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Spiritualism Abroad.

BEVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES,

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

FRANCE.

Revue Spirite, Paris, for February, opens its attractive pages with an article from the pen of the distinguished French astronomer and Spiritualist, M. Camille Flammarion. This scientist has taken up, with natural admiration and enthusiasm, some of the discoveries of Mr. Wm. Crookes, more especially what he obtained from his study of light. In his introduction of what he has to say under the head of la matiere radi-ante, occurs the following : "Mr. Crookes is no. longer only a chemist known to the scientific world. At present there is not an intelligent Frenchman who does not know his name and the importance of his labors ; and his name is for science a brilliant one, a popular glory. It is also no longer possible that his special researches in the phenomena of Spiritism can much longer be ignored by the great public. The truth marches with great strides."

Mr. François Vallès, a retired official, inspecteur général, &c., has here also a valuable dissertation on the "Vital Principle"-researches on the constituent principles of the vitality, materielle, and intelligent in our natures; and starts with the assertion that this principle is essentially the organizer of matter. He enters largely into the opinions of M. Claude Bernard on the special laws of morphology in their relation to the development of matter as witnessed in the plant, the egg, etc. But several pages of this should be translated to give a fair view of the subject.

Following the above is a well-authenticated account of "A Haunted Chateau in the Nineteenth Century." "For more than a year," the writer says, "we have seen these phenomena produced almost daily before our eyes. The chateau de D- is in the environs of Saint A-, and of which M. Algol makes mention; and it seems to me has, for more than a century, been visited by the inhabitants of the other world. Noises and sighs have been heard. In the year 1878, about nine o'clock in the evening, mysterious lights appeared in the dark avenues of the park. They were red, vacillating, bizarre, and were visible for more than an hour. When one approached them they vanished in the air. The bells of the dwelling then began to ring of themselves, at first softly, singly, then in concert and violently. In vain we visited the wires of each-they were immovable. Three had no wires attached, and had not probably given forth any sound for a century: they rang till dawn. On the following day the noises increased, and for more than three weeks blows as if with a hammer were made upon the casks in the cellar. We descended, armed, but on our arrival all was tranquil. On our departure the pounding was resumed more gaily than before. Then there would come a frightful, tumultuous noise, resounding through the corridors above, and almost paralyzing us with fear; for, fancy to yourself two or three hundred plates rolling with force along the floor and down the stone stairs. Added to this there were sharp cries and hissings, and rappings upon the walls, ceiling, furniture, while stones and fine sand fell around us; all this for three consecutive weeks every night. On a festive occasion the massive dining-table danced about like a wild beast For more than an hour the spirit thus manifesting responded with heavy blows, and with perfect intelligence, to questions asked in three different languages. . . . Now I come to the fact of apparitions : more than twenty of my friends will declare that they have seen a gigan-tic figure traversing the park in the night—as much, however, like a column of phosphoric light as a human being. More than fifty times during six months this has been visible; and when this takes place all noises cease at the chateau. It is not well to brave this figure, for in doing so my friend, J. de E., received a severe blow in the face, and I myself have been assailed with stones without knowing whence they came. The priest, M. B., formerly a preceptor at the chateau, the whole family of M. D. and his domestics, with numerous others, bear testimony to these statements. The spirit, further interrogated, says that for a crime in the past he is tormented here, where it was committed; and the table has even been able, by its peculiar sounds, to indicate that the horrible deed was strangulation."

M. T. Tonoeph again resumes his masterly pen, and continues to dissect, without mercy, M. Soury and those who have called in question the genuineness of Mr. Slade's manifestations as described by Prof. Zöllner; but the article is lengthy, and its pungent paragraphs could hardly be separated without lessening their attractive force.

Baron du Potet, in a very graceful letter to Mme. Blavatsky, acknowledges the honor conferred upon him by the Theosophical Society of Bombay, which had sent to him a Diploma of honorary membership; and concludes his remarks concerning the importance of "seeking the truth at the cradle where it was once in honor," by, "Believe me, the rest of my life shall be consecrated to researches which you grand spirits have opened to us."

A new book has appeared in Paris, from the pen of a lady, Mme. Bourdin. It is entitled La Consolée, and is highly commended by M. René Caillié, who says of it: "This little work is a pearl offered to the Spiritualists for their comfort and consolation." The authoress has lately lost in Brazil a charming daughter of twenty years-"hence Mme. B.'s absence for a time from the field of letters ;" but she has found in our faith those fragrant flowers of an immortal hope that cluster along the thorny path the soul must tread ere it passes under the how of promise that touches the hill-top of the better land,

BELGIUM.

La Messenger of Liege, of the 1st and 15th of February, with its usual amount of choice articles, is at hand. In a former number which I had not wholly reviewed, occurs a notice of Miss Fancher. It begins with : "Prof. J. R. Buchanan, occupying the Chair of Physiology and Anthropology in the 'Eclectic Medical College' of New York, has studied for forty years all that concerns the nervous system and made a number of marvelous discoveries." . . . In his careful examination of the case of the young lady just referred to, he says "that he sees little that is new or marvelous. The annals of medicine contain many well authenticated cases of abstinence from nourishment, even during longer periods than that named in connection with this estimable young woman of Brook-. . . "It is evident," continues the lyn." writer, "that Miss Fancher herself, though surrounded by the influence of persons in little sympathy with Spiritualism, is as much a Spiritualist as was Swedenborg, Oberlin, Miss Frederica Hauffé, A. J. Davis, Judge Edmonds, etc., for, according to Drs. Durryea and West, she sees the spirits and converses with them."

Though 1 have not seen it in any of the French papers, the Messenger reports that from a series of lectures on divorce which have lately been given in Paris by a Dominican, a Father Didon, the public may expect another addition to the ranks of such as commend pére Hyacinthe; indeed so liberal were the views of the Dominican

with admiration. It is to be hoped that Don A. | ily of the ministers of religion? Laws to distin-G. L. will continue to enrich El Criterio with such contributions.

The article following the above is from D. Vi cente Torres. It is part of a very interesting discourse pronounced by him before the Spanish Society of Spiritualists, on the "Importance of Spiritual Phenomena," &c. He begins by saying: "I think I have demonstrated, in the first part of my discourse, that Spiritualism is a true philosophical system. . . . Demonstrated that Spiritualism has its philosophical conception well determined, that communion with spirits is possible, necessary and real; we ought to-day to insist on the examination of this under a practical aspect. . . . That the cause of the meagre mediumistic demonstrations lies with the experimenters. . . . We have sufficient evidence of the existence of these spiritual communications," &c.

M. Gonzales writes also a learned article or the same subject, and doubtless his many admirers will sustain him in his opinion that Spiritualism is philosophy-es la filosofia.

Manifestations in London, through Mr. Firman, Mr. Reimers and Miss Eliza are next considered. The Medium and Daybreak is its authority.

El Criterio announces with great regret the demise, in Egypt, of a young and able worker in our cause, Luis Daveggia.

"Spiritualism and its Traducers" is the title of a new work, highly commended, just published in Zaragoza. Its author is Don Miguel Sinnes.

The periodical published at Seville as El Espiritismo is to appear weekly, which is certainly a pleasing indication of prosperity.

La Luz Del Pouvenir, of Barcelona. Five numbers are in hand of this stirring little paper, but I have room for noticing only a few of "The Grand Triumphs of Woman"-her success in being admitted to the best of the institutions of learning in nearly all parts of the shield, will not only crown by with additional beauty and lustre, but by ready action greatly benefit the sterner sex.

Lady Soler introduces some judicious comments on the subject of "Peath" by quoting from Friar Louis, of Granada, a couple of lengthy paragraphs, of which the few following words are a sample: "Oh, death, how bitter is into which all enter. Robbing in an hour what it has taken years to acquire! God washes his hands of thee-by the envy and hatred of the devil thou hast entered the world." .

"It is incredible," says Lady Soler, "that so learned a man as Friar Louis could propagate the idea that God's hands should be free from this stain(?) and only the devil credited with it." that he received orders from a higher source to | She then goes on to show that it is a sad error; that ignorance of the eternal order of things is the fire that has reduced to ashes the happiness here considered. Some important admissions of man; but that the hour has come when the are also made concerning a number of the Bibnew phonix, reason, arises and exclaims: "Do lical heroes and those that grace the Hindu sanot say 'how bitter is death !' for it is the stream of life; it is renovation; the image of spring, Do you deplore progress?" etc. Her response to these old-time school-man is full of the ener- present issue. This is followed by a short syngy, the higher, the diviner ethics of modern thought and culture.

guish thus between Friday and Sunday would be secondary and insignificant-Ayunar el Viernes y descansar Domingo. The teaching that should especially pertain to the church is to be very careful not to mix itself with social order, do no damage to a neighbor, nor meddle with liberty. . . . Since my authority is invoked I give to my people, and forever, the right not to be interrupted in their work. The more they are occupied, the less corruption there will be

. The power of the church must be in its exhortations from the pulpit; but it should never occupy itself with the police, and with prisons to enforce religious duties.", The "Inquisition" could not well have flowdshed either under Napoleon I. or III.

The Constance opens a new year with a cheering resumé of not only what had been accomplished in the South, but the progress made at the North; in fact, giving such a lucid account of the firm hold our faith has now upon the publie mind, that only the obstinately bigoted will refuse assent to it. The mysterious powers of the mind are also here partially discussed under the head of magnetism. Mr. Mansfield's mediumship is brought into favorable view, and at length. The Banner of Light Free Circle is highly commended. Lady Soler adds a few of her charming thoughts as "Sun-rays": while Mlle. Sanz treats of the "Dominion of the Soul Over the Body." Much more could be said of other subjects here discussed ; but I have space only to say, that the people of Buenos Ayres should be proud of this noble periodical.

