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teraice. We do not peruse anony nous letters and communica-tions. The name and address of the writer are nall cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not fued. When newspapers are forwarded which contain matter for our inspection, the sender will confor a favor by drawing a pencil or ink line around the article he specially desires to call our aitention to.

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



was obliged to engage in any occupation he On entering the assembly room he saw that could find by which to earn means to supply the "Hymns" he had printed were scattered his own wants and lighten the burden of his about on the seats. Being a very bashful boy, mother. Work in the cotton mills was occasionally tried, but, with the long hours then happen that would bring him into dreaded required (fourteen per day), it proved too laborious to be long endured. At length he was al- some preliminary exercises, the superintendent lowed to enter a grammar school-his previous arose with a copy of the "Hymn" in his hand, use of the meagre facilities afforded in country and proceeded to make a statement which schools having qualified him to take a creditable position for his age. But he was still obliged to do what he could to earn his support and provide school-books, by such jobs of work as he could find to do out of school hours. He was not only eagerly interested in his school studies, but in all books, especially of travel and history; and he had long had an earnest desire to know how books were made and how newspa-

pers were printed. Chance it length gave him the coveted opportunity of seeing the inside of a printingoffice, a gentleman having employed him to post about the streets some handbills announcing a singing-school, or something of the kind. While in the office to get the handbills he used all the eyes he had in taking in the mysteries of the typographic art. Soon after he obtained an engagement to deliver newspapers to village subscribers, four or five days in the week, before or after school. This afforded frequent opportunities for witnessing the operations of a printing establishment, and he became possessed of a controlling desire to master the art for himself. He made it a point to visit, on his way to or from school, whenever possible, the front doors of the two or three printing-offices in the village, to search among the sweepings for any stray types which careless office-boys might have swept into the streets. In this way he in time became possessed of a small and very defective assortment of types, of various fonts and sizes. But soon a very bonanza fell in his way. His mother removed into a house where a printer had formerly boarded. In rummaging about some shelves in the cellar stairway one day, our would-be disciple of Faust found a package containing several pounds of "pi," badly worn, which this typo had brought home to make bullets of, but finding it unsuitable, had left behind. A gold mine in the Rockies never more delighted a prospecter! The next thing was to make a pair of "cases," in which to properly distribute this "pi"—which was accomplished mainly by the aid of an axe and a jackknife, for the want of other tools, applied to a few bits of lumber picked up wherever they could be found. And then of course a press must be somehow con-

constitution and subject to frequent illness, he | and was attended by the lad, as was his wont. | ment, for whom Mr. N. felt a high regard and | to become absolutely irresistible and overhe began to fear that something was going to notoriety. He had not long to wait; for, after made the boy blush to the toes of his boots and wish that the floor would open and let him drop out of sight! The audience was then requested to join in singing the verses, which was done with a will. Just what the superintendent said, the lad was too confused to remember, but he found afterward that people who were present carried away the idea not only that the printing was done by himself, on a press of his own construction, but the types had been manufactured by him also, and even that the hymn was his own composition !- thus making him out much more of a prodigy than he had any claim to be. This was an instance of injustice to merit of which juvenile geniuses

do not often have cause to complain ! But the lad's school career was destined to be short. His mother and oldest sister (the latter having now become the mainstay of the family, as the older sons, who were still living, had emigrated to the far West) had formed the plan, seeing his aptitude for study, of sending him to college and then fitting him for the clerical profession. But he had not half completed the High School course when this sister was stricken down by disease, and, after a long illness, passed away from earth. This rendered it neces sary for him at once to leave school and seek remunerative employment for the support of his mother and a younger brother. The familiarity already self-acquired with the printing business enabled him to secure immediate occupation on wages, without the necessity of giving several years to apprenticeship, as was then customary. Thus the printing-office became his only college, and practical life his chief means of education.

Being naturally studious and religiously inclined, young Newton, at about the aga of twon-ty years, under the powerfet preaching of a noted revivalist (Rev. Dr. Mahan, afterward President of Oberlin College), came to feel that it was his duty to make a public profession of religion, and connect himself with the church (Orthodox Congregational) in which he had been reared. He thenceforward devoted himself for some years earnestly to the work of the church. in the Sunday School and other usual operations. At first he naturally took for granted trived, with chases, composing-stick, inking- the truth of the religious doctrines and ideas of the participation of invisible intelligent beapparatus, etc., to make the establishment in which he had been educated from childhood; ings, and to show that these mysterious rap in his recent sermon, regarding the employ-complete. How all these things were evolved, but, as intelligence and reasoning power in- pings were not the shallow trick that many ment of our departed friends as ministering. creased, he began to question many of the current notions; he was unable to believe what did not commend itself to him as reasonable and well established by evidence; his mind was ever open to new ideas and to more rational expositions of the great facts of nature and expe rience; and ere long he discovered that he was either agnostic as to some of the peculiar doctrines of the sect, or that he held them in a quite different sense from that entertained by his brethren and associates. However, the particular church with which he was connected was exceptionally liberal in its creed, and no trouble occurred on this account until years later, and in another connection. But to him. Truth was ever more important than any creed, and no creed was of any value except so far as it ëmbodied Truth. In 1844 Mr. Newton, then 23 years of age, went to Boston to seek employment at his favorite craft. This he soon found in the office of the Temperance Standard—a weekly journal devoted to the Temperance Reform, in which he was heartily interested-where he held the position of foreman for a considerable period. In 1845 he was married to Miss Sarah J. Emery, who was a native of Boston, but whose acunion was destined to have an important influwill presently be seen. The pair connected tional Church in Boston, of which the Rev, E. N. Kirk was then pastor. In the following year they removed to Portland, Me., where more favorable business engagements offered, and where Mr. N. held the position of foreman and proof-reader in a stereotyping establishment for a time. In 1849 he was induced to return to Boston and take editorial charge of the Pathfinder Railway Guide, which position his skill and accuracy as typesetter and proof-reader specially fitted him. This laborious and responsible position he held for several years, till called to one of greater honor and responsibility, as well as still more exhausting labor. On their return to Boston, Mr. and Mrs. Newton' found that many of their old and intimate friends in the Mt. Verson Church had withdrawn therefrom for the purpose of establishing a Mission Church in a neglected district of the city - namely, at the corner of Causeway and Lowell streets. It was named the "Edwards Congregational Church," and with that they thought best to unite, actively in missionary labor among the poor and desection, to whom they dispensed 'such counsel and aid as could be offered. While they word thus engaged, about the year 1850 or '51, the alleged ."spirit-rappings," which had broken out in '48, in Western New York, began to attract attention in Boston, In this new situation, though still frail in Sunday School concert was held at the church, and a gentleman of the Pathfinder establish home of these inquirers, had so acquimulated as

esteem-(he has since' become widely known and respected in the literary world)-became interested in investigating them in the family of one of his neighbors at the South End. This friend soon became convinced of their reality as signals from the world of spirits, and frequently narrated the startling results of his interviews to his associates in the office.

Mr. N., while profoundly feeling the need and desirableness of some proofs of the reality of a future life and a spirit-world more recent and more explicit than those narrated in the Christian Scriptures, 1800 years old, was yet fearful that these "rappings" were a trick, or in some way deceptive, since the teachings they were said to impart as to the other life and its conditions did not agree with what he had been taught. He therefore feared his friend was being misled, but saw that the only way to determine this, and to rescue him, was to accompany him to a séance and detect the trick or unmask the deception. He deemed it unmanly and unworthy an honest Shristian to shrink, as his brethren in the church seemed disposed to do, from any inquiry which promised to throw additional light on the mysteries of the universe or the destiny of man, lest the

Arch-Adversary should lead him astray. He felt that a sincere and intelligent lover of truth and disciple of the Nazarene ought to be a match for his Satanic Majesty in any encounter. He therefore accepted an invitation to go with his friend and listen to the mysterious 'raps " for himself.

On the first occasion, a large and inharmonious company was present-a part of whom were eager believers in the spirit-origin of the strange sounds, but others contemptuously hostile to this idea. It is not surprising, therefore, that the "raps" produced under such circumstances were few and feeble, and quite unsatisfactory. Enough, however, was witnessed to make it evident to our inquirer that the sounds, whatever their source, were not under the conscious control of the medium, who was plainly much annoyed at their failure. Seeing that no satisfactory investigation could take place in a promiscuous crowd, Mr. N. arranged for a private interview, in company with his friend alone, on a succeeding evening. On this occasion, such demonstrations occurred-including not only the profuse production of mysterious sounds, but the communication, by use of the alphabet, of startling statements, tending to identify the communicating intelligence as a friend of former years, of whom no one present but himself could have had any knowledge-asseemed to give indubitable proof whelming.

As soon as full conviction on this point had been reached, Mr. Newton felt strongly desirous to make known the joyful tidings of opened communion with spirit-life, and of continued existence demonstrated to his brethren and sisters in the church. Not that he expected his testimony would be welcomed by the majority of them-for he knew too well the strength of prejudice, skepticism, and intolerance of any ideas seemingly at variance with educational belief, to anticipate such a result. But he felt it obligatory upon him to bear witness to so important a truth to those with whom he had been for years associated in relations of intimate confidence, and who still reposed such trust in him that they had shortly before come within a few votes of electing him to the office of deacon, notwithstanding his youth. He was anxious to frankly state to them the new facts he had learned, and the new views of life and duty he had come to en-. tertain, and then, in case they could not fellowship him in this "new departure"-as he presumed they would not-to ask them to grant him an honorable release from membership in their body.

A favorable opportunity for making this announcement soon presented itself. The pastor (Rev. Mr. Pond) one Sunday preached a discourse on the "Ministry of Angels," in r which he avowed the then unusual belief that departed Christian friends became ministering angels to those they leave behind. But he cited no evidence of the fact, other than its intrinsic reasonableness and the implication of certain scripture texts. During the delivery of this discourse, Mrs. Newton enjoyed a remarkable opening of spirit-vision, by which she saw standing by the preacher's side a luminous being who seemed to be exercising an influence upon him as he spoke, while another, a female spirit, presented herself and declared that she (the spirit) was the preacher's own motherthat she had been with him when he prepared that discourse, and had infused into his mind the novel and advanced ideas it set forth! She urged Mrs. N. to speak to the pastor of this matter; and, to prove that she was his mother, she presented the following scene or vision: She showed herself as standing in the door of a cottage in the country, from which the preacher, as a young man, was taking his departure; and, as he did so, she presented him a book, with her parting blessing.

Soon after this, Mr. and Mrs. Newton took occasion to call upon their pastor, and in the course of the conversation which followed, the latter was asked if the opinion he had expressed

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

Biographical Sketch of Alonzo Eliot Newton,

Who was born Feb. 23d, 1821, in the town of Marlborough, at the foot of Grand Monadnock Mountain, Cheshire County, New Hampshire. He was the eighth of a family of nine children, his father being a small farmer, though not owning the farm he cultivated. The boy was a feeble child, often subject to illnesses-his mother saying in after-years that she had hardly expected to raise him. When he was about two years old, the family removed to Westminster, in Vermont; and thence, after three years, to Surry Hill, in New Hampshire; thence again, after three more years, to Westmoreland, in the valley of the Connecticut River, in the same State. Here the father engaged in the pottery business, one of the older sons having learned the art of manufacturing brown earthern ware. But the business was not, prosperous, the father's health failed, and often the family were in straightened circum stances.

At length, when the subject of this sketch was something more than twelve years old, the father suddenly died, leaving his family without provision for the future. A separation now became necessary, and the mother, with a part of the children (two of the sons having died), removed to Lowell, in Massachusetts, then a rising manufapturing town, leaving Alonzo and an older brother to work on farms in the neighborhood of their former home. This separation was a severe trial to the young lad, especially as the farmer with whom he was placed was a man of storn Puritanic faith and tendencies, a deacon in the church, and a bachelor. However, in spite of much homesickness, he survived this deprivation, and after a year had elapsed was permitted to join his mother and others of the family in Lowell.

by a youth of fifteen, chiefly out of cord-wood from his mother's wood-pile (which, by the way, it was one of his duties to prepare for the family stove meanwhile), with a few fragments of lumber gathered at random, and with no other tools than a common axe, an old meat-saw, a half-inch chisel, a hammer, a jackknife and a gimlet (except that a carponter once kindly allowed him to enter his shop for a few hours, and use a plane for smoothing surfaces)-how a working printing-press, having a "platen" of about eight by ten inches, with the other necessary apparatus, could have been evolved under these circumstances, is difficult to explain. But it was done, though some months were consumed in the process.

In the meantime the lad had completed the grammar-school course, and had been admitted to the Lowell High School, where he entered with much avidity upon the study of Latin, Greek, Natural Philosophy, Chemistry, Geome try, Trigonometry, Algebra, etc., carrying the highest number of studies permissible, and always maintaining a good standing in his classes, notwithstanding the multiplicity of his outside occupations. The first important use of his new printing-press was in connection with his school studies. He found the rules of Latin Grammar were scattered through the text-book used, in such a way that they were difficult to find when wanted, and many of them hard to memorize. He therefore collated and printed them in a little book of a dozen pages, about two and one half inches square, copies of which he sold to his fellow pupils for a few cents each.

One day, while engaged in working his di minutive printing-press, which stood on his mother's dining table the while, he was surprised by the entrance of the "grocery-man," coming on his round for orders. This grocery man happened also to be the superintendent of the Sunday School which the boy attended, and a deacon of the church-a very solemn man, who was looked up to with great reverence. The young printer was not a little abashed at being thus caught in what he considered only a boyish amusement, and he trem bled all over as the stern deacon stood gazing in seeming astonishment at his folly. A length the superintendent, after making a few inquiries in a kind tone, asked, "Will you do a job, for me ?""" "I will try," was the boy' answer. "Come to my store to-morrow; and will give you, the copy," said the gentleman On applying as directed, the lad was furnished with the words of a hymn of several stanzas of which several hundred copies were wanted and a price was stipulated for the work. .Two days later the copies were ready and delivered at the store, very much to the superintendent' surprise, he supposing it would take a week or more to produce them. The price was prompt-ly paid, and probably no artisan was ever prouder of his first earnings than was our ama teur printer-hoy. But this was not the end o the matter. Some weeks later the regular

imagined. This interview afforded food for thought for some months, during which the subject was studied from every available point of view. At length opportunity offered to visit another medium-in whose presence the phe nomena were reputed to be still more demon strative-Mrs. M. B. Hayden, afterward widely known in this country and in Europe. At her table, himself an entire stranger, but in com pany with a number of editors and literary gentlemen, Mr. N. was startled by a communi cation, rapped out letter by letter, purporting to come from his father, deceased more than twenty years previously, and at a hundred miles distance, stating facts correctly so far as known and adding one statement regarding the cause of death which had not before been thought of, but which subsequent inquiry showed to be probably true; and then volun-

teering a message of fatherly counsel so characteristic and so elevated in tone as to carry almost irresistible conviction of its genüineness. He was profoundly impressed, though not by any means satisfied.

On learning the result of this interview, his wife, who had thus far witnessed none of the alleged spirit-manifestations, expressed a quainfance he had made previously in Lowell, strong desire to attend a seance. She soon under circumstances of peculiar interest. This after accompanied her husband to Mrs. Hayden's, at whose table she was promptly greeted ence upon the future career of our subject, as | by a shower of welcoming signals, claiming to be from her deceased relatives, who proceeded themselves with the Mount Vernon Congrega- to overwhelm her by a number of such convincing proofs of their identity as, almost carried her convictions by storm.' But they staggered her faith by declaring that she herself was to become a medium of a remarkable character. This she could not credit, and the assertion of it three doubt upon all the rest. Not. many weeks elapsed, however, before, in a most unlooked for manner, she experienced an opening of the inner or spiritual senses of sight, hearthen just established by Geo. K. Snow & Co., for | ing and feeling, (clairvoyance, clairaudience and psychometry) which revealed to her per ceptions a world of which she had no previous conception, and which enabled her at times to see and hold converse with the beings of that world, with as much clearness and vividness as

ordinarily by the outer senses she saw and heard those around her in the body. This was a form of mediumship at that time rare, and of which neither she nor her husband had seen or known anything before. (She was of Scotch? descent, and doubtless inherited a capacity for "second sight" till now undeveloped.) From this point onward Mr. N.'s investigations of Spiritualism were pursued chiefly in the privacy of his own home, where no suspicion of engaging in the work of the Sunday school, and | trick or deception on the medium's part could vitiate the results. These new-found powers, graded people who then largely inhabited that of course, needed to be carefully studied, and tested before their testimony could be accepted on so momentous a subject; but it was not long before the proofs that spirit-beings who had once lived in the body, and among them many near relatives and intimate friends, were actually seen and conversed with in the humble

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angels, was a common one and sanctioned by the recognized standards of the church. He replied that he thought not-it was a new one to himself. "But," he continued, "the_idea came to me as I was writing that sermon, and it seemed so reasonable and so evidently true that I wrote it down. And I shall stand to it. whoever may call it in question," he added with. warmth and firmness

This encouraged his callers to narrate to him some of their own recent extraordinary experiences, which seemed to them to furnish fresh and conclusive demonstration of the truth of his opinion-in fact an almost daily realization of the Ministry of Angels in their own household, extending over a period of several months; and they then told him of the incident and vision attending the delivery of his sermon on the subject. He seemed deeply moved, and said, in corroboration of its truth, that the last time he ever saw his mother was when he parted from her at the door of their home in a distant part of Maine, as he left to go to the Theological Seminary. She then presented to him a pocket-Bible, with her parting blessing ! She had died during his absence. He then proceeded to narrate some facts coming within his own knowledge, and others preserved in the traditions of his family, which he regarded as indicative of the friendly interposition of invisible beings in various emergencies.

This interview with the pastor confirmed Mr. N. as to the propriety of addressing a fraternal communication to his fellow-members of the Edwards Church, embodying a statement of the novel experiences of himself and companion, and the convictions to which they had arrived, as confirmatory of the doctrine of the sermon. The letter was accordingly prepared, and, thinking it desirable to place a copy in the hands of each member of the church for careful perusal, it was put in type and printed in a pamphlet, under the "title of "THE MINISTRY OF 'ANGELS REALIZED." When the pastor was informed of Mr. N.'s intention to address a letter to the church on this subject, he showed great agitation, and begged him to desist, or at least first submit the communication to a committee of the church for their advice. He seemed to have a premonition of disastrous consequences. But Mr. N. was firm in the conviction that, it was his imperative duty to communicate the new light he had received directly to his brothren and sisters, and insisted upon distributing the letter at the close of the next meeting of the church. This was done. A few narrow-minded. persons refused to take the pamphlet, but the majority courteously accepted it. Copies were subsequently offered for sale to the public; the first edition was soon disposed of, and numerous others were successively called for; it was reprinted in England, and became one of the standard works of the new movement, as especially adapted to commend it to religious minds.

As might be supposed, this "Letter to the [Continued on fourth page.]

BANNER OF LIGHT.

The Annibersaries.

Forty-First Anniversary of the Advent of Modern Spiritualisms, Reports of Services Commemorative of the Event hold in New York Oliy, Alba-ny, N. V.; Boston, Mass.; Portland, Me.; Geneva, O.; Moline, Quincy, Ill., Etc.

Now York Olty. (Specially Reported for the Bannor of Light.) [Concluded.]

A "Triumphal March," dedicated to the Spiritualists and Liberals of America by Senor Coruelos, was performed for the first time; the composer playing the accompaniment, Mms.

Coruclos, was performed for the first time, the composer playing the accompaniment, Mme. Corant, Mrs. Mary Goodwin, G. Dietmann, J. F. Snipes and Mr. Lawrence singing the words. The piece was given in so spirited a manner that the audience demanded its repetition. • Wm. C. Bowen, of Brooklyn, followed: "A Grand March, dedicated to the Spiritual-ists and Liberals of Americal Indeed, the march of the Spiritualists and Liberals of America is a triumphal march, for even now, mark ye, the altars of popular superstition are sliking, sinking, and the grounds upon which they Stood, the cruel doctrines of popular the-ology, are shifting. These sands are slifting, and the ground beneath the feat of its advo-cites, of those who uphold these cruel and monstrous doctrines, is falling from beneath them. Popular superstitions, like the moles and bats, are making way for the brighter light of Liberalism and Spiritualism—the rational free thought of the ninetcenth century. "We leave behind us the idols of the past-total depravity, original sin, the infallibility of both man and book, taking for authority some-thing outside of the human consciousness. We turn our backs upon these ideas of the past, and see written as it were upon the future be-fore us the importance of uncontrolled individ-ual loyalty to the truth, as it is made manifest, my brother and my sister, in your conscious-ness and in mine. I hold the stumbling-block,

fore us the importance of uncontrolled individ-ual loyalty to the truth, as it is made manifest, my brother and my sister, in your conscious-ness and in mine. I hold the stumbling-block, not only of the church of the present day but of the physical law, is Modern Spiritualism. Human thought is marching under the clear, white and glorious banner of Spiritualism, but it is the stumbling-block of physical scientists. Do you know any of the physical scientists who would set themselves about any explanation of the Millerite delusion? No; because they know that delusion will of itself disappear in obliv-ion. Did you ever know Huxley or Darwin to undertake to explain the beliefs of the Mormon Church, which has become so strong in the western section of this great republic? No; because they trust time and divine intelligence to dissipate that delusion. But when they come to this so-called error, this far-reaching and ever-spreading, so-called, I say, delusion of Modern Spiritualism, they are confounded and disturbed by the great light as they stand with their eyes fixed upon the earth; and seeing that it will not destroy itself, they set themselves about devising a solution of the matter. "What solution does Prof. Huxley give? Why, look at it, friends. Have you read his

about devising a solution of the matter. "What solution does Prof. Huxley give? Why, look at it, friends. Have you read his last letter? Notwithstanding the literary abil-ity displayed in it, and the fact that he is one of the great leaders in the world of physical science, when we read that letter we thought it would take a very large book to contain all that he does not know upon this subject. Lis-ten to his explanation! 'Procure a roomy shoe, and after you have procured that shoe, go to a circle. Be sure that your shoe is placed on that portion of the floor where there is no beam running underneath, so that the sound to a cherce. De sure that your shoe is placed on that portion of the floor where there is no beam running underneath, so that the sound may be resonant.' Then all you have to do is to draw up the second toe of the foot, and in the words of the small boy, 'Let her go, Galla-gher,' and you will have the spirit-rappings. This great physical scientist comes before the world in a letter' in which he claims to define how the spirit-rapping phenomenon is made, 'but he does not assert a fact. "Now, my friends, we who are acquainted with this subject know whereof we affirm, and , we say to the skeptics in all kindness and good-will, before you undertake to cry down these matters, in the name of common sense investi-gate them thoroughly. Spirit phenomena have been presented to the world through mediums for that especial purpose, and we say that if you will only be candid and persistent, become teachable as little children, you may be wise as serments as well as harmage as down. but you

teachable as little children, you may be wise as serpents as well as harmless as doves; but you ill come to the same conclusions that we

have. "Why should the church and the world op-pose this glorious truth? Our spirit friends come to us with sweetest blessing; they inspire and console us. They shine upon us, and their love, which is the wonderful nineteenth-cen-tury revelation. You will one day come to un-derstand these things in the light of good sense and sobar indenset "The world is marching on. Notwithstand-ing foes without and foes within, the truthstill holds on its way, and will continue to do so until the whole world becomes thoroughly convinced the whole world becomes thoroughly convinced of the existence of the spirit-land and of the fact of intercourse between this and the invisi-ble world, and mankind shall be, one and all, blessed as they have never been blessed before, with a knowledge of this precious truth. The light, joy, and wisdom coming to them shall redeem every individual soul, until finally all families shall be reunited, crowned with a glorious immortality." A song was sung by Prof. Carlos Florentine. A song was sung by Prof. Carlos Florentine. Prof. Watson and his son and daughter then appeared each with a violin and entertained the audience with a finely executed trio, pre-vious to which Prof. Watson said: "As these violins are somewhat celebrated, you may be interested in a brief history of them. "The one my daughter holds was used by Ole Bull for forty-seven years, and is consid-ered the best specimen of Stradivarius Cremona in existence. It was made in 1616. The violin in existence. It was made in 1616. The violin my son holds was made of wood from an old Lutheran church, which was torn down after having stood two hundred and sixty years. It took the highest prize at the Centen-nial. The one I have is made of wood taken from the old Brattle-street church in Boston, which stood for two hundred years. As these woods came from pulpits, they ought to be pretty good. We have one made of wood from an old iail in Steuken County, which we conan old jail in SteuBen County, which we con-"Ole Bull was an early Spiritualist, and he said that Mozart was his guardian spirit, and he always liked his music. I was with him nine or ten years—spent two years in Norway with him, so I ought to know him pretty well. One day, while dining with a party of gentlemen, the subject of Spiritualism came up, and a great deal of fun was made of it. Finally Ole Bull said, 'Well, gentlemen, I wasgoing to play the music for you, but if you do not like my music, I shall not play.' And he did n't; tho had presented to Prof. Aurolio Ceruelos, Mrs. Leah Fox Underhill stepped forward, and said: "I am very tender-hearted, especially when that brings me here to-day is very dear to me, si t is to thousands of others. As a represen-tative and member of the family through whom the attention of the thinking world of this age was particularly drawn to the physical and mental phenomena of Spiritualism, I do say, in justice to the cause, in justice to mysolf, and in justice to the memory of my dear mother, whose presence by my side is as real to me as sider one of our finest. "Ole Bull was an early Spiritualist, and he

festations will be found in 'The Missing Link.' Not that I want to advertise that book, but I want, the world to know the truth of these things. It was my mother who first witnessed the manifestations, and p friends, God knows they were true; the children were there, and the raps foldwed them. We thought the raps were in the house new will bear witness to the fact of the manifestations. "I will stand for Spiritualism while I have breath to speak. I know it is true.' It is my hope, my comfort, my salvation, and I want all the world to know it. My husband is a Quaker, and he tells me he cannot go to a funeral in the Solety of Friends, and listen to their preach-ing. If othinks there is nothing so beautiful as Spiritualism. I hold in my hand a letter re-colyed by me from Mr. Oliver Johnson, which I "Dean Mrs. UNDERHILL-MY sympathy goes out "Dean Mrs. UNDERHILL-MY sympathy goes out

cojyed by me from Mr. Oliver Johnson, which I will read: 'DEAR MRS. UNDERNILL-My sympathy goes out to you in view of the strange course taken by your sis-ters in publicly denouncing Bpiritualism, and charging your mother and yourself with producing the rappings by fraud. To any one who knows the facts as I do, such allegation is the height of absurdity. There has no doubt been much fraud practiced by mediums, but those raps I have heard a thousand times. [Mr. John-son and lis wife lived with me for four years before I was married.]. They are not and could not be produced by fraud, least of all by the working of the toes. I believe in them as firmly as I ever did. What spirit has taken possession of your sisters to lead them to take such a course? Their accusations even implicate their good Methodist mother, as honest a woman as ever drew the breath of life. I pray God they may be led to repent the wrong they have done to themselves, to you, and to their mother. I am an old man now, and have experienced many linesses in the last few years, and am quite feeble, but I cannot forbear writ-ing you these words of sympathy. I enclose an article from the Springfield Republican which I thought you ought to see. Hoping you may have strength to bear this and every other trouble, I am, with kind regards to Mr. Underfuil, Your old time friend, OLIVER JOHNSON.' "I have hundreds of others like this that have hean written to more the first the dens

Your old time friend, OLIVER JOINSON. "I have hundreds of others like this that have been written to me. I at first tried to-answer them, but I gave it up. God will take care of it. There is no doubt this thing will all clear up in a little while and we shall outlive it."

