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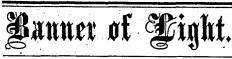
RET PAGE,—Popular Views of Education. The Penn Monthly on Spiritualism. Letter from E. S. Wheeler. SECOND PAGE.—Spiritual Phenomena: Is Communion with our Spirit Friends a Reliable Fact? New Manifestations. Original Essay: Mingled Facts and Fancies. Brooklyn (N. Y.) Spiritual Fraternity. Evereti Hall Spiritual Conference.

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ton," Book and Miscellaneous Advertisements. EIGHTH PAGE.—A Gala Week for Spiritualism. And sary Week in Brooklyn. Notes of Travel, etc.



BOSTON, SATURDAY, MARCH 27, 1880.

POPULAR VIEWS OF EDUCATION.

Letter from our Special Correspondent.

To the Editor of the Banner of Light:

I find in a late issue of the Herald of your city the report of a meeting convened at the residence of Rev. Joseph Cook, on which occasion the subject of education was discussed with special reference to the relations of the sexes. The Dean of the Episcopal Divinity School at Cambridge being in the chair, President Warren, of Boston University, engaged the attention of a distinguished company by reading an original essay on the general subject. The report states that "he took ground against coëducation"; at the same time he is represented as saying that "the coeducation plan is, in this country, decidedly the better"; that it is the only "practical method" in the rural districts; and that "the disjoint system is the enemy of the home and the foe of civilization." It is probably the fault of the reporter that the President is thus represented as occupying decided ground on both sides of this controversy.

Mrs. Julia Ward Howe followed Mr. Warren She did not favor the military system, and had as little sympathy with the monastic idea of society. She insisted that the two sexes should be educated together, and that girls shall have departments of scholastic research and in the open fields of practical science and art.

educators one was read from President Chad- | thought and action, the evil consequences flow bourne, who opposed the admission of females to the University. Dr. John Bascom, of the through all generations. If the law fixes un-University of Wisconsin, took an opposite view of the subject. He was decidedly in favor of | modified; if custom restrains the normal funcgirls being admitted to unlimited competition for university honors, and gave emphatic testimony to the fact that in his experience they proved to be better scholars, and actually car- | broken by the will and the channels of feeling ried away the larger share of prizes for superior | and thought purified. Not only a wise policy proficiency. Prof. Hiram Mead preferred a but every principle of justice requires that every combination of the two systems, as pursued at | impediment, whether depending on social cus-Oberlin, while President Seelye, of Amherst, | toms or legislative enactments, should be taken thought the education of the sexes, in its earlier stages, might "be carried on jointly"; but that that we let down the bars and open wide to their later studies necessarily involved their practical separation.

Among those who spoke most earnestly against schools for the exclusive education of one sex was Miss Mary Eastman, who believed that girls and boys should be educated together from the infant school to the University. Regarding any arbitrary separation as unnatural, "she believed strongly in the coëducation of the sexes in Universities, and spoke from a large experience of what is going on in them. The tendency of disjoint education was toward morbidness of relation. She had little faith in the Harvard annex, which chiefly furnished work for jaded professors." Rev. Dr. Baker had no personal experience in the two methods, but approved of coëducation. "Prof. Smith of Boston University had few sentiments and some knowledge. His testimony was that his women pupils in the medical department were benefited by coëducation, and the men behaved more like gentlemen. He had never, in seven years, known an instance of scandal." Rev. Dr. W. J. Tucker. of Andover Theological Seminary, believed in equality of education, and was of the opinion that girls are happier in mixed schools.

Rev. A. D. Mayo, an intelligent and thoughtful observer, who had experience as a Trustee of Antioch College, and otherwise, expressed decided views in favor of the association of the sexes in the whole course of their education at school. A large proportion of public school work is, in his judgment, "moral and social. No schools in this country are of so high an order as those where coeducation exists. A natural policeing is always going on in the

the limited sphere of their ordinary activitiesdo not require the same opportunities as boys. It is time this mischievous falsehood should give place to broader views of human nature. The fact that society has hitherto assigned to woman only a narrow field for the exercise of her powers, and hence for the achievement of high and honorable ends, is a fundamental fact which most forcibly illustrates this gross injustice to her sex. In the first place she is restricted to a very limited sphere by the conventional usages of the time, so that her efforts and desires—as far as possible—may all begin and end in the little circle of her domestic life; and then, lest she should break away from these unnatural restraints, society limits her opportunities for education, and hence checks the aspirations which lead to noble efforts and greater usefulness.

It is not strange that these arbitrary limita-

tions, running through the universal experience of centuries, have occasioned a partial paralysis of the noblest faculties of womanhood. How can we demonstrate the existence of our latent powers so long as we have no occasion to call them into exercise? If in the more difficult fields of human achievement woman has failed to demonstrate her equality with man, the fact may be owing to the unjust restraints imposed upon her. In the few exceptional cases where she has been favored with anything like a fair and equal opportunity for competition, she has no occasion to blush for the results of her competitive efforts with the opposite sex. If our greatest scientists, inventors, philosophers, historians, poets and musical composers, have not been women, the reason may perhaps be found in the social and other customs of all civilized nations. Woman has not been taught the grand lesson of independent thought and action. On the contrary she has been made to believe that selfreliance is unwomanly. If she has not greatly distinguished herself in the fields of scientific research and philosophical investigation, it is doubtless for the reason that her limited studies have not embraced the complete classifications of the one, nor has the other placed the universal chain of induction in her delicate hand. If the world never had a Shakspeare among women, what of that? We can only say that our boasted manhood has produced but one, through all the ages, and he was born of a woman. If she is rarely recognized as a great inventor—possessing the highest power in the must never be forgotten that the woman is, in the most comprehensive sense, the architect of the man, on whom-perchance under some spiritual influence—she stamps the divine image of Genius.

Since the true nobility of our manhood so tion of woman is neglected. If unnatural re-Among the letters received from distinguished straints are imposed upon her freedom of the ruins over the planes of life below. into and down the great stream of organic life natural limitations, its requirements should be tions, let custom begone; if indolence fetters the faculties and sensual indulgence corrupts the fountains of life, let the chains of habit be out of the way. The spirit of the age demands woman the broad field of all human activities; and having in terms-in our amended constitution-invested her with an ideal citizenship, we should complete the work by placing in her hand the silent but impressive symbol of politi-

cal power. The only other important objection to the coeducation of the sexes seems to be founded on a vague apprehension that such association endangers the moral interests of society. This does not appear from the report to have been openly expressed in the Boston discussion, but it would seem to have been clearly implied. We can only regard this as a mistaken view of an important subject, and this error as the fruitful cause of extensive mischief. We oppose this view, first, because it is unnatural. It is by divine ordination that the sexes are born together, and sustain natural relations which are rudely violated by an arbitrary separation. In the pure life of early childhood they necessarily dwell together under the same roof; and among the strongest incentives to an honorable career are the ever sacred memories of home. The boy needs the powerful influence of motherhood and the affections which grow out of the sisterly relation, to soften the ruder features of his nature; and in the home loves he learns the sweet lessons—if he ever learns them at all—of the beauty of virtue and the sacredness of womanhood. The poor boy who is unnecessarily deprived of the gentle influences which refine, temper and exalt the manly youth, is defrauded of his natural rights and most precious inheritance.

Banishment from any of the refining influmixed high schools. In social matters in these schools the relations are always excellent."

We may not apprehend all the capricious ideas which are possibly entertained on this subject by certain whimsical people. On reflection we can only conceive of two principal reasons for the opposition to the education of the sexes in the same schools, and by identical methods, except so far as these may be modified by a wise reference to prospective relations and pursuits in life. The first ground of this opposition to the equal education of the sexes appears to be the false idea that girls—owing to

who follow a sea-faring life, and wherever woman resigns the sceptre of her gentle sovereignty over the human heart.

On the other hand, girls need certain lessons of self-dependence which they may most effectually acquire from the examples of the other sex, and a partial infusion of a more resolute spirit into the character and life of young womanhood. While these influences are best secured by the daily association and coëducation of the sexes, it is believed that the natural results are altogether compatible with real delicacy and the strict propriety of female deport-The most chivalric of men - natures trained to deeds of noble daring-always respect the divine spirit of gentleness and pay homago to the refinement of true womanhood; but no rational man was ever in love with weakness. Tho puling, sickly girl, whose nerves flutter at the sight of a small bug; in whose presence the sudden appearance of a mouse is the signal for a fit of hysteria, is an object of compassion rather than of genuine affection. If any man is willing to assume the life-long responsibility of caring for such a person, he must be credited with a good degree of courage; and, while the integrity of his judgment may be questioned, it will appear in evidence that his charity is be-

yond impeachment. We make a grave mistake if we presume that the standard of morality can be elevated by an arbitrary separation of the sexes in any of the ordinary relations of our social life. If we except those institutions which are designed to limit the freedom of criminals and lunatics, this is no more attempted save in our higher schools. Everywhere else the social nature and necessities of mankind are duly respected: In the family circle; in popular places of amusement; at lectures and concerts; in the temples of art; at the altars of religion; on the great lines of travel; in the streets and parks, and in all respectable assemblies of the people. Why, then, should young ladies and gentlemen seeking an education be subject to the degrading and unnatural restraints imposed upon the convicts in the penitentiary and the inmates of bedlam?

All this is at war with human nature, and it is safe to conclude that whatever is unnatural is also demoralizing. Both sexes are always more or less impatient under the conditions of enforced separation. This pedagogical despotism, like every other form if oppression, leads to rebellion. It does not suppress passion, but superior departments of creative art—the fact it inflames desire. The normal forces and currents of human life and feeling are quiet, harmless and musical politica from the hill-side, so long as they are left to ilvo on in their nature ral courses. But silent forces and gentle natures sometimes become destructive. You attempt to arrest them by artificial means; build walls much depends upon the sacred relations of ma- and dam up the tides of natural feeling in huequal opportunities with boys in all the higher | ternity, we may readily perceive that the race | man minds and hearts; and you will find at | opinions, which were distasteful not only to the is defrauded in proportion as the equal educa- last that the pent-up floods will break over all religious public but to many Spiritualists as barriers, and like the mountain torrent sweep

S. B. BRITTAN. 80 West 11th street, New York.

THE PENN MONTHLY ON SPIRITUAL-

To the Editor of the Banner of Light:

It is interesting and not a little amusing to note the changing attitude of prominent minds in this country toward Spiritualism since several distinguished scientists of Germany have avowed conviction of the reality of its facts. Remarkable phenomena which, when observed and described by Americans, no matter how high their character for intelligence and probity, or how thorough their qualifications for observation, have been regarded as unworthy of "scientific" notice, and fit subjects only for ridicule, now that some German physicists and philosophers have given them serious attention. begin to loom up as matters of great moment. Even that peerless exponent of "scientific theology," Rev. Joseph Cook, condescends to entertain his Boston audiences in that citadel of ancient Orthodoxy, Old South Church, with a tolerably fair recital of marvels witnessed by certain Professors in Leipzig, and in the light of these he is able to find "four pieces of evidence" from American sources which he "dares call fairly respectable"! And now The Penn Monthly-a publication that is competing for the highest honors in the field of magazine literature, said to be issued under the auspices of the Faculty of Pennsylvania University-in its issue for February, treats its readers to a respectful resumé of the recent publications by Profs. Fichte, Zöllner and Ulrici, in favor of Spiritualism, together with the counterblast of Prof. Wundt, which latter is characterized as "a strong one on secondary points, but very weak in the main line of his argument."

The article referred to appears over the signature of Prof. Robert Ellis Thompson, who holds the chair of social science in the University above named, and is its Librarian; he also bears the title of Reverend, and is known as a writer of marked ability on public affairs. The Rev. Professor does not shrink from administering a sharp and deserved rebuke to materialistic scientists in general for their neglect of and aversion to investigation of the spiritual phenomena. This is his language:

However, 'there is a good deal of human nature' in even scientific men, and they are as liable to distortions of judgment, through secret preferences, as are any other class of persons."

After speaking of the embarrassments encountered by the ordinary theologian and moralist in presenting satisfactory evidence of their theories to the scientific mind, our Professor continues:

continues:

"The Spiritualist, however, seems to meet the scientific man on his own ground—to put the evidences of spiritual existence into a shape in which even the tests of the laboratory can be applied to them. He presents tangible facts, such as can be made the subject of exact observation by the senses. He challenges the world to come and look into these facts; and the scientific world turns its back upon both him and his facts! Even those who do not attach any great value to the evidential force of these facts, and who do not accept the Spiritualist's own explanation of them, cannot but feel that this shrinking from investigation is exceedingly significant. It discloses a habit of mind the reverse of impartial—a habit of mind which has unfitted scientific men in general for weighing the evidence for any group of facts outside of the ordinary routine of scientific inquiry."

But notwithstanding the justice of this re-

But notwithstanding the justice of this rebuke, Prof. Thompson does an evident injustice to the late distinguished Dr. Hare, formerly an honored professor in the same University, and who was an eminent exception to the class of scientific men referred to. Of him Prof. T. uses

the following language:

"It is true that Dr. Hare, the eminent chemist, risked his reputation for sanity by his ardent adoption of the ordinary theories as to the nature and cause of these phenomena; but he acted in the spirit of a disciple, not of a pure investigator. The inventor of the blowpipe did nothing to give us the assurance that these spiritual manifestations had been subjected to any such tests as he would have applied in the case of a new chemical theory."

It seems scarcely possible that one who has read Dr. Hare's narrative of his "Experimental Investigation of the Spirit Manifestations," given in his elaborate work under that title, and published in 1855, which embraces descriptions of various ingenious mechanical apparatus devised to eliminate the possibility of mistake, could say that Dr. H. "did nothing to give us the assurance," etc. Can it be that his success-

ors in the University are ignorant of this work? It is true that Dr. Hare became an ardent "disciple," or convert to the theory of spirit agency, but not till after a stout resistance on his part, and after what he himself terms "the most precise and laborious experiments," which resulted in such proof as no intelligent and honest mind could reject. Being thus convinced, he was too sincere and courageous a man not to boldly avow his convictions. Unfortunately, perhaps, for its best reception, he coupled the narrative of his purely scientific investigations in this matter with the presentation of various somewhat crude theological and philosophical well; but these should not detract, in any truth loving mind, from the value of his careful observations and competent testimony bearing on the fact of spirit agency. He was more than twenty years in advance of the German professors in demonstrating this truth, but it still remains true that a prophet is without honor in his own country.

After giving the pith of the recent discussions in Germany on the subject of Spiritualism, Prof. Thompson proceeds to announce some rather extraordinary opinions of his own in the matter. These may form a topic of remark on a future occasion. A. E. NEWTON. Ancora, N. J.

Letter from E. S. Wheeler.

To the Editor of the Danner of Light: Since I last addressed you, a number of things worthy of note have occurred in this locality and I have remarked various matters elsewhere I intended to offer you; but it is somewhat difficult to secure such items as have not already been recorded through the industry of those who originate or compile the contents of the

columns of your comprehensive journal. After Mrs. Elizabeth L. Watson was called home by sickness in her family, as noted in my former letter, and our Association deprived of her services so pleasantly anticipated for February last, the platform of the First Association of Spiritualists of Philadelphia has been occupied, in order of time, by the writer, by J. M. Peebles, and by Sarah A. Byrnes. I have spoken in this city, and for this Association, more or less, for a decade of years, but old friends have pronounced my latest delivery upon "The High-er Spiritualism" the best of my discourses. In er Spiritualism" the best of my discourses. In the rearrangement of the forces of life, in which we, through circumstances, are from time to time more or less seriously involved, improvement should be in order.

J. M. Peebles spoke in the peculiar style by which he is recognized everywhere. He gets around to this city about as often as anywhere also I fancy and always commands attention.

else, I fancy, and always commands attention, though often heard by the older class among us. Mrs. Sarah A. Byrnes is doing a good work here, though what one of our local papers calls "the commencement of next winter" has discouraged attendance somewhat.

To show the drift of public opinion as to Spiritualism here and now, and abroad as well, 1 present the following extracts from the correspondence of our newspapers and from editorial paragraphs. The first is from correspondence of the *Philadelphia Times*, a paper which has been sharply critical, even, as considered by some, abusive of Spiritualists. The extract is taken from a recent London, Eng., letter by a regular correspondent. regular correspondent:

"SPIRITUALISM AT ONFORD AND CAMBRIDGE. "spiritualism at Onfolio and Cambridge.

It is a source of annoyance to many fathers of families that at both our great universities there are Spiritualist societies in existence, which to a very considerable extent are popular with the under-graduates. Among a number of young men who are at a time of life when novelty of any sort is sure to be attractive, it is no wonder that spiritual manifestations and séances of all sorts should find many patrons and admirers. If, however, a firm belief in Spiritualism were at all consonant with proper religious principle, the evil could be but a small one. Yet, as a matter of fact, most men and women, whether young or old, who are

at all bitten with the mania, as a rule are regarded by sensible people as having some sort of flaw in their moral character. It would not be true to say that the great majority of Spiritualists are those who incline to the shady walks of life; but, as a matter of fact, I must own that the most ardent Spiritualists are not among those whom I should choose as our friends. If I had no more to urge against them I should at least say that they were nervous, excliable and eccentric individuals. At any rate I have no great desire that Spiritualism should flourish at our universities and so seriously affect the minds of a number of young men who, by their birth, wealth and education, are likely in after life to have a considerable influence on society in general. Indeed, I honestly hope that the hocus pocus of the scance manifestations will be firmly put down by the university authorities."

Comment seems needless! The next is an

Comment seems needless! The next is an editorial from Taggart's Sunday Times, and though appearing in a journal of a rather sensational order, is, as I have reason to know, a candid expression of sentiment by a competent

candid expression of sentiment by a competent writer, not supposed to be a Spiritualist:

"IS IT A CRIME TO BE A SPIRITUALIST?
And if not, why will the Judges allow a question o religious belief to come before the juries as evidence or even take it into consideration themselves in deciding legal questions? It is the general impression that we have no religious test in this country, but it seems as though a man's or woman's chance for justice was somewhat dependent upon taking the liberty of thinking for him or herself in matters of faith. The philosophy of Spiritualism is beautiful. It believes in the perfectability of human nature, and acknowledges the equality of all souls. For this reason, those who profess it reject none who come to them, and their communion is made the prey of eccentric and odd people, and sometimes knaves. But the lives of Spiritualists, who are really influenced by faith, are so pure and good, so rich in charity and love, that all who know them must admit that they live up to some higher standard of morality than that which influences the majority of mankind.

There are no less than five different congregations of

nust admit that they live up to some higher standard of morality than that which influences the majority of mankind.

There are no less than five different congregations of Spiritualists in Philadelphia. One of these is about collecting funds to build a church. For this purpose, they have a Ladles' Aid Association, which gives entertainments once in each month. Refreshments are furnished, and the young people dance. At these reunions, one is surprised to find how many Spiritualists there are belonging to the best class of citizens, people of wealth and position, who, while adopting a mode of worship in accordance with their convictions, do not make a parade of their views, believing that their religion should rest between themselves and their God. Surely it is a most indecent assault upon the liberty of conscience to attach the odlum of ridicule in a public court upon a fallit that is, in so many cases, distinguished by so much merit in the lives of its professors."

Have I informed you we have contracted for the grounds at Neshaminy Falls for our campmeeting this year? If not, such is the fact; concerning which more will appear soon in the business department of the Banner of Light.

The First Association of Spiritualists of Philadelphia propose to appropriately celebrate the Thirty-Second Anniversary of Modern Spiritualism on Wednesday, March 31st, 1880, in the hall \$10 Spring Garden street, where various exercises will take place during the day, and a grand sociable convene in the evening, under the auspices of the Ladles' Aid Society. To this last a moderate admittance fee will be charged.

On Sunday, April 4th, 1880, will be held public

this last a moderate admittance fee will be charged.

On Sunday, April 4th, 1880, will be held public meetings to still further commemorate the advent of the dispensation so fraught with blessings already realized, and still to be realized to humanity. The speakers already named are Mrs. Sarah A. Byrnes, our worthy President, H., B. Champion, Edward S. Wheeler, Cephas B. Lynn, and others. The hall will be decorated appropriately, and extra music provided. Meetings held morning, afternoon and evening.

All who are in sympathy with this great liberal and spiritualistic movement are cordially invited to join with us in this celebration. We

invited to join with us in this celebration. We hope to welcome the representatives of free thought and progressive action of all classes from our entire State, the whole Delaware Valley, and the country at large, upon the days

ley, and the country at large, upon the days above named.

As regards the discussion of the Medical Question, so ably debated of late in Massachusetts, I have something decidedly rich, rare and racy to communicate as soon as I get full details. The matter concerns one of our oldest and most famous colleges, and one of the unlettered mediums of this city, to the confusion of the autocrats of the pill-box! You shall have the particulars from me, unless, as is probable, you receive them from another hand.

I have spoken of late in Camden, N. J., where a stanch little band of Spiritualist friends have kept up an organization and done good work for years. They have that which we have not—a Lyceum. Their patient labor can but have reward in success in due time. "Cephas" is the card for April for our platform. He will have to exceed all his past success here, to come up to the expectations he has raised by the really grand creation he gave at Neshaminy Falls

grand creation he gave at Neshaminy Falls
Camp-Meeting last summer.
Yours fraternally, EDWAID S. WHEELER,
Cor. Sec. First Asso. of S. of P.
1412 North 11thstreet, Philadelphia, Pa.,
March 15th, 1880.

#### Letter from Hon. Warren Chase. To the Editor and Readers of the Banner of Light:

As my name, which for many years was nearly every week in the Banner of Light as a correspondent, has, since I have taken up my residence in California, seldom appeared in its columns, and lest some of its readers who have long known me as a defender of our beautiful and truthful philosophy should think I have deserted the ranks of the faithful, I take this occasion to say to all, that although I am editing a greenback paper and filling out a term in the State Senate, I have neither lost my interest nor ceased to defend Spiritualism in public and private, and in every place where I have time and opportunity to do so. Up to the time I left my home in Santa Barbara for my seat in this Senate I lectured nearly every Sunday, and have since been wherever societies have called on me and my public duties would allow. I was sixtyseven years old the day I took my seat in this body, health and spirits good, and no man goes with more satisfaction and assurance down the few declining years left to me than I do, to meet on the other side the many dear friends and colaborers who have already preceded me to the Summer-Land. WARREN CHASE.

Senate Chamber, Sacramento, Cal., March 4th, 1880.

Healing by Laying On of Hanns. By James Mack. Pp. 332, 12mo. Boston: Colby & Rich.
This work is somewhat similar to that recently published by Dr. J. R. Newton on the same subject. It, however, differs, inasmuch as it gives a rather lengthy history of the "healers" in olden as well as modern times, and enters into the philosophy and processes of this method of healing. Dr. Mack writes in a straightforward style, directly to the purpose, and with an earnestness which carries conviction. The book is replete with facts, and will prove invaluable to the future historian of the movement.—R. P. Journal.

## Spiritual Phenomena.

[From the Harbinger of Light, Melbourne, Australia. IS COMMUNION WITH OUR SPIRIT FRIENDS A RELIABLE FACT?

This question very naturally arises in the minds of those who desire to investigate the phenomena of Spiritualism. When we are told by a medium that a spirit friend is present with us and desires us to accept some wise or loving communication which is imparted through this agent, we are probably filled with pleasure, as the first experience which arises; but then the question is sure to follow-Can it be possible? and am I justified in accepting this information as sufficiently reliable to make such an impression on the mind as shall influence the current of my life in the direction of truth and goodness, and thus make me a greater blessing to my fellow-men in the avocations of my daily progress? We believe that thousands of earnest inquirers have felt thus; and it is with the hope of contributing an element of assistance that we present to the readers of the Harbinger the following account of what we believe to be a reliable confirmation of spirit communion.

Having noticed, when reading the Banner of Light, that Mr. J. V. Mansfield, of New York, had been very successful in obtaining answers to sealed letters addressed to persons in the spirit-land, we were led to make the experiment, hoping that we also might be successful in obtaining some reliable test through this well-known and respected medium. In furtherance of this object a letter was written to a relative in the spirit-world, asking that some reply might be given which would, afford a proof of identity, and that the names of other spirit friends who had professedly been in communion with the writer in connection with the one addressed might be mentioned. This letter, written on thin paper and folded up into a small compass, was then enclosed in two opaque envelopes. carefully pasted down and pressed until quite hard and dry, and the initials of the writer written with indelible ink over the tongue of the outer nvelope. This letter, thus secured, was sent to Mr. Mansfield, with the request that he would deal with it in the usual way, and if an answer were received, send it on with closed letter to the writer in due course. This letter having been forwarded to Mr. Mansfield in August last, on the 26th of November following the reply was received, accompanied by the scaled letter, which had not been opened or in any way tampered with, as may be easily seen from the most rigorous scrutiny thereof. We will now give, as follows, an exact copy of the letter received from our spirit relative, and then offer some explanatory observations which will serve to confirm our observation, that we have in this a reliable proof of spirit communion.

a reliable proof of spirit communion.

The following is a copy of the letter received:

"My Son Henry—Yours of the 11th August at last before me. I, and your father, and James Martin, have followed your precious note over the deep blue waters, through all, its meandering, until it reached the Medlum Mansfeld, in the metropolitan city of the great American Republic, New York. Five months have clapsed, my son, since I bld adleu to all things terrestral. After reaching this, my spirit hone, my first business was to find your dear father. I had expected to have met him on my arrival here, but in that I was disappointed. I met, and found waiting for me on this shore of eternity, your dear friends Esther and Tom. I had been scated in Esther's mansion but a short time when your father was ushered in by a messenger who had been despatched for him; and the meeting may be better Imagined than described. I was, after a little rest with Esther, taken charge of by your father, and taken to my beautiful mansion he had prepared for me, and which stood beside his own. Here we are, and so happy with those who preceded us to the spirit-land. We are with you often; imperfect as our communications may appear, yet we try to come in such a way as not to be mistaken for others. Would Dr. M. give the Circle more air and less light, we could manifest much more fully. I have not much strength to control, but your father has more strength of control than I have, therefore his manifestations are more pointed; but I will by-and-by become stronger, and then I will come to your heart's content. Keep up good heart, my son; we are one and all with you. Care not for what this and that would-bo wise one may say of your view of man's immortality; 'you know, my son, where they scarcely hope for a future. We shall soon be able, my son Henry, to come more specifically at your loving Circle; then and there will it be told you what you have to do in the future. Great is the call for laborers in the vineyard of spirit-communion, but few are found in yo The following is a copy of the letter received: that priest-fidden community; and the time is not far away when this great light will eclipse all other lights, and all see as with the same eye. You are doing your work, my son, and doing it well. Esther is not able to control at this time. She bids me say, love and thanks for kindly remembrances. She will speak by-and-by. Tell Dr. Motherwell to be firm: the angels are with him. Your loving mother.