Caridad, is a new monthly, that comes also from Buenos Ayres. It has sixteen pages, quarto, large, clear type, and articles of a high order, taking up such subjects as "Spiritualism as Viewed by Science and Reason," "Humanity," "Justice and Liberty," etc. In some reits more prominent contributions. Its first, on marks on Spiritualism the writer says : "This is the only true religion preached by Christ, inspired by God, and whose excellencies are lifted high above those vagaries imputed to us by world-might well be copied entire. Woman's those ignorant of this doctrine; Spiritualism higher culture, if shee can retain with it that brings man near to his Creator, consoles him in delicacy of sentiment which has ever been her afflictions, fortifies him, leads him in the path of good," etc., etc. May Charity ever be its watchword, and the good angels its guardians. Revista Espirifista, of Montevideo, though less

pretentious than almost any magazine that comes to hand, is ever extremely neat and abounding in the pith of what we are seeking to know. The editor's remarks on the "Actual State of Spiritualism "-on its philosophy, which thy memory ! How secret thy ways ! A prison he lays no little stress upon-are highly commendable. The "Law of Progress" has been also well portrayed; and as there is here a quotation from La Ilustracion, of Mexico, there is reason to hope that this excellent periodical still lives.

ITALY.

Annali Dello Spiritismo, of Turin, for February, continues its translation of Viscount Solanot's "Catholicism before the time of Christ." The origin of polygamy and of marriage are cred writings. ""The Immortality of Man," from a discourse pronounced by Mrs. Cora L. V Richmond, occupies a number of pages of the opsis of a discourse pronounced in Australia by Mr. Tyerman. "Magnetism in its Relation to Spiritualism" is here also discussed at length. I have in hand the closing number (of 1879) of Edward B. Cox has a brief notice of his worth and work, from the pen of Don Niceforo Filalete. Mr. Oxley's account of his experiences with Mr. Firman will attract attention. MISCELLANEA. Licht, mehr Licht, though published in Paris, is in the German language, and from its very attractive appearance and great variety of subjects will win its way to public favor. Eight numbers of the eighteen that have been issued are at hand, and if only brief extracts were to be made from each, the Banner of Light would have to be enlarged. Materialization in London, as recorded by M. Oxley, is a prominent feature of the journal. The heads of Akosa and Lily are here well reproduced. Every branch of the faith or knowledge we cling to seems to find most able exponents here, and nothing seems lacking to make this work a family treasure. There are some comments. however, which leads one to suppose that a recent German rendering of the second work of Allan Kardec, by M. Palicek, is not at all creditable to "the master;" that, in fact. "the result is deplorable." The Flande Libérale says : "There are different methods of insulting the memory of a defunct, but the most curious consists in claiming that the dead return. For this reason the tribunal of Lac has condemned a man for maliciously propagating the story of the apparition

SCINTILLATIONS.

FROM THE WRITINGS OF S. B. BRITTAN.

The old theory of the theologians, that presumes labor to be an unmitigated curse, is utterly exploded ; on the contrary, it is one of the greatest possible bless-ings. It is indispensable to the physical development of the young; it furnishes healthful exercise and profitable occupation for all; it makes the rugged earth beautiful and fruitful; it is the chief source of the wealth of nations, and the great civilizer of rude races and barbarous tribes.

Men of genius are not always like the stars that shine through the ages; rather are they brilliant me-teors that shoot suddenly through the realms of mind und disappear in a blaze; or, like comets, they pursue their eccentric and lonely orbits far from the sphere of the common mind.

The man who makes a real discovery in science, or a new invention in the arts : who wisely lays the foundstions of better social and political institutions, or gives an organized form and a practical application to the world's best idea,

** Leads the great host ; while those who simply talk Of what men did, are laggards in the rear.

A mind of great brilliancy and power, if disorderly and ungovernable, may occasion surprise and apprehension, but it affords us no pleasure to see a star of the first magnitude fall from its orbit in the mental heavens. Such a man may overpower us by the momentary splendor of his transit, but for all the great practical and permanent interests of life we require a steady light to guide our footsteps.

The old college course-without the mitigating circumstances of modern Science, Art, Female Sophomores and the Boat Club-was something terrible to contemplate. It rulned many respectable constitutions. After the four or more years of imprisonment, the students returned to the world, emasculated in body and mind, and two out of three of them were never heard of after they graduated.

A man may acquire a knowledge of all arts, sciences and religions, and be little more than a cyclopedia endowed with consciousness and locomotion, or he may learn all languages, and only make a babel of himself at last.

The Olympic Games continued with slight modifications for more than one thousand years, and symmetry of form, vigor of muscle, and harmony of motion, were thought to be most essential to the true dignity and perfection of Man. To such an extent did this idea prevall that Homer immortalized it in his deathless verse, and Ajax in defending the Grecian battle-ships against the Trojans, is great, chiefly, in feats of physical activity and strength.

It is as true of the mind as of the body that proper exercise prevents the otherwise inevitable suspension of our powers. Above all things, we dread such a state of mental stagnation as the poet had in mind, when he referred to those empty writers and tame aspirants for fame, who are only able to

"Strain from hard-bound brains eight lines a year, " No one wishes to be subject to a life-long curse; hence those who regard labor in this light avoid it as much as possible, and those who have no honorable occupation are first to get into mischief. The man who does nothing, either to benefit himself or others, is sure to be mortgaged to Satan (evil) for all he is vorth.

While indolence is a reproach and a shame to any people, the industries of common life-the hand hardened by honest toil, and the face bronzed by the midday sun—are always respectable and honorable.

The above is from the pen of Prof. Zahed Levy, and the editor of the Revue remarks that it is confirmed by other correspondents, and is inserted by the advice of friends.

discontinue his conferences.

"The Harpies" and "The Question of Spiritualism as Viewed by Science," are ably handled in the Messenger, but are too lengthy to be satisfactorily reviewed here. The above are followed by a slight sketch of what has been accomplished by an able indefatigable writer-recently producing his thirty-third volume on "Civil Rights," &c .- Prof. Laurent of the University of Gaud, and who has lately had conferred upon him the decoration of Commander of the Order of Leopold. That there is something liberal as well as learned in his productions, we may infer from what is said of him here

SPAIN.

From bull-fighting to Spiritualism there is indeed a great stride; for few people, I think, so thoroughly hate violence and bloodshed as do those of our faith. Still this great stride is taken by hosts in Spain, as is evidenced by their many séances for spirit-communion and culture, and their many and well-sustained magazines. The Barcelonians and several others (Leridans and Sevilleans, for instance) do not favor us with their periodicals. I hope they get the Banner of Light.

El Criterio Espiritista comes to hand regularly but tardily. Its present issue opens with the "Physiology of Spiritualism," in which some of the most abstruse speculations concerning the subject and its startling phenomena-somnambulism, magnetism, apparitions, sounds, movements of objects without visible contact-are noticed. "We seek instruction concerning these," says the contributor, "from learned bodies, the universities; but these do not cultivate such studies, do not produce nor have they produced any discoveries or any advancement of any kind. Science is not formed in the universities; it is formed in the breast of humanity. The universities are conservative bodies, with little of progress in their organisms." . . . "Marvels are found in the study of Nature, under her material aspect, but greater are those discovered in the study of the spirit, as says Mirville in his Pneumatologia. Number the suns, like Laplace and Leverrier; bring down the lightning, like Franklin; decompose bodies, as did Bercelius and Davy; transmit thought by electricity, bring all distances together, unite all nations as one family-what a glory to humanity! But restrain your pride. Let us understand if the phenomenal universe does not still have some occult mysteries, some grand truths to be developed."... The great facts that have sim-ply been laid bare in the warp and woof of Nature's fabrics, all on the material plane, give hardly a hint, as this writer indicates, of what underlie them-of the majestic force behind them. Amid these scenes it should be the aim of the student of Spiritualism to make his home. The former has been adorned by a galaxy of

SOUTH AMERICA.

the Constancia, of Buenos Ayres, and that which opens the new year, both full of good subjects elaborately handled. One of the most notable articles of the former is a continuation of Prof. Buchanan's lecture on the "Army of Heaven"that portion relating to Prof. Mapes, A. B. Whiting, Giovanni Farini and S. J. Finney, with some reference to Longfellow and Bryant.

Mile. Candida Sanz contributes also one of her fascinating pieces, under the heading of "One Step More," in which she says: "It is necessary to distinguish between women, for there are two classes: one, of the woman dressed like an angel, and the other, the angel dressed like a woman." The former, she shows, have their glory at balls and parties, and may well be called "walking shops"-angels in appearance, but, perchance, vipers at heart and senseless in head. The angel in the drapery of a woman comes to soften the asperities of life, tenderly care for children, console everywhere with her love, "the ambrosia of her perfection and the prudence of her counsels."

Viscount Solanot's excellent account of the phenomena of materialization in Spain is all that could be desired by our adherents, but is too lengthy to be advantageously curtailed for the readers of the Banner of Light.

I find here also Napoleon's admirable reply to clerical proposition made in 1807, in which the government was involved to stop all work on Sunday. Briefly: "Man has the same necessities on Sunday as on other days. Imposing such a law, the government should take upon itself to give bread gratis to those not possessing it. Besides, the French people do not sin by working. We have seen the public force occupied in compelling the people to regard the tenth day, and to work on Sunday (during the Revolution the week was abolished), and we shall well guard ourselves against employing the gendarmes to prevent work on Sunday to those whose work is needed for their support on that day. In both cases there exists superstition, both religious and political. God has made work a necessity, and requires that men should work all days, because he has given to him necessities that are daily renewed. Should a distinction be made in that prescribed for the clergy, among whom really pertain the religious laws and obligations which have been invented for the sole purpose of givhames, here quoted, that makes the heart throb | ing greater sanction, (1) (ensanche,) to the author

of an honest farmer dead some years. The Psychische Studien, commenting upon Count Bullét's experiments with Mr. Firman, says that Mr. Harrison Green has so constructed for the medium a cage of perforated zinc, that the conditions exempted him from any suspicion of fraud.

T. DeWitt Talmage seems to be getting himself ready for another trial for heresy. He says, "I never was so badly cheated in my life as I once was by one of your perfect men. He had got so far up in morals that he could n't see the rules of common honesty. These mer who go prowling around prayer-meetings, telling how much like saints they are-look out for them ; the man who goes around with a Bible under his arm, and rushes into the counting room of a merciant who is adding a column of figures, and exclaims, ' How's your soul?' is a nulsance."