Mr. E. W. Capron was the next speaker. He

it." Mr. E. W. Capron was the next speaker. He said: "In regard to the picture (a large oil painting of Mrs. For, the mother of the Fox sisters, which was upon the platform), the rea-son that induced Mrs. Underhill to have it brought here was that her unfortunate sisters had stated that their mother was a poor, weak-minded woman, and she wanted you to see what kind of a physiognomy she possessed. I knew her well, and she was one of the glorious women of the world. "I went from Auburn (where I had been practicing Mesmerism) to Hydesville, as soon as I heard of the manifestations, and saw Mrs. Fox. She was cast down; did n't know why such a thing was brought upon them. She thought it a great affliction, and was glad to be rid of it, and she finally consented to let her daughter Catherine go to Auburn. I tried to keep it quiet in my house, for I had brought her there that I might personally investigate and see what it was. My wife took Kate the first night at midnight, took off all her clothing and stood her on pillows, and yet the sounds were heard all over the house as usual. My wife told me the next morning she could n't tell what it was, but she knew what it was not. "Now I want to read you about five lines of what was written of Mrs. Underhill in 1885: 'Mrs. Underhill has borie herself nobly against persecution and abuse of the most bitter kind. Her name should stand biazoned on the annals

persecution and abuse of the most bitter kind. Her name should stand blazoned on the annals of history, for she battled against a world of opposition when her sisters and herself were the only mediums '''

opposition when her sisters and herself were the only mediums." At the close of Mr. Capron's remarks, Miss Mamie Horton whistled a solo, with encore, af-ter which Mrs. Nellie J. T. Brigham was intro-duced, and spoke as follows: "What remains to be said? What closing sentence shall we drop into your listening hearts after hearing so much? This day we celebrate with blooming flowers and palms of victory; with the picture whose presence, laurel-crowned, is an inspiration and a bene-diction; with music so full and sweet and per-fect that you will carry a grateful remem-brance of it probably as long as you remember this day. The day itself has had its clouds; it has been a day of variety. There have been snow and rain and little intervals when the clouds have withheld what they have been at other times so free to give; and now, as it draws near to the cupoet the londer growt thin clouds have withheld what they have been at other times so free to give; and now, as it draws near to the sunset, the clouds grow thin-ner, the darkness fades, the light is coming, and there will be a sunset in whose promise you will forget the snow and only remember that the spring is here. "This is the last day of this month of storm and wind and cold, although this year it has brought you the sunshine and the warm, wan-dering winds that seem to tell of April and May. Under its royal arch to-day you march forth to greet the time when flowers shall bloom and

greet the time when howers shall bloom and birds sing. Thus is it typical of Spiritualism. This day we have our blossoms and living palms, of victory, our lilies at the mother's feet. We have the light and blessing and inspiration that come from better lands. We have that music and that soul of music which is like the atmo-sphere of heaven. We, too, have had clouds; we, too, have had the rain that dropped like tears from heaven we too have had our snow tears from heaven; we too, have had our snow, our chilling and cutting winds; but now the light is breaking through the clouds; should we not gather into our hearts the promise of the time to come?

BPHRITUALISM. Throigh its shadows breaking, Past the rain and show, Lot the truth is waking, And love's flowers blow. Hearts bowed down in sandess, Weary with their pain, Look up again like, violets Wet with April rain, Look up again like, violets Wet with April rain, Loot in golden sunset, Loot in golden sunset, Loot in golden sunset, Loot in golden sunset, The angel voices whisper: "To-morrow will be bright. Dear brothers here, and sisters, Yoh may look toward the light, For it will shine to-morrow Most glorlous and bright." THE PICTURE.

THE PICTURE.

THE PICTURE, Figure, crowned with laurel green, Face, with mildness in thy mien, Beauteons presence, sweet and bright, Angel, living in the light; Tender mother heart in heaven, How for you the clouds are riven. Dark was oft thy path below, Sad and worn, and full of woe. Journeyed here through rain and sleet Have those blessed wandering feet. Now there's peace within thy breast, And the mother's feet at rest. Does she think, in that bright heaven, Where such blessedness is given, Of the children waiting here, In the shadows of earth's sphere? Does her tender pity move Her forgiveness and her love? Do her sheltering arms extend To those who with the shadows blend? Oht clear eyes, divinely bright, "Thou hast heard sweet volces calling, Thou dost see beyond earth's night; Past the wandering and the falling, Thou dost see the glorious light.

Laurels for the heroes true, Mon have cathered in the past, And have crowned the brows that knew Darkness on their pathway cast.

Darkness on their borows that know Darkness on their borows that know Sweeten bilterness of death. Bring them, for they grew from gloom; Bring them, for with stainless bloom They can tell the truth of love. All that life and growth still prove. Tell how every wandering soul. Lost to virtuous self-control. Yet shall grow in faith and trust; Bloom as flowers do from the dust. Friends, we leave this truth to-day Bright and clear, and it will stay. It has come through clouds and rain. And the flowers so sweet between. Let the paims grow bright and green, And the flowers so sweet between. Let them speak with fragrant breath-Roses, blossoming from death. Let them tell of life and love, And how victories shall prove That the strangest soul shall rise. And find the light of glorious skies. So again our voices fail With." God bless you," one and all.

Berkeley Hall, Boston.

[Reported for the Banner of Light.] [Mrs. Palmer's Remarks Concluded.]

Insomuch as Spiritualism has brought to the world new and higher conceptions of truth, as it has taught man to think for himself, inso-

world new and higher conceptions of truth, as it has taught man to think for himself, inso-much it has proved itself superior to every known religion. It has no vicarious atone-ment, no vicarious salvation to offer you. If you sin, you must suffer. If you are good, you may enjoy the natural consequences. As you sow, so you must reap. As you live, so you must take the consequences of your life. It not only tells you that man is immortal, but it brings the demonstration of that assertion. Many may say, "Spiritualism is not a Re-deemer. It gives me no escape from my life. It has destroyed old forms of faith." Yes, but it has brought you what is better. It brings God from far away, home to the heart. It brings-salvation here, and now, for your ac-ceptance. It has done something more: It has made God a God of Justice, a God of Love, and has made man responsible for himself. This it has accomplished just so far as it has made known to your soul the necessity for a better life, for holier and more divine aspira-tions; just so far it has become a redeemer to your soul. It has shown you no way to shirk the responsibility of your own acts, but it has brought you everlasting growth. It tells man there is no death, but everlasting life for all. It tells you every heart must be true to its bet-ter self, true to God and man. It tells you no idleness can exist in Heaven, for Heaven is a place of activity, of usefulness, of eternal growth. Then out of all this must come redemption

finke you free and hi Spiritualism, the preach-er, the degtor the healer, the helper, the divine educator, shall you that means to bevate the mind, cultivate the lighest level of all that is truest and best in, around and above you. The exercises of the ovening were concluded with a most remarkable test scance by Mrs. Florence K. Rich. The hast spirit who gave a communication had been a Mason, and shook hands with a geptleman in the audience, giv-ing the Masonic "grip" correctly. On Monday morning, April 1st, the celebra-tion was further extended at Berkeley Hall by an eloquent address by Hon. Sidney Dean. In the afternoon Mrs. Lille, Mrs. Palmer and Mrs. Lake were the speakers—the coremonies of the two days' celebration closing in the evening with another sterling address by Mr. Dean. Of this talented gentleman's efforts at Berke-

of the two days celebration closing in one evening with another sterling address by Mr. Dean. Of this talented gentleman's efforts at Berke-ley Hall, on the 1st inst., a correspondent writes: "At the Anniversary exercises on Monday, I listen-ed for the first time to a lecture from the lips of Hon. Sidney Dean, who has given much thought in the past to the religious belief of the Methodists-having preached that doctrine for more than thirty years, to great acceptance. Until recently he has been con-sidered in the best of fellowship with that sect. I was peculiarly struck with his views on Spiritualism, and his forcible way of presenting them to an audience, and saw at once that he was a power for the Spiritual-istic Cluse, in his own way and mainer." I subsequently was privileged to talk with him, and the conversation proved instructive to me as well as highly interesting. A man like Mr. Dean, who has been a member of Congress, a minister of the gospel so long, also an editor of a daily paper for some twelve years, has necessarily accumulated a fund of information that the people need to know. Mr. Dean has given in his adhesion to Spiritualism, after the closes investigation with mediums, scien-tists and professors; his own spiritual gifts, which are wonderful, have also done much toward convincing him. Few can excel him in an impromptu speech, but he prefers at present to deal with laws and principles, and gives the sentiments that come to his own uder standing, and which harmonize with science already established. His spirit guides are a power, and like the tent-maker of Tarsus, in the early days of the Christian dispensation, he is often while speaking una-ble to say whether he is 'the the body or out.' I trust that he may be accorded an extended hearing on spir-itual platforms everywhere.''

San Francisco, Cal.

To the Editor of the Banner of Light:

Although the balmy air and beautiful scenery attracted many thousands of people to the lovely park, where a fine military band gives inverse park, where a nine minitary band gives free open-air concerts nearly every Sunday af-ternoon in the year (winter as well as summer), the attendance upon the many meetings in cole-bration of our Anniversary was very large, fore-noon and afternoon; and in the evening, al-though there were several meetings hold at dif-ferent places, the attendance indicated any-thing but a waning interest in the grandest un-foldment of the nineteenth century.

METROPOLITAN TEMPLE.

foldment of the nineteenth century. METROPOLITAN TEMPLE. The platform of the Temple was decorated with a great profusion of evergreens and foral pieces, principally contributed by the friends of the indefatigable workers, John Slater and W. J. Colville. At 10:30 A. M. the services commenced with a voluntary by that master of the magnificent organ, Prof. A. O. Eckman. Following a fine rendering of the hymn by Lizzie Doten entitled "The World Hath Felt a Quickening Breath," Mr. Colville made one of his finest inspiration-al invocations. The congregation united in singing "We Do not Die: We Cannot Die," after which J. J. Owen, of *The Golden Gate*, made a brief address pertinent to the occasion, the interest in which was intensified by the fact that Mr. Owen was one of the investiga-tors of the "toe-snapping" of the Fox sisters at their first public appearance in Rochester, over forty years ago. Mme. Fries-Bishop then gave an exquisite rendering of "With Verdure Clad," from "The Creation," which was fol-lowed by a forcible address by Mr. Colville on "Spiritualism and its Evidences Coëval with Human History." After singing "The Mists Have Rolled Away," Mr. Colville gave a fine inspirational poem, and the service closed with Prof. Eckman's beautiful rendering of Meyer-beer's "Anastasin." on the grand organ. In the evening John Slater gave a varied pro-gramme of vocal and 'instrumental music, read-ings and recitations, followed by one of his re-markable clairvoyant and clairaudient test sé-ances; all of which was greatly enjoyed. The floral decorationshad received additions which made the platform a bower of tropical plants and choice flowers. Conspicuous among the set pieces was a floral ladder, the seven rungs representing the spiritual idea of the "ages of man." Surmounting the ladder was a star, in-dicating the triumph of the spirit over death, and above that the word "John," probably a compliment to the John who has presented more evidences of the continuity

readors may have a clear perception of the case. Summerland proper is located about five miles southeast from Santa Harbara, on the Ortega Itancho, owned by H. J. Williams. Theor-is no incorporated company associated with the place purchasors receive, their decis di-rectly from the proprietor, and the municipal affairs of the fown will be managed by officials duly elected by the residents thereof-as in any other community; and the high standing of many who have bought lots and contemplate building thereon very soon, warrants the con-clusion that its, affairs will be managed in a mannor creditable to the cause of Spiritualism. The establishment of a Hotel and Sanitarium on Ortega Hill, immediately adjoining Summer-land, will be under the direction of the trustees of a Company duly incorporated under the laws of this State. The haven of rest for weary me-diums will probably be located within the town limits of Summerland, where Mr. Williams has generously proposed to set apart a sufficient plot of land for that purpose. The location of Ortega Hill for a first-class hotel is unsurpassed for beauty and variety of scenery, and equability of climate. It is a place of beautiful sea, valley and mountain scenery; balmy air, fragrant flowers, and the home of the "Olive and the vine." Parties desiring more particular information should address inquiries to H. L. Williams; P. O. Box 94, Santa Barbara, Cal. **Portland, Me.**

Portiand, Me. To the Editor of the Banner of Light:

Our hall was beautifully decorated with flowers, by "The Ladies' Aid Society." At the rear of the stage, upon a white background, were the words: "Spiritualism, its Progress-1848-1880." The stage was literally covered with banks of flowers and beautiful bouquets, offer-

banks of flowers and beautiful bouquets, offer-ings to those dear ones who have gone just be-fore us to the Summer-Land. Suspended from the center of the stage was a bunch of forty-one beautiful roses, typical of the forty-one years of the modern phase of Spiritualism. At 2:30 p. M. the meeting was called to order, and after music by the choir, the Chairman made a few appropriate remarks, and intro duced Dr. Henry Slade, the celebrated slate-writing medium. After an invocation, Mrs. Ella Littlefield favored the audience with a song.

here, and we all trust he will be with us again. [Dr. Slade is meeting with good success, and is astonishing some of our people who have looked upon myself and other Spiritualists as quite mistaken in our views—to say the least. The Argus reporter interviewed him, and came away mystified. A yery candid report of the séance was afterward given in that paper. I also wish to say a word in regard to Mrs. Ada Foye and Mr. Algerton. Both, of them have done important work in Portland. Good to the cause must come from the agitation of the subject—for the truth will always triumph, and we want the truth and nothing but the truth.] 70 Lincoln street. H. C. BERRY.

Moline, III.

To the Editor of the Banner of Light:

The Mississippi Valley Association of Spiritualists held its semi-annual meeting at Moline, Ill., March 29th, 30th and 31st, and in connection celebrated the Forty-First Anniversary of

tion celebrated the Forty-First Anniversary of Modern Spiritualism.— The meeting was a decided success in busi-ness arrangements for the Camp-Meeting to be held in Clinton; Ia., July and August this com-ing summer; also in attendance of representa-tive Spiritualists of the M. V. A. S., and the high order of merit of the exercises presented during the meeting.

order of merit of the exercises presented during the meeting. Prof. J. S. Loveland of California (President of the M. V. A. S.), Mrs. Sarah Jenkins (Vice President), of Moline, Ill., Dr. J. H. Randall (Secretary), of Chicago, Ill., were present, also, Dr. J. C. Phillips, of Omro, Wis., Mrs. E. A. Wells, of New York City, Mrs. J. C. Blodgett, of Davenport, Ia., noted psychometrist and test medium. The lectures, readings and tests on this occa-The lectures, readings and tests on this occa-sion were most excellent, making the meeting one of great interest to both skeptic and be-liever. The platform was rendered beautiful by the choicest of hot-house flowers in vases and baskets, which were gifts by appreciative friends to the mediums and speakers. The conditions throughout were beautiful and harmonious. Dr. J. C. Phillips delighted the audience with some of the heautiful songs by C. P. Longley; George Leibernetch, of Geneseo, Ill., a pianist, added greatly to the occasion with some fine

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justice to the cause, in justice to myseli, and in justice to the memory of my dear mother, whose presence by my side is as real to me as her portrait is to you, many mistakes have been made by friends as well as by enemies. It would be well if the earlier manifestations were better understood. When you consider the number of families who lived in the Hydesville beause for years before my father over heard of number of families who lived in the Hydesville house for years before my father over heard of it, and the numerous well-known and respecta-, ble persons who came afterward and visited it. I ask you what effect the false statements of one or two individuals should have upon the public mind. Prior to its occupancy by a cer-tain family there were no such disturbances, but subsequently they were experienced by all their successors.

"The real, true statement of the early mani-

time to come? "Friends, what is Spiritualism to you? It is that which brings to you the free, pure light of intellectual liberty; it is that which teaches the brotherhood of man and the Fatherhood of God. Spiritualism does not bring merely a bar

ren and cold assertion, it brings demonstration to you from the living; seek patiently, earnest-ly and carefully; intellectually and reasonably ly and carefully; intellectually and reasonably it will bring you the knowledge that life is con-tinued forever. It brings to you in this life a clearer understanding of duty; it shows you that the salvation that you are to have from the conditions which men call wrongs and sin must be outwrought by your own nature— worked out by your own individual effort; shows you that religion is not enshrined and embodied in a creed; that true religion dwells in right speaking and thinking, in true nobility of character, and this constitutes the law and the peace of the kingdom of heaven. It comes to brain and heart with its manifestations until for you the heavens cease to drop their rain of tears, the snow melts, the robins sing, the flowtears, the snow melts, the robins sing, the flow-ers bloom, and lo! the winter is ended, and the spring of life and spiritual liberty—the spring of invested is within a spiritual state.

"Oh! blessed truth! that which brings the

lous, that aims to deceive and mislead, to take. from human nature its strength, the glory of manhood and womanhood. Spiritualism is like the sun that shines through all lands, and the shadows fade away in the glory of its golden presence. Everything answers to it; the flow-ers wake up and say, 'You have called us, and we answer.' The morning breaks afresh in the light of the sun, the ice melts and drops in dia-mond tears, the trees put out their leaves, the rivers and lakes reflect the golden glory of the rising sun. So Spiritualism shines way back in the past, from Paganism, from the ancient faith of the Hebrews, from the early days of Ohrist's time; from all lands and all ages the answer is sent, as the light flashes back from ancient me diumship, from enthusiastic realities, all offer-ing that truth of the olden days, till it comes with a deeper spiritual meaning to the world

to-day. "It is not a new truth, newly created, newly "It is not a new truth, newly created, newly the source of the second born, suddenly come into being like a butterfly, whose expanding wings leave the chrysnlis be hind, but the progressive nature of man real-izes and grasps it. It is never created, and

mentangal provide

Then out of all this must come redemption

from sin as you, step by step, ascend the ladder of progress. That Spiritualism has prepared the way for

the annihilation of the olden faith is enough to entitle it to celebration. What more has it done? It has made possible the cure of dis-ease; it has made possible the removal of darkease; it has made possible the removal of dark-ness and wrong by which the human race has been held in bondage. But for it, where would your mental healers, your metaphysicians, be to-day? Had it not been for the ministry of Spiritualism none would have dared to chal-lenge men's belief in God and the Bible; none would dare to say: "I am free to think as I please. I am free to choose for myself—to ap-propriate, God's highest eiffs to my best and

please. I am free to choose for myself-to ap-propriate God's highest gifts to my best and highest use," as men can do to-day. To-day the light shines everywhere about you. Bigotry, superstition, fear, faith, have opposed it. They have said: "You must be-lieve in a heaven beyond the stars. You must believe in a God there, upon a throne." Your colleges say their students shall go to church upon the Sabbath day, thus keeping up a relic of mediavalism in the midst of progress; but still everywhere the light moves on, and men are learning to see God in that light; to hear him in the whispering of nature; to see him in the dawning, rosy light of morning, in the still calm of the evening. They are learning to find calm of the evening. They are learning to find him everywhere, thus coming through nature into close communion with the Divine.

Spiritualism has come as a destroyer of old forms, of faith; it has aroused you from your dreams; it has aroused inquiry; it has quick-ened thought; it has stimulated a love of knowledge and inspired investigation and re-

knowledge and inspired investigation and re-search. As a healer, what is it? It comes not only to heal the body, but the mind—and it does heal both. Look at our mediums, who, by the lay-ing on of hands, are curing physical infirmity of every kind, and thus fulfilling the ancient prophecy as to these later days.' It is not a be-lief in Christ, a living spirit of truth, a quick ening power to bring us nearer to the great Soul of the universe, that Spiritualism rejects : It is the material expression of this truth as it.

It is the material expression of this truth as it is commonly understood. Spiritualism is not only a healer, but an edu-cator. It educates to a knowledge of better conditions in life. It teaches all men and all conditions in life. It teaches all men and all women the importance of being true. It teach-es the necessity of living such lives that your children shall be born aright. It comes to free you from superstition and bigotry, from every-thing that enslaves and binds you—making you free to accept God's love, God's blessing, in the highest, holiest forms in which they can come to you. It tells you you are to live forever, and how. You are to go on, and on, and on, helping those beneath you, no matter how low, no mat-ter how vile, no matter how sinful. Remember, that unless one hand is held down to the needy it is useless to raise the other to the angels! it is useless to raise the other to the angels! If you would be raised to the heights of eternal glory and join hands with the angels across the giver of death, you must stoop to the angels that are covered with the darkness of igno-rance and bring them up into the glory of hu-man love, human kindliness, for this religion is a religion of helpfulnesss. Above all things it is charity:

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ST. GEORGE'S HALL

The celebration by the young people was largely attended, and a varied programme was presented. Recitations appropriate to the oc-casion were given by several bright boys and girls. Mr. P. C. Tomson read one of Lizzie Doten's grand poems, which was followed by an interesting address, in which he gave some of his experiences. Mrs. Tomson gave a powerful address under influence; Dr. Garner related some of his experiences, and Mesdames Aitken and Perkins gave some convincing tests of spirit-presence. Mr. Perkins varied the exerclses by singing several pleasing songs.

WASHINGTON HALL.

WASHINGTON HALL. The meeting in the afternoon, under the auspices of the Progressive Spiritualists, was very interesting. The services commenced with a fervid invocation, followed by an address from the inspired lips of Mrs. Crossette. The venerable pioneer in our ranks, Mrs. M. J. Hendee, spoke feelingly of the workers who have been called up higher since the last An-niversary, and was followed by Mrs. M. Miller, Mr. P. Tomson made some remarks, and Mes-dames Rutter and Cook united in a fine duet. Mr. P. Tomson made some remarks, and Mes-dames Rutter and Cook united in a fine duet. Mrs. J. M. Mathews, so long at the head of our Children's Lyceum, read an original inspi-rational poem, Mrs. Muhlner sang "Ruby" in a beautiful manner, and the services were closed with very interesting messages and tests through the mediumship of Mrs. Ladd Finni-gan and Mrs. Clara Mayo-Steers, the last-named steemed medium having recently returned to our city.

to our city. The services in the same hall in the evening, under the direction of Judge and Mrs. Swift, were of a very interesting character. Fine so-los by Miss Kelly, Miss Muhlner, Mr. and Miss Hershberg were given, and the Misses Holmes sweetly sang, without accompaniment, the trio entitled "Sweet Birds." Judge Swift read an anniversary poem by Dean Clarke, and ad-dresses were given by Mr. T. Curtis, Mr. Holmes, and the veteran "spirit postmaster," J. V. Mansfield. J. V. Mansfield.

METAPHYSICAL COLLEGE

Was crowded in the evolution to hear W. J. Col-ville's address on "Spiritualism, Past, Present and Future," which was highly appreciated. Mme. Bishop added greatly to the interest of the meeting with her exquisite singing, and Mr. Colville closed the service with an inspira-tional poem on "Heaven."

ODD FELLOWS HALL.

ODD FELLOWS HALL. Last, but far from least, wis the grand cele-bration in the above-named hall, by the widely-renowned platform test medium, Mrs. J. J. Whitney, who held the large audience for near-ly an hour in enger attention to the convincing tests and tender messages. given through her mediumship. Mrs. Dr. J. R. Nickless, a recent comer who is gaining many friends by her in-nessuming, spirituelle manner, gave an interest-ing address and answered questions very satis-factorily. The music was excellent, and the pathetic and humorous poet and reader, Fred Emerson Brooks, added greatly to the pleasure of the occasion. of the occasion.

man love, human kindliness, for this religion is a religion of helpfulnesss. Above all things it is charity. Spiritualism teaches this. Is it evil? It tells you how to live a true life. Is it wrong? Oh nol and we say that the greatest good that can come to you is to arise in honesty of spirit and walk hand in hand amid the radiance of this new light that has been shed. in all its bright. Iness upon earth for only a few years; thus you will find for yourselves the truth which shall

instrumental music. Thus a good work was accomplished, and the door opened by the Angel of Truth to many a sorrowing heart. MRS. J. C. B. Davenport, Ia.

Quincy, III.

To the Editor of the Banner of Light:

Our Anniversary exercises consisted of a discourse, historical and prophetic, through the mediumship of J. Madison Allén, accompanied by test-readings and inspirational music.

The lecture (which was highly commended) gave a general survey of the religious, social, intellectual and industrial progress of the race in the past, and took a hopeful view of the fu-ture, predicated upon the advent and develop-ment of Modern Spiritualism—Deity's last, best gift to man.

ift to man, [The Anniversary meetings completed Prof. Allen's seven weeks' labors in Quincy, Ill. He is now in Hannibal, Mo.]

Geneva, O.

To the Editor of the Banner of Light:

The Anniversary was interestingly observed. by our Society. The morning service was opened with inspiring singing by the Clark family; then a poem, entitled "God of Nature," was read by the speaker, Mrs. Carrie C. VanDuzee, after which various, subjects were handed in for the

Ministry various, subjects were expounded in for the inspiring guides of the medium to the apparent satisfaction of all present. After a closing sacred song, adjourned until 6 p. M. for a conference meeting, in which all were free to participate. This proved to be an interesting feature of the day. At 7.30 the auwere free to participate. This proved to be an interesting feature of the day. At 7:30 the au-dience reassembled to listen to the Anniversary

[Continued on eighth page.]

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, diabased the invertance annoys, jammere, annosis, una-betes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasnus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and oue not treated long enough. Average time of treatment, four weeks.

APRIL 27, 1889.

O

BANNER OF LIGHT.

Written for the Banner of Light. THE GRANDPA OF THE BLAIR BILL. H.Story of 1810.*

BY EMMA ROOD TUTTLE.

In the morn of this eighteenth century Things did n't go on as they do to day, In a hhppy-go-lucky sort of way; Especially Sunday matters, they say, Wore ruled with an from mastery.

They had not noted, as we have now, Whit a Sunday worker the Lord God is; How he wheels the planets, and grows supplies, And stops not a single branch of biz,

E'en to furnishing Sunday milk from the cow. A law was made by those grim old chaps That no one should travel on Subbath day To any distance, in any way (If he did he a Sunday fine should pay— E'en if deaths or funerals were mishaps,

If a man died Sunday, I rather guess They 'd have halted his soul 'till Monday morn, And halted death's angel all forlorn, " Fined him, and taken away his horn, Making a terribly jangled messi

In old New Hampshire, in Cornish town. An inn was kept by a man named Chase, Appointed to fine-collector's place. One Sunday morning he had a case Which won this place to a rhyme-renown.

A stanch Vermonter received the news His mother was dying and longed for him. He left in the Saturday's twilight dim, And Sunday morning through forest grim He rode, all damp with the chill night dews.

He neared the tavern, and hase sprang out; He seized his horse by the bit, and said, 'A curse and a fine be on your head!' "Good stranger, my mother is almost dead, I go to comfort her. Turn about."

"I turn about that a sinner pass? Ignore my office? not heed the laws? Your mother's illness is scanty cause Why a Sunday law-breaker should not pause. Dismount! Let your beast take a bite of grass."

"Comply with a dying Christlan's wish. And let me speed to my mother dear; A holy thing is a mother's tear! I shall see her cold and dead. I fear, If I wait!" But the tithe-man answered, "Pish!".

When, after waiting, he reached the cot. Is mother alive yet?" quick he said. "Alack! she is only an nour since dead! She moaned, and the holy tears she shed Were because the son of her love came not."

As, crushed with sorrow, he homeward went, Enwrapped in a great grief's sombre pall, Slowly his sorrow was turned to gall. And he schemed and planned how a soul so small Could be meted a wholesome punishment.

At last he had it! he hatched a yarn, How a ship went off to an island far. Where millions of rats and mice there are, And, having a cab aboard, a tar Put her off, as he would at a pestered barn,

To hunt the vermin. Such havoe she Right speedily made with the mice and rats, The islanders cried, "Bring a load of cats! We will give you fruitage, and palms for hats, The happiest islanders in the seat"

To the stony bigot he made his way: Dear sir, I am hunting a partner true For a speculation I have in view; It is something so good, and entirely new, I am sure it will yield me enormous pay;

"I've an order to load up a ship with cats! I am hunting an agent to buy them in, And anxious that he shall to morrow begin; About the color I do n't care a bin: They go to an island alive with rats!"

