[By Mrs. L. J. Fuller, McMinnville, Oregon.] *What treatment would you advise as most likely to dislodge typhoid fever and effect a cure?*

A.—We look upon the cause of this most malignant form of disease as to be found within the blood and circulatory system of the patient. We believe that the blood has taken up a poisonous element, which must be eliminated and cast off. It is the struggle of nature and the effort of nature to cast this poisonous element out of the system which produces this form of disease called typhoid fever. It is more difficult to outline a cure for this than to give a preventive; for if one can so place himself as to be surrounded by pure, unvitiated air, to live upon high ground, and in the sunlight as much as possible, to partake of food that is easily digested and is not poisonous to the system, then will he be free from this as well as other forms of malignant disease. We do not believe that any one who keeps himself in a sound condition, so that he can withstand the encroachments of contagion, will be affected by this or any other disease, however much his fellows may be stricken by it. To keep the physical body up to a state of positiveness is to keep it resistant to the attacks of any form of disease. Should the mind become depressed, from any cause whatever, the nervous system will suffer in consequence; there will be a general letting down of the entire tone of the system; it comes into a negative state, becomes absorbent, and will take up whatever elements or encroachments may attack it at the time. Therefore one who is depressed, who has from any cause lowered the tone of his physical system by improper habits or by unhealthy surroundings, will become so negative that he may indeed fear contagion should it exist around him.

On the other hand, if he maintains a positive state, lives in accordance with nature's laws, keeps a clear mind and a sound nervous organization, he need not fear any encroachments or attacks. Had we a patient suffering from that form of disease called typhoid fever, we should place him in an apartment high up from the ground, one well ventilated, yet of course properly warmed, one that would admit the sunlight and free air. We should give him as slight covering as would sufficiently protect him from any chill, but at the same time such as would not bear heavily upon his person. We should give cooling drinks, and use lemons freely in our mode of treatment. We should give no drugs of any kind whatever, but should endeavor to keep up the general strength of the system by such slight and simple, yet nutritive food, as eggs well beaten and administered at frequent intervals.

There might be suggested to us, in our method of treatment, as the case was prolonged, other simple ideas, other forms of food to be administered, but we should most certainly not add any fire to that burning within the system, nor should we allow any drug or mineral substance to enter into the stomach.

It would be our desire and our work to frequently sponge the patient with warm baths, allowing no outside current to strike any part of the system at the time, passing the sponge under the bed-clothes, and also under the fabric with which we drape the system.

We should not only administer such treatment to the typhoid patient, but also to those suffering with other malignant forms of disease, such as smallpox. We should have a large quantity of onions, sliced and placed in different parts of the room, that they might absorb the poisonous elements passing off from the patient, which would thus not be in danger of entering into the system of any one who might approach.

It seems to us that when humanity comes to study the simple rules of health, it will understand not only how to care for such diseases as this, but there will be much less disease of any form. Yet we must first purify our surroundings, see that our homes are properly drained, that they are well lighted by the natural sun, that the fresh air shall play within and around them, and we should also take proper measures to destroy any putrefaction which might arise, or which might be brought forward in our vicinity.

We believe the time is coming when the disposition of the dead will be studied more closely than it is at present, and that the process of cremation will not only be allowed, but will be practiced on every hand, because it is our opinion, and the opinion of scientific minds who have studied this matter, that effluvia, poisonous elements of putrefaction and forms of disease very often arise from such places as contain the decomposing bodies of the dead, and that they are distributed throughout the atmosphere sometimes for a long distance, and are taken up into negative, receptive systems, where they do their deadly work over and over again.

Q.—[By A. C. Cotton, Vineland, N. J.] *Is it true, as claimed by some, that currents of electricity pervade the earth as rivers of water do its surface; and that houses in close proximity to those currents are liable to be struck by lightning, while all others are in but little if any danger of being struck?*

A.—We have no doubt that the earth is pervaded by electrical forces; that the earth itself is a great reservoir of energetical power not understood by man, and yet which, perhaps, in the advancing days of progress will be studied and comprehended. The great vital forces of electricity that play throughout the atmosphere are, perhaps, as we have heard it claimed by spirits giving this especial matter their study, the counterparts of currents within the bosom of the earth, and respond to those currents, which sometimes produce such stupendous results as come within your experience, but the source of which is not understood. We believe that the bosom of the earth contains within itself every element and every force that the universe contains, and that it is a great reservoir of power. We believe that its elements provide sustenance, strength and growth to all the various forms of life and of vegetation which this planet can produce; that certain elements and energies are supplied to each variety of activity in the vegetable world, as in the animal and human kingdoms, by these forces which exist within the earth. We know that moisture and sunlight and air upon the surface of the earth do an important work in developing the various forms of vegetation which spring from the soil, but we also believe beneath the surface of the soil, within the very bosom of the earth itself, there are forces and elements and supplies, which enter into every form of growth in the vegetable world, and which, in a great measure, determine just the character and the office of each form. Thus, the strawberry, growing in a certain spot, will draw those elements and forces from the bosom of the earth necessary for the unfolding of its fruit and the perfection of its own individual flavor and color, while perhaps some other form of life, growing in the same locality, will draw from the earth those special elements and qualities and supplies which will determine its certain and peculiar purpose, formation and flavor, and which will be very different from those of the fruit first mentioned.

Now what have these electrical currents or forces, of which your correspondent hints, to do with this that we mention? We believe that these electrical currents have a special purpose and office to perform, and that they do reach these various forms of life and growth, supplying just the right degree of energy and vital power, so to speak, that impels them into life and gives them the possibility of being.

Your questioner wishes to know, if such currents exist, if they have an effect upon the houses and homes in their vicinity. The conclusion would be that they have, and we should judge so; yet, so far as we have learned anything of this, while we know that there have been instances of habitations affected by the electrical current in certain localities, that may have drawn the power from the earth itself, yet other dwellings have not been in the least affected which have stood in the direct pathway of the operations of like currents, in their response to those electrical flashes in the atmosphere which you perceive. Therefore we should say that it is a law operating unerringly; it is one to be studied and to be more fully understood before it can be explained. We think that your scientists will not only study more closely the forces of the atmosphere, and those which play about the surface of the earth, but they will turn their attention to the laws and conditions and electrical energies of the interior of the earth, discover and learn more of them.

Q.—[By A. C. Cotton, Vineland, N. J.] *Are rods a protection to a house against lightning? If so, what special rules are to be observed in placing them?*

A.—We do not consider that what are called lightning-rods are of any special protection, although human experience may claim that they have been so to certain dwelling-places. And yet, as we look over the vast expanse of the country, we find that there have been cases where these lightning-rods have seemed to attract the electrical current rather than to retard its progress. We have no especial advice to give upon this subject, not feeling ourself competent to give counsel. It seems to us, however, that in human experience there are very few dwelling-places acted upon by lightning, and very few individuals injured by these electrical currents making their way throughout the universe and manifesting their power in the summer storm.

It is wise always for man to seek such protection, from visible or invisible forces, as will insure him safety; but one should understand and know thoroughly, before he attempts to explain or to give advice. It seems to us that a great pretension has been made by those who have put the lightning-rod conductors upon the market, a pretension which has not been warranted by the results; and yet, if any one finds comfort and a sense of safety from the fact that a lightning conductor is placed upon his dwelling, we are perfectly willing that he should have it, for we do not think it will prove of serious injury to him any more than it will of benefit. The entire atmosphere must be studied closely by those who make the laws of electricity their pursuit, if they would give counsel and instruction to mankind concerning these things.

Q.—[From the audience.] *How can one who has been possessed of a disagreeable propensity to talk incessantly for more than two years throw it off?*

A.—We should consider this a case of obsession; that is, that some individual spirit had attached himself magnetically to the person who is annoyed, and that this spirit had taken such control of the organism for its own purpose, in order to gratify itself, and thus perhaps gain an experience in contact with external life. The best method to pursue in such a case is to bring the afflicted one under the strong magnetic positive power of some congenial and sympathetic person who is willing and anxious to break the spell and free the afflicted patient from its control. The spirit itself would thus be brought under the dominion and psychological power of the operator, and perhaps be forced to loosen its hold upon the mortal, thus freeing that afflicted individual from his annoyance. There is no medical treatment that can be pursued to advantage in such a case, only quiet magnetic applications such as may be supplied by a healthy, congenial, sympathetic person, male or female; and these treatments should be followed up for some time, that the nervous forces may be allowed and assisted to distribute themselves equally throughout the body, and that the vital fluid and the various parts of the system may be brought into a harmonious state.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Feb. 15th, 1889.

(Continued from last issue.)

Mary Jane Cunningham.

We are all God's children, the colored people, the red men, and the white. And how thankful we should be that all are privileged to come into this place and speak for themselves.

As I look about me, I see the red men, the old chiefs, crowding into your room. Why do they come here? It is to give strength to you. There are those to-day, who sit opposite me, who feel stronger for coming into this room, because these children of nature give out power to you, while you give magnetism to them. As you enter the room, leave outside home and its surroundings, and bring all the passive, quiet feeling that you possibly can, and give out your magnetism to those who need it so much; then spirits and mortals may work together, and it is a wise provision of the Great Spirit that they should do so.

I have wished so many times that I could send out a word or two, which would convince Sarah, but I know I must wait patiently; in the angels' own good time will the scales become thinner that are over the eyes.

Now, dear loving sisters, I know you will not place me away with the dead, but will hope I am in heaven. Heaven is but a step from you. Ever since the time that I was able to give my name in a hall, I have been restless, thinking I must do something to convince them. Mary Jane was able not only to give her name, but also a short message.

Oh! it is good, it is kind in you mortals to open your doors, that we may come here and speak through this channel. I know many have been able to reach their dear ones from this place, when they would say: "I don't believe it was he or she"; yet down deep in their spirits they knew better, for a voice within testified to the truth. One of my darling sisters has learned considerable of this side, but there is still much more for her to learn. My words are more particularly to Sarah to-day.

I am happy in being able to bring influences for good to you all, and some I find need them more than others. It is, as has been said, more blessed to give than it is to receive, and we do feel happy in bringing comfort and cheer to loved ones here; and when we come and find them in a passive state, oh! how much freer do we feel. But when you approach spirits with the feeling: "I don't believe it is they," you place a bar between yourselves and them. Oh! how hard it is, how it crushes our spirit when you do so.

Now, dear friends, you deceive yourselves in closing your doors against us. Dear mother has repeated these words many times to me: "The Master materialized in a form; then he must have returned to earth to do it." And so do we, for the same power comes to us from the great I Am. He gives it out to us, that we may come into your homes and make our forms visible, under the right conditions. Be careful, mortals, what you speak in regard to the instruments of the spirit-world, for they are sensitive, or we could not use them. I am very grateful for the few moments allotted to me to-day. My name is Mary Jane Cunningham. I have friends in Lynn, also some in the northern part of Massachusetts.

Alva King.

As I was standing here listening to what that spirit had to say, the thought flitted through my spirit, Would it be wise, would it be well for me to speak for myself? The answer came to me immediately: "Make the attempt." Therefore, Mr. Chairman, I shall speak but briefly. I am happy to say that, although it is many years since I left, I shall be well remembered by some who will see these words, as having lived in Acworth, N. H. I know that another has lately joined our number on the spirit side of life, and I know of the sorrow that sprang up in the spirit of the dear father when his loving daughter was transplanted to bloom in heaven. Ah! once, twice, did they rap at the door, and now she has joined the mother, who came to meet her. It was a beautiful reunion.

Henry is here and wishes to be remembered. Father and mother also stand a little way from me, asking me to give out a few words for them.

Dear brothers and sisters, it is true. You may ask me if I knew anything of it? No: I had no privileges that you are blessed with to-day. I have often felt, as I have come into the homes which the dear ones have made for themselves, how I wished they knew that we whom they call dead people were there with them. It seems to me now, as I look back, that I should have learned something, although not having the privileges granted me I feel to be something of an excuse.

Oh! how much I did love music. As I look into the audience here I see some familiar faces that I have known years ago, and I know my name will be remembered when it is announced. Oh! how much I do love music, and I did years ago, especially that of the band. It was my delight to go with the boys, and to take part on special occasions.