Sept. 20th, 1879. ELIZABETH BUNNEY."

We shall now ask the attention of our readers to the following facts which have occurred in connection with this letter, and to one point in particular that makes the proof more remarkable as a test. During the month of May last, at a circle held in this city, and of which the writer of this is a member, it was reported to him by the lady medium under control that an elderly female was present accompanied by some the lady medium under control that an elderly female was present, accompanied by some friends of the writer, and who had brought this female to see him. Inquivy elicited the statement that it was probably his mother: but as he knew that his mother was alive in England at the time, having but received a letter from her by the previous mail, no importance was attached to the circumstance beyond a note being made of the occurrence. The friends who were said to have brought this old lady to see the writer, are referred to in the letter from America under the names Esther and Tom. Now, about six weeks after this occurrence, a letter was received stating that Mrs. B—, the old lady, passed away from earth-life rather sudwas received stating that Mrs. B—, the old lady, passed away from earth-life rather suddenly on the 19th of April, or about two weeks denly on the 19th of April, or about two weeks prior to the visit to the writer at the circle in this city. Subsequently to that, on several occasions, this mother has visited her son in various ways; and it was for the purpose of procuring, if possible, some reliable testimony to the truth of these visits, through an outside and independent source, that the letter was sent to America. It is now peessary to monition that America. It is now necessary to mention that, although the sending of this letter was kept a profound secret, several intimations were given to the writer in the meantime, through mediums who knew nothing of what had been done, that the attempt would be successful; so recently as Monday evening, the 17th of November, an assurance was given by the mother that very soon the required evidence would be forthcoming, and which promise was fulfilled as already re-

We wish now to call the reader's attention to the fact that all the means at the medium Mans-field's command were a blank envelope, so dense and solid that it was impossible to obtain any information from the contents, and yet, as will be seen from the reply, names are given, and circumstances are related which are strictly

and circumstances are related which are strictly in conformity with the facts as they stand.

Now, it will not invalidate the value of this testimony to infer that, by the use of certain clairvoyant powers which the medium Mansfield possesses, he could obtain the information given from the contents of the sealed letter, because it is a fact that the reference in the letter to the ventilation of the Circle-Room in this city, in which the writer of this is accustomed to sit, is not in any way referred to, and is indeed a local not in any way referred to, and is indeed a local fact known only to those who are in the habit of attending that circle. Neither will it serve to invalidate the testimony by suggesting the probability of a process of mind-reading and by which means Mr. Mansfield obtained his information, because this, if a sufficiently estab-lished explanation, would only lead to conclusions still more remarkable, when the difference which separates Melbourne from New York is considered. But beyond this, we can assure our readers that not the slightest knowledge is possessed of the writer by Mr. Mansfield excepting that which was afforded in the brief note which enclosed the sealed letter; and that there were them.

no means by which he could obtain any inforno means by which he could obtain any information concerning the writer in any way. We are driven, therefore, to the conclusion that the information contained in the letter received from America was communicated to Mr. Mansfield by the spirit-mother, and that this was in every way possible, when it is remembered that the old lady and the other friends mentioned in the letter, had continuously manifested at Dr. Motherwell's circle in Melbourne, and therefore were perfectly familiar with the members of that circle, and the circumstances connected with it, as to its surroundings, etc. We cannot but think, therefore, that we have in this circumstance a striking confirmation of the reality of spirit-communion, and a cheering testimony but think, therefore, that we have in this circumstance a striking confirmation of the reality of spirit-communion, and a cheering testimony to the reasonableness of the faith of those who believe in communion with their dear departed friends. We are fain to confess that this communion is of so startling a nature, when realized, that even those who accept it are somewhat staggered at its possibility; and we can readily deal gently with those who are unable easily to accept the phenomena as are others who have been, by a process of continuous experience, introduced thereto, and who are in the rich enjoyment of its results, which are both elevating, instructive and strengthening in the way of eternal life. We would say, in conclusion, that we wish, above all things, that the fullest enjoyment and blessing arising from this merciful dispensation of the All-Father may become the portion of all whose aspirations lead them to desire a greater experience of that life which is spiritual, and which leads to that condition of existence which will be beset by less of the obstacles to progress than the earth-life possesses. If, friends, ye will but cherish such aspirations, then, in conjunction with the bright visions of the golden land,

"Like Saint Geellia." visions of the golden land,

"Like Saint Cecilia,
Thou shalt hear sweet music,
And breathe the fragrance
Of flowers immortal,"

Ever keeping in view that, if we would have "our souls grow up to the light, we must keep eye on the light, and look no lower."

Melbourne, Dec., 1879. II. J. BUNNEY.

#### NEW MANIFESTATIONS.

To the Editor of the Banner of Light:

During a social call (from which I have just returned) at Col. Kase's, corner of Oxford and North Fifteenth streets, I witnessed a new phase (to me at least) of the finger-writing phenomenon purporting to be executed under the control of Wanatah, an Indian chief of the Cherokees, who died about seventeen years ago. A little pale-faced boy, in his twelfth year, by the name of Frank A. Howard, after showing me the ball of his forefinger to inspect, took a piece of white paper from my hand, which he placed on a slate lying in his lap, and drew thereon five petals of a star-shaped flower in red, each petal an inch in its longest diameter. Without once removing his finger from the paper, he then drew with it a stem and two leaves some two inches in length, all in clear blue, and also a star inside the flower of the same color. The little artist was very modest and unobtrusive, but told me, in reply to queries, that his spirit-guide sometimes made use of seven or more different colors in the writings and drawings made with the forefinger of his right hand. Mrs. Kase introduced me to Mrs. Best, a most accomplished drawing medium, and showed me some specimens of her wonderful art, among others a beautiful female head, executed in pastel painting, in making which the inspired artist used the balls of two of her fingers at one and the same time, instead of pencil or brush. It was marvelous how the fine fibres of the hair could have been so nicely and naturally executed in that way, as they really were. The colors were also laid on with a rapidity inconceivable to mere mortal artists. Mr. A. L. Hatch, of Astoria, N. Y., has two spirit pictures drawn by Mrs. French, in which the mediumistic artist used four pencils in one hand, all at the same moment. They were executed each in less than thirty minutes, and sure I am that no merely earthly power could copy them in their original perfection in as many days, each day counted for a minute.

At a very pleasant and instructive sitting I recently had with Mrs. Katie B. Robinson, at her old "MECCA," 2123 Brandywine street, that far-famed and eminently useful medium told me that she never knew a time when there was more inquiry from the outside world about the phenomena of Spiritualism than at the present Yours truly, moment.

THOMAS R. HAZARD, Philadelphia, March 15th, 1880.

Although cabinets are required for pro ducing materialization and other forms of spiritmanifestations, it is by no means impossible for indisputable evidences of the truth of these phenomena to be given outside of these laboratories of spirit-power. A scance was recently given in England, of which we find the follow-

"A piece of something white appeared to be kicked out of the cabinet, and then, spreading itself on the floor, resembled a white pocket handkerchief. This 'something white' gradually increased in size until it appeared to be about the size of a little baby, and a your lively one it. ly increased in size until it appeared to be about the size of a little baby, and a very lively one it appeared to be. One lady remarked, 'It's just like a baby under a sheet, throwing its arms about and trying to fight its way out.' Whilst this baby-form continued to 'fight its way out' it gradually grew larger and larger, until it appeared to be about four feet in height. At this stage, as though exhausted with the exertion, it seemed to rest for a few moments, and then again commenced throwing its arms rapidly about, growing still larger and larger, until it added about two feet more to its height, the bulk increasing proportionately, and then at the height of six feet it was distinctly seen that the something white like a pocket-handkerchief had grown into the form of a man." grown into the form of a man.

Of a similar manifestation, in the presence of another medium in another locality, we copy

the following: "After a few minutes spent in singing there was seen at about a foot or more from the curwas seen at about a foot or more from the curtains, a streak of white on the floor, which, expanding, led a little child of four or five years of age, who was present with her grandpapa, to exclaim that she saw the white, and that it looked like a pillow-case, which caused no little amusement and merriment at the time. However, we carefully watched the development of the phenomenon, noting its gradual increase in height and simultaneous condensation of form the phenomenon, noting its gradual increase in height and simultaneous condensation of form, until, after about a quarter of an hour, there stood a fully-developed figure, corresponding to the human form, which had grown up outside of the curtains, in full view of twenty-five persons, and from what originally appeared a white streak of light. The figure walked a few paces into the centre of the circle, and then retired to the inner side of the curtains."

The Banner of Light, Vol. XLVI., No. 16, comes freighted with its usually well-filled columns of facts, phenomena and discussion of old yet ever new problems, bringing life and immortality to light through intelligent science and steadfast common sense. Now in its twenty-fourth year, it is the foremost and ablest newspaper exponent of Spiritualism in the world, liberal in its tendencies and resolute in defence of its special faith. Weekly, eight pages, \$3,00 per annum. Address Colby & Rich, 9 Montgomery Place, Boston.—The Word. gomery Place, Boston.—The Word.

The Chinese sage, Mencius, did not omit public usefulness from his ideal of individual excellence: "There is no attribute of the superior man greater than his helping men to practice virtue.'

Blessed are the chimney-sweepers, for they soot themselves and everybody that comes in contact with

## Original Essay.

MINGLED FACTS AND FANCIES. BY ALLEN PUTNAM.

Prior to the middle of the present century few believed that Nature enfolds fine forces by use of which, at their option, our departed ones, with as much independence and freedom as they used Nature's cruder forces when here, can come to our firesides—can commune with us and both put forth interesting, helpful and sublime instructions, and exert vigorous action upon man and his movements and surroundings. Things occasionally witnessed in the past which seemed "more than natural" were seldom, if ever, regarded as the productions of finite intelligences optionally using only Nature's finer forces-but as being the works of some suspender or transcender of natural laws-of God or the devil.

During the last half century a future life for man has been disbelieved by many—doubted by more—and grasped as a certainty by very many less than the reputed believers. Faith in it was losing and doubt of it was gaining ground rapidly; and the growing doubt was extensively carrying its possessors on to a tenacious embrace of materialism, especially among earth's most enlightened and cultured occupants-its most influential teachers. Spiritualism wears aspects of being the instrumentality, timely introduced, by which our supernal brethren intend to check that gloom-bearing tendency.

Those ascended brothers are dependent upon provisions by a Power far higher than themselves. Unerring Perception blending with and guiding the Omnipotence which forms worlds and rules over all nations and individuals, ever arranges to meet, in fitting time, all a man's prospective needs.

A creed-smashing event occurred at Salem Mass., in 1692. Spirit-work then and there was called witchcraft. Rigid application of creed and laws appertaining to that forced a stunning blow upon Christendom's long held belief that his Satanic Majesty was warder of all gates of egress from spirit-realms, and let out none but his devoted servants. Creed and laws then hanged several of the neighborhood's most estimable men and women solely because they were mediums. This was too barbarous: humanity shuddered and would not bear a repetition of such enormities. Thenceforth, the world over, executions for witchcraft ceased. From the horrors of that day came great good. They initiated the world's deliverance from false and enslaving demonology, and thereby commenced clearing the way for an unterrifying advent of Spiritualism. Since that date the people, especially in this country, have been steadily gaining in general intelligence, in freedom to think for themselves, in habits of thinking for themselves, in courage to face and scrutinize whatever may transpire in their presence, to hold converse with strange visitors from any realm whatsoever, and also to deny that any one ever did come from spirit-realms to us - to deny that spirit-abodes or spirits have existence-to discard belief in a future life-to become materialists. Such mental freedom and its use were good preliminaries to the advent of Spiritualism, for the creed-bound are not in fit condition to make fair estimate of its claims. While men have been growing bold and skeptical, many spirits have been acquiring knowledge and skill wherewith to demonstrate man's survival. and incite men to a wise use of their freedom and owers.

In 1688 Swdenborg was born; and during the later half of the succeeding century he was putting forth statements and recording experiences which indicated probability that the return of spirits might be lad diabolical than man had been accustomed to regard it. Subsequently came Mesmer, who studied more critically and applied more persistently than any predecessor the magnetic forces which pervade animated beings. Still later came Franklin to capture and train electricity, a force pervading the hese searchers for manipulators of forces finer than mundane science had previously sought to investigate, together with numerous other spirits of kindred tastes, after ascension from their clavey tenements, resumed investigations and experiments under more favorable conditions than while here, and with increased abilities. They soon discovered that nature contains all the forces needful for systematic and continuous intercommunings between released spirits and their survivors in mortal forms. Successful effort was promptly made for discovery of ways and means by which to control these forces and acquire skill in application of them. That much having been accomplished, it became desirable to convince the dwellers below that nature provides adequate means for the voluntary return of departed ones to their former abodes, and

to the kindred and loved ones therein. Planets grow, or at least are ever becoming more refined, and therefore fitted, as the centuries roll on, to bring forth and to meet the needs of more refined occupants. Much which the most advanced races on the earth were incompetent to use advantageously thousands of years ago, may be very helpful to man in the present era. Discoveries and inventions of kinds which extensively promote the public weal, come not till the world is nearly or quite ready to profit by their use, till needs make demand for them. A human race-the intelligent occupants of a world, of any world-may, during many thousand years, remain below a point of development fitting them to be profited by regular communings with departed ones, even though it be in the plan of nature's God to have subsequent dwellers there thus favored when they attain to a development which involves fitness. to derive great benefit therefrom. Man has been advancing. And spirits during the last century have been gaining knowledge of forces, and acquiring skill in using them for return to earth, far in advance of what our globe's supernals had attained to in prior centuries. Their inclination and ability to find and apply means which make them masters of power to operate here below, warrant probability that earth and its children have reached that degree of refinement which permits commencement of free and continuous intercommunings between its fleshbound and its liberated children, approximating such as clairvoyants see enjoyed upon some older and more refined planets in our solar system.

By rappings, tippings and various other modes of acting upon inert matter, those dwellers above have gained and riveted man's attention till firm faith in spirit return has become very extensive, and gained such headway that it will continue to extend, even though the crude phenomena which engendered it shall cease to be as abundant as heretofore. The time may be-probably is-far distant when Spiritualism's more material phenomena will cease to be

of great value in convincing doubters that spirits can act among us, and in establishing faith in a future life. But the aims of spirits and the needs of mortals call for teachings which shall acquaint man with the philosophical, moral and religious views gained by experience in realms

Many Spiritualists, having learned nearly all that physical manifestations can teach, are in condition to give chief attention to the spirituality which lies back of the more external phenomena. This is extensively known and felt, for of late little effort is made upon the rostrum to prove the fact of spirit return. That is assumed to be established; and the speakers take free ranges over the fields of philosophy, science and religion, thereby showing that man in many directions has need to broaden the widest foundations and modify the best structures which his science and skill have enabled him to furnish. But not on the rostrum and not before the multitude mainly are the supernal teachers doing their most advanced work. In private families and quite small and harmonious circles, containing the same sitters, and none others, through continuous weeks and months, they are establishing numerous batteries, or reservoirs of electric force, in many of the larger cities on the globe, and are so connecting these by magnetic cords as to enable themselves to bring the combined forces of them all to bear upon any specific point, and furnish such force as shall be needful to accomplish any desired end. It is around these batteries that their most instructive labors are being performed, and that the cause of Spiritualism is receiving its most energizing aid. In secret and quietly it is doing a very large part of its best work
—is permeating its pupils with heavenly auras, baptizing them with a holy spirit, inciting and aiding them to acquisitions of divine spirituality. Future time will witness astounding and beneficent results.

426 Dudley street, Boston.

#### Brooklyn (N. Y.) Spiritual Fraternity, Downing Hall, Saturday Evening, March 13th, 1880.

To the Editor of the Banner of Light:

We were honored this evening by the presence of Dr. G. B. Clark and wife of London, Eng., who on their way hence from Australia, vla San Francisco, were way nence to fine Australia, vie sair Principles, when to our meeting at a good deal of personal inconvenience. Dr. Clark was formerly President of the London Psychological Society, and has given the subject of Modern Spiritualism much thought and investigation for the last sixteen years. The substance of his remarks will be given in their appropriate place.

stance of his remarks will be given in their appropriate place.

It is a cause of congratulation to us that thinkers all over the world are interested in the work of our Fraternity, and take the opportunity by letters and their presence to express their hearty sympathy and copperation. Thus are we strengthened to new efforts in the cause, and we welcome every earnest, honest man or woman who loves the truth, and who is trying to solve the perplexing problems of all the ages.

D. M. Cole gave the opening address on "Individualism." Bro. Cole was listened to with close attention, as his refinarks are generally so positive that his hearers have to keep awake. The speaker said, Man is both a solitary and a social animal. As to all matters of intellectual or spiritual perception and feeling, he stands alone; as to manifestations of these he must have society of some sort, for manifestation is a poursing out of what the man has or is, upon some one or something else.

have society of some sort, for manifestation is a pouring out of what the man has or is, upon some one or something else.

Man is born alone, is conscious at no time of any other life than his. The things he knows, believes, arc his own. Others may say they know or believe the universe, so far as his perceptions can reach; for that and no more, so far as he is separately concerned, does the universe seem to have been designed. For him there is in truth no revelation possible but of himself to himself, no authority but what he creates, no law that is respectable for any other reason than because he respects it. His religion is the best in the world for him, and God is but a name for his grandest conception. Called into being by the spirit of the living God, upheld day by day by the same Spirit, it does not make him holy, it only makes him to be—himself. The foulest soil, the purest good, they are his, for he controls the operation of the spirit. But such as he is, whether divine or devilish, for he is called both—when we think of him of expressing himself, we at once think of man and some one or something else, to whom or which he does this, he becomes a social animal. Others are necessary to him that he may express himself. He is not sufficient for himself; he must manifest himself to live, for life is motion and motion is manifestation.

Hence I call individuality identity in action, the way it moves, always from itself to others. A man may hold a great truth, but he does not know that he does till he tries to formulate it for utterance, and when he does utter it, his utterance will be modified by the peculiar way in which the truth has been perceived by him, and by the peculiarities of his organization. His mode of speech, posture, gestures, pitch and force of tone, all help to make up his individuality, the fullest expression which the soul (which is the man's true identity) can give.

is carried to its ultimate, a good citizen, for he will not obey law.

We need to sharply define and limit individuality, and when we urge the duty of cultivating and asserting it, to be careful to confine it within the limits to which alone such teaching is adapted. Hence the advanced Spiritualist will keep his negations to himself, because only for himself. There are times when a true respect for individuality should cause us to be silent when doctrines we intensely dislike for ourselves are uttered. No man has the right to put his individuality against another's—to attempt to subdue it, or to irritate by attempts to do so. If you could, by any words of yours, destroy all belief in the creeds you think erroneous, and could give nothing better in exchange, what a cruel tyrant you would be to do it. Beware of this, and never attack the faith of others but by giving them a purer one; let the new faith push out the old, do not you try to do it.

Some of you will perceive, or think you do, an evil in this: Never to denounce error, never to attack evil; Have you not arrived at the very apotheosis of individualism you have objected to? you will say. No, I have not. The stream of indigmant denunciation may, nay ought to flow from your lips; your arm should strike sturdy blows, and be blameless, nay, praiseworthy. But the denunciation, to be holy and purer, must be of a wrong to some one else, the blow must be for those who cannot help themselves; the evil you attack must not be merely an inconvenience to you, but a hurt to community, a peril to the unborn. The speaker, in conclusion, sald a true individuality would be guided by an unselfish spirit of love and self-sacrifice, and hence be a blessing to the reace.

Dr. G. B. Clark, late President of the London Psychological Society, sald, I have been much interested in the address of the evening, and in your meeting hero to-night. I have found much to study in the phenomena of Spiritualism; and in sixteen years of investigation have found fully three-fourths of what I

Everett Hall Spiritual Conference Meeting, March 6th; Subject, Mr. Mil. ler's Recent Observations on the Ma. terializing Phenomena; Dr. J. M. Peebles's Attitude to Materializations.

To the Editor of the Banner of Light:
Mr. C. R. Miller proceeded to address the Confe.

ence on a subject previously announced, "My Recest Observations on the Materializing Phenomena, and the Psychometric Interpretation Thereof."

My attitude to materialization [he said] is (and

always has been), I bld it welcome!

My attitude to the spirit circle is (and always has been), do your best!

The tiny rap was the prophecy of all that has fol-The tiny rap was the prophecy of all that has followed, and materialization, the crowning achievement of the centuries, is the fulfillment of all that has preceded it. The spirit circle and mediumship, which is its product, are God-ordained, because of their uses, and those uses are utilitarian, and intensely humanitarian. As the channel of communication between two worlds—the interblended spheres of spiritual and mortal existence—I know of, nothing more sacred or important than the spirit circle, and I say, palsied be the tongue and nerveless the arm that would place barriers to an uninterrupted communication between spirit and mortal intelligences, between all the great and good of the past and the present, between the enfranchised and the carth-bound soul, between the lowly and the sorrowing, and the lofty and aspiring. This meeting of the two worlds in loving embrace around the spirit circle is the fulfillment of all prophecies which have been since the world began, and is, and is to be, the consummation of all blessedness.

As materialization, the crowning achievement of spirit-manifestations and the latest born child of the spirit-circle, has day by day and step by step gone on to grander and still grander achievements, I have felt no solicitude that here and there persons, not well grounded in their faith or knowledge of Spiritualism, should protest against the onward progress of our glorious movement, because, being slow of foot, they could not keep pace with its rapid strides.

The speaker gave a detailed account of the materializing manifestations which he had witnessed since September last at Mrs. Bliss's circle in New York City, and at the creles of Dr. Henry C. Gordon and Mr. Alfred James in Philadelphia, and, during the last month, at the circles of the Eddy Brothers in New York City, and at the residence of A. L. Hatch, Esq., Astorla, L. I. Mr. Miller had obtained, in a number of instances, the signatures and written communications from the manifesting spirits, written in his presence and with th lowed, and materialization, the crowning achieve-ment of the centuries, is the fulfillment of all that

minated intellect will be allowed to gaze on this sacred scene. for if we allowed it to become common—these sacred intricacles—they (the unenlightened) would have no desire to fulfill this mortal existence, but would flee to death in this mortal life.

"So you see we can only let the spirit light shine upon those who are calculated to receive it, and on those alone whom the prophetic eye of the spirit sees it will not be attended with disastrous results to them (the unenlightened) here.

"So you, and your brothers that help you plant Spiritualism firmly, need not be downhearted or distressed if the rude and vulgar are not allowed to enter into the 'Holy of Holles.' These pearls which are to be showered upon the faithful are for them alone, and when the others deserve it they shall receive it also."

This communication, said the speaker, though given to me more than a year since, I did not fully understand or properly interpret the significance of. The purpose of the spirit's communication was to satisfy me of the importance of organizing spiritual brotherhoods within our spiritual communities. My recent observations and experiences in materialization satisfy me that there is an urgent need for associated effort—you may call them spiritual brotherhoods—for purposes that are not now provided for by our lecture associations.

1. To give cordial reception, coöperation and com-

that are not now provided for by our lecture associations.

1. To give cordial reception, cooperation and companionship to spirit intelligences who are now coming to earth in great numbers in materialized form. These spirit intelligences are, many of them, the most exalted and powerful of earth's former inhabitants.

2. The manifesting spirits demand of us opportunities and facilities for cooperation in mortal life, to which demand there has been no adequate, and in fact only a very feeble response.

3. The object of the return to earth in materialized form of the exalted spirit intelligences who are now

which demand there has been no adequate, and in fact only a very feeble response.

3. The object of the return to earth in materialized form of the exalted spirit intelligences who are new daily appearing at Terre Haute, in Philadelphia, in Astoria, a suburb of Brooklyn, in Pohladelphia, in Astoria, in the evidence of the immortality of life and love. Their presence at the spirit circle furnishes that evidence—demonstrative, cumulative and overwhelming—but the primary object of their visit is to cooperate with mortals in educational and humanitarian work—for the uplifting of a down-trodden humanity and the establishment of the kingdom of heaven on earth.

4. Another object of pressing and paramount need, in connection with the present outpouring of the spirit, is the defence and support of the medial instruments of spirit-power, without whose instrumentality all forms of spirit-manifestations are impossible. Only in a few isolated cases has there been concerted or adequate provision made for the support and protection of the medial instruments of the materializing phenomena, a class of mediums who, on account of their peculiar position, need constant encouragement and vigilant protection. This encouragement and protection has been given only in a few instances, when it ought to be given and must be given in all. Mr. Miller pursued this subject at considerable length, but it would exceed the limits which you allow for conference reports, to follow his address further.

Dr. J. M. Peebles, on the invitation of the Chairman, and after a cordial greeting from the audience, said that he had frequently been brought into the presence of materialized spirits, whom he knew to be as real and tangible as the mortals whom he now saw before him. He determined facts by the evidence of his senses, and his faculties were as fai

The Religious Herald allows a correspondent to seriously discuss the question: "Should Unconverted Children be Taught to say Prayers?" Unconverted Children! Has the Herald ever read in a very early religious publication the words: "Except ye become as little children ye shall in no wise enter the kingdom of heaven"?—The Alliance.

## Banner Correspondence.

#### Utah.

BAIT LAKE CITY.—A letter, dated at this place, reached our office recently from Agres L. Stade, from the control of the contro

hing around it was frozen. Whether this was placed here to commemorate the event, I cannot say, but I

was a fine fountain playing briskly, although everything around it was frozen. Whether this was placed there to commemorate the ovent, I cannot say, but I rather imagined it was.