Eggs grow lighter as they grow older, by the evapo-ration of their fluid contents, causing the internal por-tion to shrink. This leaves a small air space at one end, which becomes larger as the egg is older, and if it is very stale it will float when placed in water. Such eggs should be discarded as unfit for food.-Good eggs s Health,

Let all men know and feel that idlers, in the most important sense, are paupers; that slothful men and women, who perform no labor for the common welfare, are miserable vampires who extract the life-blood of the Race.

The world is full of learned imbeclies; men who while living have fairly entombed themselves in books, and dying have left a mass of lumber to perish with their bones.

The brain of a mere scholar is but a sponge in the sea of mind, that absorbs the universal element without modifying its constituents.

Every one knows that his physical development does not depend on the quantity of food received into the stomach, but rather on the assimilation of suitable foreign substances. A similar law determines the growth of the mind. 'One may devour an author every day without increasing his mental vigor in the smallest possible degree.

Cramming the head with text-books is not educating the faculties. On the contrary, it often oppresses the brain and enfeebles all the powers of the mind. So much musty lore is more likely to produce a catarrh than to develop gentus.

We winnow the grain we eat, and filter the water we drink, and why not sift our literature? We make use of sleves and strainers in the kitchen, but seldom in the library. We "strain at a gnat" in the water, and swallow an invoice of scorpions and a nest of adders in a bad book.

Filling a man with old ideas, that ought to be obsolete, if they are not, is simply starting him in an ancient groove, and leaving him to run quietly backward into the Dark Ages.

The career of the most brilliant mind may resemble a tempest or a conflagration. A life of storms is often the very cradle and nursery of Genius.

As the mind is developed, the Universe itself is un-velled and we discover that there is nothing hidden— that all things are forever revealed to the mind quali-fied to perceive and comprehend them.

We find no sustemance in Sanscrit ; there is nothing esculent in Hebrew roots ; and a man would starve in Babel, but even swine flourish in clover-beds and cornfields

fields. Stuffing a man with dead languages may qualify him for a residence in a moral and intellectual graveyard, but certainly not for free intercourse and successful business among the men of the living age. Life is a battle, and there are many heroes unknown to fame, of whose unobtrusive deeds and silent suffer-ings history makes no record. How many have achieved the nohlest conquests, only the Recording Angel may know. On this field of common warfare let us not fail or be defeated. A true life is the great-est earthly victory. est earthly victory.

We have a sacred history, written in the creation itself. The mineral, vegetable and animal kingdoms are succeeding dispensations; each separate species is a particular book, and every form in the physical world is an inspired verse.

some is an inspired verse. Spiritualism has already demonstrated the fact that it will not be dismissed at the bidding of any one. The spirits come without invitation, and will never retire. The crucifix imposes no restraint; prayers and conse-crated water are powerless. Science is no antidote for this epidemic, which is just now raging fearfully in scientific society, and running like a prairie fire over Europe. Europe.

Burope. Belshazzar the king saw the hand writing on the wall of his palace, which admonished him that his power had departed. To-day the veiled presence writes on the walls in thousands of Christian temples. There is still a profound significance in the vision. That hand is the index, coming out of eternity, that points to destiny!

"WINNOWED RESIDUUM."

THE REV. JOSEPH COOK DROPS IRON FILINGS INTO THE BLUE VITRIOL OF ORTHODOXY.

THE PRECIPITATE AS IT APPEARS TO JOHN WETHERBEE. To the Editor of the Banner of Light:

I am glad this prominent man finds a residuum of truth in what are called Spiritual Phenomena, even if he omits spirits

and has said so. The admission will reach a large class who are not in the way of supposing any truth can come out of this Nazareth. All Spiritualists know to their sorrow that much trickery and fraud are mixed up with these manifestations. They know people are deceived in this matter-deceived by themselves, by others, and even by spirits. They know also that much that passes for spiritual manifestations. even when genuine, may be within the compass and power of the human organization not yet understood, and are not necessarily spirit manifestations, certainly not to those who as yet know of no spirits. We are spirits now, tethered erhaps by our clay basis, but great occult possibilities are admitted, and by none more readily than by the Spiritualists themselves, who would be the last to rest on a spiritual solution for the phenomena if their experience had not proved that there was no other solution that covered all the facts in the case.

A "Winnowed Residuum" is a good way of expressing that inexplicable remainder. Mr. Cook sees no reason for attributing this residuum to departed spirits; he says there must be a force unknown to science worthy of investigation, psychic in character, transcendental in physics, a new world in philosophy. He says the observations and deductions of Prof. Zöllner and the other eminent Germans who have experimented with Slade, cannot be overlooked. I will not quarrel with Mr. Cook's conclusions in finding no spirits associated with this "Winnowed Residuum." I think he is acting under judicious spirit influence, and acting wisely, and wiser than he knows. The spirits know sometimes how to make the foolish things of this world praise them. If Mr. Cook had seen spirit influence back of this 'Winnowed Residuum," and had boldly said so, it might not have been the wiser plan. His following, which is very great, might, under the shock, pause, and he, like many others, find himself disconnected from his constituency and alone, and no longer a power. He has saved himself and the cause of Truth by saying that "he saw no reason for attributing it to spirits." We think this "Winnowed Residuum" will get a hearing in new channels, which the rose, by its other and proper name, could not have got. A hearing is all that Spiritualists want ; they know the manifestations are not to be accounted for by fraud, credulity or unconscious cerebration, and they will appreciate this admission (though reduced to a "Winnowed Residuum") on the part of Mr. Cook, and will be satisfied with the consequences of fair investigation ; while they never have been and never will be with any Harvard College; or greater or lesser rejection, on the ground that the manifestations, having no foundation in fact, are beneath the attention of level-headed surants. This reverend torch-bearer having the ears of the evangelical world, has, therefore, done a good turn for Modern Spiritualism; and it strikes my mind so forcibly and attractively that I feel like elaborating the point into an article or a review. Perhaps I can better do it by bringing some of my own experience to the front, not intending, however, to be egotistic ; but I can always present a matter more to my satisfaction by using myself illustratively.

One pleasant Sunday morning I was on my way to meeting; this was in 1856, (to hear Theodore Parker preach, (od be praised,) and passing down School street, an extemporized papersign on the corner of Chapman Place attracted iny notice ; it read, "Spiritual meetings," "Come and hear what the angels say." A feeling of sorrow came over me to think there were such deluded people in the world as this lunatic's sign indicated. I knew nothing of the subjectwhich is now so familiar to me, and I did not want to know anything about it, as Edwin D. Mead now does not, who writes an ignoraut article in the Transcript deploring Mr. Cook's Monday lecture admission ; if this article I am now writing does not grow too long, I may refer to this Mead again. But hs I was saying, I was as sure it was a delusion as I was that every haunted house and every ghost were deceptions, intentional or otherwise. The idea that most impressed me on observing this angelic sign, was that such a notice could appear in open day and attract anybody seriously in this age of civilization, and in the city of Boston. I could hardly realize that such a notice was serious, and though far from being a reverential man, it seemed in bad taste, for many worthy people would look at it as semiblasphemous. I was never superstitious; I knew there were no angels in existence, any more than there were fairies; but I knew there were a great many respectable people religiously inclined that such a notice would grieve, and for their sakes would like to have seen these "angels" cleaned out as a nuisance, so that the feelings of worthy fools should not be hurt by impious ones. A year after this, death entered and took a little girl of six years out of my family. Growing out of this bereavement, and, under peculiar and unmistakable circumstances, a new light opened into my soul, and I learned that the dead were still alive : that the circumambient air swarmed with invisible intelligences; that, under certain conditions, more or less easily obtained, this could be made manifest, and that the sign, "angelic ministrations," was no delusive misnomer, and that, one year before, when indifference or disgust was the effect the notice had on me, I realized the fact now that I was the ignoramus, and the benighted (?) attendants of that Chapman-Place meeting were catching the sunrise utterances of Memnon, or - using a homely phrase-were the early birds enjoying the worm, while I was proud, ignorant, and asleep, as the aforesaid Transcript contributor is now. How many worthy people I know, and could name them by scores, who stand and feel in this matter now as I did twenty four years ago. One special one, suggestive of myself minus this light, occurs to me at this moment; he sits near me daily at the Brokers' Board. From a casual remark by me, he said, "Wetherbee, I do not believe what you say-that you are a Spiritualist; you have too much sense to believe in such nonsense." If this man was walking down one of our public streets to-day and should see a spiritualistic notice such as I have referred to, he would have about the same feelings that I did in 1856, and this wise and otherwise sensible good man does not know any more about it than I did, is not open to its knowledge, has no more conception of its teachings than he has of the other side of the moon ; probably supposes Spiritualism synonymous with adroit rope-tying or legerdemain. The world is still quite full of these, on this point, respectable ignoramuses. I wish people could have a knowledge of this truth as I now know it. In my abstractions I say to myself sometimes, What if my eyes had not been opened, and I tremble, but I remember, also, the truth that Gray wrote :

company, but he admits the influence of Mr. Cook, beginning his "lamentations" in these words:

"When one reflects that half our New England sermons now-a days get their tone from Mr. Cook's Monday lectures, it is melancholy and startling enough to see such discussions of the notorious Leipzig phenomena as that of last Monday -discussions which seem to arouse but the faintest objec-tions, if any at all, from the masses of clergymen and others who hear them."

There is where the importance of this concession in the shape of "Winnowed Residuum" is manifest; just enough to tone evangelical thought, and not enough, as we have said, to shock and drive the thought away from their general chronic obliviousness to new truth.

I feel very sure that these phenomena are to have more hospitable treatment than in the past; too many people of note are getting attracted to the subject; they find it will not down at the bidding of fashion, prestige or scholarship; and, though it has proved in a worldly sense a dangerous thing to meddle with, truth is conquering, and now a man of science may still treat it hospitably, respect it as founded in fact, and still hold his reputation ; and it is now, with the late German and foreign aid, on the threshold of getting a universal hearing as a matter of fact, the solution more or less reserved, and Mr. Cook's admission of the "winnowedresiduum" of truth in it is high water mark from his point of view. [I find here I must drop out a column that I had written on this point, and leave it to the reader's inference. for the sake of brevity, and a regard to others' rights, in the crowded Banner of Light.]