Mr. Chairman, I intended to speak only a moment, but my coming *en rapport* with a number of spirits in the body has given me courage to say more. I wish them to know I am no one else but Alva King.

[The above spirit was recognized by parties in the audience.]—*Reporter.*

Richie Bartlett.

Can I come? How do you do? I pretty well. You aint got any flowers. I got a whole many, an' I goin' to bring sometime a big basket full. Can I set 'em right up on this table?

You 've got a grandpa and grandma, have n't you? There 's four of 'em. I've got six, that 's more than you 've got. Do you want me, some day, to come to your house? [Yes, indeed.]

[A gentleman in the audience brings a beautiful rose and presents it to the little spirit, who is very much delighted with the flower.]

Oh! thank you! thank you! [The child takes the flower. To the Chairman:] You can smell it, but do n't you get the leaves off. [To a little spirit:] You can smell of my flower, but do n't you carry it off; that 's my very own. You 're a nice gentleman. I 'm going to tell your grandma all about you when I see her.

I go to school every day. My papa felt bad because I did n't say anything when Bernie came; I could n't, you know, when she was talking. Papa said he did n't believe grandpa came, because I did n't come with him. Truly, I did; but I could n't talk.

I had a name just like my grandpa; it was Richie. Do n't you think that 's nice? Now, Bernie, do n't you go; you've got to wait till I do!

Grandpa is here, and Grandpa Bartlett—we call him Grandpa Bartie. Wait, I 'm coming. You aint going to have my flower. That is mine; you can smell it, you can't have it for your own.

I want to tell Aunt Dora that grandpa is here, and I want her to tell my papa, 'cause she 'll see him, that I was in the meetin'. Grandma 's got a table most as big as this. I want them to know I comed right here.

Papa ves in Kingston, N. H. I was little when I went away. I want papa to know, and mamma, too, that I was with Bernie and grandpa. Grandpa says grandma ought to go and stay with Aunt Dora, because she 's all alone—only just the baby. Richie Bartlett. My name is Richard.

Mary Jane Stanley.

Beautiful, beautiful children! You must know there is no loneliness, no sadness to us in spirit life when these sweet little children prattle all the time, as they come laden with flowers. We do appreciate the flowers you bring us here in the mortal life, for it shows the kindness of your spirits. That flower is worth more to the child than gold.

The dear little girl stands by the little boy and says: Put it down that the kind gentleman gave him the flower; he do n't want it left out. He does appreciate it, although we have all the flowers in the spirit-life that we desire given us freely.

To see the little children gathered together in groups, their laps filled with flowers, twining them together, is a blessed sight. Oh! how many times have I thought of what the Master said: "Suffer little children to come unto me," and have felt that we should love them. When one is plucked out of the home the heart sorrows; the spirit reaches out for the child; but they are cared for in spirit-life. They are all taught, and it is a perfect education that is given them.

Mary Ann is with me to-day and sends greetings to all the loved ones in the homes, for more than one, I know, will be glad to hear from us.

Will you be so kind, Mr. Chairman, as to record me as from Toledo, Ohio? I have wished so much they might know that Mary Jane was not dead; and still further, that we have the power given us of coming into mortal life and speaking for ourselves. We cannot be debarred from coming, but you can prevent our manifesting to you.

Then I would say do not do it; open your doors, and we will come in and give you words that will comfort and cheer you. Mary Jane Stanley.

Frank Ranlett.

Often have I been in this room, never thinking for one moment that I wished to speak in public; but as I find it may have some weight with mother, and also with my dear brothers—I do n't say father, for he understands much of my coming now—I wish them to know I have spoken here; and, as the Spirit Chairman has assured me it will be recorded, I feel satisfied.

Mother, I have often heard you say to father: "How foolish it is for you to think you can hear from Frank, or any of the others. You are only wasting your money." Mother, dear, for that name is sweet, I wish to-day you could learn something of this for yourself. You would be happier, and father would be much happier, if you would learn a little and go hand-in-hand spiritually. I know, as you have said, there are so many wrongs, so many frauds, one do n't know what is true and what is not. Then let reason be the judge, and follow her guidance; receive what looks reasonable, and cast aside what does not. Your Frank lives to-day, and it is true that I can come into your homes. I go to brothers' often, for I know, as I have seen them apart from the home, they have thought of me.

Twenty-two years I passed in mortal life, and then was called up higher. I shall be remembered by my own people, and also in Newton Lower Falls I shall be remembered, although many miles did I go, and then came back to make the exchange of worlds. I possess a body similar to that I had on earth, but am freed from all aches and ills.

Father, come and talk with me whenever you see a channel open. I would be glad if you would come into this hall, that you might listen to what other spirits may say; it will feed your spirit, which demands such food, more, perhaps, than mother's does.

I am happy to-day. I am happy in my spirit-home, yet through the laws of attraction strong ties bring me back again to you. Mary Clark is here, and sends greetings to you all in the home. Frank Ranlett.

Alvin Hubbard.

Dear ones are waiting to receive a word from me.

I would not have ventured to speak here if that young gentleman had not come in before me. I was not as old as he, only fifteen; a little while longer, and I would have been sixteen. I should have thought then I was pretty big. I did n't stay quite long enough on earth. I wish father and mother to know that their boy is *not dead.*

I have heard people talking to them, and heard them talking back again. Oh! how hard it was for them to part with me. I should say. I had not been gone one year, but it troubles us a little to keep track of the time.

In Walpole, N. H., they will know who I am, also at Bellows Falls. I wish there was some way I could speak to them loud enough there. I have spoken as loud as I could when I have stood by the side of father and mother, but they have taken no notice of me. I could not see why, if I halloed, they did n't hear. They did n't know anything of this coming back when I went away. They have got to learn when they get where I am, unless they make an effort in this direction before they pass on.

They have been pretty good to me on the spirit side since I went there, and I do not have any desire to come back to stay; but I do wish my folks knew that I was alive and could come here. The Chairman said this was Boston; that 's what he told me; and you see I have come quite a little ways. I came pretty quick, though.

I want mother to know that I do n't suffer any now, neither did I suffer in passing over. But they thought so. And I've seen a good many that have passed away—some were neighbors, some, as they tell me, are my relations, that I never knew here. I guess in time I shall find out about how they are connected with us. Alvin Hubbard.

Controlling Spirit.

The time is up. We would thank the gentleman for the flower, given to the dear little spirit. The child treasures it dearly, and it will be spoken of by some one connected with the family, in after-time. Thanks to you, dear mortals, for your quiet attention.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

March 1.—George W. Pierce; Jane T. Adams; Charles Edmonds; Noah Gloyed; Clara Wellington; John Nutter; Mary A. Evans; Ebenezer Gunnison; Cora Bridges; John Moore; Ellie Stiles; Zilpha Stiles.

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

As per dates will appear in due course.

April 5.—Henry Simmons; Martha L. Fort; Henrietta Chittenden; George Hardy; Mrs. John Harvey Humphrey; Freddie Tansy; Nellie Kenyon; Hattie Hopkins; William Greaves; Grace Gleason; Hannah Curtis; Mary Flint.

To the Liberal-Minded.

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

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Passed to Spirit-Life.

From South Deerfield, Mass., March 13th, after an illness of only two weeks, Asa M. Fisher, aged 64 years and 6 months.

For forty years Spiritualism has been his faith and comfort, and sustained him in the parting from parents, children and friends. He was for many years a subscriber for THE BANNER.

He was a kind and loving husband and father. To those left on this side the river of life—a wife and five sons—Spiritualism gives consolation.

Mrs. C. H. Banks conducted the last services, which were grand and beautiful, and comforting to the friends. F.

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

[From the Providence (R. I.) Journal, April 8th.]

Choice, the Real Basis.

ADDRESS BY HON. SIDNEY DEAN.

After a piano solo and a song, Presiding Officer E. H. Whitney, of the Providence Spiritualist Association, introduced Hon. Sidney Dean, of Warren, formerly a Methodist preacher and later editor of the *Evening Press* of this city, to the large audience assembled in Blackstone Hall last evening.

The speaker of the occasion offered prayer. Then there was another vocal solo, when Mr. Dean began as follows: I wish to express a thought or two as a prelude to my subject. Is it not surprising that for over two thousand years the world has been struggling with the great problem of the immortal continuous existence of man, and during this time the Church has met with the stalwart opposition of men who live in the sensual and not in the spiritual? In the last century the intellects of men have been following the divine. The animal has been relegated to the lower plane. There are not so many beasts. The man with the big basic brain and the low forehead has given way to the man with the small basic brain and the massive forehead pregnant with thought. In Germany there is great intelligence displayed. The animal does not preponderate, the intellectual does. While the Christian Church has been battling with the sensual, seeking to place a sentinel at the mouth of the grave to proclaim man's immortal existence, is it not surprising that the moment there is a naturally philosophical disclosure of man's existence beyond the grave, consistent with reason and marked with power, the Christian Church rises up with materialists to crush it? I present it as a startling phenomenon, as a strange comment upon the followers of the Nazarene, who was himself a teacher of humanity. I call it a mental phenomenon.

This disclosure is founded upon the great truth of man's immortality. It is not long before the great veil will pass before your face and mine. If you take a leap in the dark, for God's sake get out of the Church. [Applause.] Has man as a moral being any right to place an obstacle in the way of intelligent investigation? Why not take a single fact and learn the laws of that fact, and if it leads you into the eternal realms give God the glory?

Continuing, the speaker said: Man carves for himself an image. He may be an artist; if so, the image will be an intellectual one. It will be so formed on the sensitive and reflective plate of his inner consciousness that he may outwork it in the material. But the material embodiment of the conception is always far below, in beauty, symmetry and detail, the fact or form created by the mind. The reason for this is that the spiritual creation is the real, the original, and its outworking in matter is a crude copy.

The earth flower is no more to be compared with its spirit type than is the handiwork of the artist painter to be compared with the model which nature gave him, fresh from its baptism of dew. How dwarfed and insignificant our power and our knowledge appear even to ourselves, when we consider for a moment that possibly and probably more manifestations of creative wisdom lie beyond the horizon of our highest and deepest consciousness than are to be found within it.

Within the orbit of our consciousness we, as artists, study and work out designs. Our conceptions are mostly the antitypes of things to be found in spirit-realms. There is less originality in the human mind than is generally acknowledged. We are largely copyists, and our copies, in execution, are far inferior to the originals to be found in the pure realms of spirit being and intelligence. In passing from the lowest to the highest plane of knowledge and spiritual perception, each person materializes in his own life his perceptions of truth and reality in the spiritual. An atheist finds no supreme creating deity woven into the fabric of his earth-life. The life of the Buddhist, Mohammedan, follower of Confucius, Christian or heathen, is made up of the distinctive philosophies or creeds which have been accepted by them. The Christian conception is better than that of all the others named, because it is the most enlightened, the most spiritual and the least material and sensuous.

The speaker took the ground that transposition was not really essential to the Christ-philosophy. The spiritually natural was the true basis of all the Nazarene's teachings concerning life here or hereafter. It took hold of the very fundamentals of man's spiritual nature, swept into its philosophy of life all the better and higher attributes of man's nature, taught him the laws of their highest and most harmonious development, and relegated the lowest, including the passions and appetite, which by their very essence impregnate the spirit, to a full subordination to the imperial liberty of the real man, the soul.

He spoke of the true Christ-philosophy, not the theology builded upon it, nor the modern creeds through which it has been sifted by modern sectaries. The forces of spirit are not material in themselves. These forces are based upon and work from the interior, from the spirit itself. Back of the spirit in the mortal is the great reservoir of spirit-life and power. It surrounds the earth, infiltrates the earth and is the sustaining power of life in earth. But for the spirit of life in earth's atmosphere it would become an omnipresent pestilence and death, sweeping all forms of life, save the spiritual, from off its face.

But it was in the spiritual life embodied in human personality that spirit forces of life are most felt, and for the reason that each human life has its own environment, it is a self-head. It has its own attributes, its own tastes, aspirations and powers. Consciousness crowns it, but that consciousness is limited. We are subjects, effects, and not primal causes.