" I 'll be your partner, and I 'll begin To-morrow morning." "Will you agree To use your hall as a store-room free? To feed and water them faithfully? A shilling a piece should buy them in.

"And another important thing will be To exercise them about the hall. Can you stand the scratching and caterwaul? They must learn to drive, and to mind your call, To be handled with any certainty.

Bunner Correspondence.

Massachusetts."

of the society, during the evening, gave several vocal selections, and received well-merited ex-pressions of thanks. At the close of the enter-

tainment an hour was spent enjoying a social

MARBLEHEAD.—Philip A. Thomas writes: Frank Algerton, of Chicago, Ill., lectured at

this place on Sunday, April 14th, afternoon and

evening, and gave great satisfaction: We hope to have him again soon; he is one of the best test mediums and lecturers that have ever been in Marblehead. Spiritualists should keep him at work."

Washington.

ORONDO.-J. B. Smith writes: "Five years

since I selected nearly one hundred and sixty

acres in the picturesque and scenic Columbia

acres in the picturesque and scenic Columbia River Valley, and laid out the town of Orondo. Subsequently I deeded Yerma Park and a block in Orondo for a Camp-Meeting devoted to Spir-itualism and Liberty. My purpose is to found a city where spiritual and liberal-minded people may establish me-chanical industries and live in progressive so-ciety. One of the features is the establishment of an annual Camp-Meeting, where mediums and mediumistic or inspired minds may give to the world advanced thoughts. I should like to correspond with any and all who would like to correspond with any and all who would like to respond with any and all shall be pleased to furnish such with a report

shall be pleased to furnish such with a report of the climate, present and prospective facilities of reaching the place, and the many advantages of the locality. Address me as above."

New York.

TROY.-A correspondent writes: "Troy

never had a greater revival in regard to Spirit-

ualism than at the present time. The spirit

forces of the unseen world are working won-

time

14.

nights have been cold enough to produce frost on the windows, while the noonday sun has rendered overgents unnecessary three-fourths of the winter days. This region, on the whole, certainly has a most delightful elimate in winter for those who like clear, dry, sunny weather. We have not had a staring Sunday since I began my engage-ment. LOWELL,-A correspondent, "S.," writes "On a recent Saturday evening the First Splritualist Society of Lowell gave another of their

3

like clear, dry, sunny weather. We have not find a starmy Sunday since I began my engagement.
Our Society is much pleased with the change of halls, which now gives us the best one. In the city, But, it increases the expenses so much as perhaps to jeopardize the perpetuity of thermeetings for many months, unless the love of truth and humanity gets astronger pullion the purse strinks of some of our supporters. My lectures continue to be attended by appreciative and responsive audiences, which improve in quality full asmuch asin numbers. Our Anniversary exercises passed off well and were is satisfactory. A few zealous friends from the mountain towns were present, and a mong our most appreciative and helpful participants. Judge J. B. Belford, formerly member of Congress for eight years, he ascertained that Congress for eight years, he ascertained that the congress and Anniversary poens, which were about three-fourths of them Spiritualists in secret belief. I gave two special lectures and the publication of one of them (lecture and the publication of them Spiritualists in secret belief. I gave two special lectures and the publication of one of them (lecture and the publication of one of them (lecture and the publication of one of them (lecture and poem) in the local city papers. Whether it will appear or not remains for a little more find the to demonstrate. "On a recent Saturday evening the First Spir-itualist Society of Lowell gave another of their very pleasing musical and literary entertain-ments in G. A. R. Hall, Wy man's Exchange. Mr. Thomas T. Shurtleff acted as presiding officer, and the hall was filled with an appreciative au-dience. The programme opened with a correct dust by Messrs. Frank Abbott and William diffues, which was well rendered and encored. This was followed by a reading by Miss Hyde, who during the evening gave several others, all being skillfully rendered and applauded by the audience. Readings were also given by Mr. E. Varney, "The Lifting of the Veil" be-ing particularly well given: A special feature of the evening was the singing of several Scotch songs by Mr. J. Arkley Forbes. Mr. Forbes, who has only lately 'come over,' has frequently appeared in a similar capacity in the old country, and on this occasion made his débâtin this. He possesses a clear tenor voice, of a compass considerably above the average, and his rendering of "The Scotch Emigrant's Farewell" and "Scot's Wha Hac," were enthu-stastically 'received." It is hoped the Lovell public will scon hear Mr. Forbes again. Songs-were also given with excellent effect by Miss Rose Ingalls. Mrs. T. Shurtleff and Miss Magoon played accompaniments on the organ and piano respectively, the latter also playing a beautiful selection on the piano: The choir of the society, dusing the evening, gave several vocal selections, and received well-merited ex-

time to demonstrate. My Anniversary poem for 1889—which I have published with another in a twelve-page pam-philet for a "missionary tract"—was received with great, acclamation, and about one hun-dred and fifty were sold immediately after the reading. I should be happy to receive orders for it from all the readers of THE BANNER who want a compendium of our philosophy to give to all who inquire "What does Spiritual-ism teach?" ism teach ?'

Rev. Samuel Watson told me that one of the Rev. Samuel Watson told me that one of the poems in this pamphlet was "the best synop-sis of Spiritualism ever published," and Judge D.D. Belden, of this city, says that "the two poems together cover, the whole ground of our philosophy, and he showed his appreciation by purchasing twenty-five copies for distribution. Though Anniversary poems, they are equally adapted to all our public meetings. The price is ten cents (silver) and one cent stamp for sin-gle copies, \$1.00 for eleven copies, and \$2.00 for twenty-five, with one cent postage for every four pamphlets. I hope the readers of THE BANNER will aid me to do good to many who may never hear my voice.

BANNER will aid me to do good to many who may never hear my voice. There is quite an awakening to spiritual thought in Denver, and a few first-class test mediums could find remunerative business. The press has been quite courteous to me, and The Republican gave two columns to the report of our Anniversary. Nearly all of our excellent spiritual journals find appreciative readers in Denver, but I think THE BANNER takes the lead. There ought to be fen patrons and a hundred more

think The BANNER takes the lead. There ought to be ten patrons and a hundred more readers of each one than there is. I'am aston-ished often at the meagreness of support which Spiritualists accord to our literature. Our pa-pers, books and pamphlets ought to go every-where to counteract the false teachings of the millions of sectarian papers, pamphlets and tracts which are distributed broadcast in every community in Christendom. Error will con-tinue to prevail until Truth has equal means of diffusion, and it is the solemn duly of Spirit-ualists to "let the light of the truth that has made them free" shine all about them in every ualists to "let the light of the truth that has made them free" shine all about them in every community, by distributing our literature wherever they can find a reader. Spiritualists, awake to duty; subscribe for our able papers, which bring fresh "bread of life" every week, and purchase our standard literature to read and circulate, and it, as well as the angels, will bless you for the discharge of one of your high-est and most imperative duties. 26 West Tenth Avenue, Denver, Col.

WARNER'S Log Cabin Remedies-old-fashioned, simple compounds, used in the days of our hardy forefathers, are "old timers," but "old reliable." They comprise

forces of the unseen world are working won-ders, giving evidence unmistakably of the pres-ence of our departed loved ones. Troy's First Spiritualists' Society — which worships in the Keenan Hall, corner Third street and Broad-way—cannot be praised enough for its success-ful engagement of Mrs. Ada Foye, of San Fran-cisco, Cal. Mrs. Foye is 'the' medium, and is so near the spirit-world that she, never fails to give tests from that plane, where she may be said to dwell, in spite of being clothed in the 'material garments.' An evolution of thought is at work among our citizens. God and the angel world bless Ada Foye for her noble work, and give her power to continue therein for many years!" Warher's Log Cabin SARSAPARILLA, WILLIMANTIC.-W. D. Clark, Sec'y, writes:

warner's Log Cabin SAKSAPARILLA, "Hops and Buchu Remedy," "Cough and Con-sumption Remedy," "Hair Tonic," "Extract," for External and Internal Use, "Plasters," "Rose Cream," for Catarrh, and "Liver Pills." They are put up by H. H. Warner & Co., pro-prietors of Warner's Safe Remedies, and prom-ise to equal the standard value of those great preparations. All druggists keep them.

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copies free. THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnati, O., every Sat-urday, At \$2.00 per year, in advance. (Lately improved.) This is one of the largest, most vigorous and eclecite Spir-tualist publications in the world. It has attained a large circulation in the United Statesyand rejolees in patrons in all countries where liberal thought seeks a foothold. It is fresh, sparkling, argumentative and progressive. Adver-tising Rates are reasonable, and will be turnished on applica-tion. Specimen copies FREE to any part of the world. THE WAY PUBLISHING CO., Cincinnati, O.

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Spirit Invocations; or, Prayers and Praises

Spirit invocations; Or, Frayers and Fraises
 Publicly offered at the Banner of Light Circle-Room Free Meetings by more than One Hundred Different Spirits, of Various Nationalities and Religions, through the vocal organs of the late Mrs. J. H. Conant. Com-piled by Allen Putnam, A. M., author of "Bi-ble Marvel-Workers," "Naity, a Spirit," "Spirit Works Real, but not Miraca-lous," ejc., etc., etc.
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A Romance of Caucasian Captivity; or, The Federati of Italy.

By G. L. Ditson, M. D. This is a romance of the most exciting character, and full of stirring incidents. The Ped-erati were a band or association of individuals in Sardinia when it was still an independent kingdom, who were piedged to undying hostility to ultramontanism, and therefore were friends of a constitutional system. It is skillfully conceived and constructed, its wide variety of characters affords constant excitement and pleasure, and its progress among a train of pleasurable incidents is almost like a poetic vision of the tripping of the roxy hours. It will provoke a favorable comparison with some of the most praised romances of the times.

provoke a favorable comparison provoke a fa

Any person sending \$3.50 for one year's subscription to the BANNER OF LIGHT will be entitled to Hollyer's Line and Stipple Steel Plate Engraving of the late

"Go in with your horsewhip once a day, And drive them briskly from end to end! Don't mention this business to foe or friend, But get them ready for us to send To the island, and we will divide the pay."

Next morning the deacon bestrode his mare, And started off to contract his cats, To go to the island gerrun with rats. The neighbors snickered behind their hats, And said of his brains, "they are not all there."

However, they bargained, and took their pay; 'By Saturday night they must all be in," The deacon said, with a knowing grin, "For I do n't want to commit-no sin A makin'''em travel on Sabbath day!"

13.

. The sly old fellow staid home from church To give the felines an extra drill. When the house was vacant, and things all still, He walked in on them with mighty will, And a long, slim whip of the silver birch.

He opened the drill, but the cats rebelled: They entered a protest with teeth and nails; They bowed their backs and bristled their tails, They set up the most unaccountable wails That a hundred cat-skins ever held!

Disfigured and bleeding, and wild with fright, The deacon shouted for earthly help; The cats broke out with a yowl, spit, yelp, And he cursed loudly "that Yankee wheln. Who ought to be shot in his tracks that night!"

The trick was heralded far and near, How the keen Vermonter had punished Chase; But the scratches healed on the deacon's face. And his soul got back to its former grace. Though of cats he had ever a mighty fear.

This queer transaction the folly showed Of Sunday-stopping. The goers went! No nosey tithe-man his breath misspent To turn the traveler from his bent Who peacefully traversed the public road.

*This story was related to the author by Morlah Monroe Tuttle, who is still living, and vouches for its correctness, The incidents occurred in a town adjoining her eid home in New Hampshire when she was ten years of age.

Late April Magazines.

THE INDEPENDENT PULPIT.-Dr. Wallace con-cludes his paper upon "Inspiration." In an article upon the Sabbath, P. Van Hyatt instances the most prominent cases of bigotry and the laws it has enacted and enforced, or sought to, from the first Court of the Puritan Colony in Boston in 1629 to the recent introduction into Congress of a bill to make it compulsory upon every citizen to observe the Sabbath by going to church, reading plous books, and maintaining a sanctimonlous demeanor. This-says Mr. H.-is the culmination of the scheme laid by the American and Foreign Sabhath Union over forty years ago. The present crisis, he continues, demands the utmost vigilance on the part of all who oppose the union of Church and State, a union that has made the gallows a Ohristian altar, invented the thumb-screw, the guillotine, the stake and the taggot, and been the cause of the largest part of the misery, bloodshed and woe that have affileted the human family. Effective articles in defense of free thought, free speech and free action constitute

of free thought, free speech and free action constitute the remaining contents. Waco, Texas: J. D. Shaw. MODERN SCIENCIE ESSAVIET.—Tho April number is the fifth of Volume One; its subject: "Evolution of the design of this series of essays on Evolution is to give a clear statement of the main lines of the proof by which the doctrine is sustained; its biological phrases and its ethical, social, religious and philosophical as-poets. Boston: New Ideal Pub, Co., &20 Atlantic Ave,

The past has been the most successful the

Taft. Trustees.

Connecticut.

"At the annual meeting of the First Society of

Spiritualists the following officers were elected

for the coming year: J. C. Bill, President; Mrs. J. C. Robinson, Vice-President, W. D. Clark, Sec'y and Treas.; Dumont Kingsley, Miss Eunice Ripley, B. W.

Society has realized for some years. Prof. W. F. Peck has just closed an engage-ment here. The Hon. Sidney Dean will speak here the last Sunday of April. The Society has dates open for May and June, and would like to correspond with those who could fill those months."

Florida.

ST. AUGUSTINE.-John F. Whitney writes: "The work being done by Mr. A. E. Tisdale in this locality cannot be over-estimated. Coming here by direction of the spirits, his mission has thus far proved to be a marked success. If the predictions of his guides continue to be fulfilled as they have been since he entered up-on the work here, Modern Spiritualism is soon on the work here, Modern Spiritualism is soon to exhibit an entirely new phenomenon that shall demonstrate man's immortality beyond what is known to us as the spirit-world. We are given to understand that a still newer dis-pensation is to be introduced to the world, bringing new truth and new light to humanizy, and more fully establish in the human mind the fact of immortality. We are told it will consist of direct communion with celestial be-ings through human intellectual mediumship."

Oregon.

PORTLAND. - Mauritz S. Liden writes

"The Philosophical Spiritual Society held its The Fahlosophical Spiritual Society heid its first regular election Sunday, April 7th: Col. C. A. Reed, President; Mauritz S. Liden, Vice-President; P. Haskell, Secretary; Edwin A. Dean, Treasurer. The Society is in a good con-dition, with increasing membership. There is no membership fee asked or expected, and no ad-minabar fee asked or expected, and no admission fee either. We desire, as far as may be to place our spiritual food before the public without let or hindrance. Societies should give

The First Society, and the one on the East Side, are doing finely."

Letter from Dr. Deau Clarke, To the Editor of the Banner of Light:

It being some time since I have-reported progress from the metropolis of the Rocky Mountain region, I will give a brief resumé of events coming under personal notice since my last recoming under personal notice since my last re-port. (Winter, whose snows in this region have been "like angel visits" in the days when Old Theology barred the heavenly gates, has ap-parently retired from this ard valley to the summits of the Great Divide, which loom white-capped to the heavens twenty miles away; and grass makes the haves of this beauti-ful city verdant with the beauties of spring, while early fruit trees are putting forth loafies to catch the life-inspiring sun-rays which now

while early fruit trees are putting forth leaflets to catch the life-inspiring sun-rays which now beam upon us with summer warmth almost equal to June in New England. The snows are melting from the distant mountain-sides, and murky water begins to flood the channels, re-cently as dry as the surrounding banks. The "boom" of material progress in this maryelously growing city still continues un-abated, and the sharp ring of the trowel. blends with the rough sound of the saw and hammer on almost every street, while the constant roll of wheels bearing building-materials in every direction keeps the air as full of "free soil" as it is with the hum of business. It is quite time that streamlets were coursing along the road-side diches from the harge canals which divert the waters of the Platte, to supply this other-wlse, desert region with the only needed ele-mant of fertility. The past winter has been, according to re-port, unusually mild and free from storms of any kind. There have heave scoredy hulf of

Not with the million whose happler fate Is to snatch at each poppy of pleasure they see, Who, though burthenless, seek not to lighten the

weight

That is crushing another-not there would I be. -Eliza Cook.

Spiritualist Meetings.

ALBANY, N. Y. - First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor); every Sunday at 1955 A. M. and 8 P. M. Admission free. The Ladles' Ald meets same place every Friday at 3 P. M.; supper served at 6 P. M.

BRIDGEPORT, CONN .-- The Spiritualist Union

BUFFALO, N. Y. –First Society of Spiritualist Union.
 Isane F. Moore, Secretary.
 BUFFALO, N. Y. –First Society of Spiritualists – A. O. U. W. Hall, corner Main and Court streets. Regular fecture session Sunday at 73 g. M. Willard J. Hull, Presi-dent. Strangers welcome.
 CHICA GO, ILL. – Mrs. Cora L. V. Richmonid discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.
 GHICA GO, YL . – The Spiritualist Mediume? Society.

CHIOA GO, ILL. The Spiritualist Mediums' Society meets in Avenue Hall, 159 22d street, every Sundar, at 28 P.M. Investigators are cordially invited. E. Jones, Pres CHICAGO, ILL.-Moses Hull addresses the Spiritua Fraternity every Sunday afternoon and evening.

OLEV VELAND, O.-The Children's Frogressive Ly-ceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commercing at 103(A. M. E. W. Gay-lord, Conductor.

lord, Conductor. CHATTANOOGA, TENN.—Meetings are held regularly at Markot-street Hall. Dr. Georgo A. Fuller, speaker DENVER, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy. P. A. Simmpna President; Dr. Dean Clarke, regular speaker.

President; Dr. Dean Clarke, regular speaker. **EAST PORTLAND**, ORE.-Meetings are hield by the Spiritualist Society at Buckman Block Hall, corner, 4th and G streets, each Sunday at 3 o'clock. Miss Welda Buck-man, Secretary.

LOWELL, MASS.—The First Spiritualist Society meets in Grand Army Hall. Thomas T. Sburtheif, Clerk, LAWRENCE, KAN,-Meetings are hold by the Spiritualist Society. W. M. Hayes, Secretary.

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

NEWBURY PORT, MASS.—Meetings are hel-every Sunday at Fraternity Hall.

NEW HAVEN, CT.-First Spiritualist Society; hall 148 Orangestreet. Dr. Geo. Barrett, President; Jessie Schoop-

Min, Secretary.
 N.J. M. J. Moetings will be held overy Sunday eventing at No. 189 Congress street, commencing at 7 o'clock, Mirs, H. C. Dorn, Secretary.
 PHILA, DEL, PHILA, PA, —The First Association of Spiritualists, lectures overy Sunday morning and ovening. Children's Lycoum, 2 P. M. at the half, 610 Spring Gardien street. Josoph Wood, President, B. P. Benner, Vice-President, dout and Secretary, 940 Warnock street. Second Association meets Sunday atternoon and venue, at the child for third street. Keystone Association meets Sunday atternoon and venue, Annotation meets Sunday atternoon and venue as Sunday atternoon and venue as Sunday atternoor Association meets Sunday atternoon Association meets Sunday atternoor Association meets Association Association meets Association meets Asociation Maternoor Associatis Association Maternoor Associat

ovening, Ninth and Callowhill streets. **PEORIA**, **ILL**.-At Union Hall, 430 Main street. Services each Suiday evening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence promptly at 1%. **PORTLAND, ORE**.-Two Societies hold regular services: The Philosophical Spiritual Society in Central Hall, Col. C. A. Reed, President-P. Haskell, Secretary; the First Spiritual Society in G. A. R. Hall. Maj. C. Nowell can be addressed for particulars.

Muressed for particulars. **BPRINGFIELD) MASS.**—First Spiritual Society. Sorvices are held every Sunday at 2 and 7 r. w. at Grand Army Hall, corner Main and State Streets. Miss Emma J. Vickorson, regular speaker. C. I. Leonard, Prosident; J. P. Snith, Secretary.

imith, Secretary: BABATOGA SPRINGS, N. Y.-The First Society Spiritualists holds services overy Sunday in the Court of ppeals Room, Town Hall, at 105 A. M. and 75 P. M. All o wolcome, 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 Wit-soll's Hall, Spanish street;

BT. LOUIS, AIO.-Meetings are held Sundays, S.P.M., by First Spiritual Association at Brant's Hall, 9th and Frank-lin Avenue. Samuel Penberthy (at Hotel Westeran), Sec-retary.

. ST. PAUL, MINN. The Ramsoy Co. Association of Spiritualists and Liberals holds regular machine

SPHINX. Anti-Materialistische Monatsschrift für die wissenschaftliche Untersuchung der "nys-tischen" und "magischen" Thatsachen, mit Belträgen von Carl du Prel, Alf. Russ. Wallace, der Professoren Barrett und Cones, mehrerer Brahminen u. s. w., herausgegeben von Dr. Hubbe-Schleiden. Subscription: gl.76 for six months, g3.50 per annum.

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eloquentin every paragraph; just the kind of liferature for friends offree thought and honest expression to have and circulate generously. Garbied, incomplete and ridiculous reports of this lecture, taken from the newspapers, have already appeared. They do the author great injustice and deceive the reading public. This edition, coming direct from the author's own publisher, is complete, and contains three times as much material as any of the unauthorized and pirated editions. Faper, Price 10 cents, postage free. For sale by COLBY & RICH.

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At "Oraigie House," Old Cambridge, Mass.

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OF. LIGHT. BANNER

[Continued from first page.] Edwards Church" caused "no small stir about that way "in Puritanic Boston. It was sharply oriticised in The Congregationalist, the denom-Instigual organ of the Orthodox body, and this criticism called forth an equally sharp rejoinder from Mr. Newton, in another pamphlet. After some months of hesitation and delay, the church Pestirred itself to act in the matter. Its leading members had confessed themselves at a loss how to proceed in so unusual a case: Mr. N. had repeatedly urged upon them a simple thorough and impartial knowledge; but this is compliance with the request of himself and wife for an honorable dismissal from membership, since no charge of violation of duty existed against them. But this was refused as being less he or she is perfect. contrary to the precedents of the denomination, which dismissed members only with recommendation to join some other church The only doors out of the church were by death or excommunication for cause." In their per plexity, a committee of the church actually called on Mr. N. to ask him to commit himself to some objectionable doctrine on which they might found a charge against him, as they failed to find any sufficient ground in his published Letter! This he declined to do, as being un- has fashioned. reasonable; but urged that it would be far . In contrast with this prevailing spirit of crit--its unfortunate pastor having deceased while if we had but the kindness and the apprecia absent on a vacation.) On presenting himself tion to recognize it." for trial. Mr. Newton found an evident disposition on the part of the leading members of the church to proceed in a harsh, arbitrary and irregular manner, not in accordance with the current of recognition. But we must bestow nequirements of the New Testament or the that which we seek. Each must give that church constitution. Consequently, after briefly showing the ill-founded nature of the charges preferred, he, on behalf of himself and wife, declared that the assembly, by their unchristian procedure, had forfeited all right, to be read tion. Something more is needed than politegarded as a church of Christ, and he should no longer recognize them as such. Taking his hat, he withdrew from the ecclesiastical courtthus virtually excommunicating the church, instead of their excommunicating him as intended.

The pretended church, nonplussed by this unexpected move, adjourned for two weeks to consider what next should be done. At the end of that time, acting, as was said, under the advice of the wiser heads of the sect, the members again met and passed resolutions highly their imperfections. It is a truly gracious spirit commendatory of the Christian character and that enables one always to see the good in othservices of the recusant members, but with- fers, and to point to what is really desirable or drating from further watch and care over them until such time as they should see fit to which they had fallen. This was a very mild substitute for the old-fashioned ban of excommunication. Not many weeks later the church voted to dissolve, and thus became extinct.

Having thus freed himself from the trammels of ecclesiasticism, Mr. Newton now felt fully at liberty to engage in efforts for the spread of the new light. In connection with Mr. John S. Adams, who had withdrawn from a church in Chelsea, he opened and conducted Sunday meetings in Chapman Hall (School street), in which the facts and truths of Spiritualism were expounded, and which led the way to the establishment of regular Sunday discourses on the subject. He also contributed occasionally

The Spirit of Oriticism.

One of the recent inspirational discourses of Mrs. Richmond, in Chicago, consisted of a treatment of the above theme, in which were contained many timely suggestions, enforced and illustrated in the most effective manner. The existing state of society, observed the speaker, seems to confound the spirit of captiousness and assumption with the genuine spirit of criticism. The principle which underics all criticism is a thorough appreciation, a very far from being the standard of the modern critic. We may not criticise everything, because no human being is qualified to do it, un

Human reason asks you to turn to nature as your guide; but without the aid of spiritual perception which is within man you could not turn to nature, for nature is blind and deaf and dumb to your cry. It is a false promise. It is a blind subterfuge of intellectual criticism to claim that without the aid of the human spirit man can find anything in nature. The spirit of man furnishes the comprehension for the visible universe which the spirit of God

more proper and honorable for the church to icism, the succeeding weekly discourse by the comply with his request for a dismissal. If the same speaker treated of the spirit of appreciachurch had no precedent for such a reasonable tion, which was defined by Socrates to be the action, it was probably because no similar case true meaning of friendship. When will all had ever before occurred; but it was time that | learn the ancient' lesson that "if one seeks such a precedent was established. To this the communion with the gods one must learn first committee assented, and they promised to to have suitable communion with his fellowrecommend this course to the church. But man"? Human lives are placed on earth to doubtless this simple-minded committee was see and acknowledge the good that is in each overruled by the longer heads of the denomina- other-to find out, through the partaking of tion. At all events the authors of the Letter human sympathy, how the true light of the to the Edwards Church were not long after spirit flows in and through mankind when one cited to appear before that body to answer to recognizes another from within. It is not certain trumpfil-up charges of heresy, not very often that we know that the life we pass by, in carefully expressed. (In the meantime the silent indifference or even scorning, holds rare church had fallen into financial difficulties and treasures, which might make our lives brighter, was understood to be in a moribund condition | and do us good for all the days of our existence,

> Still we feel certain that with all the criticism, fault-finding, acrimony and bitterness that is in the world, there is a steady underwhich is required from others. If we would be appreciated, we must ourselves appreciate.

> If necessary, let it be more than half from our own side. Life is too barren, of apprecianess and courtesy. Something deeper, namely, that we should appreciate one another. How many find out, when it is too late, that they love one another.

To be appreciative we must, be sympathetic Sympathy is the basis and life. And sympathy must have its well-springs, in that eternal and pure fountain of unselfish love, most like the love of Christ. The nearer men and women come to the Christ-life, the more do they see the good in other people, and the less they see admirable in them when they are depreciated. No life is utterly barren of some gift that renounce certain alleged errors of belief into | would be gracious and beneficial to those around if it were not withered and crushed by this habit of continual fault-finding. It seems to be the spice of society, constituting without any malice the excitement of social circles.

Why should we not be poets and artists when viewing human nature? Why do people love and appreciate only the merits of their friends, not recognizing that the whole world after a manner may be their friends, and that there is a living beauty and loveliness in every human life?

The Nationalist's Club.