Unquestionably the "Winnowed Residuum" is more luminous to me than to Mr. Cook. He sees something that science has not recognized, and does not seem to be in any hurry to recognize. He has drawn wisdom from German fountains, sugar-coated it, or given his hearers, who through him are getting a taste for it, choice bits, and somewhat without conflicting with their evangelical ideas, and he has made them believe these almost infidels are bond fide Christians ; they find them sweet to the taste, but, like the revelator's book, it will be bitter in their belly. Mr. Cook has a high opinion of German research. Some of these same lights have tasted and seen that there is truth in at least some of the manifestations, and he has told his hearers so; and having made them feel that Germany was a Christian oil country, and oil had been struck, and then in this connection calling what magic, legerdemain, fraud and credulity cannot explain of the phenomena "Winnowed Residuum," it will, like other of his imported thought, find ready welcome. They have no idea what it is or what it will prove to be, but in the nebulous way this popular teacher has put it, they will treat it as a truth from evangelical Germany-a truth that needs attention. Who is afraid of truth? Nobody. Consequently the examination of this subject will be an eye-opener to many who, if they had read the tag or label as I now do, would not have touched, tasted or handled it.

It was my intention to have closed with a sample of "Winnowed Residuum" that I have found in my "retort," and see if he or they could solve it without a spirit, but under the head of "Winnowed Residuum" I will present a few auriferous buttons in some future article, and close this one here.

Banner Correspondence.

Massachusetts.

Massachusetts. WORCESTER.—From an epistic by F. H. G. Morse (88 Elm street). Corresponding Secretary of the Spiritualist Society, we extract the following: "During the month of December Mrs. R. Shepard, of Minnesota, occupied the platform of the Worcester Association of Spiritualists, speaking afternoon and evening of each Sunday and delivering two week-evening lectures. Our hall was unable to hold the large number who came to listen to her eloquent discourses. It is the carnest and oft-expressed desire of the friends here that Mrs. Shepard visit us again before the season closes, and we hope the de-sire-may be gratified. We had the pleasure of listening to Mr. J. Frank Baxter, Sunday, Jan. 11th. Horticultural Hall was secured and large and very ap-preclative and recognized with hardly an exception. Mr. Barter is to well known for me to attempt to add new expressions of sulfafac-tion to the thousands which his wonderful gifts have called face, and so truly merited, wherever he has been. The following evenint, it par-ty of friends gathered at the home of Mr. and Mrs. L. W. Shbeyb en-joynan ovening with Mr. Baxter, and H was indeed an evenint [f] so-el enjoyment, and will long be remembered as one of the barciest of the season. He visits us again in April, and we hope to maifs an-other engagement with him before Camp-Heeting season commences. Mr. Cephas B. Lynn has just finished a two months' engagement with us. Our hall was too small to contain the audiences gathered to listen to his powerful and scholarly arguments in favor of Individ-an rights and the respect that is due to every one's convictions, in religious as well as all other directions of thought. Horticultural Hall, which for many years was occupied by the First Association of Spiritualists, was secured and, as many who were members of that Society remarked, 'It seemed as though the Spiritualists were at home again.' Mr. Lynn has done a noble work here in his efforts to free the muche of the second from the vin

More gain.' Mr. Lynn has done a noble work here in his efforts to free the minds of the people from prejudice and uncharitable feeling toward those entertaining different opinions, in whatever field of thought or study those differences might arise.

over their efforts will protect and sustain those much-abused medi-ums, and that a few years hence their powers will increase, until those who now so determinedly persecute and abuse them will be convinced of the error of their ways."

those who now so determinedly persecute and abuse them will be convinced of the error of their ways." ROCKFORD,--Warren Boynton writes : "I am very much inter-ested in W. J. Colville's replies to questions. He speaks 'as one having authority, and not as the scribes.' I find spiritual writers and speakers teach the same things that my spiritual guides have been whispering to me all along through the past weary years of doubt, fear and disease, and I have written them with fear and trembling, but now I know the secret: the same power and influ-ence has been at work with me as with them. I have been 'looking through a glass darkly,' as the aposite says, but now I see those who inspired me, and am very happy that I can see and know whereof I fondly hoped. All alone, without any medium to suspect of trickery. I have come up through great tribulation, and some one or more have washed off all the 'mire and clay' and 'established my goings,' and filled my heart and mouth with a song of praise to the Power who led me out of the 'valley and shadow of death." There is considerable talk about Spiritualism being a science. I think these fine, bair splitting arguments are of less account than a good warm, glowing soul. Science is all right, but they sny it is cold. Do not let us shiver over science, but go to the fire first; then we may talk of *ice* with composure. Science alone will starve the soul. If Spiritualism is a science, well and good ; but it is more-jt is the most rational religion I ever 'backsilde.' I was a convert in 1851."

Vermont.

FAST GRANVIILE.—L. Webb, under date of March 13th, writes: "It is now three years since we organized as the West Braintree Spiritual Association. We are but few in number and scattered over a large extent of country (fifteen miles), and there are not more than ten avowed Spiritualist families that attend our meetings; yet we have had paid speakers once in two weeks all of the time, and at the close of the year (Feb. 17th) we had a balance in our treasury of \$27.00.

close of the year (Feb. 17th) we had a balance in our treasury of \$27.00. We have an average attendance of about forty, and no other socle-ty in this town could get out the same number to attend a meeting in this place. Our speakers, Mrs. Lizzle Manchester and Mrs. George Pratt, are both clairvoyant and clairaudient, and describe the friends who come, and tell us what they say. We have lost three members within the past year by the change called death. I was a frequent visitor at the bedside of two of them during their illness, and we con-versed freely upon the change they knew was coming to them. They were both old ploneers of the cause, and as their strength failed their faith grew stronger, both of them expressing perfect confidence in the religion of Spiritualism as a power to live by here and to light the way through 'the valley of the shadow of death.' Our Pro-gressive Lyceum has been in operation for two years with very mark-ed success. We open the exercises by singing; then an invocation by the speaker of the day followed by recitations, essays, volunteer speaking and the reading of select pleces, interspersed with music, singing, and close by marching and a song by all the members. We can but feel that the angels have been with us in carrying on our work."

can but feel that the angels have been with us in carrying on our work." WEST PAWLET.—Dr. H. P. Fairfield furnishes us with the fol-lowing "Observations": "The Spiritual Convention in West Paw-let, VL, was a grand success in all things for the advancement of hu-manity. The hall was filled to its utmost capacity by an intelligent class of people, the ministers advertising the Convention by misrep-resenting the subject of Spiritualism, calling it the work of the ser-pent, the dragon, which is the devil, and Satan, who had broken loose and come again to deceive the people. This clerical weapon had no effect to deter the people from coming to see and hear for themselves the divine gospel of ministering spirits. The elergymen came also before the meetings closed, and occupied anxious seats. Every tongue which had spoken faisely against spiritual communion was condemned and silenced by the volce of truth and wisdom. Never before have I seen a people more intensely interested upon a subject relating to their present and future existence. Speaking within the limits of my best judgment, there must have been more than a hundred spiritual converts. I know of four mediumistic per-sons who were spiritually influenced and brought to enjoy the devel-opment of their spiritual gifts. Trom West Pawlet I went to Granville, N. Y., where I lectured on Thursday evening to a good audience. Bro: Wilson had preceded me, lecturing there on Tuesday evening and creating a lively inter-est. He is a good man to follow after. Saturday and Sunday I sjoke in Mount Holly and East Wallingford, VL, and find the people all aroused and active in the great reformation of the age in which we live. The *Banner of Light* is spoken of as the most entertaining and useful paper ever published. Guided by the wisdom of heavenly be-ings in connection with well-organized earthy minds, it leads the way in peace and harmony heavenward."

California.

California. SAN JOSE.—P. Anna Jones writes: "The pictures have just been received from your office, and I cannot feel satisfied without acknowledging their receipt, and thanking you for the beautiful presents, for as such I consider them—the price being so insignificant. They are indeed most beautiful, far exceeding my expectation. And the dear old *Banner of Light* I would that I had the pen of a ready writer, that I might be able to express the comfort and consolation it alfords me. I read with the deepest interest every advance made in our glorious cause, in which my whole heart and soul are emilisted; and if prayers would avail, I would invoke the aid and blessings of the good spirits upon the faithful band which sustains the flagstaff of the dear old Banner."

Ings of the good spirits upon the faithful band which sustains the flagstaff of the dear old *Banner.*"
SACRAMENTO.—Mrs. P. W. Stephens writes : "The Spiritual Society is in a flourishing condition; the newly elected President, Mr. Briar, well fitted to fill his place, is doing a good work. Our Secretary, the ever active Beujamin Todd, who has been making our city his home the last two years, has given two lectures to large audiences with much satisfaction to his hearers. The other officers are vice President. Mrs. L. G. Waterhouse, Misses Butterfield, Woodward, and Butler.
Hon. Warren Chase has given us already one of his soul-stirring discourses, upon his knowledge of spirit-life, and will occupy our platform the latter half of March. Mr. Peebles stopped with us in the early winter, on his way East, arousing the apathy of the people with three of his grand discourses.
Your correspondent has been called upon to allow her guide to teach, as is his wont, seven times. Our Society holds a meeting for social and medlum exercises every Sunday afternoon. There are a number of good test mediums here. Among them, Mrs. Howes holds a respectable place. Doctor and Mrs. Kling, he an excellent healer, and others of lesser note are all engaged in good works. I have been holding two public scances a week, and devoting all my time to the work of mediumship this winter.
Mrs. E. II. Britten is laboring in San Francisco at present, with her usin success. The San Francisco Societies are negotiating with E. V. Wilson to come this way. I think he could make the to ura success, not only financially, but physically as regards his health. Business renders it necessary for me to turn my face Eastward and again cross the old Silerras in April, but wherever my feet wander, mid friends or in exile, my work is to labor in some fold of our Father's vineyard."

ing the same as genuine. All of the spirit forms spoken of by Prof. Buchanan as seen by him at the scance which he attended in New York, made their appearance here more than a hundred times. They shook hands with us, they conversed as naturally as any human be-ing could do, they sang, and laughed, and prayed. Many of them were weighed on scales, procured for the purpose, with astonfshing and convincing results."