Standing thus, a spirit personality, we belong to the family of independent human intelligences, and we come under the laws of the family. The earth-law is growth, development, decay, death, distribution and reconstruction of parts in other forms. The spirit-law is growth, development, increase of force; and that growth in its character and extent dependent in a measure upon heredity of body, environment, and our personal obedience to the lesser laws to which the individual and the human family are made subject. It is not true that the sin of Adam has paralyzed all the forces of the spirit forever and made sure the eternal wreckage of a single soul. That may be the teaching of an orthodox theology, but it is not true. It impugns the justice of the Creating First Cause, and would blot the All-Father out of his universe.

The forces of the spirit in man are supplemented by the forces of the spirit in spirit realms. Individuality survives earth. Once living and knowing, we shall live and know forever. But the character of that life, and the quality and extent of that knowledge, depend upon our personal obedience to the laws of the spirit.

The speaker held that the law of like to like was more forceful in spirit spheres than in the mortal. He developed this idea, and said the spirit side of life beyond the earth had its own environment, its selfhood, its firmament, its orbit of revolution and action, its own plane, attributes, tastes, aspirations and powers. Consciousness crowns it, and love or hate, in ascending or descending grades, dominates it. The two worlds live and pulsate with life side by side. We stretch our hand across the Lethe waters, in the very darkness of our material vision, and spirit fingers clasp it; we send out a spirit cry from the soul and receive the answering spirit's impression, clear, personal, pronounced. We open the chambers of intelligence and emotion in us, and bid our friends welcome to our brain and heart; and these friends, unseen, greet us with loving embrace and fraternal messages.

The speaker said with these forces builded into his life, man may be said to be the architect of his own character. His choice dominates his life. Right and wrong, the antagonists of each other, were in the world moral; right and wrong occupied the planes of choice, and the chooser must accept the outcome. Choice, then, was the real basis of the human character. This invested man with creative powers, for he creates character. He lives with himself in this world; he will always live with himself. But, as a social being, he would gravitate to his likes in the other world, as he does in this. Hence, strata of society in this

world and spheres of existence in the next. His attunement will be a moral grandeur of harmony in the eternal setting of his character, or it will be a discordant wail which will disturb his whole nature and being.

Mr. Dean then returned to his first proposition, that man, from his interior sense, carved the image which to him represented authority and power over himself here and hereafter. This idea was elucidated. Upon the focus of the mirror depended the image. Dense ignorance distorted a true conception of spirit existence; the self-poised soul would place himself in rapport with the highest and purest spirit intelligence. A life thus lived was a natural one, under law, and in full harmony with the observed and acknowledged laws of progress. The spiritual divinity should be inwoven in our character through our lives. The gangrene of self always consumed pure love. Nature performed her best work always in the angry war of the elements. How should it be with man himself? Should he, like King Lear, bear the fierce storms of his own spirit out into the wild raging of the elements of nature, and with wilder recklessness defy and condemn both, because he neither understands nor comprehends the laws and uses of either tumult? That would be spiritual madness indeed.

In the conclusion of his address Mr. Dean observed the tuition of adversity in nature and in all departments of human life. Fortunate are we to live in this mid-age of the race, which has brought to earth heaven's highest evangels; an age in which science, philosophy and a disenthralled common sense are stripping the mysteries which for years have enveloped myths and made them seeming truths; and have, by interpreting law and by the examination and discussion of modern revelations, dethroned the unnatural, brought a loving All-Father within the orbit of human consciousness, and thus banished a slavish fear from human hearts!

For the Banner of Light.

AN ANNIVERSARY INVOCATION.

Given Inspirationally at Spencer Hall, 14th street, New York City, on the Afternoon of March 31st,

BY AUGUSTA CHAMBERS.

As rose the star of Bethlehem
O'er stable and o'er stall,
Above the Christ-child lowly born,
Thus dawns *this* day for all!
Ye wise men, hasten to the light
With gifts of speech and pen,
For out of superstition's night
Lo! Truth is born again.

And cradled on the mother breast
(With tenderest pride and care),
Of modern faith this babe doth rest,
Of Spiritualism fair.
Give praise, give praise, your voices lift!
Oh! women, and oh! men.
Be praise your Anniversary gift,
Lo! Truth is born again.

And stronger grows he year by year,
This child of love and light;
Yes, stronger still the cross to bear
Of earthly doubt and slight;
And e'en as through the Scriptural page,
We hear the God-voice say,
Truth's voice still thunders down each age:
"I am the light and way."

Ye loved departed, who attest
The light in which we stand
Is truth's—oh! be ye thanked and blessed
In every tongue and land!
Let us rejoice! the door swings wide,
On sacred ground we tread,
For lo! the living ones beside
I see the so-called dead.

They come with flowers of thought to twine
The brows they've oft caressed;
They come with love made more divine,
Tried by death's crucial test.
And oft so near the spirit bends,
Above the embodied soul,
The shadow with the substance blends,
Making one perfect whole!
Oh! blessed are the eyes that see
Through holy trance or dream
The spirit's *true identity*,
That ego all agleam!

Thou soul above all souls, to thee
Let worship's incense rise:
May all communion "hallowed be"
Between us and the skies.
On every Anniversary morn,
May "peace, good will to men"
Prevail wherever Truth is born,
Forevermore—Amen!

New York, April 3d.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Chism, jr., Secretary.

BRIDGEPORT, CONN.—The Spiritualist Union. Isaac F. Moore, Secretary.

BUFFALO, N. Y.—First Society of Spiritualists—A. O. U. W. Hall, corner Main and Court streets. Regular lecture session Sunday at 7½ P. M. Willard J. Hull, President. Strangers welcome.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Spiritualist Mediums' Society meets in Avenue Hall, 159 22d street, every Sunday, at 2½ P. M. Investigators are cordially invited. E. Jones, Pres.

CHICAGO, ILL.—Moses Hull addresses the Spiritual Fraternity every Sunday afternoon and evening.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. E. W. Gaylord, Conductor.

CHATTANOOGA, TENN.—Meetings are held regularly at Market-street Hall. Dr. George A. Fuller, speaker.

DENVER, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy. P. A. Simmons, President; Dr. Dean Clarke, regular speaker.

EAST PORTLAND, ORE.—Meetings are held by the Spiritualist Society at Buckman Block Hall, corner 4th and G streets, each Sunday at 3 o'clock. Miss Welda Buckman, Secretary.

LOWELL, MASS.—The First Spiritualist Society meets in Grand Army Hall. Thomas T. Shurtleff, Clerk.

LAWRENCE, KAN.—Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary.

MONTREAL, CANADA.—Meetings are held at the hall of the Religio-Philosophical Society, 2456 St. Catherine street. R. H. Kneeshaw, speaker.

NEWBURYPORT, MASS.—Meetings are held every Sunday at Fraternity Hall.

NEW HAVEN, CT.—First Spiritualist Society; hall 148 Orange street. Dr. Geo. Barrett, President; Jessie Schoepflin, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

PHILADELPHIA, PA.—The First Association of Spiritualists; lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood, President; B. P. Benner, Vice-President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2½ P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PEORIA, ILL.—At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence promptly at 7½.

PORTLAND, ORE.—Two Societies hold regular services; The Philosophical Spiritual Society in Central Hall, E. F. Staley, President—Morris S. Liden, Secretary; the First Spiritual Society in G. A. R. Hall. Maj. C. Newell can be addressed for particulars.

SPRINGFIELD, MASS.—First Spiritual Society. Services are held every Sunday at 2 and 7 P. M. at Grand Army Hall, corner Main and State streets. Miss Emma J. Nickerson, regular speaker. C. I. Leonard, President; J. P. Smith, Secretary.

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

ST. AUGUSTINE, FLA.—The First Spiritualistic Society holds meetings on Sunday at 3½ and 7½ P. M., at Witsell's Hall, Spanish street.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Brant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

ST. PAUL, MINN.—The Ramsey Co. Association of Spiritualists and Liberals holds regular meetings at the Chapel, Wacouta street, between 8th and 9th streets. Mrs. Laura A. Grant, Secretary.

TOPEKA, KAN.—Sunday meetings are regularly held in Music Hall. F. P. Baker, Conductor.

WORCESTER, MASS.—Meetings held every Sunday (except in July, August and September) at 2 and 7 P. M. in Continental Hall, corner Main and Foster streets.

WATERTOWN, N. Y.—Sunday meetings are regularly held by the First Progressive Spiritual Society. Katie N. Mattison, Secretary, No. 8 Pearl street.

Advertisements.

J. A. SHELHAMER,

MAGNETIC HEALER,

Office 8½ Bosworth Street, (Room 5,) Boston, Mass.,

WILL treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. *Specialties:* Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, and all Nervous Disorders. Consultation, prescription and advice, $2.00. Moderate rates for Medicines, when furnished. Magnetized Paper $1.00 per package. "Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspeptic, Liver and Kidney, or Strengthening and Soothing Pills, 25 cents per box, or five boxes for $1.00.

Office hours from 10 A. M. to 3 P. M.—except on Tuesdays and Fridays, when he attends out-of-town patients. Letter address care of BANNER OF LIGHT. 13w* Ap6

A Favorable Opportunity

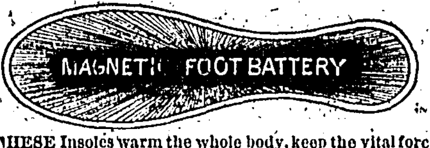
To Obtain Good Health for Spring, Summer, Autumn and Winter. For Treatment to Cure Disorders of the Human Organization, by the Magnetic and Clairvoyant System of Healing, to be sent to Order by Letter, Any Distance. Address,

DR. G. A. PEIRCE,

P. O. Box 1135, Lewiston, Maine.

Wonderful Cures Have Been and Are Being Wrought by this Treatment.

FOR A TRIAL, consisting of a **Diagnosis** of the Person's disorders, if curable, &c.; **Prescriptions** of needed advice and remedies, and a package spirits' magnetized medicated powerful curative **Healing Papers**, which may be all will need to cure. **Enclose with Order** lock patient's hair or recent writing, statement of age, sex, full name, residence, description of illness, and $1.00; or for a more full treatment, $2.00. 26 years of successful practice of this system. **Diagnosis Separate, only 25 cents.** Mh23



THESE Insoles warm the whole body, keep the vital forces up, magnetize the iron in the blood, and cause a feeling of warmth and comfort over the whole body. If no other result was produced than to *insulate* the body from the wet, cold earth, the Insoles would be invaluable. In many cases the Insoles alone will cure Rheumatism, Neuralgia and Swelling of the Limbs. $1.00 a pair, or three pairs for $2.00, to any address by mail. Send stamps or currency in letter, stating size of boot or shoe, and we will send free by mail to any part of the world. Send for our book, "A PLAIN ROAD TO HEALTH." Free to any address.

CHICAGO MAGNETIC SHIELD COMPANY,
No. 6 Central Music Hall, Chicago, Ill.
Ap6 13w*

DR. F. L. H. WILLIS

May be Addressed until further notice,

No. 46 Avenue B, Vick Park, Rochester, N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Circulars, with References and Terms.
Ap6 13w*

DR. J. R. NEWTON

STILL heals the sick! Spirit, Mind and Magnetic Cures at a distance through MRS. NEWTON. Send for testimonials to MRS. J. R. NEWTON, P. O. Station G, New York City. 13w* Ap6

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, $2.00, and four 2-cent stamps. Brief delineation, $1.00, and four 2-cent stamps.

Address, MRS. A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
Ap6 6m* White Water, Walworth Co., Wis.

DRUNKENNESS

Or the Liquor Habit, Positively Cured by administering Dr. Haines's Golden Specific.

It can be given in a cup of coffee or tea without the knowledge of the person taking it; is absolutely harmless, and will effect a permanent and speedy cure, whether the patient is a moderate drinker or an alcoholic wreck. **It Never Fails. We Guarantee** a complete cure in every instance. **48 page book Free.**

GOLDEN SPECIFIC CO.,
N17 26teow **185 Race Street, Cincinnati, O.**

Melted Pebble Spectacles

RESTORE lost vision. My Clairvoyant Method of fitting the eyes never fails. Sent by mail for $1.10. State age, and how long you have worn glasses. Or send a 2c. stamp for directions. Address **B. F. POOLE, Clairvoyant Optician,** Clinton, Iowa. 4w* Ap13

ANIDROSIS!