The volume entitled "Looking Backward" is being extensively read, and the influence of the views of social life it sets forth, though

FITTING TRIBUTES TO BRO, NEWTON

At the Spiritualist Free Meuting held at the BANNEH OF LIGHT, Circle-Room on Tuesday, April 10fh, Mrs. M, T. Shelhamer-Longley, melinn, the subjoined words of appreciation of him who has so lately gone out from among us in the mortal were volced by her guide, Jonn PIENPONT:

Death has been likened to the reaper that Death has been likened to the reaper that goeth forth in the morning time, mowing down those who stand in his path; not always choos-ing the ripened grain, however, but sometimes cutting down the tiny blossoms; and taking them to his own embrace. Death may properly be looked upon as a de-liverer, since it comes to mortality to gather to itself, and to transplant to higher climes and more beausify employted worlds those who

more become ripened through the vorlds, those who have become ripened through the years they have spent on earth; or even those little tender blossoms that are, too frail and delicate to weather the storms of this earth, and are there-

ore fit to take their places on high. I feel it a duty and a privilege to-day to speal 1 feel it a duty and a privilege to day to speak from our platform concerning one faithful and tried soul; one who has recently passed out of mortality into the light and bloom and verdure of the spiritual world; one who in years past was glad to meet as a friend and an associate; one who received from many lofty spirits sym-pathy, kindly judgment and tender considera-tion; due from whom pueal fand there have retion ; one from whom myself and others have re to earth, through the various agencies and avenues which we have found connected with the spiritual cause: I refer to that veteran pioneor and fellow-worker in Spiritualism, A. E. New-rox, whom Spiritualists everywhere have learned to know and love-not only through and beautiful words of cheer, of instruction, of onsolation or of power, (as the case may have en,) but also through the tender ministra ons of his own charitable spirit, that always looked upon the bright side, that saw not so much the errors and failures, the shortcomings of his fellow-men, as he did their good deeds; who ever passed kindly judgment upon the acts of others.

It is my duty to-day and in so doing I have the sympathy of many other spirits who have known and blessed this brother—especially our friend, Dr. Brittan, who stands by my side—to speak a word of commendation and eulogy con-cerning him who has just ascended the golden stairway of progression and entered the spirit-ual kingdom of light and love! I speak of him as we have found him: a brother and a helper; a fellow-worker in the cause of truth, shrink-ing not at any personal sacrifice, halting not at whatever might be the criticism passed concern-ing him to reason the control of during local ing his movement, when the voice of duty called im to be first and foremost with his message Eaithful to the end, he has fallen like a soldier

at his post; his pen has been laid aside, when the words which he sought to trace had not been fully completed, the messages he had to give not altogether expressed or fulfilled; but in his demise his work shall live; the influence and magnetism of his personal life, and his ex-ample, will remain with you, and as a source of helpfulness and of spiritual growth, if you so choose to look upon them, because they may inspire your lives with the thought of one who as been faithful, of one who was true, who was ruly spiritual in aspiration, in character and

in his life. What shall I say of the reception that came to such a spirit upon entering the higher do-main of existence? Surely there was no period of slumber for him, his newly-awakened senses were keenly alive! As he stood upon the spirit-shore, above and apart from the frail body which he had vacated, and gazed around him upon the gathering forms and faces of those who loved him and whom he loved—as he be-held the glories opening before him, he folt that he was indeed at home; he knew that all the mystery of death had been compassed, all pain surmounted; all doubt and uncertainty the mystery/or death had been compassed, all pain surmounted; all doubt and uncertainty and trembling pressed forever under his feet. Our friend realized what the meaning of the word "transfiguration" is, as he stood, a soul transfigured, ready to meet his friends, receiv-ing the welcome of those who came, for whom he had ministered in the past, for whom he had spoken the good word, and who loved him for himself. himself.

I need not linger upon this, for the time will come when our friend and brother will speak for himself of his entrance into the spirit-world; when he will bring his own messages of consowhen he will bring his own messages of conso-lation and peace to the loved and loving com-panion whom he has left, yet not left upon this mortal side, for he will still be with her to guide and to cheer her footsteps and her life; when he will, for himself, speak the words of affection and of remembrance to the children who are still pressing the mortal vale of exist-ence and the word of regard and of cheerful ence, and the word of regard and of cheerful encouragement to the friends and co-workers everywhere whom he has known and respected. everywhere whom he has known and respected. So I shall not speak of these at this time. I only say that it is well with your friend; he is happy to have arisen into the higher life, and rejoiced that it is his privilege to look back over the past, to scan its records, and to know that he may not shrink from its revealments. We desire to send his word of love to the dear ones of his home, and to say that truly they shall know it is well with him. While we speak of our friend we have also others to remember who have passed over re-cently, who have been faithful and tried, and who have been welcomed on the spirit shore. who have been welcomed on the spirit shore. It is well with all who have tried to do their duty, and have lived according to the best light within their sources; it is well with those who are now fading away, and will soon take their places if answer to the summons that must fall. They who have done right, and who have fall." They who have done right, and who have sought to fulfill their missions—even though humbly, yet if uncomplainingly—will find wel-come and a happy home in the spiritual world.

Newton's inestimable, gain, in his translation to that world; rejoicing in what ho has bequeathed to earthly hymanity in his published thoughts and expositions of valuable knowledge, and above all in his rich example of fidelity and worthiness; I am sure I but referato the acciaim of the kindred spirits whom he has already met and greeted, when I say, as I am sure all who knew Mr. Newton are willing to say with mo Well done, good and faithful sessuant; enter thou into that joy and peace which the spirits of the good and faithful alone can know l. HENBY KIDDLE.

New York, April 21st, 1889.

To the Editor of the Banner of Light; Your letter announcing the sudden passing out of ou good brother and friend, A. E. Newton, surprised and addened mo.

I made his acqualitance in '57, at the time of the Harvard College excltement, and I have always found him the same kind, genial friend, through all the years since. There was much that was sweet and overable in his nature." He had fine powers of reflect ion, and expressed his thoughts clearly and well. One always felt sure of finding something of value in all his written expressions.

Is it not astonishing how our pioneers are vanishing rom the field of external vision?

) Fraternally yours, FRHD L. H. WILLIS. 46 Avenue B, Vick Park, Rochester, N. Y., April 17th

Rev. M. J. Savage on Spiritualism.

On Sunday morning last Mr. Savage addressed his ongregation on "Spiritualism and The Easter Hope" at the Church of the Unity, Boston. A synopsis of his remarks is given below: This Easter day and the Easter hope are older that

Christianity, and older, perhaps, than any organized religion of the world. Easter is human, a human hope, and all the children of one. Father, have an equal right to whatever sunshine and consolation they may gather from it. It is the belief that life is ever lord over, death, and that love shall never lose is any

As regards Spiritualism as a reinforcement or possi • 'As regards Spiritualism as a reinforcement, or possi-ble demonstrative confirmation of that hope, the speaker in commencing denounced in terms of right-eous condemnation the practice of anything like deception or misrepresentation on the part of those claiming a place among the army of mediums. "Yet," hg said, "it ought to be said in justice that the ear-nest, honest believer deplores this state of things as much as anybody, and he ought not to be held respon-sible." sible

The speaker then referred to certain "stock "Lac against Spiritualism, by the exangelicals in religiou and others, and declared that "there has not been a single charge made against Modern Spiritualism which was not made by the pagan onlookers against the Christian faith," in the early days of that dispensa-tion tion.

tion. Any critic of a great movement, he said, is bound to judge it from its best side. In spite of all 1 have said there is in what may properly be called a higher Spir jutalism, a perfect system of thought, ethics, of belle concerning God, man and destiny, that is clearly verought out. There is also a wast literature of Shift ituatism, a perfect system of inlught, ethics, of bein concerning God, man and destiny, that is clear wrought out. There is also a vast literature of Spiri ualism, and the critic ought to make himself famili with it before he criticises. The first bellet of th higher Spiritualism is that death is not the end, but With it before he criteries. The first bence of this higher Spiritualism is that death is not the end, but is merely an experience, an incident in the downard and upward progress of the individual life. It claims to have demonstrated this, for it teaches that inside this gross, material body there is an eternal body which is discongaged at death—that this universe is under the law of cause and effect, and that we begin life again just as we left off, being precisely what we made our-selves in this by our thoughts and deeds here—that in the other life we shall meet not ghostly, fureal be-lings, but our fathers, mothers, sisters, neighbors, friends and those we have known here. It also teaches that under certain conditions there are man-fiestations of the reality of that life to this, showing that those we thought of as lost are living. This higher Spiritualism, moreover, is in perfect ac-cord, with all the best scientific teaching. of the world, with the highest and finest philosophical speculation of the world it is also in perfect accord with the finest and highers inoral principies that have ever been dis-covered. New these are facts to which Spiritualism?

and highest moral principles that have over been dis-covered. Now, these are facts to which Spiritualism points—and I am not speaking as a Spiritualist—buj only as one who desifes to be fair—are not new facts but belong to a class of facts that have been reported at any rate, from the very dawn of human history From almost every nation, every age, overy religion in the world, there have come these stories of abnormal unusual occurrences that men have not been able to explain. Are these stories; told by the gravest and most reliable writers of the world, the result of delu slon! If gould believe the central claim of Moderr Spiritualism, that fact would run a line of light back through the ages—through every religion and ever nation. It would give me an added respect for the ability of the average man to observe and tell the and highest moral principles that have ever ability of the average man to observe and tell th truth. It would explain thousands of things that ar-now inexplicable. What a light it would throw on the now inexplicable. What a light it would the Bible for the Bible is full of Spiritualism some one dead, it would make it easy for me to believe that the apostle Paul saw Jesus after the crucifixion. .'Note another fact 'of vast significance. Evolution has ever tended from the lower forms of life on the horizontal plane to the higher forms that are creed You have at last man, raised to the perpendicular, with an immense development of brain. Evolution seized on the brain and wont on developing intellect. ual power after bodily develop To the Editor of the Globe: To the Editor of

APRIL 27, 1889.

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 & Rion, 9 Bosworth street, Boston, to.

NEW-SUBSORIBERS For Three Months,

at the reduced price of

F 50 Cents, A

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

"Dying and Coming Back to Life." This is the heading to a dispatch from Chicago, Illinois, in regard to the condition of a Mrs. Amer Wells, that is puzzling the medical fraternity there a good deal. It is said to be a case of "suspended animation": that is, the physical forces were for the time being at rest, which allowed her spirit to roam at will through space. This phase is not unfamiliar to us, and therefore is not of a puzzling nature, as it is said to have been by the good physicians of Cliicago. We have seen the late Mrs. J. H. Conant (who was a medium connected with this office, for ninèteen vears) many times in the condition described, and, when thus entranced, she would often depict the most wonderful scenes in spirit-life that she witnessed.

BT A correspondent, of The Medium and

Daybreak, London, Eng., of April 12th, says: Daybreak, London, Eng., of April 12th, says: "Thornborough, a village two and a half miles east of Buckingham, is at present much excited by the appearance, said to be, of the luminous spirit of a lately deceased rich old farmer. It has been seen by some when alone, which most dreadfully alarmed them; also by several persons in company. The upper part of the figure is luminous, but the whole person can be recognized by the appearance, being clothed similar to his habit whilst living. Many people who were before skeptical of such things, have lately been convinced by their own eyes."

100 Our thanks are returned to the followng-named friends who have recently made donations of flowers for our Public Free Circle-Room Table: Mrs. William Yeaw, East Dover, Vt.; Mrs. J. B. Severance; S. M. Pearson, Stratham, N. H. We also cordially thank those friends who have from time to time assisted us in aiding the destitute' poor, by donating funds for the purpose, and assure them that their favors have been properly distributed, many acknowledgments of which we have on

ET There must be a vast deal more discussion in Europe upon the subject of vaccination than here, as even the school children appear to partake of a prevailing idea regarding it. Dr. Creighton, in his recently published book : "Jenner and Vaccination," quotes the following from the Vienna Fremdenblatt: "A schoolmaster having asked, 'Why was Moses hidden by his mother?' a small pupil replied, 'Because his mother did not want him to be vaccinated.""

By Questions sent by correspondents for anwer 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

Mon Attention is called to the letter of Dr. Dean Clarke, on our third page.

Mr. Savage on Spiritualism.

to the press, and published a third pamphlet containing an "Answer to Charges" preferred by the church, with an account of his trial before it.

In 1855, having been thrown out of his former employment, chiefly on account of his interest in these new ideas, Mr. N. was invited to take the editorial charge of a new journal devoted to the advocacy of Spiritualism, called The New England Spiritualist, of which Allen Putnam, and other leading Spiritualists of Boston, were the chief promoters. In this position Mr. N. continued until, in 1857 or '58, the paper was merged with the Spiritual Age, which had been started some time previously in New York by Prof. S. B. Brittan. Under the latter title, and under the joint editorship of Messrs. Newton and Brittan, this paper was published simultaneously in Boston and New York for a considerable period. At length the arduous labors in volved in conducting a journal devoted to an unpopular cause—which at this early period was assailed most unscrupulously from all quarters-together with the traveling and public lecturing that were incidental to the position, and the deprivations resulting from inadequate pecuniary support, proved too severe a tax upon a constitution never very robust, and broken health obliged Mr. Newton to dispose of his interest in the paper to other parties, in whose hands if did not long survive. To the character of his, editorial services, the following tribute was subsequently borne by his colaborer, Prof. Brittan, in a "History of Modern Spiritualism," which appeared in Desilver's Réligious Denominations of the United States," published in Philadelphia in 1861:

Mr. Newton soon won universal respect and confi dence by his judiclous editorial supervision, and his own clear and candid elucidations of the moral and theological aspects and bearings of Spiritualism. During the limited period of his connection with the Spiritual Press, no man labored more faithfully to disseminate correct views of the subject, to which he so fervently devoted the best energies of a frail body, and the noblest faculties of an carnest, enlightened and truth-loving mind."

[Concluded in our next issue.]

Mrs. Ada Foye.

It gives us great pleasure to learn that this fine medium and highly respected lady is having well-attended and appreciative meetings in Troy, N. Y., under the auspices of the First Spiritual Society there; and that the tests have been very convincing, etc. The week-night meetings in Albany have also been very satisfactory, where Mrs. F. has exhibited her wonderful medial powers to crowded houses.

Next Sunday closes Mrs: Foye's engagement in Troy, when she will proceed to Philadelphia, where she will occupy the splritual platform during May.

LAKE PLEASANT. - The directors of this sum mer resort will hold a meeting on the grounds May 4th.

deemed impracticable by some-as well they may be a hundred years in advance of their realization-and practicable by others, is beginning to show itself in various quarters. The most prominent of the evidences of this is the formation in this city of the "Nationalist's Club," of which Capt. C. E. Bowers is President, and whose membership includes Colonel Thomas Wentworth Higginson, Miss Frances E. Willard, Mrs. Mary A. Livermore, Rabbi Solomon Schindler, General A. F. Devereux, and numerous clergymen, among whom are Rev. Edward Everett Hale, Rev. O. P. Gifford, Rev. Philip S. Moxom, Rev. W. D. P. Bliss of South Boston, Rev. Philo W. Sprague of Charlestown, and others. Besides these there are editors, doctors, lawyers and other professional men.

In the purpose of this organization there seems to be the germ of a permanent solution of the labor question, its declared object being the nationalization of industry," the benefits of which and its practical workings are out lined in Mr. Bellamy's book.

The membership of this club is of two classes active and associate. Active membership is open only to persons who believe in the nation. alization of industry: that is to say, all indus- | faithfully, and so well, still needs such services as he, try. Associate membership is for those more conservative persons who believe in the nationalization of some special industry, such as the railroad business, the telegraph business. or the express business.

The purpose of both classes will be, within the respective limits of each to equalize the labor and traffic, with the remuneration and profits thereof, among the people, in place of the inequalities that now exist.

In the "Declaration of Principles" adopted is the following, which shows that to effect this stupendous change no revolutionary measuresare anticipated :

"But in striving to apply this nobler and wiser principle to the complex conditions of modern life, we advocate no sudden or ill-considered changes; we make no war upon individuals; we do not consure those who have accumulated immense fortunes simply by carrying to a logical end the false principle on which busi ness is now based.

The President of the Club, Capt. Bowers has stated to a press reporter that it orig-inated with twenty readers of "Looking Backward," who met for the purpose at 61 State street on the 1st of last December

1 It was remarked extensively a year ago that one town in Kansas, Oscaloosa, of about three thousand inhabitants, had elected women for mayor and council, but it has generally escaped mention that the same women were reëlected recently for another year. They have waked things up, cleaned the streets, put down new sidewalks, painted public buildings, and made everything subject to genuine housewifely care; and the men like it, think their town has caught a bonanza, and are for keeping the women at work.

To the Editor of the Bahner of Light:

It is with very deep regret that I have received the intelligence of the decease of Mr. A. E. Newton-not indeed, on his own account, since a translation from the earthly sphere, in his case, cannot but prove a most desirable change, but because the vineyard of spiritual truth, in which he worked so long, so above all others, was able to render.

His aptness and clearness in statement, his justness and elevation of view, his gentleness yet keenness of argument, and his accuracy and chasteness of style enabled him, as a writer upon spiritual topics, to wield an influence such as no one, with whom I am ac juainted in the spiritual field, has the power to exert. Mr. Newton was certainly a Spiritualist in the fullest and best sense of that somewhat-abused term. He apprehended and appreciated spiritual things, and was fully competent, from the long and mature thought he had given to them, from many different standpoints, to treat them profoundly, sympathetically and effectively. He clearly discerned the relation be tween the sensuous phenomena that lie at the founda tion of Modern Spiritualism and those higher spiritual truths which are discernible only to the cultured spir Itual mind. Hence there was in Bro. Newton's expo sition and ardent advocacy of Spiritualism so much that appealed to minds of that character-the charac-ter which is usually called *religious*, but should, with greater accuracy and definiteness, be designated spiritual, implying a cultivation of the spirit, and an advancement beyond the sphere of the gross, earthly or materialistic toward that which characterizes the pu rified and exalted spirit, prepared, in some measure, to take its place among the "spirits of the just made perfect," before casting off the habiliments of the ma torial life. What we call spiritualism certainly needs spiritualization, before, with all its marvelous facts, evidences and rational principles, it will become thoroughly acceptable to truly religious or spiritual minds, especially to those who have become spiritualized without sensuous Spiritism, and of these there is a vast host. To aid in the consummation of this great and important work was Mr. Newton's task; and

he did it well, and we shall have to look for a worthy successor to him.-Doubting not at all that what, in this event, is ou very great loss-especially at this time of antagonism and conflict between the old, effete ideas of religious truth, and those to which the modern' manifestations from the world of spirits have given rise - is Brother

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Last Sunday, at the Temple Adath Israel, Rabbi solomon Schindler in his usual talented manner drew Lessons of Liberty from The Feast of the Passover. He said: It has always been with us, as with our ancostors a festival devoted to a reflection upon freedom. It has always preached to us the lesson that Liberty should be man's highest aspiration; that only through Freedom man could reach happiness, and that therefore this jowel ought to be striven for with the greatest zeal, and when obtained be guarded with the most jealous watchfulness. Liberty is a word that stirs the human heart whenever it is uttered, and Liberty will be eulogized as long as a human tongue exists to sing its praise, and still there exists no word that has been misinterpreted more frequently, or which in general lacks so much a definition that cannot be misunderstood.

Whenever we speak of Liberty, we must leave out of sight the liberty of the savage or the liberty of the hermit, and consider merely that kind of liberty which man-as a social being, as a member of human society, has the right to demand. It has ever been well unlerstood that human society could not exist if every person were to do as he chooses and would not submit to laws, rules and regulations which were to define the rights of every individual member or class of members.

Festivals like the present, devoted to meditation upon what Freedom is and what Liberty means, are o encourage us and to stimulate us to lend a helpful hand; and if we celebrate the Passover in this spirit, if we inhale from it this invigorating essence, then will our time not have been spent in vain, and the festival itself will become an honor to us and a blessing to all mankind.

The Evening Star, of Washington, for April 10th, announces that Col. Jas. McH. Hollingsworth, a well-known resident of the District of Columbia, and for thirteen years the popular Superintendent of the Mount Vernon estate, passed to spirit-life on the 15th linst, from, his home on West street, Georgetown. His death was the result of Bright's disease. Col. Hollingsworth was a native of Baltimore, and was about soventy/years of age. He was a veteran of the Mexican war, and a '49er in California- He left a widow, but no children. We at one time met Col. Hollingsworth at his post, at Mount Vernon, and have pleasant recollections of him as a genial gentleman.

EF A correspondent writes from San' Francisco: When mortals undertake to direct the spiritual movement which is being advanced by the unseen world for the benefit of earth's children, they very soon come to grief, and are scattered like chaff before the wind. This is true in overy instance, and will continue to be so long as man is in need of spiritual advice. The spiritual world works in various ways its wonders to perform, and that which seems not right to a few may be of the greatest possible benefit to the many."

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license to their reporters, who so often misrepresent fair-minded people. like Rev. Mr.'Savage, who are not afraid to discuss the subject of Modern Spiritualism on its merits. But The Globe has editorially made the amende honorable in this particular case, as it should is follows:

We regret that a report in *The Globe*, yesterday mis-represented Rev. M. J. Savage's utterances on the sub-ject of Spiritualism. Even *The Globe's* bright and brainy reporters will get things a little out of joint once in a while.

Women to the Front.

To the College of Physicians and Surgeons, of Boston, we are informed, belongs the honor of being the only Allopathic or "regular" institution in the East which admits female students; and on Thursday afternoon, April 18th, the cause of medical coeducation of the sexes achieved a triumph at its commencement exercises held in the Harvard-street-Church, when three ladies-having finished the course of study and passed with honors a final examination as difficult as that at any medical college in the country-received their dilomas at the same time with six gentlemen.

The degree of M. D. was conferred on that occasion ipon Charles H. Bradbury, Mrs. Augusta W. Fletcher, Benjamin F. Gailoupe, Mrs. Ella F. Gatchell, Miss Ida R. Gridley, A. M., Joseph Q. Hawes, Charles D. Knowlton, James S. Norton, A. M., Orrin S. Sargent. Mrs. Fletcher was the recipient of beautiful floral offerings from the First Independent Club, which organization also sent the valedictorian, B. F. Galloupe, a wreath.

IF We are pleased to ascertain that Mr. W. S. Rowley of Cleveland, O., is meeting with marked sucess in treating disease. His occult telegraph machine has withstood the most rigid tests by leading scientific experts, which goes to show that a new era is dawning in medical practice. We would advise our readers to investigate this matter for themselves.

De A report of the Easter exercises held by the ndependent Liberal Church of Greenwich, Mass. will appear next week.

Whose Voice Warned Her?

Whose Voice Warned Her? Sunday night, while the snow and wind-storm was at its height; a Blindman street lady was awakened by a buzzing sound in her ears; and was startled by a far-oft voice repeating in melodious tones: "Wake up !" "Get up !" The lady obeyed the strange summons, and was terribly frightened on discovering that the house was on fire. The soot in the old-fash-ioned fireplace in the kitchen, which was over a foot deep, was burning, and the flames soon aroused the household and the fire was extin-guished before my serious damage was done. That the warning was given no one who knows the lady will doubt, and but for the warning it is probable that the house and some of the oc-cupants would have been burned.—New Lon-don Telegraph. don Telegraph.

APRIL 27, 1889.

NEWSY NOTES AND PITHY POINTS.

Man is the universal animal. It is estimated that there are 1,250,000,000 of him on the globe. The sheep rank next with 500,000,000; 300,000,000 cattle, 100,000,000 hogs (the four-footed variety), and 60,000,000 horses continue the list.

"Johnny get your gun," if you are going to live in Oklahoma. That is about the only agricultural imple-ment that the boomers have taken along with them. For a time, at least, it focks as if the forthe lands of this torritory would be, utilized for raising the Old Boy.— Ex.

LEGISLATION EXTRAORDINARY !-- A bill was lately introduced into the Nebraska Legislature forbidding the "firing of any pistol, revolver, shotgun, rifle, or any firearms whatever on any public road or highway, or within sixty yards of such public road or highway, except to destroy some wild, feroclous and dangerous beast-or an officer in the discharge of his duty."

A MARK OF DISTINCTION .- Mrs. Littlewit (proudly) -Just think, Charles has gone to address a public gathering! Friend-I did n't know he was a speech-maker. Mrs.Littlewit-Nor I; but he's been called upon to make a statement before a meeting of his creditors; truly he has.

In point of college seniority; Hon. George Bancroft is said to be the oldest living alumnus of Harvard. He was graduated in the class of 1817. Three living members of the class of 1818 are his seniors in age.

It is hard to lift a newspaper up, and it is hard to pull one down. An honest and faithful journal, once admitted to the friendship of a household; becomes a permanent guest.-*Philadelphia Record*.

. The first bank in the United States was the Bank of North America, chartered by Congress at the instance of Robert Morris, in 1780, and by the State of Pennsyl yania in 1781, with a capital of \$400,000. It is still in existence in Philadelphia.

Sing a song of sixpence, you fellow full of rye, With not a cent to bury you to morrow should you die. The keeper's in the bar-room, counting out lis money: His wife is in the parlor, with well-dressed sis and

sonny; Your wife has gone out working, and washing people's clothes, To pay for old rye whiskey to color up your nose.

The steamer Pavonia brought to this port last Sunday from the old country 1,347 passengers.

Religion is properly simply, a matter of private per-sonat opinion, and no person should ever attempt to force his opinions upon others by any bugaboo threats of any sort of hell for him either here or here-after on account of his difference of bellef. Those who want to put God in our national constitution in such a way as to disfranchise and persecute all other eith-zens who do not belleve in their particular kind of a God, or none at all, show by such restriction that they have some selfish purpose to gain by such intolerance.

The coming new State of Oklahoma will be reared on the distress of the pioneers who are now rushing into that territory.

The highest point reached by the war debt was in 1860, when all the various forms of Government credit were consolidated, to wit: \$2,773,230,173. The total cost of the war was about \$7,000,000. The present amount of the public debt is \$1,128,289,318. Fronf 1860 to 1889, or in twenty-three years, the debt was reduced \$1,644,532,885. The average is about \$70,000,000 a year. -Chicago Journal.

If the "regular" M. D.s are so efficient in curing disease, as they would have the people believe, why do they allow so many children to die of diphtheria?

A restaurant waiter takes in the measure of a man from tip to tlp.

It is feared that the government storeship of the Pacific squadron has been lost, as she has been out over sixty days, when she should have made port in

Read the ad. of the BANNER OF LIGHT. This is the oldest and best paper of the kind in the world.—Par-sons (Kan.) Daily Eclipse.

The Baltimore American solloquizes to the effect that "It is a remarkable musical fact that stops are put on an organ to make it go."

"Say, Cholley," asked one newsboy of another, "what's a payin' teller?" "He's de man what pays out de money." "An' what's a receivin' teller?" "He's de man what takes in de money." "An' what's de cashier?" "He's de feller what gets away wid de money."—Harper's Bazar.

Forest fires are raging in the vicinity of North Adams, Mass., doing immense damage.

Though a maiden's voice be squeaky,

Free Apiritual Meetings are held in the DANNER of Light HALL, No. B hosworth street, regularly twice a week -on Tosshay and Farnay Avrainours. The public is cordially invited. Your further particulars see notice on sixth page. J. A. Sheihamer, Chairman.

Spiritualistic Meetings in Boston.

Horkeloy Hall, A Horkeley Street.—The Boston Spiritual Tompie services at 70% A. M. and 7% P. M. It. Holmes, Prosident; Albert B. Hing, Trensurer, Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbiry and Exctor Streets., The "Spiritual Iraternity" Society will hold public meetings every Bunday. The Temple Fraternit ty School for Childrein meets at 10% A.R. Afternoorservice at 23; and Wednesday evening Sociable at 7%.

Spiritualistic Phonomeno Association, Lycenm Hall, 1031 Washington Street. Sunday meetings at 2% and 7% P.A. Solicits correspondence with mediums everywhere, through whom interesting phonomena may oc-sur suitable for a public platform. J. E. Hall, President. Bur Buitable for in public pinterini. vie. Lun, No. 1. - Seksions Ohildrein's Progressive Lyceum No. 1. - Seksions Wery Sunday at 11 A.M. in (large) Palue Memorial Hall, Ap-Joton street, near Tromont. All seats free. Every one in-rited. Bonj. P. Weaver, Conductor; H. O. Torrey, Corremonding Secretary.