All this second day we crawled, as it seemed to me, across the desert, and the journey would undoubtedly have become tedious had it not been for the pleasant company. There was an elderly lady in the car who had just returned from what used to be known as the 'Cannibal Islands,' where she had been to teach the little heathen. In the evening she preached the gospel at one end of the car, and I Spiritualism at the other. The gentlemen had found out that I was the niece of the celebrated Dr. Slade, and they seemed to be very much interested, and piled me with all sorts of questions. I should be sorry to say who made the most converts, but I devoulty hope, in the language of the Scriptures, that the seed I sowed did not fall on barren ground. However, the old lady was very kind and pleasant, and we did not come to open war, but preached our different doctrines at different ends of the car.

We arrived at Ogden in due time, and I found Dr. Slade waiting for me on the platform, looking so young and healthy that I do not wonder that people think he is not Slade, and that he is trying to impose upon them. Some person in Salt Lake City has been circulating the report that Dr. Slade is quito an old man, with white hair and a long white beard. Of course the report has prevented a great many coming who would otherwise have called, but it has done no harm in any other way. There is but little here in Salt Lake to lead one to suppose we are in Mormondom, except that the Mormons put over their stores a peculiar sign, commencing 'Hollness to the Lord,' and the letters 'Z. C. M. I.', meaning 'Zion's Coöperative Mercantile Institution.' This must be a lovely place in summer; the streets are very broad and well laid out, with a stream of clear water running through each; but just now it is snow, snow everywhere, and the streams all frozen, and it genera

#### Massachusetts.

MONTAGUE. — A correspondent writes: "E. V. Wilson, the seer, will be at Lake Pleasant Camp-Meeting during August, where his friends will find him in his new pavillon, on ist avenue, near the common. The pavillon will be twenty-two by forty feet square, ten-foot post, shingled, hip roof, well seated, with new settees; capacity, three hundred and forty people. This fine pavillon will be a prominent feature of the camp and a permanent institution of the future of this camp-ground and well established popular resort of the Spiritualists of America."

SALEM — H. M. Robinson writes, March 15th. "A

salem.—H. M. Robinson writes, March 15th: "A good and intelligent audience gathered in the hall, corner of Liberty and Essex streets, last evening, to listen to Mrs. Abby N. Burnham, of Boston, who gave one of the most eloquent and impressive lectures of the season before the Salem Spiritual Society. May she always be kept busy in the lecture field. She is alke a good lecturer and a reliable test-medium. I hope the day is not far distant when we shall again have the pleasure of listening to her in Salem."

WORCESTER.—Fred. L. Hildreth writes: "Now that he has fulfilled bis engagement and gone from our midst, perhaps a word in commendation of Bro. C. B.
Lynn and his work here may not come amiss. We are a little band, and were domiciled in a cosy little hall when Bro. Lynn first came to lecture to us; but through his efforts and our own endeavors, a sufficient sum of money was subscribed to warrant our leasing Horticultural Hall, rather more centrally located and with a far greater scating capacity. When his three Sundays were finished, Bro. Lynn was reingaged for the month of February. Words of mine are inadequate to express the respect and esteem in which many of us hold one who stands upon a grand, kingly platform whereon all are welcomed in one great fraternal both erhood.

Mong the subjects that were treated in a masterly and scholarly manner I might mention, 'The Bible in

whereon an are welcomed in one great fraternal brotherhood.

Among the subjects that were treated in a masterly
and scholarly manner I might mention, 'The Bible in
our Public Schools;' 'Anti-Christ, and the Blunders
of Christendom;' 'Thomas Paine, Viewed from the
Standard of To-Day; 'Free Religion;' 'After Moody
and Sankey—What?' etc.

A most touching incident happened during a "sociable" at Dr. Scofield's rooms. Sister Maloney, a stanch
believer in our faith, who had passed sixty-five years
here below, expressed a desire to be gathered into
spirit-life amid just such surroundings as prevailed
there—harmony, music, flowers, and their attending
conditions—and also that Bro. Lynn might officiate
when her spirit took its flight; man proposes, but a
mightler hand guides the helm of life's bark, and
while Sister Maloney was dancing to beautiful music,
she stopped, complained of an cid-time heart difficulty,
and in a few short moments changed worlds as calmly
and sweetly as the sun setting in a western sky; and
like that sun rising in renewed beauty, so came our
arisen sister, and within six hours she controlled (not
only Mrs. Scofield, glying directions concerning her
funeral, dress, &c.,) but my own companion; telling us
that sle should be present at our Friday circle' as
usual. On the promised occasion her spirit controlled,
testifying that all was done in accordance with her expressed desire, and thanking Dr. Scofield and companion, Mrs. Wilcox, Bro. Lynn, and all other loving
friends for their kindness. Can our brethren of the
pulpit paint a fairer picture than the above? no sorrow, no tears, only laying off the dark sombre garments of winter, to don those of a bright, glorious summer. God speed our arisen sister in her new home.

To those Societies wishing to secure the services of
a broad, free, liberal speaker, I can only say Bro. Lynn
is open for engagements."

#### New York.

New York.

LOCKPORT.—Emma Taylor writes, March 17th: "It is with pleasure that we read in your columns of the spread of the good work, and gladly take this opportunity of adding our testimony of the growing interest in our glorious gospel in Lockport. The Spiritualists' Society engaged Mrs. Colby and Mrs. Smith (when in attendance at the December Quarterly Convention) to speak before it at the following Convention, Baturday and Sunday, March 13th and 14th, which has just closed; and the unusually large attendance during both days attests the good service that these ladies have done in the interim between the two Conventions in Lockport and adjacent places. The convening of the Convention brought most of the earnest workers from a distance who are wont to meet with us, and some new faces were visible; but noticeable among the absentees was our Chairman, Bro. George W. Taylor, of Collins; Mrs. Emma Taylor, of Johnson's Creek, was elected to fill his place.

Saturday evening and Sunday morning Mrs. Colby addressed the meeting, at both sessions the hall being filled to its entire capacity. Sunday afternoon Mrs. Cornelia Gardner, of Rochester, interested the audience by psychometric readings of letters handed her promiscuously by the people, which were pronounced correct almost without an exception. This is a late development with Mrs. Gardner, and she bids fair to do something remarkable in this interesting branch of spiritual science.

Notwithstanding the finance committee thought it best to put an admittance fee at the door, which they did, the hall was densely filled Sunday evening, as were also the ante-rooms leading into the hall, and the most profound attention was manifested while Mrs. Colby, in her usually eloquent and masterly manner, spoke for nearly two hours on the subject, 'What shall man do to be saved?' closing with a sublime peroration on Modern Spiritualism, 'the Saviour of the nineteenth century.' The speaking was prefaced and followed each time by beautiful and appropriate songs by Mrs. Smith.

T

Smith.

Thus closed one of the most successful conventions,

both financially and in point of interest, ever held in Lockport; it is the forerunner of the first anniversary meeting ever held in our city, which is expected to take place, in common with others throughout our country, on the 31st of March."

ANTWERP.—A. J. Champlon in a business letter says: "I have long felt that the Banner of Light was a guest whose weekly visits could not be dispensed with in our home, and now that my beloved companion has passed on to the higher life, we should be lonely indeed without its welcome visits. I hope the Banner will continue in its truly commendable course. Spiritualism is suffering more to-day at the hands of its would-be friends than from its openly avowed enemies. That your patronage will enable you to widen the Banner's sphere of usefulness, and make it more and more interesting and instructive as the years go by, and that you may long be permitted to remain on this side to do that work, is the earnest wish of one of your subscribers."

#### Pennsylvania.

TITUSVILLE.—C. M. Hayes, President Spiritualist Society, writes: "Spiritualism is a growing power in this city, and the Banner of Light is the favorite representative. Mrs. E. L. Watson speaks for our society during March."

#### For the Banner of Light. IN MEMORIAM.

Anna, beloved wife of A. J. Champion, died at her home in Antwerp, Ohio, Feb. 10th, 1880, aged 41 years. The following offering is from one who laments her as a martyr to the too unselfish injunction "Do ALL FOR OTIEIRS," EMMA R. TUTTLE.

Dear friend, your letter brought me in its folds A bit of snowy fabric, such as shrouds Are fashioned from; also a lock of hair; And all seemed wrapped about by unseen clouds.

Before I read I felt the sweeping power Of some fresh sorrow, and the drip of tears Seemed all around me; but I smiling said, Why need a tress of hair awake such fears?

I mocked a moment at the subtile sense By which I knew the message ere I read; But, gaining nerve, I spread the writ page out, And there it was, "Anna, my wife, is dead." I send a fragment from her burial dress,

Worn, as she wished it, with a pure white rose Upon the bosom, and about the wrists Some bits of tintless satin looped in bows." And there I had the picture: white and pure

As if some wandering angel, having lost Her course, had struck the winter-land of earth, And perished in our midst, smitten by frost.

But as I looked, a household, sore bereaved, And countless friends drew reverently near; They sobbed the dear words, "Mother, wife, beloved," And so I knew she was no stranger here.

Ah, she is whom I saw forgetting self To do for others, all the busy day! Happy, but pallid, e'en from weariness; I knew those light feet could not go alway.

Her brave hands failed her at life's sunny noon, Unclasping, nerveless, from Love's tender hold, Leaving her children, and companion true, To meet alone earth's tempest-winds and cold.

Not as a stranger did her spirit go To the soul's kingdom, visited by few, For God was good, and in her last sad hours That wondrous, holy country broke in view.

She saw the home her mother had prepared. And many vanished kindred gathered there, And little children playing 'mong the flowers In heavenly gardens, sweet beyond compare.

Ah, blessed was the light in which she lived. And beautiful the glory of her death t She taught angelle precepts all her days,

And praised their sweetness with her dying breath 'Eschew all sable on my burial day." And mete it was that one who walked in light

Up to her robing by celestial hands Should leave her vacant body wrapped in white. Be brave, oh little household, sore bereft,

Ye have such golden memorles of her worth! Think of the years in heaven by-and-by When you have nobly lived your lives on earth Berlin Heights, O.

\*At the request of Mr. A. J. Champlon, of Antwerp, Ohio, one of your old subscribers, I have written this obituary in verse, and he wished it sent to you for the Banner of Light. The deceased was a lovely woman and an excellent medium.—E. R. T.

#### [From the Boston Transcript, March 17th.] Those Experiments with a "Psychic." To the Editor of the Transcript

As my name occurs in the list of signers of an affidavit read by Rev. Joseph Cook in the course of his last lecture in the Old South, and has been placed before your readers in the issue of Monday last, I desire to say a few words in explanation.

planation. Mr. Cook, in his summary, finds twelve satis-

factory and four unsatisfactory points in our interview with Mr. Watkins.

First—Mr. Cook says, "My attention was several times diverted from watching the 'psychic' by his requesting me to put my pencil on the pellets and pass it slowly from one to another of them."

The object, as I understood it, of this requirement on the part of the medium was to so con-centrate the attention of all present upon the table that there could be no possibility of his tampering with the pellets in any manner, Mr. Sargent being requested to do the same thing

Sargent being requested to do the same thing at the same time.

Secondly—"Two or three times the 'psychic' and a friend whom he had brought to the room left the company and went into the hall together and I did not know what they conferred about."

In reference to this, I would say that I did accompany Mr. Watkins to Mr. Sargent's house. I left the room while the pellets were being written, for the same purpose as Mr. Watkins did, that it might not be thought by any present that I knew anything of what was being written.

written.
I may here state that I only made the acquaintance of Mr. Watkins a day or two before, and this through being interested in the subject

and this through being interested in the subject in question as an investigator.

The other occasions on which I left the room were simply to look after Mr. Watkins, as he appeared to be in a somewhat excited state and under the control of an influence that was not understood by the company, which subsequently proved to be the case.

The other occasions on which I left the room were simply to look after Mr. Watkins, as he appeared to be in a somewhat excited state and under the control of an influence that was not understood by the company, which subsequently proved to be the case.

Thirdly—"The 'psychic' was easily offended by any test conditions suggested by the company, although he finally adopted the brass clamps, which he at first refused to do."

The objection principally was to the use of the slates which were incased in wood, while no

ments.'

ments."

I would say that I had never even heard of Mr. Watkins until he came to this city last week, when he was introduced to me by Dr. Hayward, as the latter knew me to be, among others, investigating the phenomena in question; and at the request of Mr. Watkins I purchased the slates at a store unknown to him the evening on which the interview took place. I washed them in clean water, dried them, and made a package, and they were not out of my sight until I laid them on Mr. Sargent's table.

The reason Mr. Watkins declined to use the slates brought by Mr. Cook was because they were incased in wood, as shown by him at the lecture.

lecture.

lecture. In conclusion, I would observe that by these experiments the great fact is established that matter can be intelligently acted upon by a force outside the human organism—a fact unknown to science. With Mr. Cook's theory as an explanation that "it may be the result of the will-power of the psychic" I have nothing

to do.

He is welcome to his opinion; but taking a common sense view of the matter, it appears to me that for a man, by a mere "effort of will," to cause a pencil to write, is as unreasonable as to suppose that he can wheel a wheelbarrow by a mere "effort of will." If such a power is latent in the human mind, as the race is evoluted, we may not unreasonably expect, according to this theory, that manual labor will be wholly dispensed with, and that all out-work will be done by earnestly "willing it." Buttissufficient that by the experiments in question the great fact is demonstrated that matter can be acted upon by some intelligent power in a way unknown to science, and it is the mission of science to assign the true cause.

HENRY G. WHITE.

#### Spiritualism in Minnesota.

The Advance, published at Worthington, Minn., states that spirit manifestations of a remarkable character are occurring in that vicinity. The editor announces that he is neither afraid nor ashamed to confess that he is a firm believer in Modern Spiritualism; considers that it is now passing through the same experience that Christianity passed through in the early days of its introduction to the world, and that the phenomena that are now happening are identical in their nature with those narrated in the Bible. The Advance says:

"The mediums and advocates of Modern Spiritualism are persecuted, ostracised, shunned, cried down, and even killed in some instances, just as the apostles and disciples of Christ's religion were. But it is marching on with the same irresistible power which backed and propagated Christianity. Mediums are arising in every family and manifestations are breaking out in hovel and palace. There are said to be from ten million to twenty million Spiritualists now in the United States. The church is honey-combed with believers, and old orthodoxy is smitten with disease and decay. The New Church and the New Age are upon us, and the frantic efforts of the clergy and their followers to stay the great ocean of spirit influence which is overflowing the world, only remind us of Mrs. Partington standing all night and pushing back the Atlantic with her mop." "The mediums and advocates of Modern Spir-

Whoever has quit growing, he is orthodox, whether in art, politics, religion, philosophy—no matter what. Whoever thinks he has found it all out, he is orthodox. Orthodoxy is that which rots, and heresy is that which rots, and heresy is that which grows forever. Orthodoxy is the night of the past, full of darkness, of superstition, and heresy is the eternal coming day, the light of which strikes the grand, pure heads of the intellectual pioneers of the world.—Ingersoll.

#### SPIRITUALIST MEETINGS

SPIRITUALIST MEETINGS

BROOKLYN, N. Y. Society of Spiritualists moets at Everett Hall, 398 Fulton street, Sindays. Lectures at 3 p. M. and 73 p. M. and 75 p. M.

dium.
CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets in Halle's Hall, 333 Superior Street, at 103 A. M. and 73 P. M. Thomas Lees, President; M. H. Lees, Corresponding Secretary, 105 Cross st.

The Children's Progressive Lyceum meets in the same hall at 123 P. M. N. B. Dixon, Conductor; Sara A. Sage, Guardian. To all of which the public are cordially invited.

CHICAGO, ILL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Lailin and Monros streets, every Sunday at 103 A. M. and 73 P. M. Dr. Louis Bushnoll, President; A. B. Tuttle, Vice President; Miss Nettle Bushnoll, Treasurer; Colling Eaton. Secretary.

Eaton, Secretary.

CEDAH RAPIDS, IOWA.—Society of Spiritualists meets in Post-office Block every Sunday, at 7½ r. M. Inspirational speaking. Dr. W. N. Hambleton, President; Mrs. Nannie V. Warren, Vice-President; Geo. H. Beck, Freasurer; Dr. Hamilton Warren, Secretary. All are corlially invited.

dially invited.

INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service at 80½ East Market street, every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Beell, Seeretary.

LYNN, MASS.—Spiritual meetings are held every Sunday afternoon and evening at Templars' Hall, Market street, under the direction of Mrs. A. E. Ounningham.

LEOMINSTER, MASS.—Beetings are held every other Sunday in Allen's Hall, at 2 and 6½ o'clock P. M. Mrs. Fannie Wilder, President of Spiritualist Union.

NATICE, MASS.—The Spiritual Fraternity holds meetings overy Sunday in Washington Hall, at 2 and 6 P. M. S. W. Tibbets, President.

NATION, MASS.—The Spiritual Fraternity holds meetings every Sunday in Washington Hall, at 2 and 6 r. m. S. W. Tibbets, President.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Trenor Hall, on Broadway, between 22d and 33d streets, at 10% A. M. and 7% F. M. J. A. Cozino, Secretary, 30 West 40th street. Children's Progressive Lyceum meets at 2 r. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr. — Kirby, Recording Secretary and Treasurer; C. R. Perkins, Corresponding Secretary and Treasurer; C. R. Perkins, Corresponding Secretary and Republican Hall, 55 West 33d street, every Sunday at 103d A. M. and 73 fr. M. Dr. Wm. White, President; Dr. D. J. Stansbury, Secretary, 164 West 20th street; G. F. Winch, Treasurer.

A. M. and 73 F. M. Dr. Wm. White, President; Br. D. J. Stansbury, Secretary, 161 West 20th street; G. F. Winch, Treasurer.

The First Harmonial Association holds free public services over Sunday, at 11 A. M., in the Music Hall, No. 11 East 14th street, between Fifth Avenue and Union Square. The Second Association of Spiritualists holds conferences over shunday afternoon, at 30°clock, and circles in the evening, at Thompson-street Giurch, below Front. James Marlor, President; Chas. W. Yard, Secretary.

PORTIAND, Mft.—The Spiritual Fraternity meets in Rossini Hall overy Sunday for conference and lectures, at 2½ and 7½ P. M. W. E. Smith, President; H. C. Berry, Vice President; Miss L. M. Eaton, Secretary; F. W. Hatch, Treasurer. Trustees—J. C. Leighton, Mrs. A. W. Smith and W. H. Hoyt. Would be pleased to correspond with lecturers. Sents free to all.

PIRILADELEPHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 2½ P. M. at Lyric Hall, 220°2 North Ninth street.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10½ A. M. and 7½ P. M. at Hall 810 Spring Garden street. H. B. Champlon, President; Mrs. Dr. Sanuel Maxwell, Vice President; J. H. Jones, Treasurer: J. P. Laming, Secretary.

ROCHENTER, N. Y.—Spiritual meetings are held in the Academy of Music, No. 40 State street, every Sunday at 10½ A. M. and 7½ P. M. Mrs. Nettle Pease Fox, permanent speaker. Meetings free. Strangers visiting the city are conflaily invited to attend.

Services are held every Sunday evening at 7½ O'clock at the residence of Mr, and Mrs. L. Gardner (Mrs. Cornella Gardner), 68 Jones street.

SUTTON, N. H.—Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Sec-

ner), 68 Jones street.

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SPRINGFIELD, MASS.—The Free Religious Society (Spiritualists and Liberalists) holds meetings every Sunday at 2½ and 7½ P. M. J. S. Hart, President; S. C. Chapin, Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Prudential Committee; W. H. Jordan, Treasurer; F. C. Coburn, Collector.

SAN FRANCISCO, CAL—The First Spiritual Union Society holds a conference and seance every Sunday at 2 P. M., at B'nai B'rith Hall, on Eddy street, above Masson. Also meetings for lectures in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

SANTA BARBARA, QAL—Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ P. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo, Childs: Musical Director, Mrs. Emma Bearvens.

\*\*SAEEM MASS.\*\*—Conference or lectures every Sunday at Prait's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

\*\*VINELAND, N. J.—Meetings are held every Sunday morning and evening. John Cage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice President; Dr. D. W. Allen, Corresponding Secretary, Children's Progressive Lyceum meets at 12½ P. M. Dr. D. W. Allen, Conductor.

# objection was made to the use of the pencil provided by Mr. Cook, except that it was too long to be held in a perpendicular position, and a small plece was removed from the end, which was the piece used. Fourthly—"The 'psychic's' friend brought to the room the slates which were used, and my slates were not employed at all in the experiments." STEEL PLATE ENGRAVINGS, FREE! IMPORTANT ANNOUNGEMENT.

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Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, No. 9 Montgomery Place, Boston, Mass., 83,00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, of his or her own selection; for each additional engraving 50 cents extra.

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## "NEARER, MY GOD, TO THEE."

Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by the well-known Bank-Note Engraver, J. R. RICE.

The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages, and sung by the civilized world. Its pure and clevating sentiment, charming versification and melody of music, have

placed it among the never-dying songs.

DESCRIPTION OF THE PICTUIE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky tokes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shifting through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soil in it; sacred moments of true devotion. The picture strikeg us instantly, and with full force. Yet while we take in the one idea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The becoming drapery, all of the accessories, the admirable distribution of light and shade-all these details, indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect—the embodying of pure devotional sentiment. As we gaze upon it we insensibly imbibe the spirit of its inspiration,

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 16 BY 21 INCHES. THE RETAIL PRICE IS \$2,50.

# "LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX. A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn A river, symbolizing the into of man, winds through a landscape of min and plain, bearing on its current the time-work bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Lifo's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Lifo's Evening," fitted for the "crown of immortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed scraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pilgrims on the shore, "Bo kind," Near the water's edge, mingling with the small grass, in flower letters we read, "God is love," Just beyond sits a humble waif, her face radiant with innocence and love, as abe lifts the first letter of "Charity,"—" Faith" and "Hope" being already garnered in the basket by her side.

Over the rising ground we read, "Lives of Great Men." Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "Thy will be done" has fallen upon the bow of the beat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the beat is the sour of the beavenly messengers, "Gently we'll waft him o'er." The boy, playing with his toy boat, and his sister standing

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES THE RETAIL PRICE IS \$2.00.

near, view with astonishment the passing scenes.

# "THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN.

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceaseand the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnotified, the best became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the feaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream-a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair feil toward his heroic sister, his little form nearly paralyzed with fear.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. THE RETAIL PRICE IS \$2,00.

# "HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. DESIGNED AND PAINTED BY JOSEPH JOHN.

"The curiew tolls the knell of parting day," \* \* \* from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward pieds his weary way,'' and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting In the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world. This art enshrinement of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exaited soul of the verse finds elequent expression. Here the "inspired song of home and the affections" is beautifully painted, affording another striking example of the versatility and talent of that highly gifted artist.

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# "THE DAWNING LIGHT."

ART ENSHRINEMENT OF

#### THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS.

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art! To give the picture its deepest significance and interest, the ideal with the real was united, embedying spirits-sixteen in number-without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magneticaura, while another—the "immortal Franklin"—robed; in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwell, with its chain and oaken bucket. A little further to the left is the gate through which a path leads to the house; and along the read, beyond the open gate, stands the village smithy with its blazing forge, and the henest son of tell. While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1,00. "

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#### SPECIAL NOTICES.

FPETAL NOTICES.

To quoting from the BANNE of LIGHT care should be taken to distinguish between educatal articles and the communications (condensed or otherwise) of oursespendents, teur columns are open for the expression of impersonal free thought, but we cannot undertake to endowe the varied abases of orienton to which correspondents give utterance.

The taken and address of the writer are in all cases indispensive as against of good faith. We cannot undertake the return or preserve manuscripts that are not used, when new spapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for persons.

permai.

Those who intend forwarding notices of spiritual meeting, etc. for use in our columns, will please to remember that the Banner of Ideal forms go to press on Theslay of each week. Their notices, therefore, to insure prompt

# Banner of Pight.

BOSTON, SATURDAY, MARCH 27, 1880

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#### WITH SUPPLEMENT.

SPIRITUALISM, like an enduring rock, rises up smid the conflicting elements of ignorance and passion-a rock which the surges of Time and Change can never shake—of when the surges of the angle the Angels build their altars, and mediumship. kindle beacon-lights to illuminate the world. - Prof. S. L.

#### A New Volume-Remarks Retrospective and Anticipatory.

With the present issue we commence Volume FORTY-SEVENTH of this paper. In employing the above phrase the Bonner of Light records its age, as material things are considered, but in spiritual matters there is no age, no time: only growth and a firmer maturity all the while. It tenders a sincere welcome to its countless friends, those of the old and those of the later; time, and mingles its congratulations freely with theirs at the visible results of the longpurer truths which have come down to us from spirit and bathe the landscape in light; welcom-

No one who possesses a turn of mind that enables him to look "before and after," can survey the field of progress to-day, and carefully scan even in the midst of life's heaviest crosses and all its expressive features, without confessing that since Modern Spiritualism began its great work, so humbly and silently on earth, there has been achieved a wonderful revolution in human belief and human life. It is easy enough to see that the old and dread superstitions which so long ruled the world have been driven back into the darkness where they had their origin. The terrors of death, so immensely heightened by time done marvelous things and performed ecclesiastical dominion, have gradually given many wondrous works. From its small beginway, and are now rapidly disappearing before nings at the little obscure hamlet near Rochesthat better knowledge which, in the comfort ter, it has spread its irresistible truths over the ed unto you,' or gained by further enactments and confidence it brings to the human soul. American Continent and into all parts of the wrung from future legislatures." But, notwithpasses all understanding. The power of priestic to do and the time was right, there it has of the bill-drawers is the same from first to last, lost the whole meaning of its lurid appeals to the human imazination. Where there were only clouds and thick darkness encompassing the soul of man, now shines forth a light which is steadily increasing, more and more, unto the perfect day. The churches themselves are unconsciously receiving this new light into their which human thought has for centuries been imprisoned, is silently dissolving before its beneficent influence. The clergy are awaking to the general stir in human thought, and, seeing how little able they are to hold their ground already sprung up over the entire field, giving and we must content ourselves with a few of its against the aggressive inroads of science and consequent materialism, are one by one, as in the case of Joseph Cook recently, openly wel- to entrench itself any longer against the power coming the presence and power of Spiritualism of its teachings, or to try to escape from the inas an ally in the defence of heavenly truth, evitable result by raising a dust of ridicule in One can see it so distinctly as to be quite ready ! to declare that science has entered the field to last, in spite of both the fears and the antagocall upon Spiritualism to aid it in rescuing the and the lesson chiefly taught is, that at no time truth from the profanation of material influ- may we think ourselves in possession of all the

The church, or that which, in an entire abanitself Orthodoxy, may be truly said to have the mediums; a class of sensitives and impresscently summed up by its accredited representa- assailed with ridicule, are now under the trained force," or whatever else it finds it more agree- ists to shelter and protect their mediums in able to call spirit-communion, is something  $su^{-1}$  every effective and appropriate way. As the thority intact, the advocates and defenders of are to be cherished with a reverential tenderthe divine laws of nature, than to admit that man, they are earthly vessels of great preciousing to those laws. It is going to take time, and ness and jealousy. And, seeing that they are so perhaps many generations yet, to dissolve the estimated by those whom they serve as the unrelenting force of this grip which Old The- agents of the denizens of the other world, it is darkness and rudeness, has upon the human of too great worth to mortals to squander their ually among the ruins of crumbling creeds and this direction, in the pursuit of which they canprejudices and traditions and fears, and compel not afford to hesitate. Were they to rally orizinally ordained.