LADIES and Gentlemen, in search of health, or the true guide to wealth, should address the Inventor of the **Compound Vapor Baths, DR. CONANT,** Skowhegan, Me. Ap6 4w*

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. Ap13 13w*

A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.

SEND four 2-ct. stamps, lock of hair, name, age and sex, we will diagnose your case FREE by independent spirit-writing. Address DR. J. S. LOUCKS, Worcester, Mass. F9 13w*

The Only that will cure DR. PIERCE'S **RUPTURE** **REMEDY** is electricity. Is the only genuine Electric Truss in the world. Sealed Pamphlets 4c. **M. E. T. Co., 704** Sacramento St., San Francisco, Cal. D8 52w

FRED A. HEATH,

THE BLIND MEDIUM, will give Readings by Letter, giving future business prospects and other items of interest. Enclose $1.00, lock of hair and stamp. Address Detroit, Mich. 26w* Ap6

Sealed Letters Answered

BY MRS. ELIZA A. MARTIN, Oxford, Mass. Terms $1.00 and two 2-cent stamps. 4w* Ap20

SEALED LETTERS.

ELEANOR MARTIN now makes *specialty* of business, $5.00. *Full* Spiritual Message, $2.00. 73 Lane Avenue, Columbus, Ohio. Register all letters. 4w* Ap6

MRS. JENNIE CROSSE,

THE great Test Medium and Clairvoyant, will give whole Life-Reading for $1.00 and two stamps; six questions answered for 50 cents and stamp. Disease a specialty. Address West Garland, Me. 2w* Ap13

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 mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH. tf

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of $1; Consultation fee $1; at office, 206 Tremont street.

Nativities written at prices proportionate to the detail demanded: Address OLIVER AMES GOULD, Box 1664, Boston, Mass. Jy10

DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 1m* Ap6

Mediums in Boston.

JAMES R. COCKE,

Developing and Business Medium,

ALSO

Clairvoyant Physician,

No. 1581 Washington Street,

(Third door north of Rutland street.)

Sittings daily from 9 A. M. till 5 P. M. Price $1.00.

Unequalled Advantages.

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

Development of Mediumship a Specialty.

SIX PRIVATE SITTINGS FOR $4.00 IN ADVANCE.

CIRCLES.

Sunday, at 11 A. M., for Development and Tests. At 8 P. M., for Psychometry and Tests. Parties from a distance desiring developing sittings or medical treatment can find pleasant accommodations at Dr. Cocke's residence. tf Ap13

J. W. FLETCHER,

Trance and Medical

MEDIUM,

6 BEACON STREET,

BOSTON, MASS.

Answers Letters.

Ap6 tf

HATTIE C. STAFFORD

WILL give séances at No. 55 Rutland street Sundays, Thursdays and Saturdays at 2:30 P. M.; also Sundays and Wednesdays at 8 P. M.

Ap6 tf GEORGE T. ALBRO, MANAGER.

C. E. WATKINS,

INDEPENDENT SLATE-WRITER.

Diagnosing Disease a Specialty.

107 Falmouth Street, Boston.

Take Back Bay Cars.

Office hours 8 A. M. to 12 M. tf Ap6

MISS A. PEABODY,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for $4.00. 1 Bennet street, corner Washington, Boston. 1w* Ap20

MRS. H. W. CUSHMAN,

MUSICAL, Test, Business and Writing Medium. Circles Monday, 7:30 P. M.; Thursday, 2:30 P. M. Six questions answered by mail for $1.00 and stamp. Examination by lock of hair, $1.00. 212 Main street, Charlestown. tf O20

Mrs. Florence K. Rich,

TRANCE and Business Medium. Also letters answered from lock of hair or photo. Sittings and Answers to letters, $2.00. Parlors 38 Evans House, 175 Tremont street, Boston. 1w* Ap20

MISS HELEN A. SLOAN,

MAGNETIC Physician. Vapor and Medicated Baths. Celebrated "Acid Cure." Office hours from 9 A. M. to 8 P. M. 171 Tremont street, corner Mason street, Boston. Ap6 4w*

A. S. HAYWARD, Magnetist, 4 E. Brookline street, eradicates disease *with his healing gift* when medicine fails. Hours 9 to 4; other times will visit the sick. For 18 years he has had signal success in cures with his *powerful Spirit-Magnetized Paper*; 2 packages by mail, $1.00. Ap6 13w*

AUGUSTA DWINELLS,

CLAIRVOYANT, Trance and Prophetic Medium, has removed to her former Business Rooms, 875 Washington st. Ap6 4w

Massage and Magnetic Treatments

FOR Rheumatism, Neuralgia, Poor Circulation and low Vitality. MRS. J. FOLLANSBEE GOOLD, No. 616 Tremont street, near Dartmouth street, Boston. 8wt F9

MRS. WEBB,

THE Wonderful Astrologist, will be at the Moody House, 1202 Washington street, Boston, from March 26th until May 18th. Sittings $2. tf D15

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston. Ap13 5w*

MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN and Test Medium, removed to No. 16 Boylston street, near Tremont (one flight). Ap20 8w*

Mrs. CARLOTTA MONTI,

THE World-Renowned Seeress and Trance Medium. Massage given for nervous diseases. 5 Jefferson st., Boston. Mh30 4w*

MRS. A. FORRESTER

WILL give Trance Sittings daily, also Magnetic Treatment from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight. Boston. Do not ring. 4w* Ap13

Spiritual Sittings Daily.

CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for $1.00. MISS E. JOHNS, 136 Chandler street, Boston. 1w* Ap20

Mrs. A. E. Cunningham,

MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tremont street, Boston. Private Sittings daily. Will answer calls for Platform Tests. 4w* Mh30

MRS. H. B. FAY

WILL hold Séances Thursdays at 2:30 P. M., and Sundays at 8 P. M. 62 West Newton street, Boston. Ap20 4w*

MISS L. E. SMITH,

CIRCLES Wednesday and Friday, at 8, Thursday and Saturday, at 2:30 P. M. 14 Union Park street, Boston. Ap20 2w*

MISS J. M. GRANT,

TEST and Business Medium; also Magnetic Treatment to ladies only. Office Banner of Light Building, 8½ Bosworth street, Room 7. Hours 9 to 6. 1w* Ap20

MRS. K. E. FISHER, Magnetic and Electric Physician, 63 Pleasant street, corner Shawmut Avenue. Magnetic and Massage Treatment; Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths. Ap20 1w*

MRS. C. H. LOOMIS-HALL, Test and Healing Medium. Answers six questions on business by mail, 50 cents; brief diagnosis from lock of hair and sex, 25 cents. 128 West Brookline street, Suite 2, Boston. Ap20 1w*

MRS. H. D. CHAPMAN,

MEDICAL Clairvoyant, Magnetic and Massage Treatment. Office 147 Tremont street, Boston. 13w* Ja26

DR. W. S. ELDRIDGE, Magnetic Healer. 11 Cobb street, Suite 2, Boston, Mass. 3w* Ap20

DR. RHODES' FAMILY MEDICINES.

Purely Vegetable

(ALL SUGAR-COATED)

Medical Confections.

A Universal Blessing.

SUITED TO OLD OR YOUNG!

A PERFECT **Liver and Kidney Renovator** and **Blood Purifier.** Cleanses the entire system from all Biliousness and Blood Poisons from **Malaria,** etc. And cures **Headache, Backache, Side and Stomach-ache, Diarrhœa, Dysentery, Pains in the Limbs, Lameness, Numbness, Constipation, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Bladder,** and all other urinary ailments, etc. Also, **Rheumatism, Neuralgia,** and in fact almost all the various ailments of humanity.

PRICES: Trial box, 25 cents—by mail, 30 cents; second size, 50 cents—by mail, 55 cents; 12 boxes second size $5.00; large boxes, $1.00; six large boxes, $5.00.

For sale by **COLBY & RICH.**

CATARRH, Diphtheria, and all Throat Diseases, curable by the use of **DR. J. E. BRIGGS'S THROAT REMEDY.** Mr. Andrew Jackson Davis writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in the advertisement."

Price, 50 cents per bottle, postage 15 cents.
For sale by COLBY & RICH.

Mediums in Boston.

Mrs. Abbie K. M. Heath,

TEST, BUSINESS AND MEDICAL MEDIUM, ELECTRIC AND MAGNETIC TREATMENTS, $1.00.

Private Sittings 1 to 9 P. M. Terms $1.00.

Gives names, dates, losses, business prospects, &c.

Circles Sunday evening, 7:30, and Tuesday at 3 o'clock.

Send the Glad Tidings to all the World!

Write your full name and age, ask me ten questions, enclose $1.00 and stamp, and address me at

Hotel Simonds, 207 Shawmut Ave., Boston, Mass.
Ap20 1w*

MRS. HATTIE YOUNG,

TRANCE and Business Medium, 22 Winter street, Room 16, Boston. 4w* Ap6

MRS. J. C. EWELL, Magnetic and Inspirational Medium, 1666 Washington street, Boston. Mh2 8w*

MRS. J. M. CARPENTER, 181 Warren Avenue, Boston. 13w* Ap6

DR. A. H. RICHARDSON, Magnetic Healer, Waverly House, Charlestown. O6

SUMMERLAND,

The New Spiritualist Colony

OF THE

PACIFIC COAST.

Located in the Most Delightful Country and Climate On the Globe!

Twelve Hundred Lots Sold!

And Building Commenced.

IT has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on the Pacific Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in that unequaled climate of Santa Barbara, and but five miles from that most beautiful city—a spot where the sun ever shines, overlooking the ocean, extending even to its silvered shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road to San Francisco and the East.

The site constitutes a part of what is known as the Ortego Rancho, owned by the undersigned. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, $30—$2.50 of which is donated to the town. By uniting four lots—price $120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., and securing a front and rear entrance.

Although only projected four months ago, three fine houses are already built, three more under contract. Four families of eleven persons are residing on the site, and many others coming soon. The object of this Colony is to advance the cause of Spiritualism, and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee), if they prefer them when they visit the ground.

Reference: Commercial Bank, of Santa Barbara, California, or J. J. Owen, Editor *Golden Gate*, San Francisco.

Send for plat of the town, and for further information, to

H. L. WILLIAMS, Proprietor,
Santa Barbara, California.
Ap13 8w*

Hydesville Chromoed.

JUST PUBLISHED.

Size 26 by 36 inches, printed in highest style of Chromo Lithography in eighteen colors, from the celebrated painting by T. C. LINDSAY, owned by N. B. WOLFE, M. D., a prominent Spiritualist of Cincinnati, Ohio.

The illustration represents the Hydesville Cottage by the light of the moon, and a train of spirits going to and fro between the cottage and the spirit-world above. The effect is inspiring and charming.

Parties wishing to negotiate for the first edition of this beautiful picture, and to whom good inducements will be offered, may apply to or address

THE KREBS LITHOGRAPHING CO.,
Mh30* **CINCINNATI, OHIO.** 4w

Gray Hair Restored in Three Days

TO its original color, free from all poison. Stops the hair from coming out, and makes it grow. Powders to make twenty ounces postpaid on receipt of $1. No trouble to make. 2-cent stamps taken. Send for circular. Address MRS. A. CONNELLY, 1133 Vine street, Philadelphia, Pa. Ap6 4w*

PRICE REDUCED!

The Ghosts,

AND OTHER LECTURES.

BY ROBERT G. INGERSOLL.

The idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear, beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as Love kisses the lips of Death.

This work treats upon various subjects, viz: The Liberty of Man, Woman and Child. Liberty sustains the same relation to Mind that Space does to Matter. The Declaration of Independence. One Hundred Years Ago our Fathers Retired the Gods from Politics. About Farming in Illinois. To Plow is to Pray; to Plant is to Prophesy, and the Harvest Answers and Fulfills. The Grant Banquet. Twelfth Toast—Response by Robert G. Ingersoll, November, 1879. Rev. Alexander Clark. The Past Rises Before Me Like a Dream. Extract from a Speech delivered at the Soldiers' Reunion at Indianapolis, Sept. 21, 1876.