Oregon.

Uregon. ALDEN, P. O.-J. A. Riley writes: "I saw a communication in the *Banner of Light* for Feb. 21st from EVA F. CARTMILL, Tulare City, Cal. I was well acquainted with the Doctor and family. They lived within a quarter of a mile of me for three summers. The two oldest girls and boy went to school past my house. She said they three represented 'Love, purity and truth.' I never knew three that I think would come nearer to ft. The communication is true beyond a doubt."

New Jersey.

ATLANTIC CITY.—A. R. Monks writes that some remarkable proofs of spirit-power have been recently given at circles at which his wife is the medium. Much interest is being awakened by these scances, and the demand for places at the sittings is in excess of the power of accommodation. Mr. Monks states that he is also being developed mediumistically.

Address of A. S. Hayward.

To the Committee on Public Health Mass. Legislature:

The petition of the remonstrants against the enactment of a law to regulate the practice of medicine is signed by more than three thousand citizens of the State of Massachusetts, and this number might have been increased tenfold had sufficient time been had for obtaining them ; but these were obtained within ten days, and sufficiently show that the people do not desire to have their liberties restricted by any such law as is proposed. The persons who have signed this petition largely represent a class who recognize the power of certain subtile invisible forces in Nature, and believe they can be made available in the eradication of disease from the human system, and they claim an inalicnable right to the use and exercise of those powers. I oppose the Bill from principle, and for the following reasons :

1st. The people do not ask nor require medical guardianship, and especially by guardians who want to hold a power over the people to compel them to employ them when sick.

2d. There are several hundred clairvoyant and magnetic physicians In the State in successful practice, and the people employ them when sickness afflicts them; and some of the most intelligent families of the State are among their patients.

3d. The combined movement to-day appears like an attempt to inerdict and destroy the practice of these persons, unless they are willing to continue it without jee, and use no sign, neither advertise to cure the sick, as doctor or physician.

4th. The M. D.s do not seem willing that success in curing shall be recognized as a standard for the people to judge from. Dr. Lyman stated before your committee that the Almighty made the cures, and not the doctors, and that he learned from a nurse one of the most valuable things in the medical practice he ever knew. He afterwards said that a cancer never was cured. Of course it will be inferred from this last statement that Dr. Lyman considers the Almighty to be limited in his power to heal. I have just received a report from a Cancer Hospital in London, England, which I will place before your committee, that you may judge whether the statement of Dr. Lyman as to the incurability of a cancer is true or false.

Doubtless there are many persons healing the sick by and through a force or power that they have no knowledge concerning, and can-

a force or power that they have no knowledge concerning, and can-not comprehend in full, any more than they can the design and ulti-mate of human life. Cures are said to have been made in Bible times, by persons who had no medical diplomas, and I have no reason to doubt the statement, as we are daily witnessing in this age seemingly miraculous cures, in cases that have baffied the skill of our most highly educated M. D.s. In all the States where a regulation law has been enacted the peo-ple want it repealed, and yet the favored M. D.s claim that the law works well. Which report shall we belleve? In Illinois they admit that magnetic treatment (manipulating) is legitimate, but if I go into that State to practice I must pay a license of \$1.200 yearly, be forced to leave the State, or contest the constitutionality of the law. Two years ago I visited Nashua, N. H., and had eight patients, and if any person had felt so disposed they could have cused my arrest, and fined me \$500 for each patient, the informer getting \$2000 for the mean act. Gentlemen of the Committee, is it any wonder that the people are

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Festimony of Joshua Nye, of Augusta, Me., to the Chairman of Committee on Public Health. State of Massachusetts.*

All my life, till within eleven years, I have been a rigid, radical lisciple of the "old school" of medical practice. During the summer of 1869 I had a very violent attack of sciatic rheumatism, while n a visit to West Point, New York. The surgeon of the post was called at once, and he and his assistant visited me several times a day for about a week, without affording me any relief except while under the influence of epidermic injections. Finally the surgeon advised me to make an effort to get home to Maine, giving it as his opinion that I would not recover for a year, at least. After suffering 1 succeeded in rea weeks from the commencement of my sickness. I was upon my back for thirteen weeks longer, under the care of eminent allopathic physicians, without obtaining any permanent rellef. I then decided to go to Boston for medical treatment. I saw in the morning papers the card of a well-known Boston "magnetic in the morning papers the card of a well-known Boston "magnetic physician," and by the very earnest persuasions of my wife, con-sented to call him, and see what he could do. By the application of his hands he took away all pain, and effected a permanent cure. I remained perfectly free from all pain till July 4th, 1879, when, being exposed, I took a violent cold, when the same kind of gain came on again in another part of my body. For nine days and nights I en-dured agony not to be described, attended by a first class physician of the homeopathic school. I obtained no permanent relief. I then sent a telegram to the same magnetic physician in Boston, asking him to visit me. He did so, and relieved me of all pain, and I have been free from it to the present time. I could give you many other cases of cures in Maine, as remarkable as my own, effected by this same physician and others of hts school. Now I trust you will do nothing to drive such healers from practice, but let the people have the privilege of selecting their own physicians, and not give a monopoly to any one or more classes of men. I feel that I, in com-mon with all citizens of the United States, have a personal interest in this matter, and that "Good old Massachusetter" will be the last State to deprive the people of their Constitutional rights. In closing this brief statement I will relate another instance of cure: Ten years since my wife discovered a scirrhus tumor in her left breast—at any rate, soveral physicians of the "Old School" who are as well known and stand as high as any physicians in this coun-try. Without any hesitation both of them pronounced it *ecrrhus tu-mor*, and advised that the left breast should be amputated within ten days. On her return to the hotel she was advised to consult a magnetic physician before submitting to the kaife. She did so, anil in jess than three months. In completely removed the tumor by ma-nipulation and medicine given internally. She has been perfectly free from all signs of tumor since. At the end of physician," and by the very earnest persuasions of my wife, con-

"Where ignorance is bliss, 't is folly to be wise."

But I bless the circumstance that opened my eyes, though it was a grief. Anybody who opens the door and lets in this light, or lets the world know there is this light, does a great deal of good. How many Wetherbees by other names there are who are still in the gall of bitterness and the bonds of ignorance, who might be illuminations if this light reached them! A light-bringer, then, is a blessing; but everybody cannot be one in the sense in which I am speaking. A man must have a great following and a great hearing to do it with any effect. There is where Mr. Cook's service appears. The evangelical world have got their eyes turned to him, and what he says is truth and light to them, whether it is or not, and thinking so they will look where he points, and they will see the "Winnowed Residuum," because he has labelled it so; otherwise they never would have dreamed of such a thing. He has said just enough to put out materialism and to command attention. That it would not at this stage have been wise for Mr. Cook to have said any more than he has, even if he had had a reserved knowledge, is proved by the article spoken of by Edwin D. Mead. He flies the track, sensing danger, without investigation. This manand there are many like him-do n't seem to want the truth, anyway, if it comes in what appears to him superstitious

those entertaining different opinions, in whatever field of thought or study those differences might arise. He has won a place in the esteem of all thinking men and women who have listened to him during this course of lectures, that one of lesser depth and breadth of noble sentiment and lofty aspiration could not have secured. The sheere thanks of the Association are due to Mr. Lynn for the kindly encouragement he has given us, and the interest in and re-spect for liberal thought and religious liberty which he has awaken-ed here, and we earnestly hope that the people of Worcester may have the pleasure of receiving from him another course of lectures equal to this in the near future. Mr. A. A. Wheelock speaks for us in the same hall in March. He is a well-known, energetic and logical champion of progressive thought, and the interest in our meetings continues unabated. In view of the stendy increase of attendance and the necessity of securing a larger hall, we feel that our efforts are not in vain, and that the progressive minds of to-day demand higher, broader and no-bler truths, and to those who conscientionsly endeavor to supply them success will be guaranteed."

Then success will be guaranteed." SPRINGFIELD.—From H. A. Buddington we have the following notes of events in this city: "During February Bro. A. A. Wheelock, of Utica, N. Y., delivered inspirational addresses upon various sub-jects, of which 'How to Clear Away the Mists and Rubbish of Spirit-ualism,' 'The Law of Organization,' and 'One World at a Time' were unusually replete with lofty spiritual thought. Bro. Wheelock preaches a noble way of living, and the fact that he lives the life he preaches adds much force to his words. Though his audiences were at first small, they rapidly increased, and at the end of the month, through the aid he rendered us, the Society gave a very pleasant so-clable at GII's Hall. by means of which an addition was made to its treasury of sixteen dollars. During the entertainment the following was proposed, and unanimously adopted : *'Resolved*, That the Free Religious Society of Springfield tenders its hearty thanks to Bro. A. A. Wheelock for his earnest and able lec-tures the past month—lectures characterized by unusual spirituality of thought, and breathing a pure and humanitarian spirit; and es-pecially does the Society thank him for his successful efforts in in-augurating this, the first sociable of the season, and regrets that his engagements elsewhere prevent his remaining with us longer as our speaker.' Bro. Wheelock left here to fulfill an engagement at Worcester. Bro.

engagements cleavemer prevent his remaining with us longer as our speaker." Bro. Wheelock left here to fulfill an engagement at Worcester. Bro. Harvey Lyman passes much of his time at Lake Pleasant superin-tending the building of the new hotel. Mrs. Dr. Amanda Harthan occupies new rooms in Gill's Building in April. She is quite busy with her numerous patients. Dr. W. A. Towne, magnetic physician, has parlors at 431 Main street, and has been successful in the treat-ment of a number of severe cases. Some of the Old School physi-cians employ her to assist them in the treatment of persons too ill to be affected by medicine. They admit that her healing power by the laying on of hands surpasses everything they have to offer for ner-vous patients. Mrs. S. 8. Gillman, on Franklin street, is meeting with good success as a test medium, as is also Mr. Trask. Mrs. M. A. F. Clarke, on Greenwood street, the well-known medical clairvoyant, is full of business, as usual. A numerously-signed remonstrance against the 'Doctors' Law' was sent to the Legislature from this city. The public sentiment here is very strongly against it. Cephas B. Lynn made a flying yist to us a few days since, and with Bro. Wheelock made a tour of calls that were very pleasant to all who were favored with them.." TYRINGHAM.—B. Steadman writes : "I recognize the communi-

to all who were layored with them." TYRINGHAM.—B. Steadman writes: "I recognize the communi-cation of B. J. BARBER, given Dec. 30th, 1870, as being from a man I was well acquainted with in Ballston Spa, N. Y. He was a true worker in the cause of Spiritualism, and was the means of building a nice church there. It was in his house I first attended a Spiritual-ist meeting, and commenced investigating the subject. He had been a Spiritualist for twenty years. His family still live in Ballston Spa."