Bonding Becretary. 1083: Washington Street.—The First Spiritualist La-dies' Aid Society meets overy Friday. Mrs. A. E. Barnes, Prosident; Mrs. M. V. Lincoln, Secretary. Private scance, for members only, first Friday in each month; doors closed at 1 P.M. Public meetings every. Friday ovening at 1%. The before Table The Artony data (Jup meet avery).

Berkeley Hall.-The Independent Club meets every Friday at 2 P.M. Scance, followed by sewing-circle. Supper berved at 6 P.M.; followed by sewing-circle. Supper er, President; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

Jecretary. College Hall, Bá Essex Street. – Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street. – Sundays at 0% A.M., 2% and 7% P.M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

A Public Social Mccting will be held every Thurs-A Public Social Mccting will be held every Thurs-day evening at 7%, in the Office Parlors, Evans House, 175 Tremont street. Eliza J. Bennett, Manager.

Amorica Hall, 724 Washington Stroot.-Services each Sunday. Dr. W.A. Halo, Chairman.

Ohelson.-Bpiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7% o'clock. -Meetings are held at Grand Army Hall, Sundays, at 2% and 7% P.M. All mediums invited. G.F. Slight, Chairman. -The Ladles' Social Ald Bociety holds its meetings overy Friday atternoon and evening at 196 Chestnut street. M. L. Dodge, Secretary.

Cambridgeport.-Meetingsare held overy Sunday even ing at Odd Fellows Hall, 548 Main street. H. D. Simons, Sec rotary.

The Boston Spiritual Temple-Berkeley Hall.-Upon the morning subject, "Our Easter," the guides of Mrs. Lillie said: We have no particular regard for one day more than another, regarding all days as holy. The observance of this day is commemorative of an event. This morning the Christian's theme is "He Has Arlsen"; our theme, "They Have Arlsen"; evidence of this is coming every day and avery born every hour. When we visit the tombs of our loved ones we can

When we visit the tombs of our loved ones we can rest assured that they have not gone before us into Galilee, but into a new life, with power to return and commune with us. The yiew we take of the arison Christ differs from that of the Christian world. We may admit the truth of what is recorded, yet not be-lieve the literal body of Christ was resurrected. He said, If I die I shall live again. To us this is an illustration of the trumph over death. We believe Ohrist showed himself with the nail-holes in his hands and feet, and the pierced side. Spirits come to you, and in like manner prove their identity. Daily is the evidence accumulating of the continuity of life after death. There has never been a time when the outlook has been to Spiritualists more encouraging. When the Rev. Heber Newton admits, through the columns of the subject for his Easter morning dis-course, our triumphant song is, It has taken hold of the people, and angels are rolling away the stone, and letting in upon the darkness of earth the sunlight of truth. Eventng.—Subject: "Passion and Suffering of Hu-

Letting in upon the dirkness of earth the sumight of truth. Eventing.—Subject: "Passion and Suffering of Hu-manity." All we enjoy is ours by the sacrifices of those who have preceded us. Every step of human progress has been marked by suffering. Every one who has suffered for the truth has been our saviour. He for whose memory songs of jubilate have been chanted to day saved no soul except through the broad views of the lessons he left behind him, making of us nobler men and women. Mrs. Lillie occupies the platform next Sunday, at 10:30 A. w. and 7:30 F. M. O. L. R.

Spiritualistic Phenomena Association, Ly coum Mall, 1031 Washington Street .- The

cenim Asiai, AU31 Washington Street.— The meetings last Sunday were well attended. Afternoon service-opened with a song by Mrs. Mary Nickerson. In the absence of the President the meeting was in charge of Nice-President F. A. A. Heath. Mrs. A. Forrester, Dr. W. S. Eldridge, Mrs. C. H. Loomis-Hall, Dr. Arthur Hodges and Mrs. Dr. Robbins interest-ingly took part.

Dr. Arthur Hodges and Mrs. Dr. Robbins Interest-ingly took part. At the evening session some fine readings were given by Mrs. Forrester and Mrs. Robbins. Mrs. Maggie F. Butler made a very earnest plea for the Boston mediums, and for the advancement of spir-itual trath, expressing the utmost confidence in the final triumph of the cause we love. Her beautiful control, "Wildflower," gave some remarkable tests. Mrs. A. Wilkins, Dr. Eldridge and Mrs. Hall also par-ticipated.' Next Sunday this platform will be occupied by Mrs. E. Clarke Kimball, of Lawrence, and the usual test-circle will be held on Thursday evening, to which all are invited. At the last regular business-meeting of

are invited. At the last regular business-meeting of the Association, F. A. A. Heath was elected First Vice President, to fill vacancy. The meetings are to continue through April and May, closing with a grand strawberry festival, as usual. НЕАТН.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by nday's mail to insure insertion the same wook.)

BANNER OF LIGHT.

Holon Stuart Richings is speaking for the Spiritual Society of Anderson, Itid., the Sundays of April. Her time is all filled for this season, but is part of the next lecture year (beginning Sopt. 1st, 1880) is yet unen-gared, and correspondence relative to Sunday or week-night engagements is respectfully solicited. Address Post-Office, Boston, Mass.

Post-Office, Hoston, Mass. , Hon. Sidney Dean-a grand speaker-will lecture in Willimantic, St. Sunday, April 28th. Keep him at work.

work. Mrs. Clara A. Flold can be found at her new rooms at Hotel Hollis, 804 Washington street, where she will be pleased to see her 'friends, and where all letters and communications should be addressed.

Hereafter the address of Mrs. Corn. L. V. Richmond, and Mr. William Richmond, will be Rogers Park, Ill. a suburb of Chicago.

a suburb of Chicago. Mr. Tind Mrs. G. W. Kates will speak and give tests on Wednesday evening; May 1st, at the First Spiritual Temple, corner Newbury and Excter streets, Boston. Mrs. Kates. is an interdeting speaker and excellent psychometrist. Mr. and Mrs. Kates spoke for the Progressive Spiritualists of Hammonton, N. J., on Sunday, the 14th inst., and will occupy the rostrum there again on the 28th. They are engaged for Low-ell, May 12th; Montreal, Canada, during June. For other dates in April, address them care BANNER of LIGHT.

other dates in April, address them care BANNER of Light. Mrs. Jennie K. D. Conast. of Boston, lectured and gave psychometric tests for the Salem, Mass., Spirit-ual Society on Bundays March 24th, April 7th and 21st. She will speak and give tests for the Ladles' Aid Spir-itual Society of Lynn on Thursday 'evening,' April 25th, and will address and give tests for the Middleton Spiritualists, Tuesday evening, May 7th. Her address, 20 Bennet street, Boston, Mass. Mrs. Ada Foye, lecturer and platform test medium, will be in Philadelphia, Pa., during the month of May. Spiritual Societies in that vicinity desiring her services for week evenings can address as Above 2200 Thomp-son street.

Mary L. French has been busy of late. All her Sun-day dates are full up to 1890. She would like engage-ments from some of the cump-meetings for platform tests. Address Box 98, Townsend Harbor, Mass.

J. Frank Baxter concludes his lectures in Worces-ter on Sunday next, and on Sundays, May 5th and 12th, will speak in Fitchburg; Sundays, May 15th and 25th, ho will lecture in Berkeley Hall, Boston; June, in Brockton, Rockland, Me., and West Duxbury.

J. Wm. Fletcher lectures in Norwich, Conn., Sunday, April 28th. He will deliver his Illustrated Spiritualism in the G. A. R. Hall Monday evening, April 20th. He lectures in Providence, R. I., during May. Address of Beacon street, Boston, Mass.

Beacon street, Boston, Mass. The Ann Arbor (Mich.) Courier records that Mrs. Mary A. Charter is now located at 59 East Liberty street, that city: Miss Knox would like to make Sunday engagements for speaking and platform-tests with Societies in New Hampshire and Maine, for the summer months. Will be ready to fill engagements the first of June. Ad-dress care BANNER OF LIGHT. Miss Lowie Rbind has removed to Hotel Hollis.

Miss Jennie Rhind has removed to Hotel Hollis, Suite 1, 804 Washington street, where she will be glad to meet her friends. Will answer calls to lecture, and give psychometric readings Sundays or week evenings. Address as above.

Mr. A., E. Tisdale closes his engagement in St. Au-gustine, Fla., April 28th. Societies wishing his ser-vices for May and June, also for camp-meetings, may write him at St. Augustine, or at his home address, Merrick, Mass.

Frank Algerton, the boy medium, speaks in New-buryport, Mass., on Sunday; the first two Sundays of May in Salem; last two in Lynn. He can *now* be en-gaged for the first Sunday in June. Address 6 Beacon street, Boston, Mass.

street, Boston, Mass. J. Clegg Wright conducted a skillful debate in Phila-delphia for six nights, and worsted his opponent, we understand. This month he has been lecturing at Glens Falls, N. Y., and Sunderland, Manchester and Sahdgate, Vts, to large audiences—in the latter places especially. He has the month of June and the early-part of July open for engagements in the West.

To Correspondents.

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

E. F. C., WARSAW, N. Y .- No such document as you mention has been received at this office. You have doubtless the number of the second state of the second s through your mediumship.

J. R., PHILADELPHIA, TENN.-Should any of your spiritfriends visit our Free Circle-Room they will be welcomed and assisted to communicate. All spirits who can influence our medium are given the opportunity of doing so; and we trust that your friends may be among the favored number.

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 a 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.

For Sale at this Office:

FOR Naile at this Office i The Two Wont, Det A journal devoted to Spiritualism, Occult Betence, Ethics, Roligion and Reform. Yubilabed weekly at Manchester, England. Blugde cepy, occut. IIALL'H JOURNAY. OF HAALTH A Progressive Family Health Magazine. Published monthly in Now York. Single copy, 16 cents. Bucoranaws's JOURNAY, or MAN. Monthly. Published at Heating Copies, 20 cents. This Carnizit Dovie. Single copy, 16 cents. The Magazine. Nortes AND Quents, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly the and of the second solution of the second second

THE TRUTH-SEEKEH, FUORENCE, FUORENCE, STATE COPY, 8 CONTACT Single Copy, 8 Conta; THE HERADD OF HEALTH AND JOURNAL OF PHYSICAL OULTURE. Published monthly in New York. Frice 10 conts. THE THE COPY, 50 Conts. THE THE GOLDEN GATE. Published weekly in Sanf Francisco, Contact of the Conts.

Cal. Single copy, 10 cents.
THE GOLDEN GATE. PHONENEd weekly in Ban Francisco, Cal. Single copy, 10 cents.
THE BETTER WAY. A Spiritualistic weekly journal. Pub-lished in Chrcinnati. O. Single copy, 5 cents.
THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy.
Bingle 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 inser-tion on the seventh page. Special Notices forty cents per line, Minion,

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

The area of the second second

(1) Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pled by the cut will be one-half price in excess of the regular rates. The ability displayed by Mr. Dean in the past as membe of Congress, editor of a daily paper, and pastor of a church, is sufficient to commend whatever he may say of his exper-ence as an investigator and student of Modern Spiritualism, and the conclusions he has arrived at, to the candid consid-tion of all

nccepto The 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 ap-pear 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 therelicted. We request patrons to notify us promptly in case they dis-cover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Ap6 13w[•]

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For infor-mation concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Ap6 13w* Ap6

Men suffering from Nervous Debility should send 10c. to Dr. FELLOWS, Vineland, N. J., for his book setting forth an External Application. A positive cure. Mention BANNER OF LIGHT. F9 20w*

To Foreign Subscribers the subscription price of the BANNEH OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign county em-braced in the Universal Postal Union.

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

ADVERTISEMENTS.

STOUT PEOPLE. O BESITY safely cured by one who has been a fellow-suffer-er. Send stamp for particulars. DR. EDITH BERDAN, 113 Ellison street, Paterson, New Jersey. Ap?

Rowley's Occult Telegraph

How it stool the most rigid tests that could be devised by sejentific experts, and all acknowledge it to be the preatest and most marvelous development of the century. It has been used for the past two years or longer in diagnos-ing and prescribing for discases, and it is truly wonderful to see how readily all discases are cured through it, no mat-ter how severe or of how long standing. A force calling it self Dr. WELLS makes the diagnoses and prescriptions, and they are so accurate that physicians all over the world are applying to it in their difficult cases. Terms 55.00 for first diagnosis and medicines, and 52.00 for cash following treat-ment, with medicines, 4 cents postage each following treat-ment, with medicines, 4 cents postage each following treat-ment, with medicines, and so with a second following treat-ment, with medicines, and second following treat-ment, with medicines, and so with a second following treat-ment, with medicines, and so with a second following treat-ment, with medicines, and so with a second following treat-ment, with medicines, and so with a second following treat-ment, with medicines, and so with a second following treat-ment with medicines, and so with a second following treat-ment with medicines, and so with a second following treat-ment with medicines, and so with a second following treat-ment with medicines and so with a second following treat-ment with medicines and second following treat-ter and the second following treat-ter

Lecture Bureau.

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SPEAKERH supplied for Lectures, Funerals and public occasions at short hotico. Address. Aug. W. KLETCOIIICH, MANAONI, de Beacon street, Boston, Mass.

MIS: G: H. LOOMIS-HALL, Test and Heal-ing Medium. Answers six questions on Justices by mail, so cents, brief diagnosis from lock of bair and sox, 25 cents. 128 West, Brookino street, Buile 2, Doston. Ap27

The Psychograph,

DIAL FLANCHETTE.

This lustraiment has now been thoroughly tested by numer-ous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of helr mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed to receive astonishing communications from their departed: friends. Capt. D. B. Edwards, Orient, N.Y., writes: "I had com-nunlcations (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spirit-ualism is indeed true, and the communications have given my heart the greatest comfort in the gevere loss I have had of son, daughter and their mother." Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows: "I am much pleased with the Psychograph you sent me, and will theroughly test it the first opportunity." Glies B. Steubins writes:

and will there using the first opportunity." Glies B. Rebbins writes: "Soon after this new and curlous instrument for getting spirit messages was made known, Jobianed one. Having no aft for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily." Price gl.00, securely packed in box and self by mail post-paid. Ful directions. For sale by COLBY & RICH.

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A SCIENCE, A PHILOSOPHY, AND A

RELIGION.

A Lecture delivered before the First Spiritualist Society in Berkeley Hall, Boston, by

HON. SIDNEY DEAN.

and the conclusions he has arrived at, to the candid consideration of all. Pricescents per copy; 6 copies, 25 cents; 13 copies, 50 cents; 30 copies, 81.00. For sale by COLBY & RICH.

The Record of a Ministering Angel.

BY MRS. MARY J. CLARK.

BY MIRS. MARY J. CLARK. The ministry of angels is a subject that will always possess a deep interest for serious, thoughtful minds. There is nothing for which the hearts of humanity long with more pathetic yearning than for a resumption of fellowship with the loved and lost. What mother does not long for one sound of the voice of her son who has crossed to the further shore? What would not fathers give for one more smile from their daughters passed all too soon away? And what is more reasonable than to hold that the loved and lost have joined the ranks of the angels, and are busy in tender ser-yless for those whom they having left behind, lovestili the more?. This book is written with the view of stimulating such hopes, of lifting sad hearts out of the darkness of de-spair into the sumy region of hope and courage and faith. Cloth, pp. 289. Price 31.00. For sale by COLBY & RIOH.

SECOND EDITION.

A REVIEW

Seybert Commissioners' Report;

WHAT I SAW AT CASSADAGA LAKE. BY A'. B. RICHMOND, Esq.,

A Member of the Pennsylvania Bair, Author of "Leaves from the Diary of al Old Lawyer," "Court and Prison," Dr. Crosby's Cain View from a Law-yer's Standpoint," "A Hawk in an Eagle's Nest," Etc.

That the dollars of her, daddy Make it very silver-toned. -Cairo Democrat.

The steamer Danmark's crew and passengers were rescued by the steamer Missouri.

ENGLISH AS SHE IS SPELLED: Teacher (in Eng-lish)—"Correct. Now spell Chumley." Puptl—"Ch-ol-mon-d-e; chum-l-y lle—Chumley." Teacher—"Excellent 1 would give you ten cred-its to-day if you had h't failed so hadly on 'Woffles.' You left out sixteen letters of that name."—New York Week! Weekly.

Three thousand two hundred and ninety-three steerage passengers landed at Castle Garden, New York, from Europe last Sunday. The native Indians are to be driven into the Pacific Ocean to make room for the thousands of foreign paupers who are continually cóming!

The Cartoon says: "An oyster never gets 'in the soup' at a church fair." That is not strictly true; but it may be said that the oyster that gets in is generally alone, and tied to the bottom of the dish, so that it can-not by any accident be lost in a plate of soup soid.— N. O. Picajune.

The Washington Evening Star talks flippantly about the "bracing air" of the Potomac, referring to the President's trip recently, " and the ozone of a cool and windy plenic." Whereas everybody knows-or ought to know-that the deadly mlasma arising from it permeates the air, and is the chief cause of so much sickness in Washington. ~ 1

Has the man who is "dying by inches," as the daily press has it, already one foot in the grave?

Death is actively at work in our midst. Mr. Stanton Blake, one of Boston's leading bankers, died last Sunday night. John C. Park, Esq., a native of Boston died at his residence in Newton last Sunday. He was at one time District Attorney of Suffolk County.

Trust is dead. Credit killed it.

A reporter on one of our Boston dallies sent in a para-graph about the "Australian ballot." The desk editor, in the plenitude of his superior knowledge, changed it to read "Australian ballet," and it appeared under the appropriate heading of musical and dramatic news.— Boston Transcript.

There are said to be two hundred and thirteen clubs of women in New Orleans devoted to the study of political economy, while five towns in Kansas have elected women mayors.

"WHAT'S IN A NAME?

"A modest woman vote! And stand with men About a window! Dear, you know me better!" "I saw you do the same thing often."-"When?" Why, in the office, when you mailed a letter." -Margaret B. Harvey, in Woman's Journal.

People who do n't like political sermons are staying away from church Sundays.

· A fresco four feet square in a wonderful state of freshness has been uncovered in Canterbury Cathedral on remioving a wall supposed to have been erected in 1174 to strengthen the wall of the choir. It shows St. Paul shaking off into the fire the serpent, which bit him on the hand. Modern serpents don't bite the hand. They strike their fangs at the heart.

FOREIGN .- Ex-Hing Milan becomes a monk of Jeru-CORLEGN. — EX-HEIR AHIAB DECOMES A MOUL OF Jeru-salem. The Pope will create seven cardinals at the coming consistory. The Czar is in constant dread of at-tempts upon his life. Slight shock of earthquake at Cairo. Many rioting strikers wounded in a cavalry charge at Vienna.

The Massachusetts Constitutional Amendment was rejected by the voters of the State last Monday as follows: Total voto of State, 220,892; for the amendment, 89,175; against the amendment, 131,717; majority " No," 42,542.

à

First Independent Club, Berkeley Hall. At the séance Friday afternoon, April 19th, Frank Algerton was the mudium; the room was well filled with an audience as large and well-pleased as that which greeted Mrs. Stiles, who was the medium a week ago Friday. In the evening Mrs. Case's always expressive music opened the exercises, followed by interesting remarks by Mr. Fletcher

opened the exercises, followed by interesting remarks by Mr. Fletcher. Miss Barnicoat spoke entertainingly for several minutes, followed by Mrs. Chaudler. Mr. Talmage read an original poem on the "May-flower," and was followed by our esteemed brother, Dr. Galloupe. Mrs. Fletcher kindly responded to a call in practical, pointed remarks, and after music by Mrs. Case, Mrs. Stiles spoke briefly and eloquently, and Mr. Fletcher closed the evening's programme with most sensible remarks on the prohibitory amendment question. Next Friday evening being the last for this season, will be distinguished by extra exercises: An afternoon séance as usual, a supper, general entertainment, small sale and social intercourse, with regrets, good-byes, and kind wishes, to last through the summer. H. LOUISE K.

America Hall, 724 Washington Street.-The Echo Spiritualists' Meetings were held here Sunday

Echo Spiritualists' Meetings were held here Sunday last, Dr. W. A. Hale, Chairman. Good audiences at-tended both atternoon and evening. The services took on a form appropriate to Easter—the Chairman, Mrs. Annie Burnham of Waverly, Mass., Mrs. M. E. Perce, of Lynn, Mrs. Abble N. Burnham, Miss Nettle M. Holt, Mr. Ridell, Mr. Fernald, Mr. Fuller and Mrs. A. A. Smith, Mrs. C. W. Capell (who paid us a flying visit), Mr. Brewstor and Mrs. Stratton, participating. Good music by Mr. E. Wilson and the usual talent. M. M. H., Sce'y.

Eagle Hall, 616 Washington Street.-Three meetings were held at this hall last Sunday. The Conference in the morning was very interesting. In the afternoon many tests were given. Dr. E. H. Math-ews, Mrs. Abby N. Burnham, David Brown, Mrs. An-nie Burnham, Mrs. Lewis, Dr. Eames, and others, took

No Burnham, and the assessment will hold a seance for spirit phenomena. The "raps" will be given, together with names, and the answering of questions. F. W. M., Conductor.

College Hall, 34 Essex Street .- The meetings at this favorite resort werd well attended on Sun day last. Remarks (bearing upon Easter) and tests wore participated in by the Chairman Eben Cobb, Mr. Ridell, Mr. Lewis, Mfs. A. Forrester, Mr. Fer-nald, Miss A. Peabody, Mrs. Burnham, Mrs. J. K. D. Conant, Mrs. N. Thomas, Mr. Thayer, Mrs. Stratton, Mrs. S. E. Rich and Arthur McKenna. VINDEX.

First Spiritual Temple, corner Newbury and Exctor Streets.-Last Sunday, April 21st, Mrs. H. S. Lake spoke, entranced, upon "The Philosophy of Mediumship." We shall print a brief ab-stract of her remarks on this important topic next week. — Next Sunday Mrs. Lake's subject will be "Saviours." School for children at 11 A. M. Meeting for women each Friday at 2:30 P. M.

The Ladies! Industrial Society met at Room 4, Berkeley Hall Building, April 16th. Mrs. Mason opened the evening services with a song. Miss Webster, Mrs. Hews, Mrs. Lillie, Mrs. Luther, Mrs. Hattle C. Mason and others took part. Mrs. H. W. C.

First Spiritualist Ladies' Aid Society, Parfors 1031 Washington Street.—This organization will give an old-fashioned supper and calico dress party at its parlors, 1031 Washington street, Friday, April 26th. Admission, including supper and dance, 26 cents. Mirs. M. V. LINCOLN, See'y.

For Nervous Debility Use Horsford's Acid Phosphate. Dr. H. T. TURNER, Kas-son, Minn., says, "I have found it very benefi-cial in nervous debility, from any cause, and for indigestion." 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. A. / 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 to gether 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

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

ET The friends of the late Edward S. Wheeler-and they are numerous all over the country -should circulate freely the Sketch of his Life that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

FT Prof. Phelps: of Andover, having endeav by Prot. Pholos, of Andover, inving Enderv-ored to inaugurate a new crusade on the old-time "Satanic" place, thinking people will do well to read that pertinent work by Allen Put-nam, Esq., entitled, ... "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAT-ISM"; Colby & Rich, 9 BOSWORTH street, Boston, Dive it on sale. have it on sale.

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

April 0am 89 Euclid Avenue, Cleveland, Ohio. THE WONDER HEADA OHE CURE. OUR MAGNETIC BANDS are 38 inches long, they last for years, and can be worn around any part of the body. They cure pain or lameness by restoring the circulation and giving "new life and strength to the nerves and muscles." They cure headache like magic. Special: We will send pre-paid by mail sample band and pamphiet. "New Eyes," or the cause and cure for defective vision, for \$1.00. Agents wanted. Address ELECTRO-MAGNETIC CO., Glens Falls, N.Y.

A NALYZE the blood; render it susceptible to spiritual intercourse, for the blood is the Life and the life is the SFIRIT. Four cents in stamps for particulars. D. GRIFFITHS, 100 East 12th street, New York City. Domestic and Foreign Spiritual Publications send rates for this advertisement.

JUST ISSUED BY COLBY & RICH.

addendum TO A REVIEW IN 1887 OF THE SEYBERT

COMMISSIONERS' REPORT;

on, What I Saw at Cassadaga Lake

* 1888.

BY A. B. RICHMOND, Esq.,

Member of the Pennsulvania Bar : Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. Cros-by's 'Calm View' from a Lawyer's Standpoint,"

"A Hawk in an Edgle's Nest," Etc.

"A Howk in an Edgle's Nest," Etc. This volume contains a large amount of evidence addi-tional to that presented in the anthor's previous work, that 'the phenomena of Modern Spiritialism are what they are claimed to be by millions of investigators-manifestalions of the presence and activities of inhabitants of an unseen world who were once our friends and companions in this. The facts he gives are those of his own observation since those previously related, and furnish in connection with the latter such evidence, in slipport of his conclusions "as would," he says, "be received in our courts of justice, when the most momentous interests of both mon and nations were the subject of legal investigation." The constitutes the public a jury, brings forward his vitnesses, elletits their testiniony, argues his case with remarkable skill and pertinacity, reports the judge's charge, and submits to his jury, the public, thug of your endering a just verdict. What that verdict must be no unprojudiced redger will fail to readily perceive.

What that verifies must be no unprojudiced reader with the to readily perceive. The vast difference between spirit phenomena and the tricks of the conjurces are clearly shown, and the folles of professional so-called "exposers" exhibited in a light that must cause them to appear supremely ridiculous even to their filturitous selves. He drives the Soybert Commission-ers into the last ditch, in which the more they try to extri-cate themselves the deeper they will get, the only means of escape being to confess their unfaithfulness to the trustro-posed in them by the generous donor of a sixty-thousand dollar bequest.

posed in them by the generous denot of a sity-thousand dollar bequest. The book abounds with cutting sarcasms and witty sen-tences, called forth by the gross inconsistencies of the op-ponents of truth and the unfortunate predicaments in which the Soybert Commissioners, of their own free, will, for the sake of catering to a popular prejudice, have placed them-selves by their famous "Proliminary Report." It is issued at a very opportune motion, the widesproad revival of in-terest in the subject being certain to command for it a largo salo.

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crucians," "Life of Jehoshua," Etc. Small Izmo, cloth, 75 conts. For saje by COLBY & RIOH.

THE

MAGICAL WRITINGS OF THOMAS VAUGHAN.

(EUGENIUS PHILALETHES.)