This work is elegantly bound and printed in clear, bold type, on heavy, tinted paper.

The author takes the ground that man belongs to himself, and that each individual should at all hazards maintain his intellectual freedom.

Cloth. **Price $1.00, postage 10 cents.**
For sale by COLBY & RICH.

SOUL! THE SOUL-WORLD; THE HOMES OF THE DEAD. Penned by the Rosicrucian, P. B. RANDOLPH.

This work is dedicated to those who think and feel; who are dissatisfied with current theories and rash speculations regarding the Soul—its origin, nature, destiny; who are wearied of the unsatisfactory platitudes of the Eolists, and desire a better ground of faith in Human Immortality.

Cloth, 12mo, pp. 324. Price $2.00, postage free.
For sale by COLBY & RICH.

SPIRITUALISM AS A SCIENCE, AND SPIRITUALISM AS A RELIGION. An Oration delivered under spirit influence, at St. George's Hall, London, Eng., Sunday evening, Sept. 21st, 1873, by CORA L. V. TAPPAN. This is No. 1 of a series of Tracts entitled "The New Science."

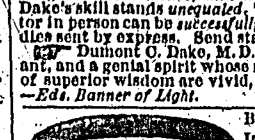
Paper, 5 cents, postage free.
For sale by COLBY & RICH.

New York Advertisements.

DUMONT C. DAKE, M. D.,

304 FIFTH AVENUE, NEW YORK CITY, successfully treats all forms of *Chronic Diseases, however complicated.* Patients afflicted for years, regarded as hopeless, or *incurable*, testify to *permanent restoration*. In the *accurate* Diagnosis of Disease, and as a Magnetic Physician, Dr. Dake's skill stands *unequaled*. Those unable to visit the Doctor in person can be *successfully treated at their homes*. Remedies sent by express. Send stamp for circular.

☞ Dumont C. Dake, M. D., is a skillful medical attendant, and a genial spirit whose responses to the impressions of superior wisdom are vivid, and generous of good results. —*Eds. Banner of Light.* tf Ap6



BEST TRUSS EVER USED. Improved Elastic Truss. Worn night and day. Positively cures ruptures. Sent by mail everywhere. Write for full descriptive circulars to the
DR. HOUSE N. Y. ELASTIC TRUSS CO.,
744 Broadway, N. Y.
Mention this paper.
F23 13w

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

HOLD Materializing Séances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 323 W. 34th street, New York. Daily Sittings for Communication and Business. 13w* Mh2

MAGNETIC SANITARIUM

HOME for the sick is now established at No. 232 West 21st street, New York, where the sick will be received, and every attention is rendered for speedy recovery. Also those needing magnetic treatment can have attention daily from 10 A. M. to 5 P. M. MRS. H. L. WOODHOUSE, Manager. Ap20 4w*

M. E. HEROSIA,

THE celebrated Test Clairvoyant and Palmist, will answer sealed letters pertaining to any affair of life or business for $1.00, or will answer six questions for fifty cents and two stamps. Address 152 Sixth Avenue, New York. Ap20

Mrs. H. L. Woodhouse,

NO. 232 West 21st street, New York, the well-known Test Medium, can be found at her home from 11 A. M. to 5 P. M. Spiritual séance every Thursday evening at 8 P. M. Ap20 4w*

HEAVEN AND HELL, by EMANUEL SWEDENBORG, 420 pages, paper cover. Mailed prepaid for **14 Cents** by the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York City. 13w Ap13

MARY C. MORRELL, Business, Prophetic and Developing Medium, 230 West 36th street, New York City. 10w* Mh23

MRS. C. SCOTT, Trance and Business Medium. Sittings 10 to 5. No. 21 West 13th street, N. Y. Ap20 10w*

RUPTURES

CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N. Y. (Mention this paper.) 13w* F9

Clairvoyant Examinations Free.

ENCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. BUTTERFIELD, M. D., corner Warren and Fayette streets, Syracuse, New York. 26w* Ja5

ASTHMA CURED **DR. TAFT'S ASTHMALENE** never fails; send us your address, we will mail trial BOTTLE **FREE** **DR. TAFT BROS., Rochester, N. Y.**
F9 eow4t

RECEIVED FROM ENGLAND.

Raphael's Almanac:

OR,

The Prophetic Messenger and Weather Guide,

FOR 1889.

Comprising a Variety of Useful Matter and Tables,

Predictions of the Events, and the Weather,

That Will Occur in Each Month During the Year.

ACCIDENTS AND SICKNESS! STRIKES AND RIOT! HEAT AND THUNDER!

A LARGE HIEROGLYPHIC, by RAPHAEL, the Astrologer of the Nineteenth Century.

Together with RAPHAEL'S ASTROLOGICAL EPHEMERIS of the PLANETS for 1889, with Tables of Houses for London, Liverpool and New York.

CONTENTS.

Sixty-Ninth Annual Address.
Monthly Calendar and Weather Guide.
The Voice of the Heavens.
Raphael's Every-Day Guide.
The Farmer's Breeding-Table.
Astro Meteorologic Table.
Table of the Moon's Signs in 1889.
Symbols, Planets, Moons, Signs, etc.
Useful Tables, Weights and Measures.
Royal Tables, etc.
Covent Garden Measures; Fish Table.
Ready Reckoner and Wages Table.
Farmers' and Gardeners' Tables.
Building and Income Tables.
Manure and Weather Tables.
A Calendar for 200 years.
Tide Table for the Principal Ports.
Stamps, Taxes and Licenses.
Postal Information.
Pawnbrokers' Regulations, Marriages, Annuities, etc.
Eclipses during 1889.
Best Periods during 1889 for observing the Planets.
General Predictions.
Periods in 1889 for gathering Medicinal Herbs.
A Short Medical Directory for Different Diseases.
Birthday Information; also the Fate of any Child born during 1889.
Useful Notes.
The Crowned Heads of Europe.
Explanation of the Hieroglyphic for 1888.
Fulfilled Predictions in 1888.
Hints to Farmers.
Hints to Gardeners.
Horticultural, Botanical, and Herbal Guide.
Useful Hints, Legal and Commercial.
The Farmer, Receipts, etc.
Useful Receipts.
Positions of the Planets in the Nativities of the Rulers in Europe.

Price 35 cents, postage free.
For sale by COLBY & RICH.

"Echoes from an Angel's Lyre."

New and Beautiful Songs, with Music and Chorus, in Book Form, by the well-known Composer, C. P. LONGLEY.

This book is nicely gotten up, printed on fine paper, sheet-music size, neatly bound in boards, and is embellished by a finely executed title page, the symbolical picture of which was depicted to Mr. Longley by his friend, the late Dr. S. B. Brittan, many years ago. The work contains twelve choice and original songs, three only of which have before appeared in print. Its contents are as follows:

"Only a Thin Veil Between Us."
"There are Homes Over There."
"Mother's Love Purest and Best."
"Open those Pearly Gates of Light."
"They'll Welcome Us Home To-morrow."
"All are Waiting Over There."
"On the Mountains of Light."
"In Heaven We'll Know Our Own."
"Glad that We're Living Here To-day."
"We'll All Meet Again in the Morning Land."
"The Angel Kisseth Me."
"We'll All be Gathered Home."

The book is now on sale at this office, and beside being a choice and appropriate work for the parlor of every singing person in the land, will be found a suitable holiday gift for friends.

Price $1.00, postage 12 cents.
For sale by COLBY & RICH.

The Weekly Discourse;

Containing the Spiritual Sermons by the guides of

MRS. CORA L. V. RICHMOND.

VOLUME IV.

No. 1—HOW IS THE SPIRITUAL FORCE OF THE WORLD KEPT ALIVE?
No. 2—A SPIRIT OF CRITICISM (by Phœnix).
No. 3—A SPIRIT OF APPRECIATION.
No. 4—THE COMING CRISIS: WHEN, HOW AND WHAT IS IT TO BE?
No. 5—THE INVENTOR'S HOME IN SPIRIT-LIFE: Having special reference to the late John Ericsson.

Price 5 cents each.

Single copies of any numbers of Volumes I. and II. will also be supplied at 5 cents each.

Also *The Weekly Discourse*, containing fifty-two numbers in each volume, handsomely bound in Half Roan, Gold Ruled.

VOL. I........$3.00. VOL. II........$3.00.
For sale by COLBY & RICH.

SENT FREE.

RULES

TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN.

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

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

Sent free on application to COLBY & RICH. tf

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated *manipulations*, by DR. STONE. For sale at this office. Price $1.25; cloth-bound copies, $2.50.

A ROMAN LAWYER IN JERUSALEM. By W. W. STORY.

The story of Judas Iscariot is here related in a different light from that usually held by theologians.

Paper, 10 cents, postage 1 cent.
For sale by COLBY & RICH.

Banner of Light.

BOSTON, SATURDAY, APRIL 20, 1889.

Spiritualistic Meetings in Boston.

Free Spiritual Meetings are held in the BANNER OF LIGHT HALL, No. 9 Bosworth street, regularly twice a week—on TUESDAY and FRIDAY AFTERNOONS. The public is cordially invited. For further particulars see notice on sixth page. J. A. Shelhamer, Chairman.

Berkeley Hall, 4 Berkeley Street.—The Boston Spiritual Temple services at 10½ A. M. and 7½ P. M. R. Holmes, President; Albert F. King, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will hold public meetings every Sunday. The Temple Fraternity School for Children meets at 10½ A.M. Afternoon service at 2¾; and Wednesday evening Sociable at 7½.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P.M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. E. Hall, President.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary. Private séance, for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

Berkeley Hall.—The Independent Club meets every Friday at 2 P.M. Séance, followed by sewing-circle. Supper served at 6 P. M., followed by entertainment. J. W. Fletcher, President; Mrs. Ada Simmons, Treasurer; F. Y. Fuller, Secretary.

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

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P.M.; also Wednesdays at 3 P.M. Dr. E. H. Mathews, Conductor.

A Public Social Meeting will be held every Thursday evening at 7½, in the Office Parlors, Evans House, 175 Tremont street. Eliza J. Bennett, Manager.

America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock. ——Meetings are held at Grand Army Hall, Sundays, at 2½ and 7½ P. M. All mediums invited. G. F. Slight, Chairman. ——The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Secretary.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Boston Spiritual Temple—Berkeley Hall.—Last Sunday morning Mrs. Lillie at the opening of her remarks spoke upon "Life and Death," saying, "One of the old workers in the spiritual ranks has recently arisen from the mortal to the immortal. His influence has ever been given for the uplifting of humanity. He has now been emancipated from the difficulties of earth and treads the paths of life. Not a week or a day, scarcely an hour, passes but some one of you is called upon to sympathize with those who with tear-stained faces are mourning for dear ones who have passed from the mortal. Death is ever among us. We have an abiding here for but a short time at best, and looking forward to a future state of existence, we are taught that we shall pass thither empty-handed, possessing there only the results of the deeds of kindness we have wrought here.

Beyond the borders of this life we shall find ourselves as we have fitted ourselves to become by our earthly course. Death is but the opening of a door through which we pass to a field of greater facilities for progress, and to that field our Brother A. E. Newton has gone to follow out the line of duty he so fearlessly and efficiently pursued in this life."

In answer to the question "Is Tobacco Injurious?" the guides said: "All those things that stimulate meet with reaction. Tobacco in any form or sense is no benefit to a spirit in or out of the body. I would apply the same remark to intoxicating liquors. Heaven is a condition of peace, purity and happiness. If it be true that the kingdom of heaven is within the body, it cannot be enjoyed with the effects of either of these stimulants. Be pure in thought and in habit, aspiring ever to be noble, grand and true."