BOSTON.—H. D. Symonds, 81 South street, writes that he has had practical acquaintance with the mediumistic gifts of G. B. Coyle, 55 Indiana Place, and has found him to be a valuable and reliable test and business instrument.

Illinois.

Illinois. SPRINGFIELD.—J. Q. A. Floyd writes, renewing subscription and saying: "I have been a reader of the *Banner of Light* for some years past, and cannot now dispense with the kind consolation and counsel I glean from its columns on the subject and truth of Spirit-nalism—a subject which all humanity should manifest interest in. I am pleased with the able defence you make in behalf of our medi-ums. We have several hundred believers in Spiritualism in the capital city of Illinois, but have no organization here at present, and hold no public meetings. A few weeks since Miss Jennie Shallen-berger, of Chicago, Ill., located in this city. She is a cluirvoyant, materializing and healing medium. Thus far she has given satis-faction. Spirit-friends show bust forms at the aperture of the cabinet. I am of the opinion that, with the aid of a good developing circle once a week for one year, her powers would be so increased that our spirit-friends would come in full form, walk out from the cabinet and show the medium at the same time. That would give better sat-isfaction to all investigators. I heartily endorse the statement of Ars. Griffeth, of San Francisco, Cal., of her experience at Terre Haute, Ind., in presence of Mrs. Anna Stewart, materializing medium. In April and October, 1878, I attended cabinet scances with Mrs. Anna Stewart and Miss Laura Morgan. My spirit-friends gave me con-vincing tests of the truth of materialization in these scances with both mediums. I am confident that the great spirit-band presiding

Canada.

Canada. TORONTO.-H. M. Williams writes that just previous to his leav-ing London, Eng., for the "New World," he was gladdened by seeing the flourishing condition of the spiritual cause in that city. He has not, since his residence in Toronto, been so fortunate as to extend his acqualitanceship among those who avow a belief in spirit-return. "Toronto," he writes, "seems to be the headquarters of Preabyterianism in Canada, and Orthodoxy revels in so many churches that I have heard this city called 'The City of Churches,' there being almost one to every street, and of every denomination and sect. There must, however, be a slight undercurrent of Spirit-ualism here, as I see the *Banner of Light* has some sale. . . . I am convinced the philosophy of Spiritualism is the grandest and most elevating in the world, and shall be glad if any Spiritualist in Toronto who reads this would communicate with me." KINCARDINA. ONT.-Wm. Klevell writes : "I beein to feel that

Toronto who reads this would communicate with me." KINCARDINA, ONT.—Wm. Klevell writes : "I begin to feel that the evidence in favor of Spiritualism is too strong for me to hold out against. There is an underlying truth I cannot resist any longer. When I read over those sublime invocations, and the replies given through the different mediums at the *Banner of Light* circles, I am led to feel that no reasonable mind can doubt their truthfuness. To my mind the Spiritualistic doctrine breathes good will to all man-kind. The truths that are revealed through Spiritualism will end in fruition, I most sincerely believe. I earnestly hope and pray, that the day is not far distant, when we in Canada will be able to have circles among us, and enjoy spiritual intercourse with the spiritual world. The more I read the *Banner of Light* the more I love it for its humane and loving inculcations of brotherly love. A little more that they were drugged to death with calomel by the physicians in attendance, who were of the Allopathic School. I am much pleased to see the bold stand the *Banner* has taken in defence of suffering humanity against the demands of the regular physicians. The M. D.s with us are leensed by act of Paritament, and if they make a miss, and kill, they kill by act of Paritament, and on one, according to their theories, has a right to question their doings."

Texas.

Texas. MELISSA.—A. Whiting makes the following appeal: "Please give me space in your columns to ask the friends of Spiritualism every-where, and readers of the old *Banner of Light* particularly, to sub-scribe for our little sheet, the *Texas Spiritualist*. We are needing the support of all friends of the cause to help us keep our little sheet above water. To all I say, subscribe for it, write for it, and lend the help of fraternal hands to keep us going. It is the only paper in the Southwest devoted to our glorlous cause. Please remember, friends, that we do not enjoy the advantages of many of you 'down East.' We are few in numbers, and widely separated. Lecturers seldom visit us, and what missionary work is done must be done through the medium of the press. Lend us your support, and we will build up a paper which will be an honor to the cause, and one which you will be proud of. To all mediums I will say that in the *Texas Spiritualist* you will find a generous friend and fearless advocate. Give us your influence. Ask your triends and patrons to subscribe for it, write for it. I am not pecuniarily interested in the paper, nor am I ac quainted with the editor. I make this appeal simply in the interest of the southwest. Send in \$1,00 to C. W. Newnam, at Hempstead, Tex., and get the paper for one year."

New York.

MACEDON.--Mrs. S. H. Rathbun and P. Rathbun forward us a kindly letter (signed jointly) in which they renew their subscription, and express kindly wishes for the future of the Banner of Light.

and express kindly wishes for the future of the Banner of Light. BUFFALO.-Eugene McMerrick writes, March 27th: "This is what might be called a theological city-there being in it a great deal of religion, but not much Christianity. Mrs. Colby was here several weeks during the first part of the winter, and gave several fine lectures; also Mrs. Carrie E. Twing, two noble, true, and earnest workers. Harry Bastlan was here one week, and gave sittings pri-vately at the Filmore House; and last Sunday the veteran, E. V. Wilson, gave lectures and tests in the morning, afternoon and even-ing."

Vancouver's Island.

VICTORIA.—A correspondent, "J. F.," writes, Jan. 25th, in the course of a business letter: "I cannot close this without congratu-lating you and at the same time thanking you for the able manner you conduct your paper. Go on as you are doing, and the good old Banner of Light is sure to find its way to the four corners of this earth of ours."

New Hampshire.

NASHUA.-H. B. Baker writes: "I was gratified to see in a late number of your paper an article written by Prof. J. R. Buchanan de-scribing a seance given by William Eddy, in New York, and endors-

*At the time these cures were effected an account of the two cases, from the pen of Hon. Neal Dow, was printed in the Congregationulist, under the caption of '' What is it? Can the Doctors Tell'?'

Anniversary Exercises at Everett Hall, 398 Fulton street, Brooklyn, N. Y.

To the Editor of the Banner of Light:

Our Lyceum exercises, on March 28th, were more than usually interesting, on account of what was rendered in re-membrance of the Thirty-Second Anniversary of the advent of Modern Spiritualism. There was a good attendance of smiling faces, and the children went through their different duties with grant avail to the membrane the consistent work smiling faces, and the children went through their different duties with great credit to themselves. The exercises were as follows: Lyceum song, "Hold our Flags"; Silver Chain; recitation, "Lyceum Anniversary"; recitations by Florence Rice ("Progress"), Eva Creidler ("The African Chief"), Myra Ruggles ("The Face at the Window"), Angie Howard, Frank Terry ("Never Give Up"); musical selections by Belle Reeves (St. Coricola), Mabel Chase (Happy Thoughts), Harry Lascell (solo); song, Daisy and Rosy Howard ("The Child's Wish," and "Birds and Roses"), and Florence Rice ("Tapping at the Garden Gate"); closing with Lyceum song, "Sweet Summer-Land." The event of the Lyceum to-day was the "Good-by" to Mrs. C. E. Smith, our faithful Guardian. She said on this

The event of the Lyceum to-day was the "Good-by" to Mrs. C. E. Smith, our faithful Guardian. She said on this occasion: "Eight years ago I first came to your Lyceum, a stranger, and sat without being spoken to for three Sundays. At last Mrs. Dixon said, 'Go to work,' and I have worked ever since—seven years as Treasurer, four years as Secreta-ry, three years as Guardian; and I now go to Vermont on account of my husband's health and with the hope of pre-serving his life." Remarks on her departure—expressive of a sense of ap-preciation concerning her past labors and of sorrow at her coping out from among us—were made by Charles R. Miller, Capt. David R. Howard, Mr. Neil, Mr. Kipp, Mrs. Coats and Mrs. Bradford. Mr. Miller said of her that "she had found a place insensibly in the heart-throbbings of the children, and had been first and foremost at all times." Thus closed her work with us, and the Lyceum session for the day. 36 Vanderbilt Avenue. A. G. KIPP.

BANNER OF LIGHT.



Brooklyn (N. Y.) Spiritual Fraternity.

ANNIVERSARY EXERCISES IN REPUBLICAN HALL, SATURDAY EVENING, MARCH 27TH.

To the Editor of the Banner of Light:

APRIL 10, 1880.