Orthodoxy is willing, even through necessity, ualists which would be of some practical value; medial powers in independent slate-writing, to acknowledge that the manifestation of disand will be found to be the foundation stone of clairvoyance and "the flower test." Among embodied spirits, through mortal and material any structure which they may be inclined to her guests have been the Mayor and City Suragencies, is entitled to be called superhuman. erect in the future.

ing collusion, mechanical ingenuity, peculiar around our mediums, and then there will be no cil was placed beneath a goblet of water upon electric conditions, edic, and we do not know how many other, forces, fraud and falsehood Having one central and vital point to rally the medium's right hand. The rooms were well and human credulity, as a means of explaining around, a body of belief at once becomes collect- lighted and no dark conditions demanded exaway phenomena that returned in increasing numbers the faster they were explained. It spread out into the wickedest and vilest forms of abuse of those who were selected by the invisibles to become the unconscious bearers of their messages to mortals. It did not hesitate, and does not even now, to issue the ban of 50cial ostracism against the men and women, though hitherto of the purest life and character, who, avowing their belief in the better comes with knowledge rather than from tradi- to mortals in the language of ineffaceable truth. tion-Orthodoxy makes haste to acknowledge that Spiritualism is not nearly so bad as it thought it was, and appeals to it to save the soul of the church by publicly pronouncing its Thenomenal manifestations superhuman.

It is a great victory for the power of truth. Ecclesiasticism thought itself so strong that it could even defy public opinion. But of late years public opinion has been outgrowing the control of its master. It might have swung clear over to the further extreme of outright infidelity upder the delirious influence of the discoveries and inculcations of science, but Spiritnalism was providentially in the field, and had obtained a hearing. That was the sole influence which was capable of arresting the inroads which science was making on the human mind; and in very despair, Orthodoxy calls out for it to come to the rescue of spiritual truth from the rapidly growing power which is the opposite extreme of ecclesiasticism. That is the explanation of Joseph Cook's late admission that spirit-communion is something of a superhuman character, but not supernatural. It is the only admission that Spiritualism could ask or expect Orthodoxy to make. For Spiritualists hold no such dogma as the supernatural, which includes such other dogmas as a trinity of gods composing one God, the halting of the sun in the heavens at the command of one man, the safe residence of another person in a whale's belly for three days and nights, and an almost countless variety of other vagaries, any one of which is far more open to ridicule than the most faulty manifestation of spirit-power through human

But it is needless to dwell on a point, imporant though it be, that is still in the act of development. So far has Orthodoxy come, but it has got to go further before it is done. This has been accomplished, too, as all of us must admit, not by antagonizing Orthodoxy with an organization like its own. We could seek no more convincing proof of the superhuman character of the work than is contained in its own results. Orthodoxy is yielding in spite of itself, because it sees how useless it is, in the face and eyes of an intelligent and intrepid public opinion, to deny the truths of Modern Spiritualism any longer. Potently its invisible and silent influences are descending like the dews to refresh the human ing visitors within the spirit-doors which have new revelation of ravishing beauty and delight ruggedest hardships. Human and divine relations are found to be as closely interlocked as one; earth-life a part of spirit-life; the next world a continuation of this, and all things parts of one great and enduring whole.

Spiritualism, now a generation old, according to our modern acceptation of it, has in that have given advice to their principals much after manifested, has relaxed raised up friends and laborers to do the service and the pitiful-looking and much reduced docuits fearful zrip on the human conscience and which was called for. And so it will be until ment which the daily press has just published every nook and corner of the populated globe is as being the basis of a purposed minority reflooded with its heavenly light. It has never port of the health committee, has the claw neatshown any symptoms of going backwards. Its ly covered, but trembling beneath the concealmovements have steadily been forward ones, ing fur with suppressed but "regular" anger. Repelled for a long time in this country by the | The Boston Herald (or its editor, rather,) has cultured class, in obedience to the commands of read this last alleged proposed statute, and ecclesiastical power, it found warm friends and grather conservative as it has been throughout midst; and the crust of formulated creeds, in advocates among the foremost men of science in the present contest, feels that, after all, no ad-Europe, and, like an humble missionary, it en- vantage can result from its passage. We would tered courts and cabinets without a thought of fear or a suggestion of a favor. The result is, a Herald's searching analysis of this rear-guard broadcast sowing of the seeds of truth that have measure of the baffled medicos, but space fails, letter: the strongest possible assurances of an abundant harvest. It is folly for the Church to seek its face. Truth will certainly prevail at the compel ecclesiasticism to recognize and at last nism of those who are not ready to receive it: truth there is.

Among the living agencies for the continued donment of self-complacency, chooses to style dissemination of the truths of Spiritualism are come to the plain and direct conclusion, as re- ibles who, as if they had not been sufficiently tive and mouthpiece, Joseph Cook, that "psychic artillery of legislation. It belongs to Spiritualperhuman, although by no means supernatural, bridge which conducts us over into the spirit-For the sake of retaining their creeds and au- world and brings the invisibles over to us, they Orthodoxy insist on holding on to what they ness and care such as no constituted church on call the supernatural, because that is their fa- earth has ever shown for its priesthood. All vorite, if not necessary, way of accounting for depends on their efficiency as the agents of the miraculous. They thus profess to find it spirits in their work upon and among mortals. much easier to believe in methods outside of While we acknowledge that they are but huanything that is wenderful can be done accord- ness, to be cared for with the utmost watchfulology, rooted far back in the world's ages of desirable that they should regard themselves as mind: yet so surely as truth is both mighty and powers and waste the value of their gifts. Spireternal, it will work its way steadily and effect- itualists have but one course and one duty in all men at last to admit that all things are strict- around their chosen mediums with half the zeal ly obedient to the laws of the universe, admin- with which the church protects and defends its istered without the slightest mistake or fault by clergy, the greater part of the jeers and sneers the same Almighty power by which they were to which those mediums are treated by the pulpit and the press would be heard no more for- New Orleans, but now of Chicago, has, during It is much to have reached the point where ever. That would be an organization of Spirit- a recent visit, given evidence of her superior

opening for any discordant element to enter. the slate, which was held under the table by ed and concentrated, which outside antagonists | cept under the table, which was covered with a of every sort will feel compelled to respect. It shawl belonging to one of the ladies present. is to this end that we have labored and prayed, in season and out of season, ever invoking the

aid of the spiritual world to guide us aright. This journal, it is unnecessary to repeat at the opening of its new volume, will continue to be devoted to this and all other aims having the emancipation of the human mind for its primal object. Its course is onward and upward withand larger form of heavenly truth, resolved to out swerving; performing faithful service alike fashion their future obediently to its divine for the lofty and the lowly; proclaiming the precepts. And now, seeing that Spiritualism is truth as it is given from time to time; defendthe only power that is able to save even a sem- ing the weak and the right, and bearing aloft the blance of the old faith-saving it, however, only same old Banner, on which are inscribed, in letby incorporating it with the newer belief which ters of living light, the messages of the angels

#### "Who Shall Decide When Doctors

Disagree?" It appears that even the doctors themselves are very far from being of one opinion respecting the desirableness of a law such as our legislators have been called upon to enact. "Who shall decide when doctors disagree?" probably the people, since they constitute the last Court of Appeal upon earth. But that a divergence of views upon this question should exist is not strange. We have all along supposed it would show itself as soon as the facts became known, for every reasonably sensible man can see not only the fallacy but the foolishness of such a law. The great mass of the people can be coaxed and persuaded, but they cannot be forced and driven; and if an attempt is made to wrench open the mouth of the public by law, and fill it with pills and garlic in accordance with a statute in such cases made and provided, we think it quite likely that a state of feverish excitement will ensue which will be dangerous not only to the patient but to the doctor. And it is a looking at it somewhat after this fashion that has led the far-sighted of "the regular faculty" to see, that, as a matter of policy and self-interest, the doctoring of the people had better be left with the people and not placed in the hands of the State authorities.

At a recent meeting of the Suffolk District Medical Society an animated discussion arose upon the merits and demerits of the case, and addresses made in favor of and in opposition to the bill. An able paper was read enumerating some of the more apparent objections, and, after the matter had been pretty thoroughly dissected, a call was made for an expression of opinion from the Society by a vote for or against the bill, which was taken and declared to be unanimous in opposition to the proposed law. Although we can scarcely expect that sound reasoning and good common sense is sufficiently prevalent throughout the State to call out. as in this case, an unanimous vote against the law asked for, yet it is doubtless true that this vote of the Suffolk Society is generally approved of by the most intelligent physicians of our Commonwealth.

#### That "Medical Law" in Manachmetts.

The "regulars" have gradually shortened the drafts of the bills which they have presentbeen closed against them: shedding around a ed to the Public Health Committee; forced by the weight of evidence against them, they have nominally abandoned position after position, being apparently willing to sacrifice almost everything at first demanded, if only the sovpossible: the present and the future seen to be ereign State of Massachusetts will establish the precedent (so valuable in legal eyes) that Allopathy and its dependents are really worthy of special protection by law. We presume that the lawyers employed on the side of the M. D.s this wise: "Once establish the precedent, and, to use the language of him of old, 'all these things [demanded in the first bills] shall be addgladly transfer to our columns the whole of the

concluding sentences: "The science of medicine is as yet in its infancy, as the wisest M. D.s acknowledge, and experience teaches that some of the greatest medical discoveries have been made by men who, under this bill, would not be permitted to follow the bent of their genius. Why. then, oppose a barrier to the path of progress by placing an obstructive law upon our constructive. an obstructive law upon our already overbur-dened book of statutes? Better enforce exist-ing penalties against malpractice, and allow the people to determine who is a doctor and who are possessed of the requisite learning and skill to administer to their physical necessities. We submit that 'leave to withdraw' is the best report the public health committee can return with the tition for a law to regulate the practice of medi-

#### What is Being Done in New Orleans.

Some very interesting instances of spirit agency have recently occurred in New Orleans We learn from a communication of "M. B. F." in the Times of that city, that, although from various causes the organization that a few years ago was actively engaged in holding regular meetings and in securing the services of lecturers, is not as efficient as formerly, the spirit of inquiry and investigation is neither dead nor sleeping. Mrs. Eldridge, of Memphis, who has spent the last three winters in the city, is busily engaged in giving, through her mediumship, communications and tests and convincing proofs that death is not that "bourne from which no traveler returns," but the gateway to a higher life. Her phase of mediumship is independent slate-writing, the sitters furnishing slates, but no pencils; no visible pencils being used, the spirits using their own.

Mrs. Talbot, of Galveston, Texas, has for the past month lectured in "Minerva Hall," under spirit control, the subject being usually suggested by the audience. She has been engaged for another month.

Mrs. R. H. Simpson, formerly a resident of The denial and contradiction began with charg- Let us close our ranks firmly and resolutely a very remarkable one. A tiny point of a pen- present, and is much liked there.

The slate was held so that the goblet was pressed against the under side of the table, when a message was written to the Mayor, which he proclaimed to be a very remarkable test, but, being private, its nature was not made known, and the pencil was found in the glass of water instead of under it. After this the slate and goblet were placed in the same position as before, the slate resting upon the palm of the medium's right hand, which was tightly clasped by the gentleman, who also held her left hand in a vice-like grasp. The persons nearest the table were requested to take a light, raise the cloth, and see if anything was in the goblet, the top of which was pressed against the under side of the table. Several gentlemen did as requested, and replied "there was nothing in it." In a few moments the same request was again made; the cloth was raised, the medium's hands were still held by the stranger, and a wild field-flower, freshly cut, with its rank foliage and unpretentious blossom, was found in the goblet. At first Mrs. G., the hostess, thought her garden had been despoiled of its only flower: but upon looking she found her's safe upon the bush, and, on comparing the two, found them very different. Under such test Place, Boston, Mass. conditions, surrounded by fifty persons, in a bright light, the medium's hands held by a strong man, none could think or say there was fraud.

#### One More Worker Gone Home.

Mrs. Hannah Buffum, widow of that stanch old Spiritualist and worker in the field of reform, Jonathan Buffum, of Lynn, passed from this life on the 17th, having dwelt within a month of eighty-three years on earth, leaving the world better for having lived in it. Mrs. Buffum was born a reformer, and lived as one when it was no enviable position in the popular estimation to do so. Her home was a house of refuge for the suffering and the oppressed; an ark of safety for those who were hounded by public opinion and ostracised by respectable society, so called. She lived to see fetters broken that once appeared to be indissolubly welded, and advances made in political, religious and social reforms that at one time appeared nigh unto vain to hope for. Farewell, but not forever, faithful servant of humanity! The blessings of those that were ready to perish when thy hand was extended to help them, follow thee on thy outward going.

Inquirer deals with Mr. Ernest Hart's Challenge | abolish. to Anti-Vaccinators, and the resulting correspondence; the Calf Lymph Deputation to Government; Official Officiousness at Leicester; Rev. George Litten's, Mrs. Bell's, and Joshua Jacob's Cases; the New London Anti-Vaccination Society; Jenner's Inquiry; and other important subjects. Twenty pages. Copies for distribution can be obtained, if ordered at once, at 2s. per dozen, or 12s. 6d. per hundred (annual subscription 2s. 6d., post paid) from the publisher, Mr. Allen, 11 Ave Maria Lane, London. The attention of those in Great Britain, or elsewhere, opposed to this barbarous practice is called to the London Society for the Abolition of Compulsory Vaccination, and their financial cooperation and moral support charnestly invited. Address the Secretary, 4 Kemplay Road, Hampstead, London, N. W.

A new book by Dr. James M. Peebles is in the press of Colby & Rich, and will soon be given to the world of thinkers. The volume is unique in its matter and eminently useful in its cardinal purpose, which facts are clearly to be perceived in its title: "Immortality and Our Employments Hereafter; with what a hundred spirits, good and evil, say of their dwellingplaces." This will be a large book, equal in size with "Seers of the Ages," "Around the World," etc., by the same author, and cannot fail of attaining a large share of the public patronage and estimation

The attention of every reader of this number of the Banner of Light is called to the SUPPLEMENT which we send out in connection with it. Particular and practical notice is requested concerning the articles therein contained, and severally entitled: "Voices of the People." "Fragments from the Univercedum," and "Editor-at-Large Circular."

A prominent magnetic healer in London writes us as follows in the course of a private

"I do not as a rule take special notice of anydo not as a rule take special notice of anything that transpires outside of my own immediate sphere of action, but I feel that I owe it to Mr. William Fletcher to say to you that he is really doing a good work here, and deserves great credit for his industry in behalf of the

C. W. Kellogg writes from Brooklyn: I wish to give emphatic expression to my appreciation of the manner in which the Banner of Eight has been conducted, of the added interest afforded by the articles of Prof. S. B. Brittan, also by the mediumship of Mr. W. J. Colville at your Free Circles in answering important questions."

Read the notices published in another column, under the heading, "Thirty-Second Anniversary," etc. It will be seen that "The Dawn of the New Dispensation" is to be remembered this year in many localities, and with interesting and appropriate services.

J. J. Morse not long since gave up his home in Derby and moved into the metropolis, his present address being 22 Palatine Road, Stoke Newington, London, N., Eng. We understand that he is doing well in his new locality, which is as it should be.

Greater interest than ever exists at present in our Free Circle-Room Meetings. Seats are occupied long in advance of the time of commencing, and frequently the hall and stairways are crowded with visitors seeking admis-

The work of Spiritualism is as broad as the universe; it extends from the highest spheres of angelic life to the lowest conditions of human ignorance or sin; it is as broad as Wisdom, as comprehensive as Love. Its mission s to bless mankind.

Extracts from a letter by Agnes L. Slade (sent from Salt Lake) will be found on our third page. As late as March 4th Dr. Slade was located at Denver, Col.

We understand that Mrs. Hollis-Billing veyor, both of whom received tests-the former is attracting much attention in Washington at

#### Story's "Substantialism, or Philosophy of Knowledge."

This new interpretation of scientific facts viewed from a standpoint unobstructed by any precxisting theory, is truly a new system of philosophy. In proving their interchangeability as essence and form, the author clearly proves that spirit and matter are one in substance, but relatively dynamic and static from difference in spacial condition; and that substance is purely empyrical, whether condensed as form or essentially active as the spirit or life of form; objective forms being simply the pabula of the spirit germs on the physical or ovum plane. The author's illustrations-showing that evolution is purely the outgrowth of parental fruitage in forms that repeat the parental functions: that parentage and offspringage are coexisting planes of plus and minus maturement in every department of nature; and that man's mind and body, or metaphysical and physical organisms, are constituted of like essences, whose modes of motion within the organs of sense by which they are abstracted, represent the essential qualities of the forms to which they are respectively fruital, but comparatively plus and minus mature, thereby conditioning their endless reexistence on consecutively more complex planes of sentience-are unquestionably original, ingenious and provocative of critical examination. Cloth, 12mo., 784 pages, \$1,50. For sale by Colby & Rich, No. 9 Montgomery

#### Foreign Notes.

Count de Bullet's former medium in Paris, Mr. Alfred Firman, is about to leave England for St. Petersburg, to give scances to investigators.

Thomas Walker was to address a meeting in London on the 15th, and leave for South Africa on the following day.

The Yorkshire medium, Mr. E. Wood, was in February subjected to a fine because he refused to have his children vaccinated. On the Sunday following, under control of his guides, he addressed a large audience, the subject being. "Vaccination a Crime and a Curse."

"ANTI-VACCINATION in the United States-Notes of a Recent Tour, by William Tebb," is the name of an article reprinted from the "Vaccination Inquirer and Health Review" (London. Eng.) for February, and issued in circular form. It embodies an account of a meeting held last October in New York, for the organization of an Anti-Vaccination League, the names of the officers chosen, comments of the American press upon the movement, and the testimonies of distinguished men to the evil The March number of the Vaccination effects of the practice the new society seeks to

> Vol. 2, No. 3, of THE TEXAS SPIRITUALIST, a lively and "news-full" journal published monthly, at Hempstead, by Charles W. Newnam, has the following table of contents: "Show Your Colors;" "Evidences of Christianity Examined," by Tom. J. Russell; "Divinity of Christ:" 'Stand by the Ship," by Sarah J. Painter; "Bible Lessons in Spiritualism," by Charles T. Booth; "A Clairvoyant in Atlanta," by Mary A. White; "The Fish Hook," by F. B. Dowd; "Editorial Department."

Colby & Rich have in press, and will shortly issue, a new work by Giles B. Stebbins, Esq., of Detroit, Mich., whose name is well and favorably known to our readers, in connection with other works from his pen which are now before the people. The forthcoming volume will be entitled, "After Dogmatic Theology-What? Materialism, or a Spiritual Philosophy and Natural Religion."

Late advices from England inform us that Mrs. Susie W. Fletcher has arrived in London, from Rome, and was to commence her sittings for the British National Association of Spiritualists March 17th. Mr. J. William Fletcher is also spoken of as being actively employed both as a medium and lecturer—his efforts in the latter direction calling together large audiences regularly at Steinway Hall.

The present issue of the Banner of Light -No. 1 of Vol. XLVII.—is the vehicle of much matter of importance and interest : : As witness the names of Prof. S. B. Brittan, Hon. Thomas R. HAZARD, A. E. NEWTON, Esq., ALLEN PUT-NAM, Esq., Mrs. Emma Tuttle, Ed. S. Wheel-ER, and others, in its table of contents.

Mrs. E. K. Huntington writes, under date of Denver, Col., March 14th: "Dr. Slade is here on a brief visit. He is looking very well, but says he is longing for his New York home and friends, whither he is wending his way slowly. He advertises very little, and still gets all the calls he can attend to every day. Truly he is a wonderful medium."

The current number of Dr. G. L. Ditson's review of our foreign spiritualistic exchanges is received, and has been placed on file for immediate publication.

We shall print next week an able and interesting article from the pen of A. E. Newton, Esq., entitled "The World's Great Festivals."

#### God's Poor Fund.

Received since our last acknowledgment: From a Friend, \$1,00; J. O. B., \$5,00; Friend, \$1,00; W. L. West, Sparrow Bush, N. T., 50 cents; Miss Tennie, Derry, N. H., 20 cents; H., \$5,00; Ira W. Bussell, Keene, N. H., 40 cents; S. Bates, St. Ansgar, Ia., 50 cents; Miss N. R. Batchelder, Mt. Vernon, N. H., \$4,00; L. A. Lincoln, Byron, Tex., \$1,00; Mrs. Guilford, 40 cents; W. A. Millard, Suncook, N. H., 40 cents.

The above donations (received during the past three months) have been judiciously distributed by us to destitute sufferers, and the good thus done will bless the generous donors. The daily calls to aid the destitute are more than we can respond to for want of funds. Those generous souls who have the means and are disposed to help such, can reach them through this chan-

NEW MUSIC.-"He Giveth his Beloved Sleep," song and chorus; words by Miss Lizzie Doten, music by George W. Harris, R. A. Saalfield & Co., 839 Broadway, New York City, publishers. This piece was finely executed by the Parker Memorial Quartette at a recent meeting of the Spiritualist Society there, and was at the time much admired.

We have just received from Colby & Rich a beautiful picture in cabinet size of that talented and remarkable medium for spirits to speak through, who is getting to be—and rightly, too—widely known and celebrated for her spirit-ministrations, Miss M. T. Shelhamer, who is now extending the field of her usefulness by giving weekly sittings at the Banner of Light Circle Room, in addition to her weekly contributions to the Voice of Angels. Thanks, gentlemen.—Voice of Angels.

In eulogizing a deceased statesman not long ago, Gen. Hawley enunciated a great and universally-applying truth when he said of the subject of his remarks: "He had lived through enough of rude conflict in private and public to know that we may judge opinions and principles by the light we have, but should estimate men by the light they have."

#### BRIEF PARAGRAPHS.

Rev. Dr. Pentecost having said in a Detroit pulpit: 'Show me an atheist, and I will show you a corrupt man," one of that ilk offers to go with the Reverend Doctor through jails, prisons and disreputable places, and for every one they find who is an "atheist" according to Webster's definition, he will pay the Doctor ten dollars, and for every one who admits a belief in the existence of a God and in evangelical religion the Doctor is to pay him one dollar.

Victor Hugo has an exalted opinion of the general press. He says of that portion of it extant in his own country: "The French press is one of the masters of the human mind. Its task is daily; its work colossal. It acts at one and the same time and every minute on all parts of the civilized world."

Good doctors are liable to be rapped up in their

There is a pleasure in contemplating good; there is a greater pleasure in receiving good; but the greatest pleasure of all is in doing good, which comprehends the rest.

The object of the changes in the weather is not always clear, but we can generally see the drift of a snowstorm.

The Boston Journal office was visited by fire on Sunday night last, resulting in a loss estimated at \$27,000. It was confined principally to the editorial and composing-rooms, the occupants of which found Monday morning more pt on their tables than they required for

Herbert Spencer has publicly stated that he is strongly opposed to compulsory vaccination.

No man can lift himself above the world unless he takes hold of something higher than the world; he cannot lift himself out of himself unless he grasps something higher than himself.

A gentleman, meeting John Savage one day looking very dolorous, said: "Why, Jack, what alls you; is not your fiddle in tune?" "No, sir," replied Jack, "it's in pawn."

Matter immortal, and shall spirit die?
Above the nobler, shall less noble rise?
Shall man alone, for whom all else survives,
No resurrection know? Shall man alone,
Imperial man! be sown in barren ground,
Less privileged than grain on which it feed?

In Lemaistre's Travels we read that over the gate of a church of La Chartreuse, near Milan, is the following inscription: "Marie Virgini, matri, filie, spouse Dei," which in English is, " To the Virgin Mary, the Mother, the Daughter, the Wife of God." This adds another to "the mysteries of Godliness," for, according to this, Jesus was his own father and the son of his own daugh

Joseph Cook is already being assailed for admitting that some of the phenomena attributed to the agency of spirits do actually occur, especially that a bit of pencil enclosed between two slates is moved and writing produced by it.

When a man has so far corrupted and prostituted the chastity of his mind as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime.—

The Ponca Indian Committee of this city have indorsed the action of Mr. T. H. Tibbles, and declared their disbellef of the charges made against him. Just ice tallies one more on its score.

"RATHER TO BE CHOSEN THAN GREAT RICHES." Think not what men will say, But walk from day to day As one whose dally pathway lies Close by heaven's wall, 'neath angels' eyes. What matter, smile or frown,
If angels looking down,
Shall each to other talk of thee
In tones of love continually,
Until the name on earth but seldom heard
Shall get to be in heaven a household word?
—[W. E. Y., in Boston Transcript.