A Vorhatim Reprint of his First Four Treatises: Anthro-posophia Theomagica, Autma Magica, Abscondila, Magica Adamica, Tho Truo Colum Terres. With the Latin Passages Translated into English, and with a Biographical Preface and Essay on the Esoteric Literature of Western Christen-dom. By AIRTHUR ED WARD WARTE. Oloth, Svo, price 3200. For sale by COLBY & RICH.

yer's Standpoint," "A Hawk in an Eagle's Nest," Etc. This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequeet. Mgn. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as a writer, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of sattre, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injusice, prejudice, nikindness, and irreverence of the Seybert Commissioners with an un-sparing hand, and, like Thor, he never strikes a blow in vain. Well almed and well struck, each blow tells, and hust carry conviction to every thoughtful mind. Mr. Bichmond, although not a believer in the Spiritual Philosophy, has here indea farlend ynit returned from Cas-sadaga Lake a communication addressed to him from one dear to him in spirit-life, how as induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the firm d. His experience there convinced him of the genuineness of at least y portion of the phenomenal part of Spiritualism, and how accordingly wrote his Open Leiter to the Spiritualesm, and how accordingly which aroused the interest and admiration of the best minds. Once convinced that the socnaled spiritual smiring a document in any instances where fraid is out of the guestion, he galantized and streess where fraid is out of the guestion, he galantized the interest and admiration of the form the indea on the interest and admiration of the form the fuences the interest where fraid is out of the guestion, he galantized and releases where fraid is out of the guestion, he galantized and releases where fraid is out of the

minds. Once convinced that the so-called spift mailresta-tions do occur in many instances where fraid is out of the question, he gallantiy and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress. After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Soybert, the author gives in the first Chapter his "Open Let-ter to the Seybert Commission"; Chapter H., 11. and IV. are devoted to a searching criticism of the Report of the Soybert Commission; Chapter V. treats ably of the Bible on Spiritualism; Chapter VI has for its motio" in my Father's House are Many Mansions"; Chapter, VII. contains O. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerion; Chapter VII has for its motio "in the thole on all a strong of the "American Association for the Advancement of Science," with remarks made on that occa-sion by Professor Robert Hare, etc., ci.; Chapter IX. con-sists of the "Report of the London Dialectical Society," mado in 1869; Chapter XII, gives Professor Orcoke's testi-mody from his "Researches in the Phenomena of Spiritual-ism"; Chapter XII, gives Professor Orcoke's testi-mody from his "Researches in the Phenomena of Spiritual-ism"; Chapter XII, "Summary," and the Proscriptum; close the volume.

1086 the volume. 12mo, cloth, pp. 244. Price 81.25, postage free. For sale by COLBY & RICH.

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AT 3 O'CLOCK P.A. The ffail (which is used exclusively for these meetings) will be open at 2 o'clock; the survices commence at 3 p'clock precisely. J. A. SHELHAMER, Chairman.

Mns. M. T. SHELHAMER-LONGLEY will occupy the plat-form on Thesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the nundane plane, having practical bearing quon 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.

spirit for consideration. MRS. B. F. SMITH, the excellent test medium; will on Friday afternoons under the influence of fier guides give de-carnated individuals an opportunity to send words of love to their carthly friends—which messages are reported at con-siderable expense and published each week in THE BANNEH.

siderable expense and published each week in THE BANNEH. T it should be distinctly understood that the Messages published in this Dopartment indicate that spirfs carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from they mundaue sphere in an undeveloped condition, event-ually progress to a, higher state of existence. We ask the reader to receive no doctring put forth by spiritish these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more. If it is our earnest desire that those who recompize the messages of their spirit friends will verify them by inform-ing us of the fact for publication. My Natural flowers for our table are gratefully apprecia-ted by our angel visitants, therefore we solicit donalions of such from the friends in earth-life who may feel jhat it is a pleasure to place upon the altar of Spirituality their floral oftening.

offerings, Deters 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 Feb. 5th, 1889. Spirit Invocation.

Report of Public Séance held Feb. 5th, 1889. **Spirit Invocation.** On Sacred Spirit, oh Life Infinite and Divine, thou Presence Holy and Pure, we would recognize thine all-pervaling love, and be uplifted in soul and thought nearer thy pure atmosphere, realizing that thou art the tender and protecting parent, the guide of all humanity, the helper that would befriend and assist. We know, ohl our Father God, that thou art leading thy children onward and upward over the hills of time and experience. What though sometimes the disci-pline thou hast given has been hard and grievous to bear, yet we know that thy hand is unerring, thy will is law, thy purpose is grand and glorious. We believe that the darkening experiences of life are for the enrichment of the human soul. We may, perhaps, even if we cannot comprehend, sense dimity thy pure presence through the shadows, and-feel thy guiding hand amid the mists of doubts and fears of earthly life. Beneath these trials and tribulations the soul may develop its own sweetness and beauty, and blos-som out with greater strength and more endurance than it has possessed in times past; and when the sun-light of good cheer appears, and the shadows pass away, we may indeed lift up our voices and our hearts to the in exultation and praise for the bounties of life. We would at all times understand thy works, and have a sense of thy goodness and thy care; but if the comprehension fails to come, we desire to have trusting confidence that by and by it will appear. Oh may our souls be imbued with a desire to learn more of life, to become more and more like unto the angels of goodness who dwell above. May our spirits put

may our souls be imbued with a desire to learn more of life, to become more and more like unto the angels of goodness who dwell above. May our spirits put forth their utmost endeavor to unfold the graces and the higher qualities of being, and thus may we be fitted to round out and perfect ourselves, so as by-and-bye to become worthy the companionship and the association of thy most high and gdwious souls. We ask thy benediction to rest upon every life; and may those who sit in the shadow, who are troubled by great trials, receive it more fully; may they under stand it more deeply because of their difficulties and their woe.

stand it more deeply because of their difficulties and their wee. And ohi our Father God, may the loving angels who desire to bring peace and kindly feeling and har-monious association and influence to mortals here be low be given power and opportunity to fulfill their blessed mission. May they go forth with the balm of healing in their hearts, and shower it upon those who are in need. May tiley bring, instruction to the igno-rant, light for those who sit in darkened places, and such relays of courage, hope and good cheer, as may be needed by the struggling ones of earth. We wel-come the angels who approach at this time; we would receive from them their influence and their ministra-tion of love; and may we give forth in return that ten-der sympathy, that grateful affection which they may appreciate and appropriate for themselves in their great and good work. Amen.

Questions and Answers.

CONTROLLING SPIRIT:-We will now attend to your questions, Mr. Chairman.

Quest, [By V. K.S.] To vhat extent do spirits of ordinary development take cognizance of the material and common affairs of this world if that is, generally speaking, does a spirit in its decar-nated state know and realize the things of this of another?" And we reply: Yes, under cerlife the same as when embodied here, or only as it omes en rapport with mediums and sensitives ?

ever la reaching them in the present time must be for a purpose; must be certainly for the un-foldment or enrichment of the minds of those foldment or enrichment of the minds of those friends, to give them experience and knowl-edge of life and humanity, and the spirits real-ize that by-and-bye, when their friends have reaped all that they can on this mortal side, they will pass onward to foin these who have gone before in the spirit-world, and that there will be reduited and indentification in the life become

will be reduction and indentification in the life beyond. While there are thousands and millions of in-telligent spirits eager and anxious to make themselves known to friends on earth, filled with the desire to have mortals understand spirit communication and the truths of immor-tality, who are pressing back from the world of spirits, thronging the gateways of medial life in order to send some token of identifica-tion to the hearts and minds of those they love on earth, there are thousands, ay, hosts of on earth, there are thousands, av, hosts of spirits not seeking personal identification; not

boking for an opening to the home or heart of some personal friend, but anxious to send down words of truth, influences which cannot be called other than that of spiritual commu-nication, in order that the truth of immortal life may be established below, that the old fears and dogmas, superstitions and errors con-cerning death and the grave may be abolished from the human heart. There are also thou-sands of spirits, intelligent, and advancing in sands of spirits, intelligent, and advancing in their pursuit of knowledge, who are pressing onward in the spirit-world, not anxious to reach the earth again or to come into com-munication with mortals; they believe that they have passed through their experience in contact with matter, and that as they have gone forward under the discipline of life, so will those who are traveling the pathways of. earth go forward, and by-and-bye reach a high-er condition. Such spirits are content to wait until the awakening shall come to every spirit. until the awakening shall come to every spirit, when it will arouse to its condition and its ex-istence in that higher world, apart from this material earth, and they do not especially con-cern themselves with seeking to understand cern themselves with seeking to understand what is taking place on earth, or in relation to the events and circumstances coming into mor-tal life. Undoubtedly they might do so did they turn their attention and attraction toward the earth and its people. That they do not is because they are living for something that is beyond.

Q.-Td what extent, if any, do spirits know the thoughts of persons with whom they are not in rapport?

rapport? A.--We should not suppose a spirit could pos-sibly read the thought of any person with whom he was not en rapport, though there may be different understandings of the term en rapport, or in affinity or sympathy with another. A man does not undertake to read a book without com-ing in contact with that literary work and pay-ing observance to the conditions which are necessary for its perusal, nor does a spirit at-tempt to read the thought of another without bringing himself into sympathy with the mind of that other individual. A spirit may be stand-ing beside you, and yet be so oblivious to your of that other individual. A spirit may be stand-ing beside you, and yet be so oblivious to your presence, so unattracted by it, that he would not realize you were there. His thoughts, in-clinations and interests may be centred else-where; there may be no ourrent of magnetic sympathy established between you and him, and therefore your life is like a scaled book to him; he cannot read your thought, he does not purderstand the assirtions of your mind he him; he cannot read your thought, he does not understand the aspirations of your mind, he knows nothing of your desires or your life-hab-its, you are to all purposes apart from him, and there is no reciprocity between you. There may, however, be some other person in the room with you to whom that spirit is attracted; there is congeniality between the unseen and the in-dividual by your side the capiti recognizes the dividual by your side; the spirit recognizes the bond of sympathy, and so there is a reciprocity of thought and impulse established between him and your companion. He can read the thought and come into magnetic rapport with the latter individual and learn of his doings or of the events which come into that life.

Again, there may be in your presence, even at the same time, some other spirit who is mag-netically attracted to you. There is an affinity established between your life, your spiritual existence, and this other unseen presence, therefore this latter spirit may clearly read your thought, understand the workings of your mind, sense its motives, and indeed delve into its most secret depths. He will realize the impulses that move upon you, he will perceive the events coming up in your life, and be able the events coming up in your fire, and be able to understand you, even though no verbal word may pass between you and him. It is very much a question of sympathy or of affinity be-tween spirits as to how they shall be under-

of another?" And we reply: Yes, under cer-tain circumstances; but there must always be established some line of sympathy or of affinity before a full understanding shall pass between two or more spirits. Take an exalted intelli-gence, refined and educated, imbued with the desire to bless and instruct his fellowmen; those who are ignorant he would teach, those who are weak and trembling he yould imbue with new strength, those who were faltering in the darkness he would lead out into the light. the darkness he would lead out into the light, but as he undertakes this mission to the world but as he undertakes this mission to the world or to other spirits, he discovers there is no affinity between their minds and his own. What must he do, then, to establish some sym-pathy, some law by which he may take hold and reach them? Some bond must be formed between them and himself. The man of re-finement and education discovers that he must be avging to go into the atmosphere of these be willing to go into the atmosphere of these people and mingle with their lives; hemust in-terest himself with those pursuits, pleasures or habits which are of vifal importance to them; he must take hold of these things and seek to understand them, to analyze and weigh them, that he may gather knowledge from the association. So the spirit must be ready to lay aside the grandeur, the delights, the exaltation and the advantages of that higher existence, which per-haps he has known, to cut himself off from the association of those who are students of those lines of thought and research which have at-tracted him, and take up his place by the side of the forlorn and unfortunate. This he does. He sends out his influence to those souls, seeks He sends out his influence to those souls, seeks to impress upon them the thought and the knowledge that he is one of them, that he has a friendship for them, that whatever of grand-eur and beauty he has attained does not weigh with him in the least against their misfortune, their woe, therefore after a time he comes in-to magnetic *rapport* with these individuals, through the better part of their natures com-ing to life and activity under his ministration and influence. What follows? By-and-bye there reaches out What follows? By-and-bye there reaches out to him from these unfortunate lives that desire, that prayer for helpfulness, for guidance, for from his heart, and those who have been de-graded, or who have been sunk in the depths of sorrow and despair, feel a kinship with this man who has come to them like a messenger of man who has come to them like a messenger of light. By-and-bye they respond heartily to his wish and to his will; they are ready to follow his thought, his example and his guidance to higher planes and pathways of study or of at-tainment. At first, while the spirit, filled with the desire to bless and to uplift, can perceive and watch the workings of those other spirits whom he desires to minister unto they cannot and watch the workings of those other spirits whom he desires to minister unto, they cannot see or understand his presence, they are oblivi-ous to him, they do not know what it is stirring within their hearts, which affects their lives, not realizing that it is the influence of this ministering spirit. By and by c, however, when this magnetic rapport of which we speak is es-tablished, they come to see and realize his com-panionship; they then take up into their lives something of his magnetism; it infiltrates their beings, diffuses a warmth and light throughout their natures, which is very helpful and sus-taining. Through and under this discipline these spirits begin to generate a lighter, more taining. Through and under this discipline these spirits begin to generate a lighter, more refined moral force and energy, an aura of their own, which in time creates a more beautiful atmosphere to surround their lives. Thus we may see that it is possible for a spirit to stand by the side of another, yet not suffi-ciently assimilate with that other as to un-derstand his motives or his thoughts. Indeed, there are mortals dwelling in the same family of earth, living side by side in daily contact, who do not understand each other, and as one

come in contact with these two on earth, and ceive a form and local habitation in a little while understand, them completely, resimilate with them closely, get into the inte-rior workings of their lives, and realize and know what is taking place therein; so other spirits may come in contact with those who have not understood each other, be compre-hended and borne onward over plains of knowl-edge and of thought to higher research and grander attainment.

Q.--[By G: B., Canada.] In the Banner of the 20th of January, 1889, in answer to a question re-ferring to the Mosaic account of the creation of the world, the medium's control said : "This planet must have been thrown off into space from some larger, more active and glorious orb of light, and have been vitalized by the spirit of life light, and have been stallized by the spirit of life as it came forth from that parenthood, with pos-sibilities of development within its breast, "etc. This would seem to be a fair basis for the theory of evolution, including the physical man; but from whence and during what period of its exist-ence does the immortal soul take possession of or become incorporated with the material body f Or does it spina from the evolution of matter f does it spring from the evolution of matter

does it spring from the evolution of matter? A.-We believe in the evolution of matter? A.-We believe in the evolution of matter? and of the physical universe as a whole. We believe, also, in the evolution of spirit, or the development of intelligence. We do not be-lieve that spirit, or mind, if you will, has been evolved out of the material, the atom, although to our mind matter, the simplest germ or atom of matter, has contained and ever will con-tain within itself the power and potency of all the developments which we perceive around us in the material universe. We believe, how-ever, that this matter, containing within itself so much of possibility and of power, is vitalized and acted upon by *spirit*, spirit which is not an outgrowth of the material, but which is essen-tially, itself, the outgrowth of the spiritual, the putting forth of the divine into practical and intelligent shape and form. Your correspondent wishes to know at what time—if we believe in the evolution of the race and of the planet—the immortal soul first came into correspondent wishes to material comm

ligences. Therefore, it seems to us that not until the organic structure assumed the human form, even though crude and uncultured and imperfect as it must have been, was this exter-nal life of the planet peopled by human intelligences.

gences. But you will say: "Spirits teach, as you have done many times from this platform, that ani-mals exist after death, and that they contain or possess intelligence and conscious activity."

ed from the animal stock, that really his pro-genitors in the remote past have been part and portion of the brute creation?" This we be-lieve is possible in the external sense, that a sufficiency of the Divine Spirit of all Life, of the reat Supreme Intelligence, has acted upon and vitalized these animal forms belonging to this planet to make them subject to this great law of evolution and progressive development, but that no individual spirit could or ever did take possession of those forms; that from this ani-mal life has been evolved and unfolded such a mal life has been evolved and unfolded such a scheme of external existence, such a process of development as has made possible the advent of the human family on earth, but that not until intelligence came in the image of the hu-man was an individualized spirit brought into active expression upon this external plane. When and where and how this was accom-plished we are not prepared to say. We be-lieve, however, that the study of this question will so proceed that knowledge will be unfold-ed from its nursuit, and that the the time will ed from its pursuit, and that the time will come when scientific discovery will find the so-called missing link between the animal and the human families, and that there will be traced human families, and that there will be traced a chain of sequences concerning the unfold-ment theory which will prove to the satisfac-tion of thinking minds that here is a beautiful law of adaptation of means to ends. We do not and cannot believe that spirit is the outgrowth of matter, for we have seen enough of spiritual intelligence, apart from the mostal plane, to warrant our opinion that mind exists, and that spirit lives and can live inde-pendent of these external forms. It is our firm opinion that every germ and every atom is itself vitalized by spirit; not by individual-ized, personal spirit, that can identify itself in intelligence and consciousness, but by the Intelligence and consciousness, but by the great Spirit of all Life, by the grand, Infinite Intelligence which governs and controls all Individuals, men and women possessed of powers and activities of moral forces and spir-itual impulses, are brought into existence here itual impulses, are brought into existence here-upon this planet to gain an experience, to pass through discipline, to prepare themselves for that which is to come, and then to ascend to higher schools of learning and fields of labor. We believe that every spirit thus expressing it-self is essentially and truly an outgrowth and offshoot from the divine Mind, from the Su-preme Intelligence, vitalized in its own life by an inherent consclousness of power, which makes its being distinct and apart from all other entities, because it seems to us that each other entities, because it seems to us that each has been vitalized for its own eternal unfold-Especially does this seem so to our minds, be-cause those spirits whom we have learned of, those with whom we have come in contact on the other side of life, who are the most ad-vanced and exalted, who have gained the high-est degree of wiedow who have dwalt in the vanced and exalted, who have gained the high-est degree of wisdom, who have dwelt in the spirit-world so many years that we dare not name them to you lest you should doubt the question, seem to be more individualized, more possessed with potent power and activity, more invigorated in their personal identity by the great force of all life, more exhilarated in their efforts to work and to learn and to grow, than are those who have known but little of ex-istence, who are passing on, year after year, gaining their experience. Therefore we con-clude that if those who have dwelt in the spirit-world for centuries of time are only growing clude that if those who have dwelt in the spirit-world for centuries of time are only growing more potent, more powerful, more grand and glorious in their offorts and works, more per-ceptive, more quickened in spirit, in their un-derstanding, in their research into life, then surely as they go on and grow, there will only come to them greater knowledge and more grand achievements.

oxpresses limself to the other, hp is not com-prolucted, he is not taken up into the life of that other and borne onward; as would be done if there was perfect sympathy and con-cord between the two. Two brothers may live together year ifter year, yet he foreign to each other, be unfamiliar with each other's life, per-ceiving only the outward workings, never reaching down into the depths, or understand-ing the frue man. What you see in mortal life may be so in the spirit, and yet other human intelligences may come in contact with these two on carth, and in a little while understand, them completely,

comprehension of a finite mind? A.—They. who recognize the Spirit of God-within the human soul, they who believe that the Supreme lives and dwells and moves throughout and within all humanity, and throughout the entire universe, will not seek to clothe the Divine Mind with human parts and passions, will not conceive of him as a gi-gantic being in the human likeness, because, as Channing has well said these who look upon gantic being in the human likeness, because, as Channing has well said, those who look upon the Infinite as a great man, giving to him parts and passions such as are possessed by weak and suffering humanity, must of necessity choose for their conception of their God a habitation-and a locality. Man, clothed upon by his or-ganic frame, must have an abiding place; he is weighted to certain parts and anchored to cer-tain localities; he is an atom in space, and he cannot remove himself from all locality, nor can he send himself forth throughout all the universe at once; he has a habitation and a point in space to which he is bound. And so the mind that conceives of the Infinite as a great man must also conceive of the place the mind that conceives of the Infinite as a great man must also conceive of the place where that gigautic man may abide. Therefore he conceives of a locality and calls it heaven, and he fills this place with such images of ob-jective life as are represented to him through the precious metals, through the appearance of jewels and costly gems. We are told that heaven consists of a great city, paved with gold, whose walls are of jasper, and gates of pearl, while those who gather there play upon golden in-struments, and are robed in white. And so on, We will not follow the picture; you. all have known of these expressions. Therefore if we known of these expressions. Therefore if we ing and a place, and if this beso, he must in a measure be apart from his children and from Ings and a place; and if this be so, he must in a measure be apart from his children and from his own works. A man on earth, who has caused the erection of a large structure, of some grand temple, may take an interest in the work, and may infuse his interest into it to a certain degree, but he does not permeate every part and portion of it with his presence; he must hear the take and the presence of the source of the s

Your correspondent wishes to know at what time—if we believe in the evolution of the race and of the planet—the immortal soul first came into contact with the material germ and ex-pressed itself through the external life." We believe that the atom, the germ of mat-ter, has ever been acted upon by spiritual force and intelligence, and that this spiritual force and intelligence has always through the age manifested itself through varying form, for shape in the different objects of nature and of the world in order that they might fill a place and perform a part in the great planetary his. On the other hand, we believe that individu-alized spirit has not vitalized and acting upon these objective forms, which, however, finite man cannot ex-plain or fully understand. But individualized spirits, as manifesting themselves intelligenties through the age of form or organic structure forms essentially and beneficially acted upon the sent with this external life when the such a condition and such a form as could be most essentially and beneficially acted upon by these individualized spirits or human intel-gigences. Therefore, it seems to us that not unview the seems to us that not unview the seems to us that not such a condition and such a form as could be most essentially and beneficially acted upon by these individualized spirits or human intel-aligences. Therefore, it seems to us that not unview that the organic structure assumed the human to which and espirits or human intel-such a condition and such a form as could be most essentially and beneficially acted upon by these individualized spirits or human intel-ligences. Therefore, it seems to us that not unview the seems to us that not unview the mane spirital and acting upon these and could be most essentially and beneficially acted upon by these individualized spirits or human intel-ligences. Therefore, it seems to us that not unview the mane spirital spirits or human intel-tokens of the great infinite spirital and believe that the weaks end of the divine su tokens of the great infinite spirituality which is a part and portion of our own lives; and thus aspiring we shall grow, thus growing we shall expand our natures to receive more and more of the divine elements, and thus expanding we of the divine elements, and thus expanding we shall unfold our perceptions, our understand-ings will be quickened, so that we may take up more vitally a hold of the studies, the interests and the pursuits of life, and come into a greater knowledge of our relationship with humanity and with the universe—come to understand more of God, not as he is represented by the crude and ignorant mind of the past, but as he is expressed through the higher traits and attri-butes of humanity, through the most lovely conditions and presentations of nature in her grandest and most exalting mods. Thus may we learn, even of the stars that glow above our heads, of the pebbles beneath our feet, that God is in the heavens and upon the earth, mov-ing through and acting upon every form and or possess intelligence and conscious activity." We reply: Yes; what the future may bring forth through the evolutionary processes of time and unfoldment, in relation to this ani-mal existence belonging to the brute creation, we cannot say. We do not question the possi-bilities of life and of development, but so far as we have learned it seems to us that this in-telligence, belonging as it does to the brute creation, is not individualized as are the spirits of human beings. Then perhaps you will say: "How is it popi-since this theory claims that man has descend-ed from the animal stock, that really his proAPRIL 27, 1889.

organisms, and imparting to such the magnetic vigor and vitality which they possess, which will sustain these sensitive organisms in their ardnous or in their delicate work, as they stand between the two worlds as instrumentalities of communication. It seems to be a law that spirit communica-tion and encroachment upon, the physical at-mosphere and spiritual environments of me-diums, more or less exhaust the nervous forces

mosphere and spiritual environments of me-diums, more or less exhaust the nervous forces of the human instruments; and unless there is a supply for that which is exhausted, physical prostration and perhaps mental debility will ensue in time; therefore it becomes necessary to set a guard over the delicate instrument, so that he or she will be supplied with that power and vitality required in the work they pursue. Observation and experience have proven, on the part of ministering spirits; that the Indian can best supply this magnetic vigor which is demanded by the sensitive medium, as the nervous forces of that medium are more or less texhausted by the encroachment of returning spirits. Every one who communicates through

exhausted by the eneronchiment of returning spirits. Every one who communicates through a medium will use up more or less of hee vitality, and this must be re-supplied, or the instrument cannot be maintained in proper health and spirits. The Indians, free by nature, cheerful and full of nervous energy, filled also with that vitality which comes from living in contact with the open air, on both sides of life, possess the very power that is needed by the instrument spoken of, and therefore they are attracted to such mediums, or are placed beside them by humanitarian spirits of intelligence and wis-dom, who wish to see a good work performed. The medium is benefited by the presence of these Indians, since he or she yill gain mag-netic strength, far more than perhaps is real.

with mortals. The usefulness of the work of the Indian messengers or guides of mediums will not be questioned by those who are familiar with the subject of spirit-return. It is indeed of un-bounded good. You may not understand it fully while you are here, but when you pass to the spirit-world it will be made plain to you that through or from the untutored child of the forest, one who may be called crude and ignorant and wild by nature, may come such relays of strength and activity as will vitalize exhausted human nature, whose force has been exhausted human nature, whose force has been spent, whose nervous energy has vanished, not only through the work which the individual has performed, but also because of the inher-ited tendencies, environments and surround-ings of that individual before and since its birth upon this more civilized plane of human life.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held March 1st, 1889. George W. Pierce.

How strange it is, mortals, that when we come into the room and listen to your conver-sation you know so little of it. We enter with soft footsteps, and draw so near, laying our hands upon you many times; still you heed it not. It is a beautiful land, just across the river. All those I have conversed with tell me they would not return to stoy but they do they would not return to stay, but they do have a desire to come into communication with

some one, and our own come nearest: The answer came: "We will see what they have for you," one dear spirit being uppermost in my mind. How anxious I was that she might prove to me that she was present! In a few moments came the writing: "Louisa is here." Oh! what a thrill went through my soul when those words were spoken.

How many times do we hear this question asked: "If they come, why not straight to us?" We do; and you not having the gift or tal-ent to know we are there, we turn away dis-

ent to know we are there, we turn away dis-appointed. The summons came to me quickly-to come up higher, and then, seemingly, the clouds opened, and my own dear Louisa came to meet me, while on the right and left were lov-ing friends ready to greet me. The hand-shak-ing and the welcome were as real as they could be in earth-life. I was called away at Martha's Vineyard. I felt for a few moments almost dazed, but very soon that cloudy sensation was removed and all was bright and beautiful. Then friends came, not of my kindred, with happy smiles to greet me; as in the long ago. beautiful. smiles to greet me; as in the long ago. I hear it said many times—for we have ou vesenses—"It is a sham. It is a fraud." Oh live senses—"It is a sham. It is a fraud." Oh i dear mortals, seek to. learn for yourselves, and not take what another may say, for your rea-son was given you to use, and your own judg-ment will be worth more to you than the word of the man who says we do not come. I shall be remembered, I am very sure, in Boston and in Chelsea. My name is George W. Pierce. Louisi a my wife Louisa is my wife.

comes en rapport with mediums and sensitives ? ANS.—There are varying classes of spirits, and therefore one especial rule and standard of observation cannot be set up for all. There, are spirits who, having passed from the body, yet retain their powers of observation and of obtaining knowledge in reference to material things and to mortal life, such as they possessed when on earth. These spirits may be said to live in close relation with physical life, and yet not all of them are earth-bound spirits, not all of them are obliged to remain in contact with this inaterial scale of being. Many of them are refined, advanced and intelligent in mind and in spiritual unfoldment, and therefore they are not what may be called earth-bound spirits, yet not what may be called earth-bound spirits, yet they find their pleasure and their work in con-nection with this outward life of yours, and in coming in contact with mortals and with ma-terial objects; these spirits may perceive what is passing around you, may understand what is which they are attracted, and may indeed at times realize and comprehend the conversation of those friends in the form-whom they ap proach. It may not be necessary for these spirits to have possession of a medium, or to come in close contact with a sensitive organism in order to take this observation and realize these conditions; they seem to be sufficiently perceptive toward the mortal side of life to take up and appropriate this knowledge, so to speak, to themselves; and therefore they are cognizant of the doings of the day, and of the events which come to their friends on earth.