Evening.—Subject: "The Influence of Home *versus* the Influence of Saloons." Spiritualism is an all-embracing theme that reaches out to the promotion of everything that benefits humanity. From the first all returning spirits have advocated the principles of temperance and morality. The work of temperance is a work that needs encouragement. We believe intemperance to be the chief evil of the present time—greater, perhaps, than all others combined. Legislation has effected a little, but it has been found inadequate. We ask ourselves what can be done? In looking over the mass we find some advocating the entire abolition of the manufacture and sale of all intoxicants. Others advocate license, but to license a known evil is a palpable wrong. While we are in sympathy with prohibition, our method of attack would be to work directly with the individual. Those who indulge in intoxicants to excess become lunatics, and there should be hospitals for those who by such means have become such. This evil of intemperance is a monster with many fangs. The home is the first place in which to commence reform. Out of the depths man must come sooner or later. Progress from iniquity and wrong is to be secured only by avoiding the evil and aspiring for the good.

Mrs. Lillie will occupy the platform next Sunday, at 10:30 A. M. and 7:30 P. M. O. L. R.

First Independent Club, Berkeley Hall.—The exercises of the Club on Friday evening, April 12th, were opened with the ever acceptable music of Mrs. Case—followed by very interesting remarks by Mr. Fletcher, describing his experiences during his trip last week to New York, Philadelphia and other cities.

Mrs. Wellington spoke briefly and pleasantly, as usual. Also Mrs. Hull and Mrs. Mason.

Once more, too, the Club was delighted by the welcome voice of Mrs. Fletcher, who for several weeks has been absent. She always has something good to say, and says it as nobody else can; her remarks this evening were particularly earnest and welcome. The evening closed with singing by the Club.

As there are to be but two more meetings before the summer adjournment, an effort will be made to render them especially enjoyable.

The afternoon séance will be given next Friday as usual by Mr. Fletcher, to be followed by supper at 6 o'clock and the entertainment at 8.

H. LOUISE K., *Cor. Sec'y.*

America Hall, 724 Washington Street.—The Echo Spiritualists' Meetings were held here on Sunday last—Dr. W. A. Hale, Chairman. Large audiences were in attendance throughout the day. Dr. Hale, L. L. Whitlock, Mrs. I. E. Downing, Mrs. M. E. Perce (of Lynn), Mrs. Annie Burnham (of Waverly), Miss Nettie M. Holt, Mrs. A. A. Smith, Mrs. Nellie Thomas-Burbeck (of Plymouth), Mr. Tuttle, Mr. Fuller, Samuel D. Tharp and Mr. Fernald joined in the remarks, which were very instructive. Many clear and positive tests were given through the organisms of Mrs. Downing, Mrs. Burnham, Mrs. Smith, Miss Holt, Mrs. Burbeck, Mrs. Conant, Samuel Tharp, Mrs. Perce and the Chairman. Good music by the usual talent. A fine list of test and speaking mediums has been secured for next Sunday. M. M. H., *Sec'y.*

Eagle Hall, 616 Washington Street.—Sunday, April 14th, three successful meetings were held at this place. In the afternoon exercises were opened by an able address from Mr. Tharp, of Philadelphia; subject: "What is Mediumship?" Mrs. Burbeck, of Plymouth, spoke, under control, and gave some fine tests, which were readily recognized. Mrs. Conant, Mrs. Burnham, Mrs. M. W. Leslie, Mrs. Hancock, Mrs. Lewis and David Brown participated in giving tests and readings, which were well received. Pertinent remarks were made by Mr. Ridell and Mr. Eglestson; Miss Jennie Rhind spoke in her typical manner; Mrs. Maggie Keating-Cutter gave tests and closing remarks. The music, furnished by Mrs. M. F. Lovering, was excellent. F. W. M.

The Ladies' Industrial Society met at Room 4, Berkeley Hall Building, Tuesday, April 9th. The circle in the afternoon at 4 was well attended, and good tests were given. Mr. and Mrs. Lillie were with us in the evening. Mr. Lillie opened services with a song. Mrs. Lillie gave a poem on "Lost Arts." Remarks were made by Mrs. Lillie, Mrs. Luther, Mrs. Mason and Capt. Holmes. MRS. H. W. C., *Sec'y pro tem.*

Brockton, Mass.—Prof. Peck gave the second of his present course of lectures Sunday night, (14th inst.,) to a large and deeply interested audience. His subject was: "Evolution Contrasted with Creation," and was a clear, concise and logical exposition of the scientific theory of the development of life. Miss Mary L. Packard again delighted the audience with her soul-stirring singing. She not only has the advantage of a fine voice and careful musical training, but is powerfully inspired by the angels. She should be heard in Boston. Prof. Gurney's accompaniment on the piano was well nigh perfection.

MRS. H. N. KEITH, *Cor. Sec'y.*

Troy, N. Y.—The First Society of Spiritualists meets every Sunday evening in Room 18 Keenan Building, corner Broadway and Third streets. Mrs. Ada Foye gave another of her interesting séances on Wednesday evening, April 10th—before proceeding with her developing circle—and all were well pleased. On Thursday evening, 11th, Mrs. Nellie J. T. Brigham (as usual every four weeks) gave a very instructive lecture.

Sunday evening, 14th, Mrs. Foye held the audience for an hour and a half with her marvelous tests, which were universally recognized. E. M. C., *Sec'y.*

Spiritualistic Meetings in New York and Brooklyn.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2½ and 7¾ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2¾ P. M. Good speakers, good music and reliable test mediums always present.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7¾ P. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

Johnston Building, Flatbush Avenue, near Fulton.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock. Samuel Bogart, President.

The First Society of Spiritualists.—At the opening of the morning service the President, Mr. Henry J. Newton, related an interesting experience concerning the development for materialization of Mrs. Etta Roberts, of 258 West 53d street, this city. Mr. Newton said, that upon the suggestion of the medium's brother-in-law, he consented to invite a few friends to his house to test the genuineness of the manifestations. The result was so satisfactory that a circle was formed, and several sittings had, the medium sitting in the test cabinet that was used by Mrs. E. A. Wells, the two compartments of which are divided by a net-work partition. The medium was removed from one compartment to the other. Not being satisfied with this, a cabinet made with a wire netting between the two was used, and again the medium was moved from one to the other. A wire door to the medium's part of the cabinet was then made and the medium locked in, and again she was moved. Mr. N. was asked to hold the medium's hands. "I did so," he said. "Her control talked to me, and in a few moments Lawyer E. H. Benn was asked to go in. There was nobody there. This was done three times in one evening. Her control is not afraid of skeptics, or anything else, and invites the test conditions, and skeptics to make the most searching examination and inquiry."

Questions were submitted, in reply to which Mr. J. J. Morse said: "We admit that there is fraud, but it seems to us that many are more anxious for fraud than for fact. The phenomena of to-day are very much like those of ancient days. If you deny these you must deny those. Then what proof have you of a continuity of life beyond the grave?"

In the evening Mr. Morse discoursed upon "The Phenomena of Spiritualism a Vital Necessity to its Philosophy." He said: "A desire for immortality has characterized man through all ages. We assert that the phenomena are absolutely necessary to the philosophy of Spiritualism, for without them you have nothing to convince humanity."

The Meeting for Spirit Manifestations in the afternoon was opened with piano solo by Miss Ella F. Porter. Henry J. Newton made extended remarks upon the development of Mrs. Roberts as a materializing medium, substantially covering the position taken in the morning. Mr. L. F. Deming, one of the sitters at the séance, corroborated what Mr. Newton had stated. Mrs. H. J. Newton made some remarks endorsing the same, saying it was almost too wonderful to be believed, unless seen with one's own eyes. Miss Maud F. Pleasants sung a song. Mr. J. J. Morse related some of his personal experiences sustaining the phenomena of Spiritualism. Miss Dora Hahn gave several tests that were well received. Mrs. A. C. Henderson gave a large number of readings, to the delight of the audience. Miss Mamie Horton gave a whistling solo and encore. This closed the afternoon exercises, every one feeling that he had been pleasantly and profitably entertained.

New York, April 14th, 1889. S.

The Ladies' Society of Mercy.—The meetings of this Society, held every Wednesday afternoon, at Columbus Hall, 878 Sixth Avenue, near the 50th street Elevated Railroad Station, this city, are attracting such marked attention, from opposers as well as friends of Spiritualism, as to merit a brief notice in the columns of the BANNER OF LIGHT.

The audiences are composed of persons of all sects, who are equally delighted with what they hear and see. Upon entering the hall, each person usually lays upon the speaker's desk a handkerchief in a sealed envelope. When the meeting is called to order, and after some musical, literary and spiritual exercises, a medium of surpassingly wonderful psychometric power enters, and for nearly two hours gladdens the hearts of her hearers by reading from the different handkerchiefs scenes and incidents connected with the lives of their owners. So vivid and accurate are these delineations that the recipients seldom fail to realize the presence of their loved ones, and exclamations of joy and wonder are quite general.

Mrs. K. A. Tingley is the President of the Society, as well as its medium. The Society has been in existence about three years, and the meetings were formerly held in the parlors of its President, who has devoted her time and mediumship exclusively and gratuitously to its benevolent work.

A home for aged and indigent persons has recently been started by the Society, and with a view toward insuring the permanency of the institution, it was thought best to change the meeting-place to the above hall, where a larger number of persons could be accommodated. The audiences are increasing steadily, and the Society's efforts are evidently destined to receive the support which they deserve. COR.

New York, March 23d, 1889.

People's Meeting.—Mr. William C. Bowen, of Brooklyn, delivered an admirable discourse before the People's Meeting in Columbus Hall Sunday afternoon, April 14th, upon the "Attitude of Rev. R. Heber Newton toward Spiritualism." It was a review, not a criticism, and also a comparison of Mr. Newton's candid and rational article as published in the New York *Herald* of 31st ult., with the sentiments expressed some time ago by the renowned "Pulpiteer" Talmage, of Brooklyn. Remarks, in agreement principally, were made by Dr. C. S. Weeks.

The speaking was supplemented by our usual mediumistic exercises, participated in by Mrs. Morrell, Mrs. Fox, Mrs. Hamilton and Mr. Goodspeed.

Mrs. Mary E. Wallace occupied the platform in the evening, and read a fine original essay on "The Philosophy of Prayer." Remarks by Mr. J. Franklin Clark followed, which were instructive and to the point.

Capt. Dey, of Brooklyn, will address us next Sunday afternoon, and Mrs. M. A. Gridley will give psychometric delineations. Mr. Bowen is expected to speak Sunday afternoon, 28th inst. FRANK W. JONES.

230 West 36th street, April 15th, 1889.

Buffalo, N. Y.—"Veritas" writes: "A few months ago Willard J. Hull and O. S. Garretson invited the Society of Natural Sciences of this city to coöperate in an investigation of spiritualistic manifestations. At a regular meeting of the Society, the invitation was formally accepted, and a committee appointed to complete arrangements for conducting the inquiry. For awhile it seemed as though the matter would be harmoniously consummated; but the committee, at the last meeting of the scientists, dodged the issue because they could not have things *all* their own way, and asked to be discharged from a further consideration of Messrs. Hull and Garretson's proposition. So end the laudable efforts of those gentlemen to obtain an impartial presentation of mediumistic phenomena under scientific inspection.——President Hull was the lecturer last Sunday before the spiritualistic society, and favored his rapidly increasing organization with an able and pleasing address."

[Mrs. E. Cutler writes us from 1142 West Avenue, that since arriving in Buffalo she has found plenty of work to do—she having been engaged by the First Society to speak for it in March. March 11th she organized a Woman's Progressive Union, to raise money to build a spiritual Temple in Buffalo, to be used for lectures and spiritual work. There is quite an interest being taken in the work, and new members are admitted at every meeting; its officers are: Mrs. S. A. Armstrong, President; Mrs. H. N. Smith, Vice President; Mrs. M. F. Pfeiffer, Treasurer; Mrs. L. C. Brainard, Secretary.]

Lowell, Mass.—Our Spiritualist Society observed Anniversary Day at our regular place of meeting on Sunday, March 31st. That refined lady and excellent inspirational lecturer, Mrs. Juliette Yeaw of Leominster, lectured, afternoon and evening—her themes being: "The Day We Celebrate" and "The Mission of Modern Spiritualism." A fine programme of music was rendered by the chorus choir, while the occasion was made specially interesting by appropriate recitations by the speaker's daughter, Mrs. Kate Pope, a most charming elocutionist.