James Cole, of New Jersey, left \$50,000 to the cause of the heathen, in his will, and his own sister, living a mile away, was sick and suffering for a nurse. James has gone where coal is not needed, and yet they'll However much bold assertion and quaint expression

may move the mind or tickle the fancy, men of to-day listen closely for the true ring of practical knowledge, and are sick unto death of empirical vagaries and toplofty sentimentalities.

A gay rooster came tripping light fantastic toes up to the occupant of a quiet nest and said: "Will you dance, Biddy?" "Excuse me," said the hen, "I am engaged for this set."—Picayuno.

Like the shell of the Arabian maid in Gebir, is the telephone.-c. q.:

"Apply its polished lips to your attentive ear, And it remembers its august abodes, And murmurs, as the ocean murmured there."

A New Bedford woman reports a new, and, it is claimed, successful cure for diphtheria. A little nephew of hers was sick with diphtheria, and the child's mother was told to give him a tea made from the bark of the root of white birch. She did so, and the white coating on the throat and mouth began rapidly to loosen and come off, an entire recovery following. The tea may be used as a drink or a gargle, or may be held in the mouth.

The value of the estate of the late Eben B. Phillips of Swampscott, as returned by Messrs. Nathaniel J Bradlee of Boston and William Howland and William Basset of Lynn, appraisers, is \$2,250,516,27. The valuation of the property is as follows: Real estate, 886, 777,50; railroad shares, \$71,485; railroad bonds \$243,726; notes and mortgages, \$311,617,33; employed in business, \$216,524,24; cash on hand, \$73,198,78; bank, insurance and other stocks, \$62,608; United States and other bonds, \$32,908; shipping and open accounts, \$39,949,14 and other property, \$11,127,31.

The New York World advises people talking through the telephone to do it in an ordinary tone of voice: "The telephone is not deaf [says the editor]. Don't ery 'Hello' in bill-board type; rather whisper it in

The women who are forming societies to help the heathen, the negro and the Indian, might find a large field of Christian love and service unoccupied among the sorely tempted shop-girls and sewing women here in this city.—Golden Rule, Boston.

#### W. J. Colville's Meetings.

On Sunday last, March 21st, a large and intelligent congregation gathered in Berkeley Hall, Boston, to listen to an inspirational discourse on "Vicarious Suffering." After the usual morning service, consisting of solos, hymns, reading, and invocation, Mr. Colville's guides spoke for an hour on the subject under consideration. They stated that the idea of atonement had

guides spoke for an nour on the subject under considerate and to adomement at the detent of atomement and ordinated in two opposite ways: one origin was to be found in the religious ideas of another polyheistic nations, who thought that there were many delites, some merciful, others vindestry. To the merciful gods they offered praise and flowers; to the vengeful delites, some merciful, others vindestry. To the merciful gods they offered praise and flowers; to the vengeful delites of the same as being made up of all the varied attributes and the same as being made up of all the varied attributes and posses; to the vengeful delites of an tagonistic dispositions, and the sacrifices offered under that system were to appease the wrath of vengeful powers, and give greater strength to the beneficent. When sacrifices were offered to kind delites, these offerings were intended to purify the atmosphere and strengthen the gods, as they were supposed to come down and ear up the fiesh and drink the blood. The idea prevalent in Christendom to-day—that God purished his son to satisfy his own rengeance—is a corrupt and degenerate remnant of Pagan belief and doctrine. Jesus never tanght the doctrine, the Gospels do not give it the slightest countenance, and in the Pauline episties references are made to oid customs which have been frequently confounded with the aposites' doctrinal teaching. The early Christians did not favor the idea but in the days of some of the factors who ilved later than the fourth century, the doctrine of vicarious suffering appears in this form: That Jesus have been frequently confounded with the aposites' doctrinal teaching. The early Christians did not favor the idea but in the days of some of the factors when the subject of the voung folks will participate, with leading appears in this form: That Jesus have been frequently confounded with the aposites' doctrinal teaching. The early Christians did not favor the idea but in the days of some of the factors when the confounded with the aposites' doctrinal

doctrine of atonement, as understood in Orthodox churches, was one against which justice revolted. The Unitarian idea that Jesus saves by example and the influence of a holy life was, however, stated to be a truth. The only sense in which we can suffer to save others is by enduring trial patiently so that others may reap advantages. The discourse was one of the most radical ever delivered through Mr. Colville. Winoona's poem was on the legend "How the robin won its red breast," and was an earnest plea for help for the suffering.

At 7:30 P. M., a large audience listened to Mr. Colville's discourse on "Zoroaster, and the Religion of Persia." He was influenced by an Oriental spirit, who was quite at home with his subject. The lecture was a good continuation of the one given in the morning. The poem was on "The Persian Heaven," and "Al Souls are God's."

A very pleasant feature in the morning service was the singing of two very pretty songs by a young lady about twelve years of age, a pupil of Mrs. H. A. Marshall.

On Sunday next, March 28th, an Easter service will be held at 10:30 A. M. Mrs. F. E. Crane, the eminent soprano, will sing, "With Verduro Clad," from the ora-tarlo "Creation," "I Know that my Redeemer Liveth," from the "Messiah," and "The Chorister," by Arthur Sullivan. W. J. Colville's inspirational discourse will be on "Resurrection-The Letter and the Spirit." the evening at 7:30 a vesper service will be held, dur-ing which Mr. Colville's guides will review the position taken by the Rev. Joseph Cook with reference to spiritual phenomena. Mr. Colville will exhibit slates con taining direct spirit-writing produced through Mr. Watkins's mediumship, and his controls will prove, by appeals to fact and reason, that the spirit manifesta tions of to-day are in direct harmony with nature's laws, and that Mr. Cook's distinction between Biblica' and Modern Phenomena is groundless. No effort will be spared to render next Sunday's services peculiarly interesting. Flowers are solicited by Mr. Colville for the occasion.

KENNEDY HALL, WARREN STREET.

Mr. Colville will deliver a lecture, under influence of his spirit-guides, in this hall, on Friday, March 26th, subject, "The Christ of to-day crucified between two thieves in Modern Society." All seats free. Voluntary collection. Doors open at 7, proceedings commence at 7:45 P. M.

A Free Spiritual Meeting is held here every Friday, at the same hour, when written or verbal questions may be addressed to the controlling intelligences. Every one is heartily welcome.

PARKER MEMORIAL HALL The meeting at Parker Memorial Hall was held as usual. Mr. Colville continued his review of Dr. Crowell's late work. The remarks were critical, explanatory and comprehensive. Mr. Cooper presided at the organ. Mr. Bacon announced that next Sunday would close the series of meetings for the season.

Special services will take place next Sunday, commemorative of the Anniversary of Modern Spiritualism, consisting of discourses from Mr. Colville and others, with recitations by Miss Isabel Bacon. Extra music will also be an attractive feature.

#### The Thirty-Second Anniversary. Boston.

AMORY HALL.

The Thirty-Second Anniversary of Modern Spiritualism will be celebrated with appropriate exercises at Amory Hall (corner West and Washington streets), on Wednesday, March 31st, under the auspices of the Spiritualists' Ladies' Aid Society. In the morning, at 10:30 o'clock, there will be a conference meeting, in which the following eminent speakers have kindly consented to take part: Dr. A. H. Richardson, Dr. H. B. Storer, W. J. Colville, Dr. I. P. Greenleaf, Dr. J. H. Currier, Henry C. Lull, Dr. Grover, John Wetherbee, Mrs. Laura Kendrick, Mrs. N. J. Willis.

In the afternoon, at 2:30 o'clock, J. Frank Baxter will deliver an address appropriate to

In the afternoon, at 2:30 o'clock, J. Frank Baxter will deliver an address appropriate to the exercises of the day we celebrate. The world-renowned tests of this celebrated speaker and medium, combined as his lectures are with singing, will more than repay all who may favor us with their attendance on that day.

The evening will be devoted to conference, in which the well-known inspirational speaker, W. J. Colville, will deliver a short address, assisted by Mrs. Laura Kendrick and several other prominent speakers.

sisted by Mrs. Laura Kendrick and several other prominent speakers.
During the day and evening scances will be held in the ante-rooms of the hall, consisting of physical manifestations by Mrs. Maud E. Lord, musical scance by Mrs. Cushman, and test circles by Susie Nickerson White, Mrs. C. W. Wildes, Mrs. Nelson, Arthur Hodges, and several other mediums of note.
The ladies of the Society have made arrangements to furnish refreshments at a moderate charge to all who may wish to patronize them, and thus assist them in their good work.
In order to defray the expenses incident to

In order to defray the expenses incident to he celebration, the small fee of ten cents adthe celebration, the small fee of ten cents admission will be charged at the door. The ladies would most cordially invite all to favor them with their presence on that day, and assure their friends that nothing shall be wanting on their part to make the exercises of the occasion worthy of their united efforts.

Per Order of the Committee

Per Order of the Committee.

CHILDREN'S PROGRESSIVE LYCEUM NO. 2, Will acknowledge the coming of the anniversary by a special service at Amory Hall, on Sunday morning next, on which occasion the school will be addressed by Miss M. T. Shelhamer, and others; and by a benefit ball at the same place on Tuesday evening, March 30th.

PAINE HALL. In another column will be found the announcement made by Children's Progressive Lyceum No. 1 of Boston, as to the anniversary services contemplated by its Board of Management.

ANNIVERSARY CELEBRATION. ANNIVERSARY CELEBRATION.

The congregation assembling in Berkeley Hall have decided on celebrating the Thirty-Second Anniversary of Modern Spiritualism on Wednesday, March 31st, by holding a meeting commencing at 3 P. M., at which the services will consist of vocal and instrumental music, recitations, readings and anniversary orations delivered by Mrs. Laura Kendrick and W. J. Colville. Strangers to Boston are respectfully informed that this hall is centrally located, and is accessible from all parts of the city. It is in the well-known Odd Fellows' Building, corner Berkeley and Tremont streets, facing Dover street.

PARKER MEMORIAL HALL. Special services will be held in this hall next Sunday afternoon in commemoration of the Anniversary.

CHARLESTOWN DISTRICT. Services will also be held in honor of the Anniversary at Evening Star Hall, next Sunday afternoon, under direction of C. B. Marsh.

#### Lynn, Mass.

Exercises under the management of Mr. and Mrs. George Dillingham, comprising a concert, a lecture and a ball, will be held in Odd Fellows' Hall, this city, Wednesday evening, March 31st. 1880, in commemoration of the Anniversary of Modern Spiritualism, and 'the well-known Barker Family Old Folks' Concert Troupe, (dressed in ancient costumes of one hundred years ago.) Mrs. G. L. Tyler and daughter, Miss Annie L., Orr, J. H. Darling and Cora L. Willis will appear in the concert; original poem will be given by Mrs. Dr. Chase, of Swampscott; Prof. William Denton will deliver his interesting lecture on Shakspeare; the whole to conclude with a grand ball, including a free collation to all participants. Music by Hovey & Alden's quadrille band. The services will commence at 8 o'clock Exercises under the management of Mr. and

ercises will take place during the day, and a grand sociable convene in the evening, under the auspices of the Ladies' Aid Society.

#### Brooklyn, N. Y.

REPUBLICAN HALL.

The Brooklyn Spiritual Fraternity will celebrate the Thirty-Second Anniversary of Modern Spiritualism at Republican Hall, corner Jay and Fulton streets, (the upper hall over the Vineyard.) Saturday evening, March 27, 73 P. M. Henry Kiddle, late Superintendent of Public Instruction in New York City, will give the opening address. Subject, "The Rise and Progress of Modern Spiritualism." Mrs. Julia Hindley of New York City, who was developed as a medium in a Catholic convent, will be present on the platform, and if conditions are favorable, spirit raps similar to those heard by the Fox children at Hydesville, N. Y., March 31st, 1848, may be lieard.

Fox children at Hydesville, N. Y., March 31st, 1848, may be heard.
Dr. J. V. Mansfield, the well-known test medium, will be present and give tests from the platform. Dr. William Fishbough, Dr. Eugene Crowell, Charles Partridge, Mrs. A. E. Cooley, M. D., Mrs. Saxon, Prof. J. R. Buchanan, Mrs. F. O. Hyzer, Dr. J. M. Peobles, among many others, have been invited to be present and unite with us in making the exercises a grand success. Seats free, and everybody welcome.

EVERETT HALL.

As will be seen by Mr. Miller's favor on our eighth page, the Brooklyn Spiritual Society propose to honor the Anniversary with a programme of exercises of unusual interest.

#### Rochester, N. Y.

The Spiritualists of Rochester, N. Y., will The Spiritualists of Rochester, N. Y., will celebrate the Thirty-Second Anniversary of the advent of Modern Spiritualism on Wednesday, March 31st, services commencing at 10 A. M., continuing through the day and evening until 9 o'clock, then closing with a Social Festival. Possibly the meeting may be protracted another day. Committees on order of business, resolutions, correspondence, and decoration of the Academy of Music have been appointed and lutions, correspondence, and decoration of the Academy of Music, have been appointed, and we believe the arrangements will be such as to ensure a pleasant and profitable time. We should be glad to have Spiritualists and Liberalists from towns adjacent and elsewhere unite with us in this city, recognized the world over as the "Bethlehem" of the New Dispensation. Invited speakers will be entertained free of expense, and arrangements will be made with houses of entertainment for others who attend at reduced rates. at reduced rates.
C. W. Austin,
AMY Post,

MR. FOX,
MRS. DR. BUTTERFIELD,
MRS. E. J. TURNER,
MRS. E. H. GALT,
SCHUYLER MOSES, Com. of Arrangements. ROBT. RUTHERFORD, and others,

Mrs. Love, Mr. Gregory, and Mr. Call, as Committee of Arrangements, send us the follow-ing notice: The Spiritualists of Lockport, N. ing notice: The Spiritualists of Lockport, N. Y., and vicinity will celebrate the Thirty-Second Anniversary of Modern Spiritualism on Wednesday, March 31st, at Temperance Hall, commencing at 10 A. M., continuing through the day and evening, closing with a social festival. Mrs. A. H. Colby and Olive K. Smith have consented to remain with us. Speakers and mediums from adjacent towns and vicinity invited. Everything will be done by the committee to insure a pleasant and profitable time. The hand of fellowship is extended to all classes of liberalists on this occasion.

Lockport, N. Y.

Norwich, N. Y.

F. L. Willcox informs us that the anniversary will be remembered in this place by two lectures by T. B. Taylor on Sunday, March 28th, and on Wednesday evening, 31st, by a conference and a social dense. ence and a social dance.

Belfast, Me.

By reference to the "Banner Correspondence" column—third page — Mr. Waite's announcement of the exercises to be held in this city on Anniversary Day will be found.

#### Cleveland, O.

The Spiritualists in and around Cleveland, and all who may choose to participate, are invited to unite with us in celebrating the forth-coming glorious 31st of March (the birthday of Modern Spiritualism) at Halle's Hall, 333 Superior street, commencing at 10½ A. M. Prominent speakers and mediums will be present, among them being Hudson and Emma Tuttle, Mrs. H. Morse, Mrs. R. Shepard, and Dr. G. G. Newcomer. The anniversary address will be Grattan Smith Quintette, of Painesville, O., reading by the distinguished elocutionist, Mrs. Emma Tuttle; tableaux, etc. For programmes apply to Tillie H. Lees, Secretary, 105 Cross st. In the evening the Lyceum Exhibition and Anniversary Ball will take place.

Thos. Lees, President First Society.

N. B. Dixon, Conductor C. P. L.

EVENING STAR HALL—CHARLESTOWN DISTRICT.—Sunday, March 21st, the meeting in this hall in the afternoon at the usual hour was of a very interesting character. A large andlence attended. Mrs. A. L. Pennell occupied the platform as speaker and test medium. Several very fine tests were given, which were rendered on the plano by Prof. Fred Heath and Mrs. Twitchell: Appropriate anniversary services will be held in this hall next Sunday, March 21st, the meeting in this hall in the afternoon at the usual hour was of a very interesting character. A large andlence attended. Mrs. A. L. Pennell occupied the platform as speaker and test medium. Several very fine tests were given, which were rendered on the plano by Prof. Fred Heath and Mrs. Twitchell: Appropriate anniversary services will be held in this hall next Sunday, March 21st, the meeting in this hall in the afternoon at the usual hour was of a very interesting character. A large andlence attended. Mrs. A. L. Pennell occupied the platform as speaker and test medium. Several very fine tests were given, which were rendered on the plator mas speaker and test medium. Several very fine tests were given, which were rendered on the plator mas speaker and test medium. Several very fine tests were given, which were The Spiritualists in and around Cleveland

Information reaches us that an Anniversary Celebration will take place in this town, among the exercises being an address by Frank T. Rip-

#### ley, on the evening of the 31st. Joplin, Mo.

A correspondent writes that "The Spiritualists here will celebrate the Thirty-Second Anniversary in an appropriate manner. E. G. Granville has accepted an invitation to speak; quite a number of the friends from Kansas City will also attend, and a grand time generally is expected."

#### Spiritualist Meetings in Boston.

BERHELEY MALL.—Services every Sunday at 10½ A. M. and 7½ P. M. in this hall, 4 Berkeley street, corner of Tremont street. W. J. Colville, speaker. Subject next Sunday morning. "Resurrection—The Letter and the Spirit"; evening, Vesper service.

PAINE MEDIORIAL HALL.—Children's Progressive Lyceum No. 1 holds its sessions overy Sunday morning at this hall, Appleton street, commencing at 10% o'clock, Thopublic cordially invited. D. N. Ford, Conductor. AMORY HALL.—Childrefi's Progressive Lyceum No. 2 meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

KENNEDY HALL.—Free Spiritual meeting every Friday evening at this hall, Warren street, at 7%. Regular speaker, W. J. Colville. The public are cordially invited. EAGLE HALL.—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

ing provided.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythlan Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

EVENING STAR HALL.—Meetings are held in this hall, No. 7 City Square, Charlestown District, every Sunday at 3 P. M.

day at 3 P. M.

AMORY HALL.—The Spiritualist Ladies' Aid Society meets overy Thursday afternoon and evening at this place, corner West and Washington streets. Business meeting at 4 o'clock. Mrs. A. A. C. Perkins. President; Flora W. Barrott, Secretary. Meetings under the auspices of this Society will be held till further notice in Amory Hall; on Sunday afternoon of each week, at 2% o'clock. Good speakers and mediums will be provided.

which all can come together in love and harmony, and with the spirits who will meet us in a glad and happy throng, chasp hands in honor of the event.

The Committee having the matter in charge will spare no pains to make it a season of profit as well as pleasure to all who will honor us with their presence. On Sanday, the 23th of March, the Lyceum will, at its morning session, have exercises appropriate to the occasion. In the afternoon, at Paine Hall, we purpose to ofter a programme elliferent from any ever before presented on a similar occasion, it will consist of songs, dislogues and groupings, prepared for the day, in which all the talent of the school will be exhibited. The programme for the evening will be in charge a separate committee, thereby insuring a greater variety. The veraling entertainment will be given in Investigator Hall, the upper hall being occupied by Prof. Denton. A small fee will be charged at the door afternoon and evening to defray expenses.

To satisfy the demand which is always made, circles will be held in the drawing rooms of the building, for which Mand E. Lord, Dr. Arthur Hodges and others have kindly offered their services; so all can have an opportunity of seeing and hearing for themselves what the spirits will have to offer.

On the night of the 3ist of March, (Wednesday) a grand ball will be given in Paine Hall. Dancing from 8 till?

ing and hearing for themselves what the spirits will have to offer.

On the night of the 31st of March, (Wednesday) a grand ball will be given in Paine Hall. Dancing from 8 1012. Tickets for the same are now ready. Tickets admitting gentleman and ladies \$\frac{1}{2}\$, 00. Single tickets for ladies, only 25 cents. Music for the occasion will be turnished by Carter's Quadrillo Band, T. M. Carter, prompter. The building, with its ample accommodations, will be open to visitors all day Sunday, and those coning from a distance can make themselves comfortable at this sociable gathering, worthy of Spiritualists and the event which will call us together. We deem this early amonomeement necessary that all may prepare themselves, and allow no previous engagement to prevent their convening with us at that time.

Remember the days on which we celebrate, Sunday, March 28th, and Wednesday evening, March 31th, Chairman.

Per order of the Committee,

SETH BURILL. Jn., Chairman,

AMORY HALL.—Our Lyceum was again to-day the scene of much enjoyment, for as we looked over the audience we could see many old familiar faces who were in the habit of presenting themselves in years gone by. We are always glad to meet them, and we are also glad to form the acquaintance of new friends to the children. We were favored to-day with a visit from the veteran John Wetherbee, Esq. He spoke kind words to us all, which we fully appreciate. Miss Carries shelhamer, the talented young vocalist from the Banner of Light Séance Room, was also present and favored us with a fine selection. We are promised a rich treat on Sunday next, as our Conductor has decided, in justice to the angel-world, to take notice of the forthcoming anniversary. He has invited Miss Theresa Shelhamer, the medium of the Banner of Light, who has already found a warm spot in our hearts for the benefits we have received through her mediumship. This lady, together with her slater, Hattle Richards, Maggio Folsom and others, will be present and take part in the exercises. This will also be "Motto Sunday," which of itself alone is quite an interesting feature.

On Tuesday, the soth, a complimentary ball has been tendered our school; we trust it will be well attended. The hall will be decorated for the occasion.

On Sunday, April 4th, will be held for the first time a spiritual Easter, introducing the "Tree of Wisdom," as suggested by Mrs. M. V. Lincoln.

Our exercises for Sunday, March 21st, were as follows: Selection by orchestra of ten pieces; Silver Chain recital; singing by Lyceum; Banner march; recitations by the following pupils: Gracle Burroughs, Hattle Voung, Kellie Nugent, Albert Rand, Addie St. Clar, Hattle Davison, Allce Messer, Elia Carr, Carrie Huff, Bessie Stevens, Mabel Garland, Bertie Kemp, Arthur Rand. Wing movements and Target march closed the exercises of the day.

During the past week an invitation from Bro. T. Lees, of Cleveland, for our Lyceum to visit that city duri

Ladies' Aid Society.—The first meeting, held at Amory Hall, Sunday afternoon, March 21st, under the auspices of the Spiritualists' Ladies' Aid Society, was a decided success. Mrs. Brintinall presided and Mrs. Frances assisted with music. Fine addresses were delivered by Dr. I. P. Greenleaf, M. V. Lincoln, Dr. Richardson and others. These meetings will be continued next Sunday, Mrs. Nellio Nelson having kindly consented to assist with tests. All are invited to give them a helping hand and lend aid by their presence.

A. A. C. P.

Pythian Hall.—The meetings at this place last Sunday were of extraordinary interest, and largely attended. The healing power in the morning was pronounced in character, and quite a number availed themselves of it. Mr. George A. Bacon was present and gave us words of encouragement. Mr. S. A. Daniels gave a very interesting narrative concerning a marvelous cure effected upon himself by a magnetic healer, after he had been reduced to sixty pounds in weight by rheumatism and malpractice by one of the most eminent regular practitioners in the State. Mr. Hill, Mr. Sanderson, and Mrs. Pennell also gave interesting accounts of similar experiences.

In the afternoon, Joseph Cook's last lecture was considered by Mr. George Plummer, Mr. Abbot Walker, Dr. Wheelook and Daniel Came.

Next Sunday afternoon, Mr. Abbot Walker will speak in Pythian Hall upon "God and His Word to Man."

EVENING STAR HALL—CHARLESTOWN DISTRICT.—Sunday, March 21st, the meeting in this hall in the afternoon at the usual hour was of a very interesting character. A large andience attended. Mrs. A. L. Pennell occupied the platform as speaker and test medium. Several very fine tests were given, which were recognized as correct. Remarks were also made by Mr. C. M. A. Twitchell; also fine musical selections were rendered on the plane by Prof. Fred Heath and Mrs. Twitchell. Appropriate anniversary services will be held in this hall next Sunday, March 28th, at 3 p. M. The speakers and mediums will be announced in the Saturday and Sunday papers. C. B. M.

1	id of the project. The amounts received and pled
∣ t	hus far aro given below:  Jolby & Rich, Boston.  A Friend of the Banner of Light.  A Friend of the Banner of Light.  Bowling, Jr., Concord, N. H.  A Friend, Boston.  Mrs. Flora, B. Cabell, Washington, D. C.  P. Pollock, Virginia City, Nev.  E. P. Upton, Dorry, N. H.  Mrs. Alora B. Cabell, Washington, D. C.  P. Pollock, Virginia City, Nev.  E. P. Upton, Dorry, N. H.  Mrs. A. Washing P. Thayer, Vernon, Vt.  P. S. Briggs, Charlestown, Mass.  Mrs. E. W. Guilford, Cincinnati, O.  Daniel Baldwin, Montpeller, Vt.  D. T. Averill, Northfield, Vt.  Almeida A. Fordtram, Industry, Texas.  Friend, Islington, Mass.  Gad Norton, Bristol, Conn.  George A. Bacon, Boston  Augustus Day, Detroit, Mich.  M. V. Lincoln, Boston, Mass.  A, P. Webber,  Wm. Luther, Rochester, N. Y.  W. H. Crocker, Port Allen, Iowa.  E. C. Hart, Oberlin, O.  B. T. C. Morgen, St. Louis, Mo.
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Amount Pleaged.

A prominent Spiritualist in London writes us as follows under a recent date: "The

The Brooklyn Spiritual Fraternity

Meets at Downing Hall, corner Fulton and Clermont
avenues, Saturday evenings at 7½ o'clock. The themes
thus far decided on are as follows:

March 27th, Anniversary Exercises Commemorative
of the Advent of Spiritual Phenomena at Hydesville in
1848. Opening address by Henry Kiddle.

April 3d, "Materialization," Prof. S. B. Brittan.
April 10th, "Evolutions in Religions and Governments, and their Prophecies for the Future," Dr. Wm.
Fishbough.

April 17th, An Experience Meeting.
April 24th, "The Religions of the East," Mrs. Imogen
C. Fales.