There are other classes of spirits equally as intelligent and as advanced, who perhaps find a special work or attraction in connection with a special work or attraction in connection with material life. Perchance they feel that their work is not finished on the earth. Because they have laid aside their mortal form, it does not follow that the interests, the duties and cares which attended them in the past are also to be laid aside, and so they return into con-tact with mortal life, and spend much of their time in this sphere or condition of existence. These spirits, however, may not be able to per-ceive or to understand what is taking place on the external side, what are the doings of their the external side, what are the doings of their friends, or indeed to become strongly versed in any of the occurrences of the day in connection any of the occurrences of the day in connection with earth, unless they can come *en rapport* with a mediumistic organism that will respond to their touch or thought, approach and reflect to them that which they wish to see and under-stand from the mortal side. These spirits do depend upon mediums for what knowledgethey gain concerning earth, and therefore if no me-diumistic organism is at hand which they may take advantage of, these spirits will not be able to perform their work as they wish. or to gain to perform their work as they wish, or to gain the knowledge and comprehension which they desire.

There are other classes of spirits who have divested themselves of the mortal and passed divested themselves of the mortal and passed into the world of souls, who have for a time lain aside the interests and attractions of earth, and are only eager to study the lessons, the have and the occupations of the higher or spir-itual life; therefore these spirits are not at-tracted to the material. They may at times send back a thought-undoubtedly they do-and an influence toward the friends whom they love still on earth: they may at times and an innience toward the friends whom they love still on earth; they may at times send a message of good cheer or identification to those friends who are still in the mortal, but they have no vital concern in relation to this external life, and therefore they do not keep track of what is taking place on earth, nor of the events and experiences which come into the lives of their mortal friends. These spirits feel situaticd, from their own experience, that whatever is to come to their friends or what. any one locality; that he is diffusive; that his spirit sends itself abroad in every department spirit sends itself abroad in every department of existence; that there is no point in space, no heart of humanity but what is permeated by infinite tenderness and intelligence, and some-time it will put itself forth into active expres-sion to prove its identity with the divine as the human life unfolds and perfects itself more and more more.

Q.--[By S. W. Kelley, South Coventry, Ct. Why is it that Indians, who exhibit no special development of spiritual traits when in earth-life as spirits attach themselves to mediums and are instrumental in doing much philanthropic work

, A.—Your correspondent perhaps knows much of the habits and methods of life and though of the Indian on earth, but we should very much doubt that, since he states that the In-dian exhibits no especial trait of spiritual ac-tivity in his mortal life. What the white race has seen of the Indian has not perhaps proven has seen of the Indian has not perhaps proven the spirituality of the red man as a race; but then we must remember that the experience-and association held by the pale-faces with the Indians have ret been such as would call forth the higher contations of spirituality and of in-terior growned by the part of the Indian From what we have, learned of the Indian

race, we discover that it is really a spiritual one. This may seem a strange assertion to those who have not given the subject proper study and scrutiny, and yet we hazard the opin ion that if you will talk closely and understand ingly with those white men who have the in-terests of the Indian at heart, who have mingled with the children of the dusky tribes for the with the children of the disky tribes for the purpose of educating and refining them, you will learn many things concerning their life and habits which will go to prove that they are really imbued with spiritual faculties and attributes which are put often interaction attributes which are very often put into ex-pression. The Indian, as a rule, lives closely in accordance with nature's laws; indeed, he is very near the heart of nature himself, and therefore is a child of the universe and of the atmosphere. He has not taken up false forms of life, or those artificial forms and expressions which of necessity creep into the systems of civilization which are operative upon the earth to day, and therefore the Indian upon stepping into the spirit-world does not have to divest to day, and therefore the Indian upon stepping into the spirit-world does not have to divest himself of erroneous opinions, creeds and as-sumptions, which weigh down so many of his pale-face brothers; he is in a measure free as he reaches what he calls "the happy hunt-ing-ground" of the spirit-world. He may be orude, unlettered, and unaccustomed to the more graceful amenities of life, but he has a clear and quick intelligence. It does not take him long to grasp the vital activities of the new life opening before him; he seems to be at home in its free atmosphere; as he breathes it in he expands under its genial influence; he is a will-ing scholar, ready to learn of those teachers who come to him from worlds and conditions beyond, and in his childlike simplicity he takes up, much of knowledge, as well as expands largely in power, under the new light, the new tuition which has dawned upon him. Very well, then; the Indian possessing great strength of body as-well as of mental activity, now that it has been aroused, feels imbued or vitalized with magnetic power; there is healing in his touch; there is strength and vigor in his vary resence. and those wents and vigor in his vary resence.

in his touch; there is strength and vigor in his very presence, and those who are weak and forlorn, coming into that presence, imbibe something of. its magnetism and become strengthened.

strengthened. Many of the Indian race very soon learn that a good work can be performed by them in com-ing back into contact with mortal life, taking their place by the side of sensitive, susceptible

Jane T. Adams.

How sweet is rest after the mortal form is worn threadbare. Not more than one twelve-month has passed since I laid aside the old gar-ment and put on the new one, so bright and beautiful. Dear friends stood by me, loving hands smoothed my path to the shining river. Charles, I never can forget the placeont words hands smoothed my path to the shining river. Charles, I never can forget the pleasant words spoken to me; and my dear daughter—oh, how kind I should have attained the age of eighty-five if I had stayed one day longer on earth. Eighty-five years is a long time to think of, but it seemed not long to me, for although there were many trials in my life, there were many beautiful spots. It is not all cloudy with us on earth, although some have more to mar their happiness than others. I know they will be glad to hear that mother has spoken. The dear old paper! I used to love its coming, for I was firm in the faith, and no mortal could shake me in my belief; but I did hold sweet communion with dear ones who

did hold sweet communion with dear ones who had gone before. It was the same to me, and I did hold sweet communon with deat ones when had gone before. It was the same to me, and I look back to those periods and know there was no mistake, for as they came to meet me and were pleased to know that I had laid off the old mortal, I was glad in my soul that I had found it a reality.

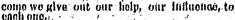
old mortal, I was glad in my soul that I had found it a realify. Many times I have thought, as I have been by one and another that I have conversed with in this life, I would try hard to make them hear me. I know I failed, for they had not the power to hear my spirit-voice. All was done for me that could be, but the angel of life was calling me continually. In Framingham, this State, I shall be remem-bered, for I was a resident there with my son-in-law, Charles Hemenway: Some of the old neighbors will remember me. Jane T. Adams.

Charles Edmonds,

Charles Edmonds. Eighty years seems a long time in mortal life, but when we have thrown off the old garment and put on a new one, we feel so much younger that it is almost impossible to think we have walked in that form so long. I was not, Mr. Chaltman, a firm believer in Spiritualism, but I had enough given me to know that the dear ones dild come to us, and I know I was not mistaken. Dear Katie-how many times I have communed with her, my dear daughter. I was not outspoken in what I did believe, and I find now to be a Spiritualist means something more than to bear the name of a believer-it is to be a worker also. And P would advise every one of you, if you don't wantto work, you'd better not be a Spiritualist, for it means work here and work beyond. In Springfield, III, I shall be remembered, for I was a resident in that place. I came pretty nearsaying that I found spirit-communion more an old neighbor has been welcomed into our surroundings so suddenly, often we did not know he had crossed over, and are as much surprised as you would be at meeting: an old for a long time. Through the have of attraction we come to

APRIL 27, 1880.

BANNER OF LIGHT.



each ono., Katle, my daughter, came with her arms ex-tended, saying: "Father, come up higher, for grandma and grandfather are waiting to wel-come you on the other side." Why I it seemed but a step, and I was with them. It is a beau-tiful truth; and when we speak to you in this way we know that words fall to fully express it. I would be very thankful, sir, if you will re cord me as Charles Edmonds, of Springfield, Illinols.

Illinois.
Illinois.
Noah Gloyd.
I take on just now a little of the sensation I experienced in passing out of this life. I wont out suddenly. All I can remember is of lean-ing back in the sleigh, and then I know I had as the sensetion of the sensation I grackage. Itealing by rubbing and flying on of hands. Parties wishing consultation by letter smith the particulat to tato age, sex, and leading symptoms. Liver, Anti-Dysphrite, Vance of the sensetion of your paper. Many a time have I scanned its pages to see who had been present in your meetings. I had not the privilege of coming here and listening, as you mortals. do to-day but what I did not hear personally I read, and Bother Alcott and myself have conversed of therefore how should they know whether they said. to you: "I don't be privilege of a listening, as you wortable do the said by out slide ones, you will librariably find that not one out of fifty who will say to you; "I don't be lieve one thing of it," has even investigated therefore how should they know whether they filted for missing and solating. The Mangette and Clarves, and Clarves, and Clarves, and the all clarves and the store of the said by out side ones, you will librariably find that not one out of fifty who will say to you; "I don't be lieve one thing of it," has even investigated therefore how should they know whether they form, with the guidance and assistance in a sole disorders, to ranke, the form, with the guidance and assistent of the sole of spirits, I am able to speak the the wee felt the power of the spirits around me, for in little chr. You may ask if that was inspiration? I class
Yu may ask if that was inspiration? I class things.

You may ask if that was inspiration? I class You may ask if that was inspiration? I class it so, as it came from higher intelligences. I am proud to say I was an odtspoken man, and I knew this was a truth. I did know it here, and I have found it more beautiful on the spiritsde; but as for my belief being any stronger than it was here, I must say it is not. I am happy in my spirithome, and if Lould have the voice of an angel, I would proclaim it through the world that spirits do return to earth; and not only that, they always did, and always will. How blessed it is to find your own, to meet the father and mother who cared for you in childhood, as they come with hands reaching out to you.

3

out to you. This institution here is not only for spirits, but for mortals, and we in spirit-life know how to appreciate it better than you can. I was a resident of Cummington, Conn. Noah Gloyd.

Clara Wellington.

\$

Twice before 1 have entered this room, think-Twice before 1 have entered this room, think-ing I would give a word before the channel was closed, but my courage failed me at the mo-ment. Oh! how sweet it is to feel that rest is given us in spirit-life; how grand it is to know we are beloved; for love is eternal; the tie of affection is never broken, never lost. The mother loves the child, the child the mother. When my earthly form was laid aside, the beauties of spirit-life were shown to me. Even before my spirit had taken its flight, I knew in my soul all would be well. I feared not to go, but there were ties that held me in the mortal-life. Oh! how strange it seemed for a moment,

life. Oh! how strange it seemed for a moment, and then all was made clear. As I saw forms coming toward 'me, some I recognized, some not. I know the angels came to help me. How good it is to feel that we will not be alone.

I did not understand as much as it was my privilege to. I had felt a great deal through my life that loved ones were around us, and I knew it before the spirit took its flight. What a blessed privilege it is to be able to control this instrument, the medium, and give out a few words!

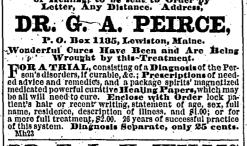
few words! One motive in my coming to-day is to prove the immortality of the soul; that we live; and that we can and do visit the loved ones here. I have said to a dear friend who passed on be-fore me: "Mary, why have you not made your presence felt more by me?" She answered me in this way: "We do all we can through the laws that govern and hold us in spirit." I have learned a little of what those laws mean now? but in this life I had other things that held me. Many times. I felt them about me, but I did not understand it. understand it.

Now L know not a mortal exists but some loving hand is placed upon them day by day, and as channels are opened for our control, and opportunities are granted you on every side to come into communication with us, you cannot

plead the want of them. I say, great God bless the instruments of the angel world; and do be more charitable, mor-tals. You know not how much they have to contend with. Then give out your sympathy



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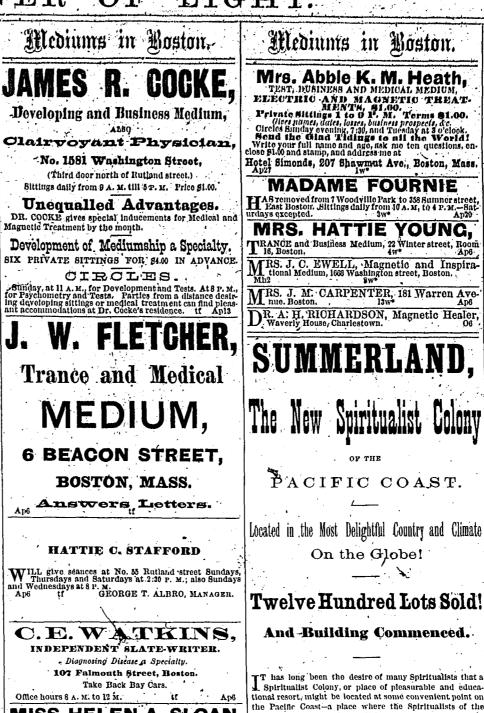
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CONTENTS. Sixty-Ninth Annual Address. Monthly Calendar and Weather Guide. The Volce of the Heavens. Raphael's Every-Day Guide. The Farmer's Breeding-Table. Astro Meteorologic Table. Astro Meteorologic Table. Astro Meteorologic Table. (Symbols, Planets, Moons, Signs, etc. Useful Tables, Weights and Measures. Royal Tables, Weights and Measures. Royal Tables, etc. Covent Garden Measures: Fish Table. Ready Reckonor and Wayres Table. Manure and Income Tables. Mullding and Licenses. Postal Information. Pawhorkers' 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. Ming 1889. Useful Notes. The Crowned Heads of Europe. Explanation of the Hieroglyphic for 1888. Fulfithe Starmers. Hints to Garners. CONTENTS.

MRS. H. B. FAY

und the East.

to them.

In Cambridge many will say, "Is it possible that Clara Wellington has spoken?" It is not only possible, but true. We in the spirit see differently and feel differently from what you do is the month. do in the mortal. I would much rather speak privately, if the

privilege could be granted me. Tam very grate-ful for this opportunity of saying a few words,

John Nutter.

We are grateful for this permission, for I hardly know how we should make them know of our coming in reality if we did not speak sometimes.

sometimes. Now I am happy to say that father and Joshua are here. The others haven't come. I wish to speak to my sister Fanny: These words will reach you, for I have seen your face here many times, and I know you have won-dered where they all are—if the attraction was not strong enough to draw any of them here dered where they all are—it the attraction was not strong enough to draw any of them here who have been gone so long. Yes, but some-times we are not able to take control; at other times we are not granted the privilege, and there are various reasons with different spirits. If we required the space that you do, I hardly believe this hall would hold us; but as we do not there is ample room.

believe this hall would hold us; but as we do not, there is ample room. Fanny, you well know you have a great deal of mediumistic power given you from the high-er ones; then why not give us a few moments each day, or occasionally, and see what we may be able to give you? We are all anxious to make-ourselves known, all anxious to be of some help to you while dwelling here. I have often felt as I have come into your home there was a power there given out from those beyond: was a power there given out from those beyond; not myself alone; I am one of the band, and as the 'ohiefs, the red men, come there it is for a purpose—to bring strength./ In Wiscasset, Me., I know we are not for-

otten, for there are quite a number present here to-day. I have heard you say: "I will get the paper, then I will know if any of our people come." Father has spoken here, but you did

paper, then I will know if any of our people come." Father has spoken here, but you did. not see the paper containing it. Now, you see what you lost by not being posted with the paper that connects this post-office. I should advise every one to take it and read it, then they will know whether any of their people have spoken or not. There is dis-appointment, not wholly with mortals but with us.

I wish to leave my name. Capt. Tucker wishes to be remembered, also, to the family, and I know, Fanny, you will see that it reaches them. John Nutter.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. March 1.-Mary A. Evans; Ebenezer Gunnison; Côfa Bridges; John Moore; Effie Stiles; Zilpha Stiles.

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

As per dates will appear in due course. April 12.-Josiah Kingman; Mical Tubbs; George B. Dut-ton; Abble Eastman; Mary Linwebber; Joseph L. Nevman; Everett M. Ball; Nollie Foster; Sarah Addle King; David Boynton; Barph Hubbard, of Aliston.

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BANNER OF 'LIGHT.

[Continued from second page.] address proper, After singing by the Clark family, and the reading of hi Anniversary poen by sister Nettle Clark, we were favored with an inspiring lecture by the guides. At its close, the hil-important question was asked by the control: What has Spiritualism done for each one present? has it made botter men and wo-men of us? are we living out in our daily lives its spiritual lessons, overcoming all that is low and gross, and preparing for a spiritual birth to a higher life? The guides, then gave tests of spirit presence [Continued from second page.]

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a ligher life? The guides, then gave tests of spirit presence from the platform, which were truly astonish-ing; as far as we can learn all were recognized; in most cases full names were given. One promi-nent man, deiny an extensive business here (and who had only been introduced that day to the most line business into a spirit form the medium), was told that his spirit-father stood by his side, and the initial letters of his name were "B. B. B.". This was correct, his

name were "B. B. B.". This was correct, his name being Baker. After singing by the Clark family, the Anni-versary celebration closed, apparently to the satisfaction of all present. H. S. NASH.

First Spiritualist Ladles' Ald Society (Boston). To the Editor of the Banner of Light:

The Anniversary was duly observed - large audiences meeting with us at each session. Al-

though the day was stormy, the scene at our hall was cheerful. The loving hands of our members had placed beautiful floral gifts on the platform. Many of our friends and veteran workers in the Cause were with us, and cheered us on toward our Forty-Second Anniversary birth-day; while some who have been promi-nent in our ranks in the past were celebrating their first anniversary with those in the higher

The meeting was opened by the President, Mrs. Barnes, who gracefully presided at each session. -The music was under the direction of Prof. Fisher. After singing by Dr. Sweny, Miss Wakefield and Mrs. Barrett, Mrs. Barnes introduced Mrs. Waterhouse, ox-President of the Society, who

waterhouse, sering address. She welcomed all to the meeting, and in her remarks alluded to the good work of the Society and its earnest members; also the good that Spiritualism has done and is doing for humanity.

done and is doing for humanity. Mrs. Carrie Loring's guides gave words of comfort to those who are trying by word or deed to promulgate the truths of this saviour of the nineteenth century—Modern Spiritual, ism.' She closed with tests, which were recog-nized, and an anniversary poem, which was beautifully rendered. After a comp by Dr. Swony and Mrs. Boaratt

beautifully rendered. After a song by Dr. Sweny and Mrs. Barrett, Mrs. M. S. Townsond-Wood gave a retrospective view of Spiritualism—its phenomena and its work for the forty-one years since its advent; she also spoke of its beneficial effects mentally, socially and spiritually. In her remarks she made an earnest appeal to all to take care of the body as well as the soul, that it may be a fit temple for the indwelling of the spirit. Mrs. Wood closed with an inspirational poem. .Mrs. Barnes then introduced Mrs. Palmer of Portland, Me., who related a vision she had of the unseen who had joined with us on this oc-

the unseen who had joined with us on this oc-casion. She expressed the pleasure it gave her to celebrate with us the demonstrated exist-ence of the two worlds, and also of the practicable cable that connects them in our modern

cable cable that connects them in our modern day. Spiritualism, she said, had done more in forty-one years than church or creed could possibly achieve; it had brought home heaven to us, and God for our comfort and compensa-tion; and we are to render obedience to that God—the God of the Universe! Spiritualism is a practical religion; it teaches us to take care of the body as well as the soul six days in a week, while the old religion re-quires but one day in seven. No vicatious atonement, your own deeds—it demonstrates— are your Saviour, or your own loss. These are the lessons that Spiritualism has taught since its advent. It comes to inspire you to a better and a higher life. and a higher life.

and a higher life. Tests were given by Mrs. Shackley, the morning session closing with a song by Dr. Sweny and Miss Wakefield. The afternoon session opened with music by Dr. Sweny, Mr. Welman and Mr. Wilson; re-marks were made by Mrs. N. J. Willis. Her guides reminded us that this day of all days we should acalobrate in paracey of our spirit guides reminded us that this day of all days we should celebrate in memory of our spirit-friends. We are no longer wanderers and out-casts in the land. To-day this New Dispensa-tion that has come to us is popular; it voices the grandest thoughts. We have a religion that teaches charity to all; it teaches a lesson that Spiritualists should learn. With all charity to the Fox Sisters, no one has been harmed by their mistakes. No one can injure Spiritualism by denouncing it; its advance is made all the easiler by persecution. To-day all that is good and grand is coming to the front through Spir-itualism.

of Spiritualian, while Mrs. C. E. Joring of Hos-tan spoke on the same topic. Before the close of the meeting spirit-tests were presented of a highly satisfactory nature. The excretes of the ovening were interspersed with music, which was furnished by some excellent talent.

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

The Forty-First Anniversary was celebrated on Friday ovening, March 20th, by "The Spif-itual Scolety," "The Ladles' Ald" and the "Childron's Progressive Lycoun," together. The exercises consisted of literary and missical selections, many of which were rendered in ex-cellent manner. Mrs. Ida P. A. Whitlock give an address appropriate to the occasion. The radience nearly filled the Hall, and manifested its appreciation by numerous outbursts of ap-plause, as well as by many favorable comments after all was over. The Sist of March was the last Sunday of Miss. Whitlock's engagement with us, and the following resolution was adopted by the So-ciety at the evening meeting: *Resolved*. That we most hearthly accord to Mrs. Ida P. A. Whitlock, who has occupied this platform during this month, a place in the front rank as a speaker and psych-metric reader; and as a hady of true charater and refine-ment she is surpased by none. In yielding to the self-sort-ment set is surpased by none. In yielding to the self-sort iteing life of battling with the world to establish liberty, justice and equality, she shall have the moral support and best wishes of this Society. J. D. CHISM, JR., Sec'y F. S. S. The Forty-First Anniversary was celebrated

J. D. CHISM, JR., Sec'y F. S. S.

Cincinnati, O.

March 31st, says The Commercial Gažette, "was known to Modern Spiritualists as their Forty First Anniversary. They gelebrated in this city at their usual place of meeting, on West 6th street, by addresses, tests and music. The prin-cipal speaker was Mrs. Helen Stuart-Richings, well known for her eloguence, wit and crisp sentences on Spiritualistic topics. Mr. Geo. H. Brooks had something to say at the evening session about the importance of Spiritualism. The attendance was good."

Cleveland (0.) Notes

To the Editor of the Banner of Light

The first item of current Spiritualistic events since last reporting is the transition to the higher life of four from our ranks, as follows: higher life of four from our ranks, as follows: Miss Lydia R. Barton, aged thirty-four, a meinber of the Children's Lyceum from its in-ception in 1866 until the past three or four years. Mr. W. W. Coleman of Newburgh offi-clated at the obsequies, and the singing, which was excellent, was under the direction of Mr. and Mrs. Gardner; Mathew Barker of Newburgh township, aged sixty-four-years, for over fifty years a resident of that locality. Your correspondent conduct-ed the closing services. An excellent choir, from a neighboring church contributed to the exercises;

Mrs. Mary A. McOmber, aged seventy-two years, a constant attendant at all our meetings until prevented by old age. Mr. J. J. Morse led the funeral service in his usual impressive

anner, the friends in attendance uniting in singing. A poem closed the exercises; Mrs. Eva II. Buhrer, aged sixty years, wife of ex-Mayor Stephen Buhrer, formerly members of the First Society of Spiritualists here, but of late members of "The Church of the Unity." Rev. F. L. Hosmer officiated at the funger lager Rev. F. L. Hosmer officiated at the funeral ser-

vice. Reception to J. J. Morse.-Among the many Reception to J. J. Morse.—Among the many pleasant receptions tendered this worthy me-dium while speaking for us during the month of March, was a farewell one given by his host and Tiostess, Mr. and Mrs. F. Muhlhauser, of Walton Avenue, on Friday evening, March 29th. Between forty and fifty Spiritualists as-sembled in their commodious parlors, were en-tertained with music by Mr. Muhlhauser, Jr., and sister, and two or three speeches compli-mentary to the guest of the evening, which were feelingly responded to by Mr. M. Submitting to the control of "The Strolling Player," that feelingly responded to by Mr. M. Submitting to the control of "The Strolling Player," that spirit regaled the company with quaint serio-philosophical utterances, after which Mrs. Muhihauser invited the friends to the supper-

pamphlet form, as will also the Anniversary address by the same speaker. Apropos of Pamphlets.—The readers'of Title BANNER who have not yet read that timely and forcible production entitled "The Tiger-step of Theocratic Despotism," by Hudson Tuttle, should immediately doiso, as it is one of the ablest and most pungent articles of the well-known author. Societies, both spiritual and secular, should purchase it by the hundred for free distribution. Can be had of Messrs Colby & Rich of Boston; price \$2.00 for one hundred. Single copies five cents. Auniversary Exercises held under the auspices of the Children's Progressive Lyceum show that the Spiritualists of this city are yet alive, notwithstanding their funeral services have that the Spiritualists of this city are yet alive, notwithstanding their funeral services have been so often preached. Mrs. Carrie E. S. Twing, the well-known test-medium, in con-junction with Mr. Morse, made the forty-first anniversary in Cleveland one long to be re-membered, and the presentation of the large and beautiful silk flag of our country to Mr. M. to carry to old England was a grand surprise to hin, a pleasure to his many friends, an honor to its donor, the Children's Lyceum, and a fit-ting termination of our festivities. First Spiritual Advance Thought Organization.—This new and prosperous society hold its first session Sunday, April 7th, in the new half, corner of Pearl and Vestry streets, west side; 2 P. M. is the time of meeting. A Spiritualistic Boom.—Cleveland already A Spiritualistic Boom.-Cleveland already has four spiritual societies, and still another is in process of formation. The Spiritualists of the East End met yesterday (April 7th) and or-ganized under the name of "The Society for the Advance of Scientific Spiritualism," and are to be incorporated. The principal movers are Messia. Carleton, Gould, Jewett, Rose, and Mesdames Ammon, Henderson, Standen and others. others. An Open Secret.—The philanthropic ladies and gentlemen who have, within the past year, organized to erect a Childron's Free Hospital and gentlemen who have, within the past year, organized to erect a Childron's Free Hospital in this city, have invited J. J. Morse to give a lecture in aid of the project on Thursday, May 2d. The tickets being placed at one dollar, a handsome sum is expected to be raised in fur-therance of this truly noble project. *Return of an Old Friend and Co-Worker.*— Mrs. P. T. Rich, for many years Guardian of the Childron's Progressive Lyceum, and Presi-dent of the Good Samaritan Relief Society, who left for Texas some five years ago, and after-ward settled with her family in Sacramento, Cal., gave her Cleveland friends a genuine sur-prise by suddenly appearing in their midst on Anniversary. Day. Our pleasure was only equalled by the great joy the good sister mani-fested at being once more with her many cher-ished Cleveland friends. *A Change.*—The Good Samaritans (Ladies', Sewing Society) have again resumed their facet, and third Fridays of each month, instead of at a fived place.

invention is a phenomenon, often angered at, often abuacd, yes the proof that a new later has forced its time and conditions to come." The locture was atten-tively intened to, and generously applautied. Whist ling soles by Miss Marino Horton, tosts by Miss, Miss Hann, and psychometric roadings by Mrs. A. C. Hon-derson closed the oxerclass: "maturing evoluing. A pril 27th there will be a recep-tion given to Mr. J. J. Morso at the residence of Mr. and Mrs. Henry J. Nowton, 128 West Forty-third street. All who desire to meet Mr. Morse and his wife and daughter are invited. "Next. Sinday will close Mr. Morse's engagement. with the society. S. New York. April 21st, 1880. **Prohibition in Medicine.** Illatory shows that the spirit of personation is in the nature of a disease, transmitted from generation to generation. The Filgrim Fathers lied from persecution to America, but drew-the severest lines on Quakers, Anabaplats and Catiolics. The Orthodox dissenters having finally secured religious liberity for themselves, drew the line on Unitarians and Universalists, and the last fading remnant of infolorance has expended itself upon the Spiritualists. When homeopathy came into practice its practitioners were regarded as medical here-tics, and the old school has made many direct and indirect attempts in its day to infinence legislation against them. The allopathists have been long under the rigid control of a sort of medical synod, known as the American Medi-cal Association, and consultation and fellow-

and the solution of the Atheneutry for the second s

Madical Society. The Medical Monopoly Bill being now before the people it was a matter of no little interest to note the sense of the homeopathists at their annual meeting this year, and see whether his-tory would repeat itself as to the transmitted spirit of perscention in their case. At their re-cent support the matter was nucled to the

spirit of persecution in their case. At their re-cent supper this matter was pushed to the front by the toast to "Law and Medicine." The response of Dr. T. Talbot did great credit to the moderation and liberality of the homeopaths. While characterizingsevere legis-lation as "another case of prohibition that does not prohibit," he would have the Legislature go to the extent of preventing men from prac-ticing under false colors by announcing on their cards and "shingles" that they are graduates of medical colleges with a regular degree, when they are not.

of medical colleges with a regular degree, when they are not. Against restriction to this extent nobody will object; for it simply amounts to a measure for-bidding men from getting money under false pretences. It is restrictive legislation and not prohibitory. It is prohibition in medicine that eminent physicians like Dr. Talbot are wise enough to see is "a tyranity which strikes at the inalienable rights of every American citi-zen.":

Persecution has taught the homeopathists to see that prohibition is wrong in principle, and that wise restriction suffices in all cases.