To the Editor of the Banner of Light: "The heavens were opened and the rain de-scended and covered the whole earth," might be truly said to-day. All day long it poured down continuously, and as night came on it seemed to increase in force and volume, and the pros-pect for even a fair attendance upon our anni-versary exercises seemed very dubious. The ladies of our Floral Committee, Mrs. W. H. Rynes, Mrs. S. B. Nichols and Miss Kate Man-ning, were at the hall during the afternoon, decorating the platform with banners and flags. ladies of our Floral Committee, Mrs. W. H. Rynes, Mrs. S. B. Nichols and Miss Kate Man-ning, were at the hall during the afternoon, decorating the platform with banners and flags, and the floral contributions were very fine, artistically covering the platform with their beauty and fragrance. Republican Hall is cen-trally located, and will hold double the number of people of any other hall used for spiritual meetings in Brooklyn. This large hall was nearly filled with earnest men and women, many of them representatives of the best thought and culture in Brooklyn. On our platform wore Henry Kiddle; Dr. J. M. Peebles, the Spiritual Pilgrim; Mrs. Hope Whipple; Prof. J. R. Bu-chanan; Charles Partridge and J. V. Mansfield : and among the audience were Col. Eaton, of Kansas; Mr. and Mrs. John Young; Mr. and Mrs. Dr. Lines; W. R. Tice; Judge Coit, Col. Hemstreet ; Judge Goode, Mrs. Jennie H. Fos-ter; Mr. Keeler, the editor of *Celestial City*, and many others. The slinging for the evening was under the charge of Deacon D. M. Cole, whose daughter presided at the organ very acceptably. The President of the Fraternity, Mr. S. B. Nichols, made a very brief opening address, as follows : We have assembled here to night in our associate capacity to commemorate one of the most important events in human history--the establishment of communication between two worlds, the world of spirit and the world of matter. It is not necessary for me to speak in detail of the mysterious rappings which took place in the humble home of David Fox, at Hydesrille, near Rochester, during the winter of 1847-48. Spiritualists, and those of you who are familiar with the earlier phenomena, are aware that the excitement was very great, and the news spread from the little hamlet to town and city, to the no small annoyance of the family. On the evening of March 31st, 1845, the two youngest children, Kate and Margaret, in whose room the sounds occurred, were sent early to bed, and enjoined by their mother "to be still " and "keep quiet." The children sponded by initiating the number of her move-nents. She then made a given number of mo-tions with her finger, and her astonishment and childish delight were redoubled to find that it could see as well as hear.

could see as well as hear. In how many millions of homes in the last thirty-two years have these tiny raps been heard from this simple beginning, succeeded by every phase of phenomena, to the full form ma-terialization of the spirit. In every land, among terialization of the spirit. In every had, anong all peoples, have these rappings been heard, and every attempt to explain them on any other hypothesis than what they always and under all circumstances claim to be—the work of in-telligent, conscious beings who have passed on to another life—has utterly failed. No man or telligent, conscious beings who have passed on to another life—has utterly falled. No man or woman who has fairly examined the phenomena of Modern Spiritualism but has been forced to admit their genuineness, and that no other theory can explain their varied and multiplied manifestations; and the old, old question that has come to us from all the past ages, "If a man dle shall he live again?" is answered in the affirmative by the millions of loving messages that come to us from the land of the immortals. How many a mother's heart has wept for joy, and sent up its prayers and thank-offerings to the dear All-Father, for this blessing. The greatest of all the many blessings that have marked the New Dispensation has been that of removing the fear of death; and the old ideas of death as a grim archer have vanished before this new revelation, and we now know that the change from the visible to the unseen and eternal world can only be a blessing, for God, our Heavenly Father, your Father and mine, in the economy of nature has wisely ordered that it should be; and, in the coming time, when we and our own loved ones are summoned to the spirit-world, we will rejoice, not mourn, that they have passed to a life continued, and a love immortal. Spiritualism, in the last thirty years. has very immortal. Spiritualism, in the last thirty years, has very much modified current theology, and to-day we hear much less of the old cry of the creedist, "Believe, or be damned," for our faith teaches and insists that a mere bellef in any person, dogma or creed cannot save or damn any one. Our faith insists upon a personal responsibility and a personal accountability, and that every man or woman who would be saved from igno-rance and a sinful life must work out his or her own salvation: and that living a noble, pure life immortal rance and a simili life must work out his or her
own asivation; and that living a noble, pure life
is the best service we can give to humanity and
The philosophy of Spiritualism has perhaps
received more general a cceptance among outmon sail that he believed in the philosophy of
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For father to give a son whose public life and teaching shad swayed and molded so many peoplet
The Apostle Paul said, "If Christ be not friers
the cloud is risen to-day," will be the spirit of a loving
our Lord is risen to-day," will be the spirit of the clour that settle of the grand truth the sine spirit we send out out
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mony of whom are here with us, though invisite the Clurch and Modern Spiritualism at withe spiration of the clurch sight.
Spiritualism practical in the life that now is. Wish and we must bring the clurch and Modern Spiritualism is, that the clurch and Moders. The difference between it that willions of loved ones have also arisen,
Spiritualism has passed from infancy to sturdy manhood, and it behorves all of us tain the tist the grandest pillosophy evolved from all the ages, and that is truths are to be come generally accepted by the world. If we mary fulle as in the solica that is truths are to be solice the world will sustain, purify and believe that and primer solica that spiritualism and the spiritualism at the believe that the spiritualism and though truths. The times derived from the there and the spiritualism at the spiritualism a own salvation; and that living a noble, pure life is the best service we can give to humanity and

that at this time Christians should be commen-orating the commencement of what his since been called Christianity; the Jews are also cele-brating the Passover to day, and it is now that the sun comes above the equator, arising to us above the great circle, and bringing to us fruit and flowers. There is significance in this which affords food for contemplation. I do not suppose that anybody fully realizes what Spiritualism is. We are in the dawn that is to be succeeded by

affords food for contemplation. I do not suppose that anybody fully realizes what Spiritualism is. We are in the dawn that is to be succeeded by the risen sun'; we shall see a new dispensation, for whenever men have been ready to receive the light, it has always come to them. The phe-nomena of Spiritualism are continuous. Spirit-ualism has been exploded and exposed every year, killed by very wise people, but it has proved to be a very lively corpse. But we have not encountered much opposi-tion, much trial yet. The opposition has not been developed. When it is, then will be the time for martyrs to the truth, for no new dispensation has ever been received without martyrdom. The indirect influence of Spiritualism has been vast; it has influenced the churches. I have no doubt that the converts to Spiritualism last year largely exceed in numbers those of previ-ous years. I believe it is admitted that nothing but earnest inquiry is the forerunner of conver-sion. We must have the same standard that our brothers of the Christian churches have; we can have no higher standard than the Nazarene had; we cannot arise above it in its simplicity and absolute truthfulness. We may expand it, but we cannot rise above it. Many of the con-verts to Spiritualism have become too icono-clastic. The old and the new are bound togethbut we cannot rise above it. Many of the con-verts to Spiritualism have become too icono-clastic. The old and the new are bound togeth-er. We must not reject the whole past because we have something new in the present. Let us bind with the new wheat what is good in the old. I see already a movement in that direc-tion. But the edifice has yet got to be built, and we have got to judiciously select our mate-rials to erect the great coming Spiritual Tem-ple. [Applause.] Daisy and Rosle Howard, twin sisters, the children's Progressive Lyceum, then sang "The Child's Wish" and were loudly applauded. Dr. J. M. Peebles, the Spiritual Pilgrim, re-ceived a very hearty greeting from our Frater-nity and from the large audience who listened to his brief address. He said, in substance: This celebrating the Anniversary of Modern Spirit-ualism is the way a momentum consider and the

to his brief address. He said, in substance: This celebrating the Anniversary of Modern Spirit-ualism is truly a momentous occasion, and I am reminded of what Luther said : "Peace if possi-ble, but the truth at all hazard." Philosophi-cally speaking, no truth is new, though our con-ception of it may be. That there is communica-tion with the other world, is nothing new. Zoro-aster told the King of Persia that he communi-cated with the other world. The Apostles were mediums, and Wesley had spiritual communi-cations in his house; but thirty-two years ago the

SPIRITUAL MANIFESTATIONS CAME TO STAY. I was a clergyman thirty-two years ago, but I knew no better. We prayed to God to overthrow this last device of the evil one, but the work went right on, and I see here in the audience to-night a lady who at that time was a clairvoyant and a medium. The spirits said that it should progress till man shall know that man is immor-tal. I have been all over the world — twice progress in man shan know that man is immor-tal. I have been all over the world — twice around the world in the last seven years—and everywhere I have found our mediums and our books. In Australia, in New Zealand, in India and Hindostan; in South Africa, at Cape Town. All the combined powers of darkness cannot stop us. We have a positive proof that we live beyond the grave. We have more than faith, more than hope; we have positive knowledge; we have proof. At Mr. Hatch's house, in Astoria, I saw last week fifteen spirits clothed in white— the spirit-daughter clasped in the father's arms —a sight robbing death of its terrors, and pre-senting us an inducement to make us honest, pure and Christ-like. I am raised above the world as I hear the loving voices of those who have preceded us. Let us live up to our princi-ples, and others will see them and embrace them. ples, and others will see them and embrace them. Prof. J. R. Buchanan was the next speaker, and said: We are commemorating not the dawn but the renewal of Spiritualism. The dark ages was the period of the rule of the Christian Church, which struck out knowledge. It was the period of spiritual death, of despotism; a Christianity that was an apostacy from the Christianity of Jesus. The religion of Jesus was the religion of universal communication, but despotic popes and priests drove out the spiritual element. We reach out our hands above the Church to clasp the hands of Socrates and Plato. It was the truth of the oracles that compelled the Romans to believe, and there were critical and skeptical men then as now. It is strictly natural and orderly that the spirit-world should keep itself in communication with us, and that communication was shut out only temporarily by the dark ages. It was an eclipse of Spiritualism by political priestcraft. In re-storing our spiritual faith, we simply come out of the cloud that settled over our race. We are bringing about the universal sympathy of souls and faiths, the time of the common religion of spiritual communion and divine inspiration. [Prolonged applause.]

by rappings, but that was nothing new ; why, then, do we now celebrate the advent of Modern Spiritualism? We celebrate as the birth day of Modern Spiritualism, March 31st, because of the discovery on that day of the month, 1848, that the rappings were not simply physical phe-nomena, but an intelligent communication. We are now convinced not only that there is anoth-er world, with living beings in it, but that we can, under proper conditions, communicate with them. This epoch—the epoch of the com-mencement of this great movement—will be one of the greatest epochs of the world. It is singular that at this time Christians should be commen-orating the commencement of what has since diction. And thus closed one of the most im-portant and successful meetings, taking the un-favorable condition of the weather, ever held in Brooklyn, both as to the moral, spiritual and religious character of the audience, as well as the transcendent power and eloquence of the speakers, who kept the large audience for three hours in rapt attention. The outlook for our Fraternity and the great cause so dear to us all is fraught the coming year with great useful-ness and activity, and we begin another year of active, earnest labor with great hopes. May all who are in our household of faith be guided by wisdom and divine love. S. B. MICHOLS. 467 Waverly Avenue, Brooklyn, N. Y.