May 18t, Giles B. Stebbins, of Detroit, Mich.
May 8th, Col. Wm. Hemstreet.
May 18th, "Mediums and Mediumship," Henry Kiddie.

Thirty minutes allowed thete peopless followed by

dle.
Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity.
S. B. Nichols, Pres.

EVERETT HALL SPIRITUAL CONFERENCE, No. 398
Fulton street, Brooklyn, N. Y., every Saturday evening at 7½ o'clock. J. DAVID, Chairman. THROAT DISEASES OFTEN COMMENCE with a

Cold, Cough, or unusual exertion of the voice. These incipient symptoms are allayed by the use of "Brown's Bronchial Troches," which if neglected often result in a chronic trouble of the Throat.

Kidney-Wort in hot weather sustains the system and keeps up the strength.

#### To Correspondents.

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

H. P., ITHACA, N. Y .- Yes, we consider Mr. Bastian a reliable materializing medium—at least we have the evidence of competent witnesses to this effect. We are not cognizant of his present post-office address.

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

MPECIAL NOTICES.—Forty cents per line, Minion, each insertion. Minion, each insertion.

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The Wonderful Healer and Clairvoyant I—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F.7.

Dr. F. L. H. WILLIS will be at the Quincy House, in Brattle-st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M., till further notice.

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#### BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Palatine Road, Stoke Newington, N., London, England, Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us.

COLBY & RICH.

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J. WM. FLETCHER, No. 22 Gordon street, Gordon Square is our Special Agent for the sale of the Hunner of Light, and also the Spirituni, Liberai, and Reformatory Works published by Colby & Rich. The Banaics will be on sale at Steinway Hall, Lower Seymour street, every Sunday.

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The Banner of Light, and all the publications of Colby & Rich, also all other standard Spiritualist, Liberal and Reform Works supplied. Catalogues and Circulars malled free. Address HERMAN SNOW, San Francisco, Cal.

ADVERTISEMENTS.

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Tuesday, Thursday and Saturday evenings, séances for limited number. PROF. WM. DENTON

#### WILL LECTURE AT PAINE HALL, Appleton street, SUNDAY, MARCH 28TH.

SUBJECT—"God, Scientifically and Rationally Considered. Admission, 25 cents. March 13. Miss Nellie R. Goodnow

## WILL give Spirit Communication in writing to persons sending autograph. Terms, \$1 and two 3-cent stamps, Address P. O. Hox 40, Station A, Boston, Mass. March 27,—4w\* SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale.

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O'Farrell street.

#### TO LET,

A T814 MONTGOMERY PLACE, two small back rooms, suitable as offices for gentlemen; heated by steam, and supplied with gas and water. Terms reasonable. Apply at floom 10, No. 814 Montgomery Place, Boston, Mass. Dec. 27—18

ELECTRIC ENGINE.

TOR all kinds of Sewing Machines. No treadle required.
Cost of running, 3 to 6 cents a day. Engine, with battery of 3 cells, \$35; 4 cells, \$49. Address ELECTRIC ENGINE WORKS, 171 Pearl street, (Brooklyn,) N. Y.
March 8.—5wis\*

DICK AND WILLIAMSON MINING CO., N. B.
PLYMOUTH GOLD MINING CO., Vermont.
DIGE of D. & W., 50c.; price of Plymouth, 81,50. A few
of each for sale at above prices by J. WETHERBEE,
Treasurer, 18 Old State House, Boston. March 27. NOTICE.—Spiritualists visiting Boston at the Anniversary the 31st of March, will find a pleasant home at a reasonable price at the home of a reasonable price at the home of MRS, CLARAA. FIELD, 19 Essex street, Boston. 11v\*-March 27.

USE Sterling Chemical Wick in lamps and oil stores. Cheap, brilliant, no dirt or trimming. March 27, -13w

### Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUESDAY AFTERNOON. The Hall will be open at 2 c dock, and services commence at 3 o clock precisely, at which time the doors will be closed, neither allowing entrance not sgress until the conclusion of the scane, except in case of a 2 bodies necessity. The public are containly invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their cathelife to that beyond-whether for good or evil-scales quently those who passition the earthly space in an undeveloped state, eventually progress to a heir condition. We ask the reader to receive me doctime pair forth by spirits in these columns that does not compert with his or her reason. All express as much of truth as they perceive to more.

See It is our expression to the truth as they perceive.

The more,

As It is our carnest desire that those who may recognize the messages of their spiritefriends will verify them by informing us of the fact for publication.

As As our angel visitants desire to behold natural flowers upon our Cifele-Room table, we solded donations of such from the friends in earth-life who may feel that it is a pleasure to have upon the attar of spirituality their floral offerlies.

Mass Shelhamer wishes it distinctly understood that she gives no private test scatters at any time; betther does she receive visitors on Tuesdays.)

### Letters appertaining to this department, in order to choose prompt attention, should in every instance be addressed to Colby & Rich, or to

LEWIS B. WILSON, Chefirman,

## Mesonges given through the Mediumship of Miss M. Theresa Shellinmer.

[The Invocation and Messages printed below were delivered on the occasion of the visit of the delegations of the New York and Brooklyn Lyceums to the Banner Circle-Room.]

#### Invocation.

Invocation.

Oh thou Divine Presence, whose power and potentiality permeate the universe, thou who hast been throughout all ages worshiped as Jehovah. Lord and King, we cannot name thee, for thou art infinite. As the tiny child calls its parent by no name, but recognizes the endearing relationship of father and mother, so we come to thee at this time, although thou mayest be nameless to us, yet we recognize thee as our divine parent, whose laws are always wise and just, whose love extends over all created things. Thou who art beyond all comprehension, whom angels worship, and whom archangels adore, we praise thee unceasingly, not in hymning our songs forever, not in mere lip-service, but in the loving sympathy of our souls, which we would extend to all humanity, and in the aspirations that go forth to thee, with earnest desire to live ever nearer, to acknowledge and understand thee in all things. We come to thee in behalf of those souls who are gathered here: we send forth our songs of rejoicing, knowing that they shall reach thy careful and attentive ear; knowing that thou dost watch us through every avenue of life; and oh, we ask of thee that thou wilt send down, at this hour, thy love, thy protection and care unto all creatures, that thou wilt give strength and encouragement to those souls who are gathered here, that they may go forward in the walks of daily life, giving forth from their lives a new influence for good, extending sympathy and assistance to every creature whom they meet. Bless these young souls who are gathered here at this hour. May their lives be as pure and sweet as the beautiful flowers before us; may their souls grow strong and enduring to walk the path of life unlinehingly, ever recognizing truth and justice as thy eternal law, extending love and sympathy to all creatures. Aid and assist those noble souls who are workers in thy vineared, who have opened the way for these young spirits to follow in their path. May their future course be ever onward and upward, as it has been in the past.

#### Fannie A. Conant's Address of Welcome.

of cheer and gladness, rising from their midst!
Would that you could hear the prayers that ascend from those noble souls for your welfare and future work! As we know that you realize the presence of ascended loved ones, that you can open your hearts to receive their affection and sympathy, it only remains for me to assure you that they are with you ever, to guide, guard and bless you, and that they will attend you through all the ways of your material life.

But a few moments ago, comparatively speaking, I was in a portion of the spiritual world where all is blooming in beauty, fragrance and gladness. Now that I have taken upon myself materiality, I see before me the wintry snows of a mortal life, and I feel an atmosphere which tells of frost and chill. In the Indian country of the spirit-world there comes no frost and snow. The lodges of the red men, their watchfires and wigwams, are up in a mountripous resnow. The longes of the red men, their watch-fires and wigwams, are up in a mountaipous re-gion, surrounded by deep and beautiful forests, where they may roam at will unmolested by foes. All around is pleasure, happiness and love. The Great Father smiles down upon them his golden sunlight, and the clear waters rush along

and make them glad.

To-day I have been in that Indian country. I have visited the wigwams and lodges of the red race, and have found kindly greeting. Would you know of their schools? These red children are taught by white men and women, who go up to that country from motives of benevolence, of interest in and affection for the Indian race. Thore schools are held in the glades with the and make them glad. up to that country from motives of benevolence, of interest in and affection for the Indian race. There, schools are held in the glades or in the midst of the deep, green forests. They are surrounded by all that is lovely, with nothing to mar the Beauty of the scene—no harsh note, no rude sound to disturb the serenity of life. The young maidens and the braves soon become quite proficient. They have their Lyceums, too, in that mountainous region, also held in the open air, beneath the branches of the waving trees or out upon the plains. The young braves erect arbors, which the maidens keep entwined with evergreen and beautiful flowers. Beneath these arbors and their flowery curtains the grand march is daily made. The youths and maidens of the dusky race join hands in fraternal love and sympathy; they lose the hatred of the white race; they know no care or disappointment; they only learn of love and affection, and extend these attributes to all creatures. This is why so many Indians return to you from spirit-life, bearing you only good-will and affection, anxious only to be of use and assistance to you, because in the Lyceums of their great hunting-ground they learn to become fraternal with all humanity.

It has been asked why your speaker does not return and manifest in public. She has a work

It has been asked why your speaker does not return and manifest in public. She has a work to do in the spirit-world, not only in the Indian country, as a teacher of the dusky youths and maidens, but also in Spring Garden City, where maldens, but also in Spring Garden City, where she is used as an instrument for the higher powers of the supernal realms almost constantly as a medium, and she feels that it is not important for her to return to the mortal place and speak in public. Neither is it necessary for her to manifest through materiality in order to express her love and sympathy for all dear friends, because she can come close to each one in spirit and feed upon their affection, and in return impart strength, sympathy and cheer from her own soul.

March 9. March 9.

> Achsa W. Sprague. We come, we come, with outstretched hands, And faces all ashine, To bring you, from celestial lands, God's sympathy divine. We come from valley, hill and glen, With whisperings of love.

To bring you peace and harmony From fields of light above.

The angel hosts who greet you here Are workers true and tried, Whose souls are strong to labor on. For truth on every side.
Their words of condemnation fly Like arrows, keen as steel, Against oppression's cruel power, And error's iron heel.

And leaders of the right are here,
To bring you joy this day,
To bear aloft the torch of truth
Along life's beaten way.
With little children, pure and sweet,
From heaven's superior school,
Where wisdom guides their willing feet,
And love itself doth rule.

Ye may not hear the sacred hymns That vibrate on the air.
But ye may sense the holy calm
Of deep aspiring prayer.
When sainted spirits, full of love,
In peaceful lives outwrought,
Return to bless your waiting souls
With calm exalted thought.

Oh, life itself is full of love, On, the itself is full of love,
And majesty subline,
And ye who look to hosts above,
Along the march of time,
May see the watch-fires of the soul,
Like star-gleams in the sky,
May hear the glorious anthems roll
From angel choirs on high.

Oh, ye who breast each rising storm, On, ye who oreast each rising storin,
In age or flowery youth,
To swell the ranks of true reform,
And battle for the truth,
Gird up your loins for valiant work,
Press on without a fear;
For angel hosts are by your side,
And God is ever near.

For angel hosts are by your side,
And God is ever near.

How can I express my pleasure and satisfaction at being present here with you, at this hour, and sending forth my little token of love and sympathy?—for I do indeed love and sympathize with every soul who is interested in the spiritual work. I hold a deep affection for all the young spirits coming up to the work, for the future fields are wide, there is great need of laborers in the vineyards. It is indeed a source of gratification, to-day, for me to meet you here and say to you, Presson, each noble soul; though the way be rugged and thorny, though the path be up-hill all the way, take heart; do not fear; the angels will guard and guide you, the future opens gloriously and full before you. We love you, every one; we bring to you pure thoughts and aspirations from the angel-world, because we wish to see you blooming out as beautiful and bright as the sweet blossoms bloom out beneath God's holy sunshine. Each true co-worker in the field, each noble leader, accept this day the praise, the well-merited praise, appreciation and cheer, from your co-workers in the spirit-world. You give out to each one of us strength and encouragement; from your labors and efforts we receive an impulse to go on and spread the light of truth throughout the land, and we gain a new magnetism, that gives us unfailing strength.

It would be impossible for me to convey to

and we gain a new magnetism, that gives us unfailing strength.

It would be impossible for me to convey to you all the messages that come crowding upon us here at this time. All I can say is, believe fully and truly that your dear ascended ones are by your side, that they recognize your work, that they understand your inner lives, that they know the whys and wherefores of all you do, and appreciate you better than mortals can, for they understand. I would send out my love and greeting to every friend who shall see my name. they understand. I would send out my love and greeting to every friend who shall see my name. Tell each one I am at work; I am not idle at all. I am by their side, constantly. I am out upon the platform of freedom, striving to assist some soul upward into the perfect light. I am glad to meet you, friends. Achsa W. Sprague. March 9.

#### Jennie Dixon.

As one interested in the cause of truth and the cause of progress, so very dear to my soul, and being anxious and glad to meet you all here at this place, and having formerly occupied this position, as the mouthpiece of the spirit-world, I have been selected to come here and give you greeting.

I hardly know at this time what to say to you, for my soul is too full for outward expression. It is only for me to say with what delight and exquisite pleasure the spirit-world greets you; it is needless for me to tell you of the whiterobed angel hosts gathered here, with blessings for each one of you. They see and recognize the spirit within; they know and understand every aspiration of your souls; then how truly do they come in close communion with you, bringing you those truths and higher influences for good and that love and sympathy which each soul needs. We welcome you here with spirit songs; with rejoicings we spread before you garlands from the Summer-Land. The Spiritual Lyceum of Zencolia City has gathered here at this hour, to join with you and to bring an influence that will go forth and bless your future labors. They bid me bear their blessings of cheer and gladness, rising from their midst. Would that you could hear the prayers that ascend from those noble souls for your welfare and future work! As we know that you realize the presence of ascended loved ones, that you can open your hearts to receive their affection and sympathy, it only remains for me to assure you that they are with you ever, to guide, guard and bless you, and that they will attend you through all the ways of your material life. glowing with poetic imagery, this Spiritual Ly-ceum convenes. Flowers are blooming in every corner and niche; everything is there to delight the eye and lift the thoughts upward toward the beautiful and good. In that sweet place the Lyceum convenes, and from its teachings new thoughts are sent forth which sink into medi-umistic souls upon the earth and find a lodg-ment there.

ment there.
By and by you will receive new inspiration from above, which will perfect your Lyceum in every particular. We expect the time to come when you will meet daily, as we do, when your schools of learning will be turned into Spiritual Lyceums, where you will not only gain instruction for the mind, but also development for the physical body. In that glorious time that is to dawn upon the earth, there will be no harsh measures used; discipline will only come through loying ways and means, and little children will loving ways and means, and little children will grow and blossom like flowers in beauty and sweetness. Crime shall then be unknown, be-cause it will be driven away from the undevelthe divine attributes of harmony, peace and sympathy, kindly good feeling and a sense of justice will grow and thrive, and humanity will bloom out, even as our Father in heaven has designed it should do.

signed it should do.

To particular dear ones I would say, Accept my love; remember I am by your side. [To her brother, who sat on the platform near the medium:] I bless your efforts. I am with you when you are at work in the spiritual cause. Dear father is by my side, gaining strength and inspiration from you. Other dear ones gather close around and bless you, in order that you may go on, and be a light to the little ones who come after you. It may not be much that I can come after you. It may not be much that I can say at this time, but it faintly expresses the deep love and tenderness in my spirit for you, and for the dear ones who remain on earth. Give my love to our aunt; tell her I thank her for all her kindness; we bless her from our heavenly home for all that she has been. In a little while we shall meet her upon the golden shore. Jennic Dixon. shore. Jennie Dixon.

#### Gertie F. Sweet.

Gertie F. Sweet.

[To the Chairman:] I guess I can come, the thin the peoples. It is converted the peoples of the protects every child, and he has there eve

#### Rev. Charles B. Storrs.

Forty years and more have passed since I entered the spiritual world. At that time I believed I was going to my Maker, that I should enter a haven of rest and tranquility, but I speedily found I was mistaken. Instead of entering upon a state of perpetual rest, I found myself upon a platform more thoroughly agitated in regard to the questions of the day than that platform in the material life from which I passed. Not a great many years passed over my head in the mortal form. I felt that I had been called by the Divine Master togo out and preach the gospel, but physical life was weak, and aflead in the mortal form. I felt that I had been called by the Divine Master to go out and preach the gospel, but physical life was weak, and after a few short years I was obliged to succumb to death. At that time freedom was a misnomer in the United States: at that time my coadjutors and associates were ostracised by society, denounced by the pulpit and the press as fanatics, as beings dangerous to society, and the one who could withstand this storm that raged around him, had to possess a large amount of moral courage and heroism. Since that time affairs have indeed materially changed. From that day to this I have been watching the progress of humanity, principally of that portion of humanity residing in the United States. I have seen the rise and triumph of freedom. I have witnessed the emancipation of four millions of slaves, and also observed that those dear friends who, in the long time past, withstood the taunts and sneers of pulpit and press, and were outraged constantly by beings calling themselves men—I have seen their efforts recognized and their deeds applauded, and I can truly say this is a glorious day; but while I have watched with interest all that has been done, I have also been pained to see that freedom does not extend its hand as broadly over this fair

and were outraged constantly by beings calling themselves mon—I have seen their efforts recognized and their deeds applauded, and I can be considered and their deeds applauded, and I can be a seen that it is the considered and their deeds applauded, and I can be seen that the considered in the considered in the conservation of the conservation

it is more than forty years since I passed from
the material world. Many friends and associates
have crossed the river of death and met me
upon the golden shore, yet there are those remaining whom I would like to reach and to
whom I would give a few words of counsel and
cheer. Should any of these co-workers, associates and friends see my name and wish to reach
me, I shall be most happy to respond to their
call, and come to them wherever they choose.
I passed away in Braintree, at the home
of my brother. He is now with me in the spiritworld. Together we work, in unity and love,
for the welfare of the poor, benighted heathen
of this land. Rev. Charles B. Storrs.

March 9.

March 9.

Harebell. Harebell comes from the Indian hunting-grounds to greet you, pale-faces. She comes with love in her heart for every one; she brings you the smiles of the Good Spirit, who blesses you each day, who speaks to you through the with love in her heart for every one; she brings you the smiles of the Good Spirit, who blesses you each day, who speaks to you through the blossoms that grow up around you, who breathes into your souls blessings, and awakens there higher thoughts, purer aspirations and nobler desires, because of the dear little blossoming pappooses who grow up around you, and awaken your love. Harebell comes from the Indian hunting-ground to bring you peace, to bring you a new harmony, that you may go abroad out into the forests, out upon the plains, down into the dark byways, and gather in the squaws and braves who are in need of sympathy, who have hard trials to bear, and the dear little papposes, who need to be cared for and tended. Harebell comes with mighty love from the Great Spirit and true influences around, to spread it all out before you, and say, gather it into your souls, and go forth like the Great Maniton's golden sunlight, to spread new brightness around, that wherever you step the beautiful flowers of love may spring up in your pathway, and you shall gather them for those who are in need; your spirits will then grow up brilliant in a new light, and in a new sphere of harmony. When you lose your dear friends, when they cross the mighty river in the swift canoe, and you watch them as they cross the shining stream, when the braves and squaws pass dway, remember that the hunting-grounds above are broad and free to all, that the Great Spirit loves and protects every child, and he has them ever in his keeping. Think of Harebell, of Spring Flower, of Wincoma and Ouina, the spirit maidens of long ago, who have spoken their words of love; they have taken your little pappooses into their care, and will guard them in a beautiful flower garden, where all is harmony and peace.

Remember that the great chiefs, Parker, Channing and Pierpont, and all those noble souls who have gone before into the Father's kingdom, look upon your braves and squaws who come over into the new hunting-grounds, and extend the kindly greeting to th

know. I went to sleep, and did n't feel bad no more. I want mamma. That's all. Good-by. March 9.

hour, because they are anxious to tell you they love you and bring you new magnetism and strength.

March 9.

#### Willie Barron.

Willie Barron.

[To the Chairman:] Am I intruding, sir? I have been drawn here by deeds of kindness performed at this place. One week ago a noble spirit from the higher life appealed to those of you who were at this place to assist him in alleviating the wants and assuaging the miseries of a poor family, and nobly and well did you respond. I am attracted here at this time to give you my thanks, to bless you for what you did upon that occasion. Words are too feeble and weak to express the emotions of the spirit, and yet I would say, God bless every one of you! you have done nobly and well; you have assuaged the pains and cares of a mother, you have fed the little ones and clothed their naked feet, and from the spirit-world I come to bless you and to thank you unceasingly. This mother whom you so nobly assisted is dear to meshe is a sister, and you may realize how close I come to you in spirit to thank you for what you did on that occasion, for those noble deeds, and not only for the actions but for the kindly thoughts that went out for these ascended to the spirit-world; you will meet them all again when you cross the river and join your angel loved ones.

I would like, while here, to send a message to my dear mother, whose path is rugged and hard. Tell her I come close to her side. I wish she

I would like, while here, to send a message to my dear mother, whose path is rugged and hard. Tell her I come close to her side. I wish she could believe that I am with her, that those who have gone before have power to return, to comfort, assist, and bless her daily. We strive to bring her peace, and to keep conditions pleasant and beautiful forher. By-and-by, when she comes to us, she will find a pleasant home awaiting her; she will find no shadows nor clouds, but will enter into the beautiful sunlight. Tell her Lizzie will be perfect and beautiful when she comes over; she will have no need to fear, then, all will be so bright and shining; she will be the possessor of a sweet, perfect form, because her spirit is pure and innocent. Uncle Josh sends his love, and so do grandmother and Aunt Mary.

I have been in the spirit-world, Mr. Chairman, between five and six years. I met with an activity with a travery wears.

#### Benediction.

May the calm and peace of a pure and exalted life he with every one of you here this day. May the blessings of angels rest upon your heads and the tender goodness and care of our Divine Father be with you at all times, so that when you go abroad into the wide world you shall spread forth a sweet and ennobling influence for good, that shall uplift your fellows, and bear the souls of every one into an atmosphere of divine harmony and perfection.

MESSAGES TO BE PUBLISHED.

Jan. 2.—Dr. E. Y. Lee; Joseph S. Tillinghast; John H. Jossellyn, Jan. 6.—Louise Corcoran; Caroline Cobb; Mrs. E. A. Anderson; William Cummings; Philo Sprague; Nellie Anderson:

Anderson; William Cummings; Philo Sprague; Nellie Wheeler.

Jan. 13.—George T. Foye; C. H. Moscley; Kate Mason; Charley Poore; Nelson Hardenbrooke; Edward Whittemore; Maggle Mahan.

Jan. 20.—George N. Whoox; Edward Tulledge; Deacon Ephralm Chase; James D. Stone; Prudence McCrillis; Mary Packard; John Thompson; J. Emory Wilson,

Jan. 27.—Emma M. Livermore; Henry C. Wright, to ugustus Day; Alle Taylor; Dr. Samuel White; Frank Morse; Mrs, William K. Lewis; Georgie Waters.

Feb. 3.—Augusta A. Currber; Theron Palmer; John Bennett; Rey. Ralph Sanger; Mary Leonard; Jennie Smith; Tim Flannagan; Nellie Wyman; Dantel Parcher.

Feb. 10.—Abba P. Danforth; Hiram H. Barney; George Thomas; Elizabeth B. Roberts; Susah A. Cass; Florence Danforth.

Thomas: Elizabeth B. Roberts; Susan A. Cass; Florence Danforth,
Feb. 17.—Capt. Seth Hersey; Charence Gay; Chara E. Summons; Rev. John Blain; Daniel Henchman; Capt. John Barnett; Lillie Bell.
Feb. 21.—Josephine C. Reade; Charles Tufts; Lizzle J. Lewis; Dr. Adam Perry; Deacon J. D. Tidd.
March 2.—Russell Tonilinson; Lena Chapman; Rosanna C. Ward; William Anderson; John W. Hyde; Lillie Curtis; Dr. Seth Smith.
March 10.—Maggle N. Ramsay; Gorham Young; Cora Lenox; Samuel Maxwell; Andrew Mead; Dr. William S. Chiploy; George A. Redman.

The following message was given by Spirit John Plerpont in answer to several queries recently made to the editor of this paper by a friend in Brooklyn, N. Y in regard to the Banner Message Department:

RESPECTED SIR—Having become cognizant of a letter of yours—dated Feb. 20th—addressed to the editor of the Banner of Light, in which you give your impressions concerning the spirit messages delivered at the Free Circle-Room in Boston, it devoives upon me, as a plain, unmistakable duty, to reply to inquiries suggested by them, from my present standpoint. You write:

own; and with the aid, coöperation and fidelity of noble spirits in the flesh, who have borne reproach, criticism and condemnation (from those who do not understand), with patience and meekness, the spirit-world has maintained and kept open, through storm and sunshine, this public avenue for spirits to return and express themselves as best they could.

It is true there are Spiritualists who sincerely believe that the Message Department of the Banner of Light occupies space that could be filled with more valuable matter; but these souls are few in number compared to the hundreds who watch eagerly each week for the coming of their beloved paper, and turn first of all, on its arrival, to the columns containing the spirit messages. Ay, we know that hundreds, even thousands, receive from these seemingly trivial spirit messages, filled with "vagaries" though they be, sweet nourishment for the spirit, that sustains them through the trials and perplexities of mortal life with a firm, unwavering strength.

Poor food, you may consider it to be; weak, compared to the intellectual viands you enjoy, but such as it is it is milk and manna to those who gladly receive and partake of its sweetness.

Why, therefore, should we deny this nourishment to the many, while the few who turn from it, perchance with disfavor, are so well supplied with the philosophical and intellectual fare they crave by the other pages of the Banner of Light.

Rich gems of thought, beautifully strung together upon threads of poetic light, or enriched by the brilliant setting of glowing expression, together with accounts of the phenomena of Spiritualism and the interest it awakens all over the world, are weekly presented to the readers of the Banner of Light. Surely there is poom to spare for the publication of these messages, voiced by earnest spirits who return anxious to reach some loved one or to gain some beneficent experience for themselves.

The "verifications" are a source of gratification to us, because they tell us the words of cheer sent out by

Messages given through the Mediumship of Mrs. Sarah A. Danskin, in Baltimore. Md.