Dancing at Eighty-Five.

The island of Nantucket. is off the track of the modern world. The people and their cus-toms are vory unlike those in any other part of the world—the "off-island part," as the Nan-tucketers are wont to call if.

Old-fashioned customs and habits prevail. They know but little about the new-fangled

They know but little about the new-fangled manners and methods of modern social life. They follow the beaten paths of a century ago, live simple, thrifty, laborious lives, and furnish little business for the doctors. They thrive financially and physically. A visitor at an evening gathering on the island not long since tells how one lady, aged ninety-one, presided at the piano, and another, aged eighty-five, danced. "And you may take my word for it," adds the visitor, "that the dancing was sure-enough dancing, if one might judge from the lady's snapping eyes, nervous speech and decisive character." and decisive character.'

Locality and climate would seem to have comparatively little effect on health and longevity paratively little enect on heatin and longevity if people lived simply, as nature dictates, and when alling built up with nature's simple reme-dies, like Warner's Log Cabin Sarsaparilla, in-stead of pulling down the system by using poisonous mineral drúgs.

poisonous mineral drugs. People who hasten to the physician every time they have a headache, or experience any of the minor evidences of nature's sure revolt against disobedience of her laws, will not be found dancing at eighty-five. The mineral poisons of the apothecary lead to early physical decay. The long-lived, rugged Nantucketers, who en-joy life's pleasures when octogenarians, illus-trate what the "off-island" portion of the world may experience if they live by nature's law. and use old-fashioned "log-cabin remedies of. roots and herbs for the ordinary ills that flesh is heir to. is heir to.

Spiritualistic Meetings in New York and Brooklyn,

Columbia Hall, 878 6th Avenue, between 40th and 50th Streets.-The People's Spiritual Meeting. Ber-vices overy Sunday at 23 and 73 P. 74. Mediums and speakersalways present. Frank W. Jones, Conductor.

Arcanum Hall, G7 West 25th Street, N. E. cor-ner Oth Avenue.-Meetings of the Progressive Spiritual-ists are held every Sunday at 2 and 8 P. M. Reliable speakers and test mediums always presentin spirit phenom-onal gifts. Prof. G. G. W. Van Horn, Conductor. Meetings for Spiritual Manifestations will be

per of April 6th. s having now



FOR CLEANSING, PURIFYING AND BRAUTIFYING disfaulting, itching, secily and futants, and entring torturing, isfaulting, itching, secily and ujumpy diseases of the skin, secily and blood, with loss of bair, from infancy to old age, the UUTIOURA REMEDIES are infallible.

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THE HISTORY OF THE ORIGIN OF ALL THINGS, including, the History of Man, from his Gro-mion to his Finality, but not to his End. Written by God's Holy Spirit through an Earth Written L. M. ARNOLD. Fublished by direction of the Spirits, and, in God's Will, submitted to a Holy and Scarching Criticism from every Earnest Seeker after Truth. Part L-Chironology, Geology, Geography and History in General of Nations and Communities, Socially, Morally and Politically. Part 2.—The History of Divine Influx to, and its opera-tions upon, the fundations of Earth, from the Beginning to the Present Time. Part 4.—Being particularly a History of the Spiritual Stato of Man, from Death of the Boly to Knowledge of God, by which all men are saved. Afid, also, Counsel, Advice and Instructions for the Present Life, by which Men may bo Saved from Sin, Suffering and Misery. Part A.—A History of Spirit.Life and of Paradise, in Sever Chapters, also a Book of Hymns, or Forms of Yocal Praise Of Ma, Frat & A History of Spirit.Life and of Matter to Life, and e The A.—A History of Spirit. THE HISTORY OF THE ORIGIN OF ALL

to God. Part 5.-A History of the Relations of Matter to Life, and of Bodiles to Spirits and to God; in two parts: Part 1. The Relations of Man to the Spirit-World, Part 2. The Relations of Man to God's Manufestations: Part 6.-A History of the Progress of Man's Spirit in tho World of the Puture Life to Knowledge. In Ten Chapters. Written by the Lord Jesus Christ, formerly Jesus of Naza-reth.

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Funeral Services

Will be attended by Spiritualist Lecturers whose names and home addresses are given below:

and home addresses are given below: Argusta, Me.-Dr. H. F. Mervill, 87 Sewell street. Badavinsville, N. Y.-Miss Carrie E. Downer. Battile Creek, Mich.-Mrs. L. E. Bailey. Boston, Mass.-Miss L. Barnicont, 175 Tremont street; Mrs. Abby N. Burnham, 30 Hanson street; Mrs. S. A. Byrnes, Berkshire street (Dorchester District); Mrs. S. Dick, care BANNER OF LIGHT; Mrs. Clara A. Field, 804 Washington street; J. W. Fletcher, 6 Bea-con street; Mrs. A. E. Kling, 258 Shawmut Avenue; Mrs. Helen Stuart Richings; Frank T. Ripley, care BANNER OF LIGHT; Dr. H. B. Storer, 406 Shawmut Avenue. Cambridge (Old), Mass.-Mrs. N. J. Willis, 8 De Wolfe street.

Avonue: Cambridge (Old), Mass.-Mrs. N. J. Willis, 8 De Wolfg street. Capac, Mich.-Mrs. Nellie S. Baade. Charlestowi, Mass.-W: A. Hale, 46 Russell street. Charlestowi, Mass.-W: A. Hale, 46 Russell street. Chiefestowi, Mass.-W: A. Hale, 46 Russell street. Chiefestowi, Mass.-W: A. Hale, 46 Russell street. Chiefestowi, Mass.-W: A. Hale, 46 Russell street. C. L. Y. Richmond, 64 Union Park Place. Cleveland, O.-Thomas Lees, 105 Cross street. Detroit, Mich.-Fred A. Heath. Dougleston, Pa.-Mirs. A. M. Glading, P. O. Box 62. Foster's (rossing, O.-Valentine Nickelson. Fulton, N. Y.-Mirs. M. C. Knight. Geneva, O.-Carrie C. Van Duzee. Hyannis, Mass.-Mirs. N. H. Burt. Johnson's Creek, N. Y.-Mirs. Emma Taylor. Leominster, Mass.-Mirs. Juliette Yeaw. Lookout Mountain, Tenn.-Geo, A. Fuller. Manchester, N. H.-Bdgar W. Emerson, 240 Lowell st. Montreal, (an.-Robt. H. Kneeshaw, 22 Clty Council-lors street. North Springfield, Pt.-Mrs. S. A. Jesmer-Downs. Onset, Mass.-Jannes H. Young. Philtadelphia, Pa.-Geo, W. Rates, Wheat Sheaf Lance. Providence, R. I.-D.F. F. H. Roscoft, 26 Stewart street; Dr. F. L. H. Willis, 46 Avenue B. Ylek Park. San Francisco, (al.-Addio L. Ballou, 750 Market st. Santa Clara, (cal.-Mirs. E. L. Watson, P.O. Box 240. St. Louis, Moss.-Din G. Priegel, 610 North 2 Street. South Framingham, Mass.-Jennie B. Hagan. Stoncharh, Mass.-Mirs. M. S. Townsend Wood, P. O. Box 175,

ings are about to be inaugurated at this place. Mrs. K. R. Stiles is engaged for Sunday, April 28th; J. Frank Baxter, June 9th; Mrs. R. S. Lillie, June 2d; Mrs. H. S. Lake, July 7th, and Hon. Sidney Dean, Sept. 8th.

The Planchette Medium.

To the Editor of the Banner of Light: I recently called upon the medium alluded to in your

tast sunday-giving a succession of interesting exer-cises in mediumship, both afternoon, and evening. Mrs. Lizzlo S. Manchester held an interesting meeting at Ayer's Village in the West Parish, in the afternoon -the second public one ever had in that place. Mrs. Manchester was at Brittan Hall in the evening, and participated briefly in the meeting. Mrs. Pennel will again speak and give tests here next Sunday. Worcester, Mass .- "Wachusett" writes that on the 21st Mr. J. Frank Baxter gave two remarkably fine

lectures to large audiences, the one of the atternoon

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Spiritualist Meetings.

Owing to the occurrence of a holiday (April 22d), and the coming of " preseday" on the 22d, we are this week obliged to condense to the last degree the local reports

Providence, R. I.-E. H. Whitney informs us that Mrs. Byrnes lectureil on the 21st to good acceptance on the "The Chemistry of Thought." Mrs. Juliutte Yeaw

Springfield, Mass.-J. P. Smith states that Frank

C. Algerton addressed the friends last Sunday, his sub-

jects being furnished by the audience. Many tests

were also given by his guides, and acknowledged a

Fitchburg, Mass .- Mrs. E. S. - Loring informs us

that Mrs. Emma Miner, of Clinton, Mass:, answered

questions; improvised poetry, and gave pleasing and

questions, improvised poetry, and gave pieasing and correct readings on Sunday last. Mrs. Carrie F, Lor-ing, of East Braintree, has lately done good work in Springfield. On Sunday, April 28th, Mrs. Lizzie S, Manchester, of West Randolph, Vt., will be the speaker.

Brockton, Mass.-Mrs. Emma Boomer writes that the Instructive Lyceum had its regular session at La-

dles' Aid Hall on the 21st. Remarks explanatory of

Easter and its lessons were made by Byron Rich and Prof. Peck, and the usual literary and musical pro-gramme was carried out. At the close of the session each officer and scholar was presented with a fine .Easter card.

Newburyport, Mass.-Last Sunday [writes "F.

H. F."] Mrs. M. W. Leslie of Boston lectured in an acceptable manner, and gave excellent tests for the

Society. Next Sunday we have the boy-medium, Frank Algerton.

Lynn; Mass.- The First Progressive Spiritualists of this city liave been highly favored for three Sundays

of late with the services of the inspirational speaker,

Mrs. S. B. Craddock, of Concord, N. H. Mrs. E. C. Kimball, of Lawrence, give great satisfaction here on the 21st. Next Sunday affernoon, April 28th, we have Mrs. J. F. Dillingham, a favorite here. In the ovening Mrs. Mary Eddy-Huntoon will hold a materializing scance. Annie L. Orn, Sec'y.

Lycoum.-Sadle S. Collyer, Lycoum Secretary, states that the Lycoum met at Exchange Hall at 12 m., Conductor Merrill in the chaft. The usual exercises (musical and literary) were gone through with,

Haverbill and Bradford.-E. P. H. reports that

Mrs. A. L. Pennell was the speaker at Brittan Hall

last Sunday-giving a succession of interesting exer-

with which correspondents have favored us.

speaks there next Sunday.

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correct.

speaker.

14 Pelham Place.

lectures to large audiences, the one of the atternion being on "Intemperance: Its Cause and Cure," in which he took radical temperance grounds, and in favor of the prolibitory amendment. In the evening he gave an instructive and spiritually doctrinal discourse on Easter and the Resurrection. The constant theme of Spiritualism is immortality demonstrated, consequently the Easter of Spiritualism is perpetual. All days are Easter days, and if one day more than another is to be selected for special annual jublice and joy, why March 31st is the day. Still all Spiritualists heartily joined with the churches on their Easter in singing, "Deathds vanquished! Man is free! Soul hath won its victory!" The scance following was an unusually interesting and fine one, and carried great weight. Mr. Baxter speaks one more Sunday, and closes then his present series in the city.

Rockland, Me.-F. W. Smith writes that meet

After a song by Dr. Sweny and Mrs. Barrett, Dr. Storer was introduced. He said that visit-ing these Parlors recalled recollections of those he used to see and hear, and whose memory he used to see and hear, and whose memory we love to recall. To-day we are publicly ac-knowledging as Spiritualists the light we have received from our angel friends. It is the great event of our lives, and no one who has not been "born again" into the knowledge of this great truth can realize what we to-day celebrate. Spiritualism in its revelations is always a power for growth it comes to make all charge of the

••• J.G.

Spiritualism in its revelations is always a power for growth; it comes to make all classes and conditions of life the better for its advent. Song by Mr. Wilson; recitation by the tal-ented young elocutionist, Miss Josie Willis. Rev. E. B. Fairchild then gave a practical talk on the celebration of the Forty-First An-niversary. Spiritualism is to the world what Swedenborg, Parker and Channing were to the churches. Spiritualism is the great demo-cratic factor in the world; and in every soul the altar of Spiritualism should be erected. the altar of Spiritualism should be erected. The New Dispensation has baffled the scientist by its attendant phenomena. We have reason to be proud of its progress, and the goodly com-pany we have gained.

The session closed with tests by Mrs. Shackley and Mrs. Jennie K. D. Conant. The evening session opened with song by Mr. Wilson.

Wilson. Speeches were made by Dr. A. H. Richardson and Jacob Edson; a song followed by Mrs. Han-son; remarks were participated in by Mrs. Thompson and Dr. C. F. Ware; Mrs. Conant gave tests; Dr. Twitchell a poem, and Miss Josie Willis a recitation. MRS. M. V. LINCOLN, Sec'y.

People s Spiritual Meeting, (New York City.)

To the Editor of the Banner of Light:

We did not make. elaborate preparations for celebrating, the Anniversary, but rather allowed the arisen ones to 'manage the exercises

in their own way. In the afternoon especially, all that was done and said seemed to be spon-taneous, and great spiritual power character-ized the meeting throughout. In the evening of the 31st, Bishop A. Beals delivered an Anniversary address, which was filled with sound spiritual teaching, and gave perfect satisfaction to his hearers. Prof. Ed-win Veres Wright followed with cheering re-marks. marks.

marks. The exercises of the evening were enlivened by Prof. Bartman with file renderings of, in-strumental music, Mrs. Bartman with solog, and recitations by Miss Torhune. Anniversary exercises were also held at Mrs. Morrell's parlors, 230 W. 30th street, on Mon-day evening, April 8th. Mr. E. W. Capron made the opening address, which was followed by Mrs. Leah Fox Underhill with a very ex-citing and thrilling narration of some of the manifestations which occurred during the first few months after the advent of the spirits at the home of the Fox family at Hydesville. Prof. E. V. Wright made the closing address of, the evening, and the company dispersed of the evening, and the company dispersed happy and wiser in regard to the advent of Modern Spiritualism than when they assem-bled. FRANK W. JONES.

. Cambridge, Mass.

The Spiritualists of Cambridge celebrated the Forty-First Anniversary Sunday evening, March 31st, in Odd Fellows Hall, Cambridgeport. Henry P. Trask presided, and Mrs. N. J. Willis made an address on the origin, growth and workings

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and third Fridays of each month, instead of at a fixed place. The President, Mrs. T. V. Cooke, extends a hearty welcome to all. Fraternally yours, THOS. LEES.

THE "Reference Handbook of the Medical Science," speaking of kidney disease, says: "Often symptoms on the part of other organs, palpitation, dyspepsia, difficult breathing, head-aches or weak vision first impel the patient to seek advice." The symptoms mislead both the physician and patient. The only safe method of treatment is a faithful use of Warner's Safe Cure. It not only seeres healthy action of the Gure. It not only secures healthy action of the kidneys, but cures the symptoms of disease.

Bangor, Me .- We have organized an Association here with the following officers: R. B. Cookson, President; D. C. Cook, Vice-President; Lewis Robinson, Treasurer; O. L. Collin, Secretary. Oscar A. Edger-ley, df Newburyport, Mass. occupied the platform Sunday. April 7tb, atternoon and evening, speaking very eloquently on both occasions, he gave, after tho evening lecture, twenty-five tests that were recognized. 90 Ohto street. O. L. COFFIN, Sec y. •••

York, every Sunday at 23(P.M. Good speak sic and reliable test mediums always present...

Adelphi Hall, corner of 523 Street and 7th Ave-nue.-The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 74 F. M. Admission free. A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mirs! M. C. Morrell.

Johnston Building, Fintbush Avenue, near Ful-ton.-Brookiya Progressive Spiritual Conference every Sat-urday evening, at 8 o'clock. 'Samuel Bogart, President.

Mrs. M. E. Williams's Public Scance Was held as announced, April 15th, at Adelphi Hall, John Franklin Clark, chairman, after a few brief but

John Frankin Clark, chairman, after a few brief but pertinent remarks chose from the audience three gen-tlemen (strangers) to scal the exits to the stage whereon Mrs. W's cabinet was placed—a simple structure with drapery. Having satisfied themselves that all was safe they informed the audience of the fact. Mr. Clark Introduced Mrs. Williams, who was warmly received, and addressed the people to some length, maintaining, justly, that "mediums are the indispensable factors in the spiritual reform," and the facts given through their organizations "are the foundation and the pillars which uphoid and sustain the cause."

facts given through their organizations are the foundation and the pillars which uphold and sustain the cause." At the conclusion of her remarks Mrs. W. took her seat in the cabinet; a quartette sang appropriately, the gas was turned to a soft light—yet far lighter than I huve ever witnessed spirit manifestations in before. The forms came in rapid succession: men, women and children. Each member as called from the audience to meet a spirit recognized his friend, aud said so to the entire company of about two hundred people. Two and three at a time talked and walked out. Little Bright Eyes, and a boy of ten years, walked to the front of the stage; talked to the people on the stage, and to those in the extreme end of the hall—both speaking together; the little one passed out of view on ther way to the cabinet, and the boy just outside the curtains. Charles Partridge hold a long conversation with Mr. Henry J. Nowton; all could hear him. The male forms were wonderful in voice and appear-diffee. Some forty-five or fifty appeared in all; three of thoses were find spoken to by any oné, although they gave their names. A mong the audience were many church people, and the was tated lists; some of the lattor. expressed themselves as pleased, and deforms of continuing in-vestigations in this direction. Mrs. Williams stated that she was not holding those public scances, to convert or convince Spiritualists, but to call the attention of the outside world, to a well-established rACT, the return of their friends in tangi-ble form.

established FAUT, the round ble form. Mr. Sykes, Mrs. Allen, Mrs. John Anderson, Mr. J. F. Clark, Mr. Lake, Miss Williams and myself were on the stage during the time the above took place: N. E. C. Hill.

The First Society of Spiritualists .-- J. J. Morse ddressed this Society on Sunday, 21st. Several ques tions-among them one regarding Independent Slate

augressed this Society on Sanday, 21st. Several ques-tions—among them one regarding Independent Slato-Writing—were presented in the morning to his guides. In regard to independent slate-writing, Mr. Morsé fad-mitted it yas rare, but prophesied that after the ex-perimental stage was passed it would be both common and popular. Two methods are commonly used: one is by the spiritual magnetism acting as a fartee with the penell on the end of it, the other method projects a thin film of magnetism and acts through this, and after the writing is done the film of, matter is with-drawn. Mr. Morse spoke in the ovening upon "Easter Sumday in the Light of Science and Spiritualism." The meeting in the afternoon opened with a plano solo by Miss Ellis F. Porter, and a song by Miss Maud I. P. Picasants. Henry J. Newton, alluiding to the control informed him he would take the medium through the partition in the cabinet, if it was lined with slicetiron. Mr. Newton also spoke of manifesta-tions in the presence of Mrs. M. E. Williams, who held a public science on Mrs. M. E. Williams, who held a public science on the M. Domeroy delivered an able lecture on "Spiritualism Mars Natural Religion." Speaking of the phenomena he Said: "Every day, from the time God bigan moving d6 the waters to this, now phenomena, have appeared; thousands, millions of phenomena, have appeared; thousands, millions of phenomena, its aftid with them. Every

chette with definite-and, as afterward proved, rellable-results. As doubtless many questions may arise in the minds of your readers regarding this lady and her powers, I will endeavor to anticipate some of them, at least, in the following paragraphs:

The lady knows but little of Spiritualism or its philosophy; her husband has become interested in these to a somewhat greater extent, and is possessed of strong magnetic forces which no doubt assist her in obtaining the writing-although when I had a scance with her, her aunt acted in the capacity of guiding the paper for planchette to write on-which is done without the legist thought on the part of the medium, as far as tean budge

When I informed her that I had heard from the mother of the little child at Moncton, N. B., she had entirely forgotten that planchette had written the measured

mother of the fittle china at anoncon, A. D., she may endirely forgotten that planchette had written the messages. [In regard to the planchette-writing concerning this little girl, Mildred Louise Broad, who claimed to have passed from this life, in Moncton, N. B., when a little over three years of age, I would state that I wrote to the postal card in the hands of the family by that name which had such 'a child, if there was such a one there—semiling this episite at the time I forwarded to you the item printed in THE BANNER. The follow-ing report came to me on a postal card, signed by the mother: "Moncton, March 26th, 1880. Received your card, and am anxious to hear from one who has taken a kindly interest in our darling child, who died in Moncton, Jan. 8th, 1880, aged three years and three months, leaving a bereaved father and mother and little sister two years older to mourn." To this T have since repiled, giving such general information on Spir-itualism as was applicable to the case, and was at my command.]

Siled replaced, giving such general mortination on spir-titualism as was applicable to the case, and was at my command.]
Neither herself nor her husband has taken pay in the least for the time devoted to these scances.
Some prominent individuals have visited the family and cannot detect any object in the writing which is given, except that a fact may be demonstrated; and it is as interesting to themselves (i.e., the family) as to those who visit them. They do not have regular scances, but sit quietly alone with a young man about once per week, or with friends when they call for that purpose. The lady has all she can attend to in caring for her family in the domestic way—having small children to look after. She invariably refuses all propositions looking to a public work on her part-iceling that her household primarily claims her best energies.
She does not attend Spiritualistic meetings, there being none in the city where she resides; there are being conteneore of the object of the transmitter of the transmitter of the canceles of the there.

She does not attend Spiritualistic meetings, there being note in the city where she, resides; there are but fow outspoken Spiritualists in the vicinity to encourage the family in their work. The case is one of spontaneous and unsought development for—I. believe — a definite purpose in the future.
In this case there is no chance for the mind of the medium to be blended with the information written, as the inanimate planchette cannot reason or think, and the medium, to the best of my believe, known on this state of the mind of the medium to be blended with the information written, as the inanimate planchette cannot reason or think, and the medium, to the best of my believe, known on the future.
In this case there is no chance for the mind of the medium to be blended with the information written, as the inanimate planchette cannot reason or think, and the medium, to the best of my believe, known on the state of the mind of the medium, to the best of my believe, how nothing concerning what is written—often cannot read it clearity, but her husband makes it out. He does not touch the planchette with his own hands.
This method of receiving messages is, to my mind, far more convincing to a short can be assisted on the part of that inedium, which comes as regularly to all inquirers in the first stage of their investigations—is "ruled out" by the conditions in this case.
The way the messages are obtained in her presence is similar to that in which telegraphic messages are received: A table is placed in the canter of the room, wall-paper is arranged upon it, and the individual sitting opposite the medium draws this paper along as fast as planchette writes upon it. The planchette, during the process, shems a thing of life and intelligence—an intolligence having its source outside and beyond those sitting about the table.
The decarnated spirits who are her guides and managers came to her of their own you thom, and the medium with or the rest is a shall write the planchette out with the

Boston, Mass.

Before slates were in use people multiplied on the face of the earth - Wall Street News.

Stoncham, Mass.-Mrs. M. S. Townsend Wood, P.O

Box 175, Weshington N. H.-Addie M. Stevens. Weshington N. H.-Addie M. Stevens. West Spingfield, Mass.-A. E. Tisdale, Merrick P. O. Woodslock, Vt.-Austen E. Simmons. Worcester, Mass.-Thomas W. Sutton, P. O. Box 790.

Chicagó, Ill.-Lyman C. Howe writes April 15th : 'I am speaking here for the Chicago Spiritual Fraternity, and being acquainted with Dr. Thacher, and knowing something of the genuine merit of his mag-netic shields, I find pleasure and profit in visiting his office and occasionally speaking an honest word of commendation for him and his truly valuable appli-ances. Dr. Thacher is intensely in earnest, and aglow with enthusiasm for every noble reform, and is quick to see the spiritual bearings of whatever comes to his notice, and especially if it concerns the weal of suffering humanity and the 'Healing of the Na-tions.' He is actively progressive, ever cager to grasp and apply new truths, and fearless in advocating what his canvictions affirm. He is thoroughly alive to the questions, and proscriptive legislation of the medi-cal fossils, who are determined the world shall not. move because they do not." ternity, and being acquainted with Dr. Thacher, and

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Haverhill,, Mass.-Unity Hall.-Mrs. B. F. Smith, one of the BANNER OF LIGHT mediums, occupled the platform for the First Spiritualist Society, Sunday, April 21st, afternoon and evening, before ap-Sunday, April 21st, afternoon and evening, before ap-preciative audiences. Mrs. Smith prefaced the after-noon scance with suggestive remarks upon the mystery of Life and Death, following with an extend-ed scance in which Mona Belle reported a great many -full names, with kind and loving messages to friends. The 7 r.M. service began with a fine mysicale by the Home Orchestra, Miss Jessie M. Little, Precentor... Mrs. Smith again prefaced, the scance with remarks ou the nearness of the so-called two worlds, after which Mona Belle again tok control, and for more than an hour gave messages of loving remembrance with full names accompanying them, to those present, On Sunday, the 28th, we expect to listen to that no-ble worker in the Spiritual Cause, Mrs. Sarah A. Byrnes.

New Bedford, Mass .- The First Spiritual Society of New Bedford met at the Fifth Ward-room on Fourth street, April 10th, for the election of officers. Fourier street, April 1004, 107, the checked of oncerts. The following persons were chosen: President, Mrs. G. E. Jacobs; Vice President, Mrs. Phoebe Taber; Secretary, Mr. F. Wm. Whitchead; Trensurer, Mr. E. H. Shaw; Organist, Mrs. Ida Janell.—Mrs. Ponnell, of Boston, will give platform tests here on Bunday, May 5th. FRED. WM. WHITEHEAD, Sec'y.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT ADELPHI HALL (FIRST STORY), CORNER OF SEVENTH AVENUE AND 52D STREET, NEW YORK, ON EAOH 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 GROSS, President.

J. F. JEANBRET, Secretary, 232 West 46th direct, New York. JOHN FRANKLIN OLARR, Cor. Secretary, 89 Liberty direct.

Attention I Lycoums.

The Conductors of Children's Lyceums, Sccretarles, or other officers, are earnessly invited to send in the name of their Sunday schools, names of officers, num-ber of scholars, time of meeting, etc. The desire of the undersigned is for the mutual benefit of all. Cor-respondence solicited. THOMAS Lives, 142 Ontario street, Cleveland, O.

Annual Meeting in Oregon.

T'o First Spiritual Religious Society of New Era, Clacka-inns Co., Oro., will hold its annual meeting on the camp-grounds at New Erie, on June 14th, 1889, and continue for about ten days. Mrs. H. B. HOLLAND, Sec y.