A peculiar feature of our meetings is that the bulk of the audience is different each Sunday, there being a large percentage of beginners in the explorative realm of spiritualistic thought and demonstration.

There seems to be a special demand for test mediums. Mrs. E. Clarke Kimball of Lawrence, Sunday, April 7th, called out a full house. Her tests were many, complete, and all recognized.

Aside from organized effort, Spiritualism is, within church lines and without, constantly gaining converts, though in many cases antagonistic environments prevent open avowal. ED. S. VARNEY.

Newburyport, Mass.—April 14th Bishop A. Beals, of New York, occupied our platform, this being his last Sunday here. He gave an interesting discourse on Spiritualism and Mediumship. His singing was well received; his character-readings were correct. He is a courteous gentleman and has made many friends during his stay here.

Next Sunday we have Mrs. Leslie, test medium, from Boston, who is well known here by reputation.

On Sunday, April 28th, we are to have Frank Algerton, the boy medium. F. H. F.

Societies and Mediums in San Francisco, Cal.

To the Editor of the Banner of Light:

SOCIETIES.—The Progressive Spiritualists' Society meets every Sunday afternoon in Washington Hall, 35 Eddy street. The exercises consist of occasionally a paper read by one of its members, followed by general discussion.

The People's Spiritual Meeting occupies the same hall on Sunday evening. They have recently enjoyed the services of Mrs. E. B. Crossett, who is a new medium in the lecture field. She is a finely organized lady, and we know after a few years of use by her controls, will become one of the highest order of inspirational speakers. She is a native of California, and has always made this her home.

The Metaphysical College is located at 106 MacAllister street, and is presided over by W. J. Colville. He lectures every Tuesday and Friday, mornings and evenings. His classes are well attended. Sunday morning in Metropolitan Temple and evening in the College, his audiences are large. Besides the work in the city he delivers lectures in Oakland, Alameda and San José every week, and generally gives a musical entertainment on Saturday evening.

He is engaged for the Eastern camp-meetings, and will, I understand, leave this city in June.

Meetings for Lectures, Tests and Spiritual Healing—a new departure in the field of spiritual attainments—have been inaugurated by Dr. J. R. and Mrs. Edith E. R. Nickless, of New York, who have lately come among us to remain for a few months, after an extended tour through the States. These meetings are held at St. Andrew's Hall, 111 Larkin street, every Sunday evening, and consist of lectures and tests by Mrs. Nickless, and spiritual healing by Dr. Nickless. Their success thus far has been wonderful; the hall has been crowded. Mrs. Nickless is a brilliant speaker and wonderful test medium. The Doctor's instantaneous healings are causing considerable interest. These meetings are free, thus giving all an opportunity to attend who wish. We bespeak for them success in their undertaking, and know their labors will be crowned with reward.

The Spiritual Circle of Harmony meets Sunday morning and evening at St. George's Hall, No. 909½ Market street. This is of the conference order. It is presided over by Mrs. F. A. Logan.

The Union Spiritual Society meets on Wednesday evening at St. Andrew's Hall, No. 111 Larkin street. Mrs. E. B. Crossett answers questions, followed by tests or remarks by some of the mediums present.

The Children's Progressive Lyceum is in a very flourishing condition at the present time. It holds its services in Fraternity Hall, No. 909½ Market street, Sunday mornings. The attendance is good and its numbers are constantly increasing. At a recent entertainment given by the Lyceum much talent was displayed in the recitations, songs, etc. Mrs. Churchill, Mrs. Michner and Mr. Wardsworth are at the helm of this grand and much-needed work among the young. The Lyceum should receive the support of every Spiritualist in this city.

MEDIUMS.—John Slater is taking the city by storm. Metropolitan Temple is filled to its full seating capacity on Sunday afternoons and evenings to listen to the many and varied readings and tests given through his mediumship. He frequently brings his audience into a roar of laughter at the comical reading of some episode of an individual's life. This is all intermingled with remarkable tests of spirit-presence. He is reaching the hearts and opening the eyes of many who have never before given a thought to Spiritualism. He is doing a grand and good work.

Among other mediums on this coast is the veteran J. V. Mansfield. He is comfortably situated in two nicely-furnished rooms on the corner of Market and Fifth streets, and has plenty to do, his hours being nearly all engaged ahead. The Doctor looks as hale and hearty as he did twenty years ago, when we had a sitting with him, and we do not see but he is good for another twenty years.

Mrs. J. J. Whitney's rooms are thronged during her office hours with those seeking communications from their friends. Her public work she has given up for the present. It is her intention now of visiting the Eastern camp-meetings the coming season.

Among new arrivals from the East, we notice that Mrs. Higgins of New York is located on Turk street. Mrs. Lizzie Fulton, the slate-writing medium, is soon to leave for the North. From there she goes to Kansas City, where she has many dear friends who are ready to welcome her back to her old home.

These are only a few of the many mediums in our city; all are doing their work well.

Charles Dawbarn has been busily engaged in building a residence in the vicinity of Oakland.

OUR CAMP-MEETING.—It looks now as if we may skip this year. Some think the feast of last year sufficient for some time; others are in favor of holding it at some convenient cable-road point in the suburbs of this city.

CYRENUS.

Montreal, Canada.—On the 31st of March, the day everywhere celebrated as the Anniversary of the advent of Modern Spiritualism, the Spiritualists of Montreal held their first meeting in the new, handsome and commodious hall, 2456 St. Catherine street, to which we had removed a few days previous. Another important move that deserves to be noticed is the change of the name of our Society, which occurred simultaneously with the change of halls. Instead of the "Association for the Investigation of Spiritualism" we have now the "Religio-Philosophical Society," a name considered more euphonious as well as more expressive than the old eighteen-syllable title.

Sunday evening, the 7th inst., we had the pleasure of listening to Mrs. Fannie Davis Smith, who delivered one of her soul-stirring discourses to a large, intelligent, and appreciative audience. The new hall was filled to overflowing, and standing-room was at a premium. Although the audience was composed of the most heterogeneous elements imaginable, including Spiritualists, free-thinkers, agnostics, Calvinists, Unitarians, evangelicals and high-churchmen, everybody seemed pleased with the discourse, and remarks of commendation were heard on all sides at the close of the meeting. Mrs. Smith has the happy faculty of talking up Spiritualism without making useless, irritating and offensive allusions to other forms of religious thought and belief.

We have arranged to have Mr. and Mrs. G. W. Kates with us during the month of June, and are anticipating a good time while they are here. It is beginning to be evident to all observers that Spiritualism has at last taken deep root in Montreal, and "has come to stay." GEORGE DAWSON.

Norwich, Ct.—Our society was favored Sunday, 14th inst., by the appearance on our platform of Mrs. Shelhamer-Longley, well known to all readers of the good BANNER OF LIGHT. She was accompanied by her husband, Prof. Longley, to whom we are indebted for so many beautiful songs.

The afternoon theme was: "The Unwritten Law," and was treated in a spiritual manner. At the evening service Mrs. Longley responded to questions presented by the audience, in a clear and philosophical manner, sowing much good seed in our midst.

Mr. J. Wm. Fletcher will occupy our platform the remaining Sundays of the month.

MRS. J. A. CHAPMAN, *Sec'y.*

Haverhill and Bradford.—The Brittan Hall meeting Sunday, April 14th, held by the Union Spiritualist Fraternity, was a large and interesting one, being addressed by Mrs. Lizzie S. Manchester, of West Randolph, Vt., whose effort was of the highest phenomenal interest. She was followed, both in the afternoon and evening, by Mrs. M. Louisa Chase, of Merrimacport, in a succession of interesting and convincing exercises in test mediumship.——Mrs. A. L. Pennell, of Boston, will occupy the platform next Sunday. E. P. H.

Haverhill, Mass.—Unity Hall.—Mrs. N. J. Willis, of Cambridge, Mass., spoke for the First Spiritualist Society of this city Sunday, April 14th, at 2 and 7 P. M. The lecture of the afternoon was upon "The Spiritualism of To-day, or the Needs of the Hour"; the subject at the 7 P. M. lecture, "Knowledge the Saviour of the Nation." She presented many practical thoughts upon the live issues now before the American people.——Mrs. B. F. Smith will occupy the same platform next Sunday. W. W. CURRIER.

Providence, R. I.—The Conference and Mediums' Meeting was well attended and much interest shown. Mrs. Sarah A. Byrnes delivered a very interesting, concise and logical lecture, using as a subject the hymn sung: "The Morning Light is Breaking"—the *light* in her lecture being liberal thought.——Next Sunday evening her subject will be: "The Chemistry of Thought." E. H. WHITNEY.

The Anniversary in Victoria, B. C.

The *Victoria (B. C.) Daily Times*, of March 29th, states that the Forty-First Anniversary was celebrated on the evening previous in Harmony Hall, a full house in attendance. The first number on the programme was an address by the President of the Society, ex-Mayor Fell.

He reviewed the history of Spiritualism. Forty-one years ago that night spiritual manifestations had occurred which astonished the world, and which had mystified science ever since. In spite of the contumely which had been heaped upon these manifestations, the growth of Christianity had not been faster in the same length of time. Orthodoxy now, which pretended to scout spirit phenomena, had the same humble beginnings—not one iota more of the ocular evidence to support it.

Speaking of the attitude of the clergy to Spiritualism, he compared them to the chief priests and scribes, who, when Christ was before Pilate, could cry nothing but "Crucify him." It was the fate of all beliefs to go through an ordeal like this. The belief, in fact, which could not stand it should fall. The President's remarks were received with generous applause.

Mr. Fell was followed by Prof. Sharpe with a piano solo, "The Mocking Bird," with variations. "Prof. Sharpe's abilities as a musician," says *The Times*, "are so well known in this city, that the fact of his playing carries the stamp of excellence, and comment, therefore, is superfluous."

"Ehren on the Rhine," by Miss Farrington, was nicely given. Miss Underhill recited the "Beggar Girl" in character, and this was followed by a solo from Mr. Phillips, while a trio by Mrs. and Miss Dodd and Mr. Foster was the next musical performance.

The *chef d'œuvre* of the evening was the recitation "Ostler Joe," by Miss Hyams. Of this youthful reader *The Times* remarks that she "possesses the faculty of dramatic rendition to a high degree. Her effort may be said to be unexceptionable in so young a person, and when she shall have added to the flexibility of her voice by elocutionary practice, Victoria will have an excellent exponent of the recitative art."

Mr. Freeman sang "Stick to your Mother, Tom," in good form, and was followed by Prof. Sharpe in a vocal solo.

The concluding feature of the entertainment was an Instrumental Quartette by the North family, a most excellent thing of its kind, and from which may be gathered that amateurs give approximately better music than professionals.

So soon as the President announced this portion of the programme complete, there was a general movement to clear the room of benches, and in less than ten minutes parties were engaged in dancing.

The supper prepared for the guests was something sumptuous, and when *The Times* reporter left, it was perfectly clear to his mind that "everybody was having a mighty good time."

The Homeopaths and the Law.

To the Editor of the Banner of Light:

Dr. Talbot, Dean of the College of Homeopathy, has of late made an address before the Massachusetts Society which shows thought in the right direction.

The homeopathic fraternity, however, evidently desires a law that will work with equal force with the three ordinary modes of practice, viz.: the allopathic, the homeopathic and eclectic—allowing each society to examine and license its own respective members, *without* any interference from the others; but they do not seem to provide for the hundreds of practitioners in magnetic treatment, clairvoyance, and mental and mind cures—also faith and prayer cures.

I do not see how any statute law can be devised to "regulate" the practitioner who does not gain his knowledge at medical colleges or institutions, but is the recipient of the gift of healing which comes to him if he be fitted by *nature* to receive it—be he educated or the reverse. Hence as Spiritualists, and recognizing these spiritual gifts of healing as of old—gifts that cannot be obtained at medical colleges or by book-knowledge—we should protect all honest individuals who are engaged in healing the sick who can show that any practical degree of benefit is derived from the exercise of their powers.