#### George Harris.

There is no dream in death. Death has its realities. The dead man and the live manthere is very little difference between them. The spirit-land is one where man gains knowledge and understanding of his relationship to deity. Strike the chord of a dead man at whatever point you may, it vibrates and brings back deep-toned affection to its kindred. My name is George Harris. I was fifty years old, a native of London, England, but lived on Hoyt street, Brooklyn. Though not versed in my relationship to this country, still I feel, as a spirit, that I have vital force, I have liberty, I have action of mind, that which gives me power to come and go, to see and hear. I now stand personally the same man who lived and walked among men; only the ponderable and grosser qualities have left. I now take on the spritual, and work under the law of the celestial, which teaches me how to act, and how to govern myself. I find I have a government of mine own, one that gives me perfect liberty either to ascend into the higher or to descend into the lower. Death had no sting for me, for I felt happy and satisfied with my state of existence. Gradually I am adding little by little to the higher state of my spirituality. This is a grand and sublime law for the spirit to learn and understand. I cannot throw one regret back to earth for having left it. That which I lost in earthly treasures I have gained in spiritual. No regrets, not a sigh, not a pain, for having left earth and its treasures.

F. W. B.

#### · F. W. B.

Tell me in plain language why I am here. I do not know, but I may know. I am not conversant with nor am I a believer in table-tipping or communion with the dead. I am neither high spiritually, nor degraded materially. What comfort will it be to me, or what comfort can it be to him, my old, tried friend Kane, who brought me here? I am not elated with the thought, nor have I any feeling in common with yourselves. Nor do I claim that I am doing justice to myself, for I do not understand why I should be brought here to do that which I have always denounced and denied that men had power to do?

always denounced and denied that men had power to do?

I am not begging, I am not pleading, I am not asking for assistance; I merely came because my old friend Kane overpowered my better judgment. I still have some little manhood, some feeling within me. I felt the bonds that hung around me; I was not altogether clear in regard to the future. My state is hot so low but what it might be lower; it is not so high but what it might be higher. I do not grovel in mud and mire, nor am I walking among beautiful flowers. I am getting my experiences as others have done.

#### REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.

At the Banner of Light Free Circle Room every Friday afternoon, at three o'clock precisely, each meeting occupying about one hour, reports of which are published on this year of the Banner each weak. page of the Banner each week.

\*\*BT We invite written questions from all parts of the world, and give free opportunity for verbal questions from members of the audience.

#### Questions and Answers.

QUES.—[By J. W. P.] Are angels perfect, or progressive beings? Have they once been in earth-life ?

earth-life?

ANS.—We know of no angels who have not, at some time or other, been embodied in material substance on some planet, whether in this system or in some other solar system discovered or not yet discovered by your scientists. An angel is a perfect being in the sense of being a complete being, but is still a progressive being also; while all the attributes and faculties of the angel are present the angel is neither male nor angel are present, the angel is neither male nor female exclusively, but both; the angel is a dual soul, a completed spirit, the masculine and the feminine united together, two individualities united in spiritual marriage for eternity, forming one identity. The angel is a spirit who has no longer any need of earthly experiences, who is not confined uneaculing the experiences. has no longer any need of earthly experiences, who is not confined upon earth, or upon any of the spheres appertaining to any particular planet, but is beyond and above the earthly atmosphere altogether, and only returns to it in order to shed blessings upon those who are yet undergoing earthly discipline. The angel is perfect in the moral sense, always desiring to do right, and always doing what he does from pure and unsullied motives, and hence the possibilities of the angel to advance in knowledge are conof the angel to advance in knowledge are continually increasing. Can you not draw the line of demarcation between the person who knows everything in the universe, and the person who always does the very best he can with the knowledge he possesses? The angel always makes a good use of everything he possesses; he

does not possesses everything, although he possesses the germ of everything.

Q.—Did man ever receive any inspiration direct from the Divine Mind?

A.—We know of no man who has ever received inspiration direct from the Divine Mind. We have not fathomed the entire universe, therefore we are not in a position to inform you as to what may have transpired somewhere within what may have transpired somewhere within its unlimited vastness; but, so far as we can glean any information at all upon the subject, we should say very decidedly that all inspiration comes from the sphere in spiritual life which is one degree above the sphere which you occupy spiritually, so that whoever may be your controlling spirit or guide is a denizen of that sphere in spiritual life in which you will enter when you have done with the experiences of the present sphere. When you reach that sphere then your inspirations will come to you from the next sphere above.

Q.—Does not all inspiration received in this

and you will be told that God made an Indennite number of males and females of the human to be irruthful to multiply and replenable to be realth of the man found to the man for the first that there was not a man found to till the cold; these doct cursed adams to appear, and the series of th and you will be told that God made an indefi-

tion which is applicable to every human life is this; that the story of Adam and Eve is an Oriental tale, representing the purity of man when he knows not the difference between right and wrong. The fall of Adam and Eve is the time when the intellect, represented by Adam, and the affections, represented by Eve, yield to the seductions of external nature; and this is unquestionably true of the majority of men, also of women; they are first led astray through the emotions, and more latterly through the intellect. Eve personifies the emotions, Adam personifies the reason, the serpent personifies the flesh, which, making an appeal to the emotions, succeeds in vanquishing them; the emotions then get the better of the reason, and man is degraded and goes forth from Paradise.

Q.—What did Ghrist mean, if there is no hellfire, when he said, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"? or that they would be told to depart into outer darkness, where there would be weeping, and gnashing of teeth?

A.—We have never said that there is no hellfire; we have only said that no spirit remains in hell-fire for eternity. The references which you have quoted refer to the pit of Gehenna, which was located outside of Jerusalem. That pit was perpetually burning, in order to consume the refuse of the city. Fire and worms, connected with the pit of Gehenna, to the Jewish mind conveyed the most terrible idea conceivable when depicting the condition of those in the future life who had lived erroneously in the present life. Jesus, in order to give point to his statements, drew an illustration from that pit of Gehenna, which to the Jewish mind was the most fearful place conceivable. But why was the pit of Gehenna kept burning outside of Jerusalem? In order to consume the rubbish of the city, to keep all things clean and pure, and thus came the Romish idea of purgatory. The idea of Danté concerning purgatory. The idea of Danté concerning purgatory. The idea of Danté concerning process is always w

-There are different kinds of liars upon earth, also in the spirit-world. Some lies are told from cowardly motives; these lies are contemptible, but they are by no means so black as those lies that are told from malicious motives. The liar who tells a lie merely to save tives. The liar who tells a lie merely to save himself from inconvenience, passes into the spirit-world as a coward and cannot enjoy himself in the spirit-spheres, because he is continually apprehensive of some danger which is near at hand; the cowardly feeling still abides with him until outgrown through strenuous effort; whereas, the liar who is such from pure malice, who lies in order to injure others, and would sooner injure himself a little if he could injure another a great deal, than escape the enjoyment of inflicting a penalty upon others, passes out of the material body into the region of outer darkness, to which reference was made in the out of the material body into the region of outer darkness, to which reference was made in the previous question. In that region of outer darkness the spirit is blind and deaf, void of all sensations except the sensations which accompany mere existence; the spirit knows that he exists, but life is one dreary monotone; all is darkness, all is void, until through suffering he has overcome the feeling which leads him to wish evil to others; but at the moment that the better nature within the spirit asserts itself and he desires the good of other spirits, then he will he desires the good of other spirits, then he will explate his crime and prepare himself for brighter spheres, by laboring upon earth again to bonefit humanity, whereas he formerly lived to injure them. injure them.
Q.—In Stephen's vision he looked steadfastly

the stephen's vision in looked stendinging the right hand of God. If "no man has seen God at any time," who was it that Stephen saw that he called God? And if it was not God, why was he thus deceived?

A.—The angel that Stephen saw whom he called God, was the most exalted angel that Stephen could perceive, and consequently represented as much of Delty as Stephen was capable of gazing upon; Stephen saw the familiar face of Jesus, because Jesus was the dearest to him of the great teachers who had ever lived appears the heaves working in direct sympathy. him of the great teachers who had ever lived upon earth; he was working in direct sympathy with Jesus, thus Jesus would appear to him. The exalted angel who was seen with Jesus was undoubtedly that Messianic angel who was connected with the Nazarene, who expressed his life upon earth through the instrumentality of Jesus of Nazareth, and was therefore the guiding angel of the planet for the dispensation which Jesus opened.

Q.—Is the Sabbath (or Sunday) more holy than any other day? And did God really rest from his labors on that day?

A.—One day is no more sacred than another,

than any other day? And did God really rest from his labors on that day?

A.—One day is no more sacred than another, though one day may be sacred to one kind of work and another day may be sacred to some other kind of work. When you are striving to do your duty you are always engaged in sacred work. The only reason why you ought to keep one day in seven specially sacred, is because your physical system will not bear the strain of performing work regularly in any given direction unless you omit each seventh day. The Sabbath was undoubtedly instituted by the angels who were the inspiring guides of the prophets of old, and they directed them to insure its observance by reason of their acquaintanceship with physiological facts and with the real necessities of humanity. When you are told that God rested on the seventh day, you are only to infer that there were six great periods of development in the earth's unfoldment which antedated the advent of man. These periods were not periods of twenty-four hours, but wast and mighty epochs, such as the carboniferous epoch, the

upper and lower sandstone and the silurian period of the earth's development. The seventh period which is referred to is merely the period in which those forms of life which had already been expressed were allowed to continue to unfold, no superior form of life making its advent upon the earth after the advent of man. "God resting from his work" simply means that those spiritual forces which occasioned the appearance of the successive types of life, rested from giving to the world new expressions, but that these expressions were final, and were left to perfect themselves without alteration of type.

#### To the Liberal-Minded.

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

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

#### Passed to Spirit-Life:

From Manchester, N. H., March 2d, of Bright's disease of the kidneys, Mrs. Etta E. Pitman, widow of the late Harry J. Pitman, of Boston, Mass., and the grand-daughter of Ira Coffin, (deceased) formerly of Plymouth, N. II., aged 24 years and 6 months.

aged 24 years and 6 months.

Mrs. Pitman possessed an organization for the finest manifestation of spirit-power; yet owing to her declining health sho was obliged to retire from public notice, and the last years of her earth-life were spent in quietude with a dear grandma, who had been her companion mostly since child-hood, and the martyr-like patience with which she endured her long and most distressing liness is proof of the spirit-power to upbold and sustain to the last. A few years since Mrs. Pitman gave several fine laspirational poems to the New York friends of the Liberal faith, some of which at Now York friends of the Liberal faith, some of which at the time appeared in the Truth Beeker, and one was delivered by her at the meeting of the Scientists of that city (afterwards published in the report of the same), entitle "Thomas Paine." At the time she left New York, the kind wishes of good friends attended her, and this notice will be the return thanks and memento for any kindness bestowed while living, showing them, though the marry of suffering, she remained true to the last. A. L. C.

From Boston, Feb. 22d, Eva. wife of Charles II. Foster and only daughter of Joseph R, and Sally Bassett, aged 27

years.

Mrs. Foster inherited an amiable and happy spirit, was the idol of the family. A medium from birth, her parents devoted much time and money in aiding her to unfold her musical talent. She visited other countries, and became quite proficion in music; afterwards traveled, accompanying her husband in his professional trips. After her child's exit to higher life, sadness and ill-health resulted, causing her blood to become depleted, and after nine weeks' slekness, with consumption of the blood, she joined her child in the spirit-world. Her parents are veterans in the advocacy of the Spiritual Philosophy, therefore they look upon hor change of spheresof life as being natural, resulting from causes. Her husband, being a test spirit-medium, must realize her spirit identity in the life beyond.

From Middleboro', Mass., March 8th, 1880, Azel Wash-

From Middleboro', Mass., March 8th, 1889, Azel Washburn, aged 71 years.

An affectionate husband and father, a kind neighbor, and a good citizen, he had been for the last twenty-five years a consistent and outspoken Spiritualist. Under his hospitable roof the advocates of our philosophy found an ever-ready welcome, and his willow and daughter derive from Spiritualism consolation and sustaining power. In accordance with his oxpressed wish, the simplicity that had characterized his life was observed in all the details of his funeral. The peace that pervaded his soul in view of death left his impress upon the features, once liluminated by his kindly nature. A large number of friends and neighbors united in testifying their respect for his memory, and were addressed by the writer.

LAURA KENDHICK.

From Springfield, Mass., March 14th, Mrs. Lavinia B.

White, aged 58 years.

She became a Spiritualist about twolve years ago, coming from the Methodist Church in Visconshi. Her daughter, Estelle, has been in spirit-life five years, waiting to welcome her mother. The funeral exercises were held on Monday, the 15th, Rev. Mr. Eustace, of the Memorial Church, officiating.

B.

From Moretown, Vt., March 9th, 1889, Mrs. Lavina F. Wyeth, wife of Hollis N. Wyeth, aged 42 years. She was a firm believer in the Spiritual Philosophy, and when the summons came she knew whither she was going, and passed away calmly and happy in her belief.

From Waltham, Mass., Saturday, March 13th, 1889, Caro ine F. Field, aged 61 years 5 months and 13 days.

[Obituary Notices not exceeding twenty lines or gratuitously. When they exceed this num' cents for each additional line is required, p. vance. A line of agale type averages ten work inadmissible in this department.]

#### HULL & CHAMBERLAIN'S

MAGNETIC AND ELECTRIC POWDERS Great Nervine, Regulator, and Blood Purifier

A COMPLETE AND RELIABLE FAMILY MEDI-CINE-PURELY VEGETABLE.

The MAGNETIC POWDERS cure all Positive or Acute Diseases. The ELECTRIC POWDERS cure all Negative or Chronic

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BATTLE OF THE WILDERNESS50 cc	nts.
LOVED ONES ARE WAITING FOR ME40	**
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GONE HOME25	**
	* 4
THE BRIGHT CELESTIAL SHORE25	**
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	**
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SOUVENIR DE MEMOIRE WALTZ	
CHILDHOOD'S HAPPY HOURS35	44
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### Advertisements.

BALTIMORE ADVERTISEMENT.

#### SARAH A. DANSKIN

Physician of the "New School," Papil of Dr. Benjamin Rush.

Office 58 North Charles Street, Baltimore, MD

DURING fifteen years past Miss. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently sured through her instrumentality.

Bhe is chalraudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

The American Lung Healer Prepared and Magnetized by Mrs. Danskin,

is an unfailing remedy for all diseases of the Throat and Lungs, Tubericular Consumetion has been cured by it. Price §2.00 per bottle. Three bottles for §5.00. Address WASH. A. DANSKIN, Baitimore, Md. March 31.

#### DR. J. R. NEWTON

CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are; age, sex, and a description of the case, and a P. O. Order for \$5,00, or more, according to means. In most cases one letter is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1,00 each. Post-Office address, Statton G. New York City.

The MODEIN BETHESDA for sale by Dr. Newton, Sent post-paid on receipt of the price, \$2,00.

Dr. R. L. Willis

May be Addressed till further notice Care Banner of Light, Boston, Mass.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are untivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Sciotula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

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

Jan. 3.

# BANJO BOOKS SHEET MUSIC,

THE very best on carth. Also the finest toned Banjos in the world. Guitar Music, Accordeons, Accordeon Music, Strings, etc. Send stamp for complete Catalogue, Address S. S. STEWART, Music Store, 429 North 8th street, Philadolphia, Pa. 13w-Feb, 21.

AGENTS WANTED the best Family Multiple to soil fing Machine over invented. Will kalt a pair of the street of the street of the street of fancy work for which there is always a ready market. Send for circular and terms to The Twombly Multing Machine Co., 409 Washington street, Boston. 17w-March 6.

# ACENTS! READ THIS! We will pay agents a Salary of 8100 per month and expenses, or allow a large commission, to sell our new and wonderful inventions. We mean what we agy, Sample free, Address SHERMAN & Co., Marshall, Mich. Dec. 27.—6m

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Oct. 18.—13w\*

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# MRS. L. W. LITCH, PHYSICIAN and Test Medium, has removed to No. 14 Alblon street, off Dover, Boston. Circles overy Sunday evening and Wednesday afternoon. 3w\*-March 20.

## A. P. WEBBER, MAGNETIC PHYSICIAN,

OFFICE, 834 MONTGOMERY PLACE. Hours from 10 A. M. to 4 P. M. Will visit patients. Feb. 7.

#### FANNIE A. DODD. MAGNETIC PHYSICIAN, TEST MEDIUM, No. 9 March 27.-1w\*

Mrs. M. J. Folsom,

#### MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass Office hours from 10 A. M. to 4 P. M. Examination from lock of hair by letter, \$2,00. Jan. 3. Dr. Charles T. Buffum,

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March 27,-1w\*

CAMUEL GROVER, Healing Medium, 162 West Concord street. Dr. G. will attend funerals if requested. Nov. 20.

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Dec. 20.

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## MISS M. T. SHELHAMER.

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# Banner of Pight.

BOSTON, SATURDAY, MARCH 27, 1880.

A Gala Week for Spiritualism: Children's Progressive Lyceum No. 2, of Boston, Entertains as its Guests the Lyceums of New York and Brooklyn: Address to the Visitors by W. J. Colville in Parker Memorial Hall; Public Reception by Adult Spiritualists in Amory Hall; etc., etc.

(Continued from last week.) AFTERNOON-PARKER MEMORIAL HALL.

AFTERNOON—PARKER MEMORIAL HALL.

The collation (which proved to be a sensible and toothsome repast) was soon despatched, and at the hour appointed the three schools presented themselves at Parker Memorial (corner Berkeley and Appleton streets), where a good audience joined them in devoting the afternoon hours to listening to an address, a poetic improvisation, etc., by W. J. Colville.

After a vocal selection by Mr. Colville, George A. Bacon, Chairman, announced that the Committee of Management of the Parker Memorial Society of Spiritualists had made arrangements whereby this celebrated trance speaker would occupy the platform at Parker Memorial Hall for the remaining Sunday afternoons of March.

for the remaining Sunday afternoons of March.
Mr. Bacon then invited the congregation to unite in singing three stanzas of the well-known hymn "America."

An invessel as the Mr. Calville's guides followed.

occupy the platform at Parker Memorial Hall for the remaining Sunday afternoons of March. Mr. Bacon then invited the congregation to unite in singing three stanzas of the well-known hymn "America."

An invocation by Mr. Colville's guides followed, and the congregation sang, "Nearer, my God, to Thee." The medium then requested that each Lyceum present give a theme, the treatment of the three to be woven into the subject matter of the address about to be delivered. In answer to this call, the New York school suggested "The Trinity," the Brooklyn "Spiritual Culture," and the Boston "True Friendship."

Address.

Before proceeding with our discourse, [said the Controlling Intelligence] permit me to extend to you, in behalf of the spirit-world and the Spiritualists of the city of Boston, a most cordial welcome. The work of educating the child, who is the future man or woman, is the most important work in which any adult man or woman can possibly engage. We desire at this time to bear testimony to the practical worth of the Lyceum movement, and to state our conviction that the peculiar service for the good of humanity which these organizations render to the children, can really be performed with equal success in no other way. The Children's Progressive Lyceum system is far in advance of the church Sunday school, because in the Lyceumthe pupils are led to think for themselves—through the mental discipline evoked by the exercises of singing, recitations, marches, the answers to questions, and the various services incident to this novel organization—and are not called upon merely to render unquestioning and unreflective obedience to any formulated table of excelled unquisition. are not called upon merely to render unquestioning and unreflective obedience to any formulated table of creedal enunciations.

lated table of creedal enunciations.

The speaker proceeded to consider the social element of collective friendship whose expression made the present hour so bright and enjoyable; man, he said, was essentially a social being, and loneliness was not the true state of humanity. The smiling countenances before him were full of divine lessons of human brother and sixturbook. him were full of divine lessons of human brother and sisterhood. Love was generally considered as a something different from friendship, but the speaker considered that essentially they were not different things; to his mind the truest love was the truest friendship, because the truest friendship as well as the truest love was that which was—like the sentiment which ruled the present occasion—willing to spend and be spent in the service of others without asking or seeking anything in return. The love-principle might take upon itself a thousand varying forms, and still be interiorly the same entity seeking expression; justice, mercy, temperance, forms, and still be interiorly the same entity seeking expression: justice, mercy, temperance, or any grace whose outcome elevated nations or individuals in the scale of being, was but a type and part of the great love-principle. Truly said one of old (in effect): Without love all things are vain! The true test of love was not, however, to be found in the actions purporting to be put forth in its name, but in the real motives alone which prompted such actions.

The doing of good deeds, for the sake of them, and not through fear of punishment or hope of

The doing of good deeds, for the sake of them, and not through fear of punishment or hope of reward, was the truest exhibition of the love-principle, and the real soul of all religion. This statement the speaker substantiated by reference to the teachings not only of Jesus and Paul, but of Thomas Paine, who had enunciated it in the widely-known and pithy sentence: "The world is my country, and to do good my religion." True religion and friendship were, to the speaker, synonymous terms. It was a want of real religious sentiment, a practical denial of ence. of real religious sentiment, a practical denial of human brotherhood and a clinging to the sub-stance of olden traditions (letting their soul go by unleeded), that made so many in the willful-viseleted, divided and the state of the day. ly-isolated church organizations of the day ready to join in the gloomy strains of Dr. Watts, when he said:

" Lord, what a wretched land is this. Which yields us no supply."

The really loving heart, even though at present bound in the evils of adverse circumstance, would perceive everywhere around it prophecies at least of a coming Eden whose fulfillment

at least of a coming Eden whose fulfillment rested with a continually developing and forward-reaching, not backward-looking humanity!

He urged his hearers engaged in the Lyceum work to exhibit the benefit derivable from these useful institutions in their lives and hearts—so that their examples should be guiding lights for others to follow. He would have officers, pupils and schools strive for excellence with a friendly rivalry—not that one or another might be thought more proficient or gifted in with a friendly rivalry—not that one or another might be thought more proficient or gifted in any particular branch of duty or achievement, but in loving desire that the organizations to which they were attached might derive immediate benefit from their labors, and that the Lyceum cause generally might be also approximately benefited by the harmonious development of its constituent parts.

The speaker did not deny that a certain principle of "natural selection" existed among humanity as to the individuals most pleasant or

ciple of "natural selection" existed among humanity as to the individuals most pleasant or agreeable for other individuals to associate with; this was exemplified in the case of Jesus, who chose unto himself twelve disciples, but also from that twelve selected three to be his more immediate confidants and companions. But Jesus had also yet other disciples than the twelve, and was friendly to humanity in general, as well—even to those outside of and at enmitty with the movement he personified while among men. This lesson was one to be reduced to men. This lesson was one to be reduced to practice among Spiritualists and reformers. Orpractice among Spiritualists and reformers. Organizations might profitably—to a certain extent—exist, and inside those organizations we might find a smaller number of congenial friends, but our esteem should outbroaden the scope of its compassionate regard till it embraced not only all the members of our particular society, but the members of all societies engaged in our cause, and, wider still, even the great family of mankind, who might not fellowship with our aims and objects. We need not feel friendly toward their errors, we could hardly be expected to love their angularities, but we could love them. We were not obliged, either, in this connection, to extend welcome to the evil in this connection, to extend velcome to the evil in man's nature. Since evil was an abnormal growth, a resultant from inharmonious devel-opment, we must draw a line of demarcation between the soul and the evil that has accreted between the soul and the evil that has accreted around it: the latter we should strive to overcome by love, not bitterness, the former we should acknowledge as an individual member of the great family of universal being. All things looking toward human progress were good and noble, while all things which worked in a counter direction were reprehensible; hence the advocates of advance movements were brethren in a certain sense, and should exercise charity toward one another in agreeing to disagree on minor topics, if union could be but attained in more important directions.

Real friendship the speaker regarded as best shown to an individual by a desire to correct his (or her) faults in a loving spirit—by telling the plain facts regarding him and his rather than by the exercise of the poor habit of indiscriminate flattery. It is most important [heremarked in closing this portion of his discourse] for childen, to understand that the true friend is the

one who speaks to them the truth at all times, not the one who renders them the greatest measure of unthinking and unreasoning approval and adulation.

Mr. Colville's guides then considered the theme suggested by the New York Lyceum, viz: "The Trinity."

Man had ever been prone to speculate and dogmatize concerning the deity, his person and attributes; but definition, if it could be achieved, would involve limitation; if we could comprehensively state the where and whatabouts of God, then there would really be nothing left beyond us for us to grasp or fathom. ing left beyond us for us to grasp or fathom. The speaker preferred to avoid all mere metaphysical speculations, and to lay down as a primal proposition that all that he could discover of God he found in the works of creative power of God he found in the works of creative power and skill, which demonstrate the presence and activity of the divine life on this planet; the best and highest presentation of the God ideal was in the most perfect man or woman whom he chanced to meet—wherever he found noble-hearted men and women there he also found incarnations of deity; the approximate truth and beauty of the present state of conscious being argued the perfect truth and beauty which was yet to come. He referred to the ancient origin of the idea of a triune God, which idea was embodied also in the Christian trinity, tracing its existence among the Egyptians, the Brahmins and Buddhists of India, the Greeks, etc., and said that if it were possible to attach to the deity some pronoun whose definitive signification was neither he, she nor it, the true theological idea of the trinity would be expressed. We were told that God made man in his own image, hence the elevation of the body, soul and spirit

would fail of doing himself due credit through an imperfect instrument. If the body was bowed by sickness, resulting from ignorance concerning and the consequent breaking of hygienic laws, the soul would be always in a dark room; but if we endeavored to attain healthful conditions for the physical structure, we should by so doing be washing the windows, and letting in the clear, eternal sunlight into our interior being. A great deal of the vice of to-day the speaker pronounced to be the direct result of disease, and much of the bigotry extant had its seat in a poor digestion, while large-hearted liberality was an almost inseparable concomitant to healthful bodily conditions.

The speaker thought that a valuable adjunct in the Lyceum work might be found in the practice of taking the children out of the heated halls on summer Sundays, and making a tour to the woods and fields, the officers being expected to give their pupils "object lessons" meanwhile, by explaining to them the various forms and products of nature which might ad interim pass under their notice: thus healthful recreation and practical knowledge could be happily blended, and in a manner scarcely possible to be lost upon the plastic minds of the young pilgrims.

The schools gathered before him had much to

young pilgrims.

The schools gathered before him had much to The schools gathered before him had much to be grateful for to the spirit world—as had we all. In his travels in the West, while he had met in Chicago, Cleveland, etc., with earnest, whole-souled workers, and children filled with love for their Lyceum organizations, he had seen no Lyceums which could compare with the New York, Brooklyn and Boston schools, and he wished them, and all other workers throughout the world, in this and every other department of effort toward true spiritual culture, the fullest degree of success.

ence.

PUBLIC RECEPTION AT AMORY HALL. On the evening of Sunday, March 7th, Amory On the evening of Sunday, March 7th, Amory Hall was again packed with eager listeners, assembled to profit by the exercises announced as about to take place, and which were to assume the form of a service of welcome on the part of the adult Spiritualists of Boston to the guests of Lyceum No. 2. Mr. J. B. Hatch, Conductor, called the meeting to order and introduced George A. Bacon as the regular Chairman for the session.

Charles W. Sullivan and J. B. Hatch, jr., sang. after which Mr. Bacon addressed the meeting as follows:

In as few words as possibly befits this pleas-

In as few words as possibly befits this pleasant and inspiring occasion (in order that others may have more time to entertain you), let me say, with all proper modesty, that Conductor Hatch has requested me to act as a sort of mouthpiece for the meeting this evening. I am only sorry that you have no bigger and better hit of ambourned moorselement through which you only sorry that you have no higger and better bit of amber and meerschaum through which you may smoke the pipe of general peace and congratulation; but this is not my fault, though it is your misfortune. Yes, ladies and gentlemen, the pleasing task has been assigned me of extending, on behalf of the Children's Lyceum and many other friends in this vicinity, a most cordial welcome and hearty greeting to our and many other friends in this vicinity, a most cordial welcome and hearty greeting to our visiting friends from abroad. Verily this is as it should be. One good turn deserves another in return. We are made glad by your presence among us. We appreciate the effort you have made to honor us with this visit, and only regret, in this connection, that our hall, our Lycolum and our means generally are not more gret, in this connection, that our hall, our Ly-ceum and our means generally are not more abundant and more worthy of the blessed work in which we are mutually engaged and which lies so near to our hearts; but such as we have give we unto you most freely. Engaged in the same noble undertaking, we bid you not only welcome, but equal participation in our exer-cises. Bound together by thes of spiritual rela-tionship one in purpose, in reciprocal interest. cises. Bound together by ties of spiritual relationship, one in purpose, in reciprocal interest, in fraternal sympathy, in noble endeavor, let us move forward in unity of action and in harmony of spirit, to the end that the world may be the better for our individual and collective labors in it. Let the outcome of this visit be a Sabbath day's journey toward cementing those elements which stand for eternity, and evermore dignify spiritual growth and harmony. dignify spiritual growth and harmony.

Measure not our appreciation of the pleasure

which your presence gives us by the scantiness of this verbal courtesy, nor by what, in fact, is really said or done, but rather by the underlying spirit—by what we wish we really could do to make your visit a pleasant and profitable one

o all concerned. Again and with open arms bidding you thrice Again and with open arms bidding you thrice welcome to our city, to our homes and hearts, we will proceed with the evening's programme. Mr. Charles Dawbarn, Conductor of the New York City Lyceum, was introduced by Mr. Bacon as the first speaker. In commencing, he desired, in behalf of the members of the delegation over which he presided, to extend hearty thanks to the Spiritualists of Boston for the noble and kindly greeting which had been extended to them; for the warm hearts and hospitable homes which had been open to receive them since their arrival in Massachusetts. The visitors here present from New York State were working, in common with Children's Progressive Lyceums everywhere, to develop among the young that sentiment of true manhood which the early founders of the Commonwealth of Massachusetts had shown themselves to so great an extent possessed of. He thought the culti-

(and children no less) were too widely taught by the church systems to blindly reverence the written traditions of the past, rather than to inquire for themselves into the living realities of the present; and the Children's Lyceum movement aimed to correct this tendency in as far as its power lay, and as its work was directed among those who were to be the future men and women—the future Spiritualists too—how important was its claim on the support and friendly appreciation of parents everywhere. True manhood was the need of the time; mere success in trade, preferment in professional pursuits, were sought after with all-absorbing earnestness, while the sad spectacle was presented suits, were sought after with all-absorbing earnestness, while the sad spectacle was presented ever and anon of men who could not spare (without complaint), from their hurrying pursuit of their favorite bubble, the time necessary for them to go to the polls and express their will as to the welfare of their country. There was a contest against bigotry to be fought which was the duty of the hour, and pressed with its full weight on the adherents of the cause of Spiritualism; bigotry which, not content with endeavoring to trammel the spiritual nature of man with worn-out creeds, was now besieging the State House in Boston in the persons of the Allopathic M. D.s of Massachusetts for the unrestricted right to usher people into the world, Allopathic M. D.s of Massachusetts for the unrestricted right to usher people into the world, drug them through life, and post mortem them when they were no longer useful or worth anything to these "regulars" as patients! He hoped all friends of freedom in the State would oppose by every lawful means this high-handed attack upon the liberties of the people, and that the manhood of the Massachusetts law-makers would rise to the height of the occasion and place upon the iniquitous statute, should one reach the legislative chamber from the committee, the broad seal of their emphatic disapproval! Mr. Dawbarn said he represented—as he had reach the legislative chamber from the committee, title broad seal of their emphatic disapproval! Mr. Dawbarn said he represented—as he had previously stated—the oldest Lyceum in the world; it was founded by Andrew Jackson Davis; and though its founder had apparently lost heart, and looked upon the question of how to utilize the Lyceum movement as a puzzle he could not solve, yet he himself felt that a solution would surely be arrived at. One man might give up some specific problem in despair, while some one among the others working at it simultaneously in divers parts of the country might reach a definite solution at last; so the true lesson and ultimate of the Lyceum movement (a puzzle to its introducer on the mundane plane) would yet be reached in full degree by some of the various laborers in its interests. The speaker paid a high compliment to Mr. J. B. Hatch and the officers and members of Lyceum No. 2, and said if such a school as that could be organized and built up in less than one year in Boston, there was a progressive life in the Lyceum movement in Massachusetts, and that no one elsewhere residing ought to be discouraged in its practical advocacy.

Miss Mamie Hunt, of the New York school, then recited a poem written for the occasion by Mr. Robinson, of that city, who was stated to be much interested in the Lyceum cause. It treated of "The New Trinity"—New York, Brooklyn and Boston:

I've been selected to address this meeting.
And give our Boston friends a loving greeting,

ed of "The New Trinity"—New York, Brooklyn and Boston:

I've been selected to address this meeting,
And give our Boston friends a loving greeting,
And while we're one and all here at our post,
The "Holy Trinity" shall be my toast.
Not "Father, Son and Holy Ghost," that three,
But our three Lyceums—our Trinity—
That is the Trinity of which I talk:
"Tis Boston, Brooklyn, and our own New York,
Many in one" we are, and "one in many,"
A trinity as good and pure as any.
Though separate, we 've worked since we begun
For the general good—we're really "Three in one."
It is not my original idea,
But Mrs. Newton's, our own Guardian dear.
"T was at the vigit paid to us by you,
She gave this toast, so noble, good and true;
The spirit of the toast t' were hard to match,
So sald your good Conductor, Mr. Hatch,
And as he's always "hatching" something new,
We hope he'll "hatch" one for us, just as true.
Our little entertainment we will try
To make both pleasing to the ear and eye.
There are some things we know we shall do well,
But Boston we cannot expect t'excel.
For everybody knows—ay, "there's the rub,"
That Boston is the intellectual "Hub."
And now (in confidence I say to you)
In all things spiritual 'tis surely true,
But still you must acknowledge—great and small—
New York is quite a "village" after all!
And as I've sald my say, now off I'll prance,
I'll make my bow, and give the rest a chance.
The Brooklyn Lyceum then joined in rendering the following:

The Brooklyn Lyceum then joined in rendering the following:

SONG OF GREETING. The bells of time ring out the chime
Of a new, bright annual greeting!
The year is past in work and play,
And our hearts with love are beating;
Our friends unite to give us joy,
The smiles of all shine o'er us,
And once again "Good will to all!"
Floats from the children's chorus.

The bells of time will ring the chime
Of another year—as fleeting;
Yet may we all fresh courage take,
And hope for a pleasant meeting.
The race is run, the honor's won,
A new year's now before us,
And once again "Good will to all!"
Floats from the children's chorus.

Mr. Bacon then called on Mr. A. G. Kipp, acting Conductor of the Brooklyn school, to address the meeting, who, after briefly expressing his pleasure at the enthusiastic reception now in progress, said he preferred to be heard on the present occasion through the lips of the children, for which purpose he introduced the Howard Sisters (Misses Rosa and Daisy), of Brooklyn, who favored the people with a vocal

selection.
Dr. Samuel Grover, of Boston, next occupied the rostrum. He was always ready, as a Spiritualist, to speak in defence of the Children's Lyceum cause; the memories were indeed pleas-ant which he retained of kindnesses he received at the hands of the New York and Brooklyn friends while visiting them some two years since in company with the Boston Lyceum delegation; and he was glad to see such a sponta-neous outpouring of kindly sentiments on the neous outpouring of kindly sentiments on the occasion of the presence of these friends (or their representatives) in Boston. The service which the Lyceums were engaged in was the most important which could claim our attention, for what was more important than to teach the young how best to tread the way of life, and hence how best to prepare themselves for the future? In no churchial sense, but on the ground of solid reasoning from cause to effect, the speaker believed that as we conducted our course in the mundane world, so would be our the speaker believed that as we conducted our course in the mundane world, so would be our reception and our after-condition on reaching the world of souls: and he therefore wished the Lyceums gathered before him, and every other similar institution throughout the world, success in their grand and noble work.

A plano solo by Miss Hattle Davison (of Boston): an excellently rendered reading, "The Little Letter-Carrier," by Miss Belle Bacon: and a song, "Gathering Flowers in Heaven," by Charles W. Sullivan, followed, after which Mrs. Nellie Bronson Palmer, of Portland, Me., was called upon by the Chairman.

Mrs. Palmer (who is known to our readers as one among the honored veterans of the spiritual platform) proceeded to address the people in a

one among the honored veterans of the spiritual platform) proceeded to address the people in a manner which stirred to their deepest recesses the reason and sympathy of her auditors. All who were friends of the Lyceum movement, whether in New York, Brooklyn, Boston, or elsewhere, she said, were her friends; she was most deeply interested in the movement. While sitting in this holl during the movement. most deeply interested in the movement. While sitting in this hall during the morning session her thoughts turned back along the path of time, and she recalled the fact that to-day was an anniversary in her experience, one tender and dear to her heart. Eighteen years ago the windows of heaven were opened to her interior vision. Eighteen years ago she gave her beloved son into the hands of the angels with a sad, resisting heart. In the depths of her despair she said, "There is not an angel in heaven that can love him as I do;" and as she mourned, behold the vernal plains of the "Better Land" were made clear to her view, and she saw her child. made clear to her view, and she saw her child, free, happy and healthful, marching to and fro with joyous step in the heavenly Lyceum, where bright garlands of immortal flowers took the place of earthly banners! Since that moment

her inmost heart had been warm toward the Children's Lyceums, and toward every child, whether a member of these organizations or not, who walked the earth.

Mr. Davis need not lose heart concerning the Lyceum cause; the tide of this movement might ebb and flow, but its success in the end was an extent possessed of. He thought the culti-vation of that principle of manly independence was the great desideratum of this age; adults | sure. Each new awakening brought us a some-thing which led human hearts nearer to heaven, nearer to our loved ones; and the world in gen-

eral was more and more clearly recognizing the fact that Spiritualism was neither going backward nor dying out, but going onward—was losing nothing it had gained, but was unostentatiously enlarging its borders everywhere.

When Spiritualists reached a realizing sense that the instruction imparted to the youthful mind before the age of ten would be almost incapable of eradication in all the years that were to come (a fact recognized and acted upon by the Catholic Church wherever its sway extended), they would have a more decided interest than ever before in the upbuilding of Progressive Lyceums for the children everywhere, and strive to impress on the receptive little ones

than ever before in the upbuilding of Progressive Lyceums for the children everywhere, and strive to impress on the receptive little ones lessons of truth, harmony and progress which, once taught, the powers of error could never efface. For years past she had been an idler, not from choice but from the necessities attending on depleted health; her heart was, however, alive for the cause, and would continue so to be, whether her future line of life lay on earth or in the heavens.

After a duet by Messrs. Ring and Prescott, Mr. Hatch gave some notices concerning the services arranged for the week, and spoke feelingly of the decease, since the visit of the Boston Lyceum to New York (two years ago), of two of the members of that delegation, viz., Master Vernie Allen and Miss Florence Danforth. He alluded to the fine poem recited during the morning session by Miss Lizzie J. Thompson, and said that its author, Mrs. C. Fannie Allyn, had given him substantial proof of her interest in the present occasion. A letter had been, further, received from her, in which she spoke touchingly of her loved son, who had gone on before, and of the feelings that filled her heart as this occasion brought up to her mental view the memory of his whillom labors in the Boston

in the present occasion. A letter had been, further, received from her, in which she spoke touchingly of her loved son, who had gone on before, and of the feelings that filled her heart as this occasion brought up to her mental view the memory of his whillom labors in the Boston school. In that letter this worthy toiler for Spiritualism—this faithful "mother in our Israel"—had made use of these words: "I cannot pause to seek for eloquent sentences: the work is too grand and high to seek for pathos or polish; only in view of your reunion about taking place, remembering my own arisen darling, I try to turn from my own earthly desolation to bid you all God speed, and pledge myself anew to the children's 'cause that needs assistance, and the good that I can do.""\*

Following in order of mention, Miss Fay Waterman, of the New York school, then gave a finely enunciated recitation; Miss Nellie Thomas, of the Boston Lyceum, sang; Masters Willie and Eddie Robinson, of New York, "fixed" the attention of the audience upon themselves by a deti and appropriate rendition of an amusing dialogue; Maudie Batchelder (who was introduced as "from Rowley, N. C., via New York") gave a recitation, and John Wetherbee, Esq., responded to the Chairman's call for remarks:

Mr. Wetherbee said he was happy to be present on this occasion: he was fond of these interchanges of thought. He agreed with the previous speakers in what they had said concerning the importance of the Lyceum movement: specially did he consider the remarks of Mrs. Palmer on the early training of the child, and the continuity of its effects to convey an important truth. At ten years was a good time wherein to plant in the child's recollection the sublime revelations of that glorious Philosophy which some of us had only found in our old age. How much he regretted that the light which now illuminated the present had not come when he was a little boy! It seemed to him that the adults among Spiritualists did not fully appreciate the important work which the Lyceums were doi

\*The following lines, written by Master Lovernest A. Allyn as an ode for the graduating class of '79, Stoneham (Alass.) High School (of which he was a member), came to hand and were destined to be used during the service. Omitted there because of the extreme length of the exercises (which forbade even the answer to a single encore), it is here presented as an evidence of the thoughtful nature and interior aspirings of this young soul, who was so early called from the Lyceum work below, in this world of effects, to do service in the land of causes. Its appearance here is also appropriate as a clear-cut embodiment of the feeling which pervaded the reception to the visiting friends in its entirety:

Neath the summer sunshine, beaming

On the roses, full of grace,
Juty, full of earnest meaning,
Calls us forth to take our place.
Onward from the haunts of childhood,
Forward to each joy or strife.
Jipward from the plain and wildwood
To the mountain-tops of life.

To the modulant-tops of me.
Though our paths on earth may sever,
Mem'ry will uplift a shrine
Sacred to our frendship, ever,
In the Class of Seventy-Nine,
Truthful, then, to home and nation,
Let us labor on time's shore
Till death gives us graduation
To love's glory evermore.

Anniversary Week in Brooklyn-Thirty-Second Anniversary Celebration.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The Executive Committee of the Brooklyn Spiritual Society, 398 Fulton street, preceding Mrs. Hyzer's Sunday evening lecture, announced the following programme, or order of exercises, for Anniversary Week:

Next Saturday evening, Conference meeting, March 27th, and next Sunday, public exercises—afternoon and evening—will be commemorative of the Thirty-Second Anniversary of the advent of Modern Spiritualism.

advent of Modern Spiritualism.

Saturday Evening Conference.—Major Hopkins will deliver the opening address, and will be followed by Mrs. Hyzer, Dr. Peebles and others, on topics relating to the Anniversary—this commemoration of the most important event in luman history.

Public Services on Sunday March 28th—Supplier Services on Supplier Services on Su

Public Services on Sunday, March 28th.-Sun day afternoon exercises to commence at 23 o'clock; Dr. J. M. Peebles will lecture. Subject, "The Materialization of Christ." Preceding Dr. Peebles's lecture, the President of the Society will deliver a brief address, or rather intro-ductory remarks as to the present status of the

ductory remarks as to the present status of the spiritual cause in Brooklyn.

Sunday Exening Exercises, commening at 7½ o'clock; Mrs. F. O. Hyzer will deliver an anniversary address. Her lecture will be preceded by consecration services. This exercise is exceedingly beautiful, Mrs. Hyzer—the inspired teacher—consecrating the young lives with poetical descriptions in verse and song, and with floral offerings. We expect that Miss Nellie Silvira will be present and share in the consecration services. This young lady is a living shirla will be present and share in the conse-cration services. This young lady is a living evidence of the efficacy of spirit-power in heal-ing the sick, having never walked or talked un-til she was twenty-four years of age. Through healing mediumship—Nellie herself being a me-dium in an advanced stage of development—she has been so far restored that she can now walk

and talk, and is rapidly recovering the full use of her voice and limbs.

As Spiritualism is based on mediumship, we have invited and shall doubtless have the attendance of productions and the strength of t ance of prominent mediums, some of whom wil take part in our Anniversary exercises. For them we shall reserve the place of honor.

In arranging the order of exercises, the Executive Committee have decided that the full time usually allowed to our regular speakers—our great orator, Mrs. Hyzer, and the gifted and scholarly Peebles—shall not be restricted. Hence we request that the audiences at the Saturday evening conference and during both the Sunday services shall be in their seats promptly at the time designated. Evereto Hall will be handsomely decorated on

the occasion of the Anniversary celebration. Miss Belle Rives, our musical directress, will be

Miss Belle Rives, our musical directress, will be supported by several of Brooklyn's best musical artists and performers.

The Executive Committee desire to make the most explicit public announcement that nothing on their part shall be wanting to make the public exercises worthy of the glorious occasion which we celebrate and commemorate.

The Eastern District Spiritualists will have their Anniversary celebration the following week, beginning at the Friday evening Conference and embracing Sunday services, afternoon and evening, in Phoenix Hall; South Eighth, near

Fourth street. Programme or order of exercises for the celebration will be sent, so that the official notice can appear in next week's Banner of Light.

Brooklyn, N. Y., 398 Fulton street.

Notes of Travel.

To the Editor of the Banner of Light:

The writer enjoyed a brief sojourn with the Spiritualists of Worcester during January and February. Meetings have been held in Horticultural Hall. There are many Spiritualists in Worcester, and a powerful organization ought to be built up. Mr. Baxter, Mrs. Yeaw, Mrs. Shepard, Mrs. Byrnes, and other lecturers, have spoken here during the present season. A. A. Wheelook occupies the platform during March. There are several liberal Christian clergymen in the city. Rev. Mr. Mears (Congregational) is an able preacher. He is an original thinker, a magnetic orator, and a living example of the progressive tendencies of American Christianity. Rev. Mr. Harris (Universalist) addresses crowded congregations every Sunday. Messrs. Hall, Blanchard and Lamson are spoken of as cultivated and liberal Christian preachers.

Though the above-named gentlemen are doing good work, there is room in Worcester for a thoroughly independent congregation, where the truths of the Spiritual Philosophy can be presented without any theological admixture. Next fall an effort may be made in this direction. To the Editor of the Banner of Light:

SUDDEN DEATH.

Mrs. Maloney died suddenly of heart disease, Feb. 24th, while spending the evening with a party of friends at the hospitable residence of Dr. E. Schofield. She was an intelligent Spirit-Dr. E. Schofield. She was an intelligent Spiritualist, and was regarded with affectionate esteem by all who knew her. Her sudden death was a great shock to all of us. Everything was done to resuscitate her, but of no avail. Ten minutes before her death she was the gayest of the gay in a lively company. An attack of coughing was the first symptom which manifested itself; she was removed into an adjacent room, and almost immediately passed away. After all, how frail is our hold on life. The consolations of Spiritualism were made available on the occasion of the funeral.

HENRY WILKIE,

of Hatfield, aged ninety-one years, passed to the spirit-world Feb. 23d. The funeral service took place Feb. 25th. A large concourse of people assembled to show their respect for this aged man. His children are avowed Spiritualists, and, all things considered, they could not mourn over the death of their aged father, for death they considered as an emancipator. We all felt that the funeral service was a celebration of the birth into the spirit-world of this an lest that the luneral service was a celebra-tion of the birth into the spirit-world of this venerable and revered man. Mr. Wilkie's wife, Sybil, aged seventy-six, preceded him to the other life in 1876.

NOTES.

A. A. Wheelock has been meeting with excellent success in Springfield, Mass.

The engravings which Colby & Rich give as premiums are greatly admired.

The hotel at Lake Pleasant is in process of construction.
C. F. Taylor, of Schroon Lake, N. Y., intends

to open his camp-meeting in June, this year.
Address the writer at Vineland, N. J., during
March.
CEPHAS.

#### Second Society of Spiritualists, New York. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

At a regular meeting of the Second Society of
Spiritualists of New York City, it was decided
to continue our meetings through the spiritual
year commencing March 31st, 1880, and the following gentlemen were elected as officers of the
Society during that term: Alfred Weldon, President, A. S. Davis, Secretary, and E. P. Cooley,
Treasurer.

A. S. DAVIS, Sec'y.

339 West 43d street, New York City,
March 22d, 1883.

Movements of Lecturers and Mediums. [Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

William Denton spoke in Paine Hall, Boston, last Sunday evening, on "Fables of the Bible." The next lecture of his course in this hall will be delivered on the evening of March 28th, and will have for its subject; "God, Scientifically and Rationally Considered."

J. Madison Allen is lecturing this month in Pierson, Rockford, Sparta and Grand Rapids, Michigan. Will return to Battle Creek in time for the State Convention. Address Battle Creek.

Bishop A. Beals has finished his engagement in Chatsworth, Ill. He spoke in Schoolcraft, Mich., Sunday, March 21st, and will be present at the Battle Creek, Michigan, Convention, March 24-28th.

Mrs. R. Shepard's address for the last Sunday of March will be Cleveland, Ohio. Letters will reach her atany time at her permanent address, 1601 North 15th street, Philadelphia.

P. C. Mills spoke in the Town-house, Conway Centre, N. H., Friday, March 19th; he speaks in Shapleigh, Me., March 25th; in Wells, Monday, March 29th. Will make engagements to speak anywhere in New England, Sundays or week evenings. Address P. O. box

506, Peabody, Mass. March 16th, 17th, 18th, 19th, 20th, 22d, 23d and 24th, Elder T. J. Newcomb and Prof. W. F. Jamleson were to hold a debate in Buckeye Hall, Garrettsville, O., on the divine origin of the Bible and kindred topics.

Mrs. Boothby, we are informed, will sometime in May leave Boston for a season of rest in the country. She returns in the fall.

Mrs. Shepard lectured in Springfield, Mass., March 21st. She speaks there again the 28th. Ex-Superintendent Henry Kiddle, of New York, is expected to address the people of Springfield the first Sunday in April.

Dr. H. P. Fairfield, the trance speaking medium, has just returned home from a successful lecturing tour in Vermont, and would like to make other engagements to lecture wherever his services may be required. Address Greenwich Village, Mass.

J. Frank Baxter will lecture in Washington Hall, Natick, Mass., Sunday, March 28th, at 2 and 7:30 P. M. Subject: Afternoon-"Spiritualism a Reality," (embodying somewhat of the speaker's experience.) Evening—"Our Past Thirty-Two Years, or the Advent and Growth of Modern Spiritualism." Tests, if possible, at close of evening lecture. He will speak in South Hingham on Friday evening, March 26th; in West Scituate, Tuesday, March 30th (probably); and Boston, Mass., on Wednesday, March 31st.

C. B. Lynn will lecture in Philadelphia during April address No. 119 North Eleventh street); in Stafford, Conn., during May and June-up to the time of the Sturgis (Mich.) meeting. Permanent address, Banner of Light office.

Allen Shadle writes: "There will be a spiritual meeting in the Methodist Episcopal Church in Ottokee, Fulton Co., Ohio, Sunday, April 11th; speakers, Hudson and Emma Tuttle. Speaking at half-past 10 A. M. and 2 o'clock P. M. All are cordially invited."

E. I. Kimball writes from Peabody, Mass.: "Mrs. Abby N. Burnham has lectured for us here four Sundays, giving good satisfaction. Her scances were well attended, and tests every one recognized."

Capt. H. H. Brown spoke at Willimantic, March 14th, at Springfield, Mass., the 21st. Will be at Willimantic the 28th, at Meriden, Conn., April 4th, and (probably) at Willimantic the 11th and 25th, and at Hartford, Conn., the 18th. Can arrange for week-days in April and May, and also two Sundays in May. Address, Willimantic,

Mrs. Clara A. Field spoke for the Haverhill, Mass. Society of Spiritualists on Sunday, March 21st, afternoon and evening. She will make engagements to lecture wherever her services may be required. Address her at No. 19 Essex street, Boston, Mass.

A correspondent writes that Frank T. Ripley is still having abundant success in Dayton, O., and has declded to make that place his permanent headquarters. He will answer calls to speak and give tests anywhere in Ohio. Address him Dayton, O., care W. H. Best.

Kidney-Wort has proved the most effective cure for Piles and Constipation—be sure to try it.