There is much of truth in what Dr. Talbot says, but at the same time I have no hesitation in affirming that he cannot name a misdemeanor, connected with the medical profession concerning which the present general laws of the Commonwealth, if enforced, will not act effectively to punish the practitioner and protect the people. Why not enforce the laws now enacted which will reach such cases as he refers to?

I agree with Dr. Talbot that each and every practitioner should be willing to be known for what he or she really is. I do not approve of any one's aping the "Regulars" in medicine, and attaching the M. D., or doctor, to his name, if such a one is not a graduate of an established college. I believe that all should sail under true colors. Why, indeed, *should* a practitioner who considers that the facts achieved bear out his belief that he has an *improvement* over older methods of medicines—methods which he is at the same time continually berating—attempt by either a prefix or affix to his name to create in the public mind a false impression as to his plans and intentions? Why not acknowledge his gifts at once? Why should magnetic healers, clairvoyants, who are notably successful in diagnosing disease as compared with the Allopaths, etc., and the exercisers of all natural powers whatsoever for the benefit of the sick, practically ignore their gifts under the style "M. D.," or "doctor," thus placing themselves on the same footing with those whose systems their own so much transcends?

Let every so-called "irregular" practitioner stand with pride on his or her mode of treatment, and have the privilege of changing as knowledge increases—let it be either in the administering of drugs or the exercising of natural (spiritual) gifts; and let the provisions of the present laws regarding "fraud," "misrepresentation" and "malpractice" be applied to *all* practitioners alike, without respect to persons or systems—"regular" or otherwise; then much trouble which now exists would, in my opinion, be obviated.

Boston, Mass. ANTI-MONOPOLIST.

Farewell Reception to Mrs. Ada Foye.

The Spiritualistic Phenomena Association tendered a farewell reception to Mrs. Ada Foye in Lyceum Hall, 1031 Washington street, April 2d. The meeting was called to order by the President, Mr. J. E. Hall. Mrs. Mary Nickerson sang "We Come to Greet You." Upon the platform were, J. H. Lewis, Ex-President, Eben Cobb, President of College Hall Spiritual Fraternity, Mrs. R. S. Lillie, Ida P. A. Whitlock, L. L. Whitlock, Mr. James of Lynn, J. B. Hatch, and others.

President Hall tendered the thanks of the Association to Mrs. Foye for the service she had rendered it, and congratulated her upon the many converts she had been able to make during her stay with us. Eben Cobb remarked that it was at the shrine of Mrs. Foye's mediumship, years ago, he obtained his first insight into Spiritualism. The noble work she has done since they were children together at school, had been in the mouths of the people all over the country, and deeply graven upon their hearts. Electricity was referred to as one of the helps in science, and no electrician ever says a word against Spiritualism or mediumship. Mr. Cobb spoke warmly in the defense of Mrs. Foye's mediumship. J. H. Lewis said he had always endeavored to secure the best talent for this platform, and was proud in knowing that he had been instrumental in securing Mrs. Foye through her advertisement in THE BANNER. One remarkable feature of her tests was that they were given to strangers and skeptics rather than to Spiritualists. Wherever she has gone in New England, her tests have been recognized.

Mrs. Ida P. A. Whitlock said it was a happiness for Mrs. Foye to leave us with pleasurable recollections of her stay in Boston and vicinity. As we look over this life we see the shadows as well as the sunshine, and these shadows make the light all the brighter. The inspiration of the angels and earthly friends has ever guided her onward.

Mr. James of Lynn said that Mrs. Foye had done a great work in that city. Halls had been crowded and wonderful tests given. Church-members had attended as well as Spiritualists, and many converts been made among some of the best citizens of Lynn—more than a thousand in all.

J. B. Hatch said Mrs. Foye can rest assured that she carries with her the kind regards of all the Spiritualists of Boston.

Mrs. R. S. Lillie spoke in the highest terms of the tests given by Mrs. Foye, and added that the ballots were only a minor part of her great work. If every ballot was read by the medium, the tests given in connection with them would be undisputable evidence of spirit control. Mrs. Emma Hardinge Britten has repeatedly said she owed all her mediumship to the instruction received from Mrs. Foye years ago.

Mr. Lillie then sang very finely "The Web of Life."

L. L. Whitlock said that in his experience Mrs. Foye was one of the most wonderful mediums he had met.

Mrs. Foye was then introduced and spoke at length, remarking that out of seeming evil the spirit-world has the power to evoke good. Hundreds had been led by the attempted *exposé* by the Fox girls to investigate Spiritualism who might not have thought of it otherwise. She expressed her regrets at leaving kind friends in Boston, Lynn and elsewhere.

The meeting closed with singing "Home, Sweet Home," all joining. HEATH.

We publish in another column the prospectus of the BANNER OF LIGHT, one of the ablest edited and best exponents of Spiritual Philosophy in the United States.—*The Dakota Tribune, (Ipswich, Dak.)*

A Card of Thanks for Books.

In gratitude, we invoke the blessings of the angel guides upon several generous donors, who have followed the liberal example of Messrs. Colby & Rich in aiding us, viz: The Century Publishing Company, New York City; Messrs. Russell & Co., Boston, (for copies of "*Our Little Ones*"); "Our Day Publishing Company," Boston; "The Occult Publishing Company," Boston; L. L. Whitlock and lady (for their third contribution); Mr. and Mrs. Brown, Boston; The Massachusetts New Church Union, selected by Mr. E. A. Whiston, and Rollo's Library of fourteen volumes, by Masters Eddie and Charles Coleman—members of this Lyceum—who thus share their joys with their fellow-members; an example worthy of emulation.

Those who have books not in use, by contributing them to this library will have our acknowledgments and thanks. SAMUEL B. BANCROFT,

Librarian, Children's Progressive Lyceum, Paine Hall, Appleton street, Boston.

Worcester, Mass.—Sunday, April 14th, Mr. J. Frank Baxter continued his work, calling out capital audiences, that of the evening being very large. Much interest has been manifest and increasing since Mr. Baxter's first lecture of his present course, the first Sunday of March, and last Sunday evinced a greater interest still.

The lecture of the afternoon was upon "Humanity *vs.* Christianity," and was radical and forceful. The discourse in the evening was upon "Spiritualism as a Science," and was replete with good ideas, suggestive of many experiments, and clearly set forth the scientific basis upon which Spiritualism rests. The large audience applauded frequently.

The séance at the close of the evening lecture held the audience riveted in attention. Many spirit-descriptions were given, all of which, save one, were promptly and fully recognized, and several grand, convincing tests to individuals in the audience were given.

Mr. Baxter has only two Sundays more in Worcester under the present engagement. "A word to the wise is sufficient." WACHUSETT.

[The entertainment given by Messrs. Baxter and Sullivan, on Wednesday evening, April 10th, for the benefit of the City Association of Spiritualists, called out an exceedingly large audience. The entertainment, truly unique in nature, was much enjoyed by all, and netted the Association a good round sum. Messrs. Baxter and Sullivan—a host in themselves—were aided by the Association Quartette and Miss Lula Isaacs, a young whistling artist.]

Fall River, Mass.—Sunday, April 14th, we had with us Joseph D. Stiles, of Weymouth, Mass., for the first time. Truly he is most wonderful in his gifts. In the afternoon our hall was filled to overflowing—indeed many were turned away; but we secured the large hall in the evening, accommodating five hundred, and every seat was filled. Many were present who had never attended a Spiritualist meeting before, but who at the close remarked they were well repaid for their presence. The numerous tests that were so rapidly given by Swift Arrow were in every instance recognized.

Thursday evening, April 11th, we had a nice parlor circle, and had the pleasure of hearing Mrs. Emma Boomer, of Brockton. Our own young medium, Miss Mary B. Williams, I hear is doing a good work for the people of New Bedford.

Mrs. and Miss Williams add much to the pleasure of our meetings by their singing and instrumental selections. Our Chairman, Mr. Lyon, and all other friends who have from time to time helped me in any efforts to make these meetings a success, will please receive my thanks.

Thursday evening, April 18th, I shall have the honor of introducing to our people Mr. and Mrs. Lillie, of Melrose, Mass., who have kindly volunteered their services to help me. Next Sunday we shall have with us Mrs. Kate R. Stiles, of Boston.

Yours respectfully, MRS. HIBBERT.

7 West Warren street.

Albany, N. Y.—Dr. Chas. T. Buffum occupied the platform on Sunday, April 7th, in the evening. His lecture was full of truth and instruction, after which he gave his control, "Red Jacket," over an hour in which to give tests, many of which were of a most convincing nature. He remains with us during this month.

Mrs. Carrie E. S. Twing will fill our platform during the month of May. This lady is quite a favorite with the Albany people who are interested in Spiritualism.

Mrs. Ada Foye held a successful séance in our Hall Tuesday, April 9th, before an audience of about two hundred people, among whom were many of our best citizens, and several very skeptical persons, who, after seeing her marvelous demonstrations, were honest enough to acknowledge that there was something in them beyond their power to solve. The audience were almost a unit in declaring her manifestations to be the most satisfactory they had ever witnessed.

Prof. J. W. Kenyon lectured for us last Sunday morning on "Immortality," and was so well liked that he was engaged on the spot for next September.

Mrs. Nellie Brigham lectured most ably to a large audience Friday, April 12th. She is one of the favorites whom our Society is glad to engage at any time.

J. D. CHISM, JR.,

Sec'y First Spiritual Society.

Alliance, O.—A correspondent writes: "Frank T. Ripley is lecturing and giving tests to large audiences in this place. The present is his second month at the Independent Church, and he continues to afford the best of satisfaction. Mr. Ripley goes to Worcester, Mass., in May.

The annual business meeting of the members of the Independent Church took place April 7th, and resulted in the election of the following officers: President, Ridgeway Haines; Vice President, Fred Vanness; Treasurer, Uriah Whitacre; Secretary, Richard Smith; Trustees, Joseph Fitzpatrick, Jessie Erwin, Clement Rockhill, Foster Haines, D. W. Smith.

The Daily Review of the 8th says: 'The Society seems to be in a prosperous condition. Prof. Ripley, the lecturer now engaged, gives great satisfaction, and continues in the city during the present month.'"

Lynn, Mass.—The Children's Progressive Lyceum met at Exchange Hall, at 12 o'clock M., April 14th, Conductor Merrill in the chair. Opening exercises, singing and Silver Chain, music by Eastman's Orchestra; recitations by Amy Adams, Eva Smith, Annie Hallisey, Mr. Bartlett, Mr. Emerson, Miss Collyer; calisthenics by Lillie Hurd; songs by Jessie Hutchins, May Ballard and Katie Kendall; remarks by E. B. Craddock. After the Grand March, closed with singing. SADIE S. COLLYER, *Lyceum Sec'y.*

Lynn, Mass.—Mrs. Mary Eddy Huntoon was with us March 18th, 23d and 24th, and was very successful. She will be again at Exchange Hall, Market street, on the evening of April 28th. Mrs. J. F. Dillingham will speak in the same hall in the afternoon of that day. Mrs. Dillingham is engaged for the Sundays of May in Bridgeport, Ct.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT ADELPHI HALL (FIRST STORY), CORNER OF SEVENTH AVENUE AND 52D STREET, NEW YORK, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead." All Spiritualists are cordially invited to become members—either resident or non-resident—and to take an active part in its work.

NELSON CROSS, *President.*

J. F. JEANERET, *Secretary,*
232 West 46th street, New York.
JOHN FRANKLIN CLARK, *Cor. Secretary,*
89 Liberty street.

Attention! Lyceums.

The Conductors of Children's Lyceums, Secretaries, or other officers, are earnestly invited to send in the name of their Sunday-schools, names of officers, number of scholars, time of meeting, etc. The desire of the undersigned is for the mutual benefit of all. Correspondence solicited. THOMAS LEES,

142 Ontario street, Cleveland, O.

Annual Meeting in Oregon.

The First Spiritual Religious Society of New Era, Clackamas Co., Ore., will hold its annual meeting on the camp-grounds at New Era, on June 14th, 1889, and continue for about ten days. MRS. H. B. HOLLAND, *Sec'y.*