Written for the Banner of Light. BURY ME WITH MY FATHERS.

BY GRANVILLE T. SPROAT.

(One of the chiefs of the Poncas-on that tribe's being un ustly removed from their reservation in Dakota to the Indian Territory far south-after seeing two hundred of his band die of malarial fever, determined to return again to his bann in the North. He took a portion of his band with him, preferring to dle on the graves of his kindred rather than perish in that death-doomed and far-off land of strangers. A son of the chieftain implored his father with his dying breath to take him with him and ... bury him with his fathers... This his father promised to do, and the strong man marched, bearing his dead with him, through the morning and even-ing, the moon and twilight, over mountains, rivers and plains, till he reached the home of his fathers and laid his sor In his last resting-place,]

- I stand upon my native hills
- In the old forest bowers ;
- I hear the murmuring of the rills In the sweet Moon of Flowers.
- I waken -it is all a dream ;
- There 's fever on my brain ; I ne'er shall walk Dakota's woods,
- Or climb her hills again.
- But take me with you when you go, With all your warrior band :
- Oh, bury me with my fathess,
- In my dear native land ! Last night I heard the Wish onwish ;t
- It sang so sweet to me! It sang above our wigwam (door, In the old forest-tree.
- " I come from the Spirit-Land," it said "I bear sweet words to you They are waiting for you by the river-
- The noble, brave and true.' Then carry me with you, that we all May join that radiant band ; Oh, bury me with my fathers
- In my dear native land !
- Wall out no funeral dirge for me, When the sun is setting low,t As through the forests, old and gray,
- Your weary way you go; But chant a hymn to the Spirit of LRe
- That guides your feet afar,
 - Away from the land of death and gloom To the land of the Northern Star.§ Let joy and strength and courage high

STEEL PLATE ENGRAVINGS, FREE! IMPORTANT ANNOUNCEMENT.

After Jan. 1st, 1880, and until further notice,

Any Person sending DIRECT TO THE BANNER OF LIGHT OFFICE, No. 9 Kontgomery Place, Boston, Mass., \$3,00 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, nd sung by the civilized world. Its pure and elevating sentiment, charming versification and melody of music, have staced it among the never-dying songs.

DESCRIPTION OF THE PICTURE.-A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the very deal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring caudie nor the moon, "cold ind pale," shining 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 soul in its acred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the one denata 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 heauty consists, as it should, in contributing to the general effect-the embedging 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 bill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the beim, while with the other she points toward the open sea-an emblem of eternity-reminding "Life's Morning " to live good and pure lives, so " That when their barks shall float at eventide, " they may be like " Life's Evening," fitted for the "crown of lumortal worth." there parks shall host at eventule, "they may be like "Life's Evening," infed for the "crown of himberfal 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 lefters and words that whisper to the youthful pligrims on the shore, "Bo kind." Near the water's edge, mingling with the small grass, in flower lefters we read, "God is love," Just beyond site a humble waif, her face radiant with innocence and love, as She lifts the first bottor of "Charity, "-"Falth" 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 Thanatopist, "Thy will be done" has failen upon the bow of the bort. the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of the heavenly messengers, "Gently we'll waft him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes

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

"THE ORPHANS' RESCUE."

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

This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swellen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all carthly help. Through the foaming 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 unlet 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 fell toward his heroic sister, his little form nearly paralyzed with fear.

Inspire your valiant band, As you bury me with my fathers. In my dear native land.

And now farewell to the burning plains Where the Red River lies : Farewell to the pools and noxious fens, And the blazing southern skies.

I go, I go to the Land of Souls-The beautiful Spirit-Land,

To the Hunting-Grounds of the brave and true-The forests, noble and grand.

But take the empty casket, And bear it with your band ;

Oh, bury me with my fathers,

In my dear native land i

Canaan, Shaker Upper Family, N. Y.

Canaan, Shaker Upper Family, N. Y. The Indians say that the spirits of their friends are often seen hovering around their graves after their departure from the body. They seek the companionship of those they loved here on earth. Hence they often bury their dead close by their own doors, and may often bury their dead versing with them and with each other. The old men of the tribe assemble here, smoking the pipe of peace, and women and little children gather here to partise of the evening repast, while the little ones play among the graves, and often birth glowers to decorate them. They hang above the grave the favorite bows and arrows for hunting, also many of the ornaments that the decoased wore. Plunnes of engles' feathers, strings of wampum, rolles taken from the enemy in war, all are here. They also light a fire by the grave by night, to cheer the spirit of the departed one. They shrink from the thought of dying in a land of strangers, where there are none to cheer and confort them on their has journey. Hence the request of the dying youth, "Bury me with my fathers," had with them a peculiar signif-cance. t(Wishtonygish.) The whippoorwill. The Indians be-

me totth my fathers, " had with them a peculiar signifi-cance. (Wishtonioish.) The whippoorwill. The Indians be-lieve that it always hovers around the wigwam of the dying, and bears a message to them from the Land of Souls. - i (When the sun is low.) Many of the tribes bring their dead to their graves at sunset. After depositing the body in the grave they will murch in solomn procession around it, chanting thus: "Bemosafg i bemosafg in the wathins," etc. "Go on thy journey, brother, go on thy journey! 'T is late, and the sun is set. Tremble not for the river that is before theel is then lightly over and go on thy journey.'' Then comes the chorus, in which thoy all join: "Bemosafg i' bemosafg!'' when asked the duestion, "Why do you bring your dead to the grave at subset, and not at some other hour?'' they will reply will this question, "Has not the journey of a day closed? Has not the sun of ilfe gone down?''.

down?'' §(The Northern Star.) The Indians have three ways of directing their course through the forest : 1st, By observing the direction of the North Star. 24. By examining the bark for trees. 3d, By watching the flight of migratory birds.

Passed to Spirit-Life:

From South Duxbury, Vt., March 10th, 1880, Mrs. Betsey

From South Duxbury, Vt., March 10th, 1880, Mrs. Betsey Towle, aged 76 years 10 months and 5 days. Hers has been a long and useful life; patiently and cheer-fully has she performed every duty, and with kind words and sunny smiles sought to lighten the burdens of others, lending a helping hand as opportunity afforded. Those who knew her best, loved and respected her most. An elderly gentleman, who had known her from his boyhood, remarked to me at her funeral: "Too much cannot be said in praise of her virtues," Always a devout Universalist, lade in life she became a believer in spirit-communion, which was a solace and comfort in her decilining years, brightening her pathway. In accordance with her request, the commence-ment of her funeral service was the singing of her favorite song "Nearer My Home." by her children and grand-children. She leaves a large circle of relatives and friends; but not without hope do they mourn her loss. EMMAL. PAUL.

From Decorah, Iowa, March 8th, C. L. Child, aged 79 years 6 months and 3 days.

years 6 months and 3 days. He was a firm holiever in Spiritualism for over twenty years, and long a subscriber to the Banner of Light, which he read with interest. Having quite a library of spiritual books, he enjoyed very much having others read the spirit-ual truths as well as himself. Although suffering for months on a bed of sickness, he never complained, but patiently waited the coming of the messenger that was to bear him over the river to meet the loved ones that had gone before. His loss is deeply feit by his children and many friends. LIBBIE BALLEE.

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"HOMEWARD."

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

"The curfew toils 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 piels his weary way," and the tired horses look cagerly 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 cloquent 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 1 \pm T $_{0}$ give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits-sixteen in aumber-without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening there in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, 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 fiame 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 road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toll. 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 slouds ; and between that and the house stands the fair and fruitful orchard.

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SPECIAL NOTICES.

SPECIAL NOTICES. In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give uterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensible as aguaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our unsection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for preserve.

line around the article he desires specially to recommend for perusal. Those who intend forwarding notices of spiritual meet-ings, etc., for use in our columns, will please to remember that the BANNER OF LIGHT forms go to press on Tuesday of each week. Their notices, therefore, to insure prompt insertion, must be forwarded in time to reach this office on the preceding Monday.



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SPIRITUALISM, like an enduring rock, rises up and the conflicting/elements of hyporance and passion- a rock which the surges of Time and Change can never shake, on whose Heaven-lighted planacle the Angels, build, their altars, and indle beacon-lig is to illuminate the world, Prof. S. B. Brittan. _____

The Religion of Spiritualism. ...

From the far-off isles of the sea come voices that convey fresh and vigorous thought in respect to the great and living truths of Spiritualism. While an orator of Joseph Cook's standing is mounting the colonial pulpit of the Old South Church in Boston to declare that, if there is even a grain of truth in Spiritualism it is as yet an undefined mystery, from distant New Zealand we have the report of a thoughtful and impressive discourse preached by Mr. Edge, at Auckland, in which he admits and announces that "the spiritual character of the Church, including its perfect Catholicity and unity-for they can never be separated—is now represented by Spiritualism."

Two more opposed opinions on the same subject could hardly be framed. The one shows, on its face, a mind that is predetermined to deny both outward and visible facts and profound spiritual truths-which he finds it impossible to subordinate to his purpose; the other manifests a mind open and receptive to the sunlight of truth from whatever side it may shine in upon it-a spirit that is athirst for the truth of heaven, and that does not pause to inquire whether it comes down filtered through the sieve of ecclesiastical authority, or descends like the silent dews on the needy earth.

In speaking of Spiritualism on its merits alone, the New Zealand preacher freely allows that "as a form of religious belief and feeling, apart from the extravagance that generally belongs to religious movements in their imperfect stages, in spite of popular contempt, it is with out doubt one of the greatest powers of the age." Then follows his impressive statement of belief and conviction thus : "That there is an unseen world far exceeding the visible in greatness and worth; that that world is the most real world, and as near to us as our inward thoughts and sense of inward life; that the influence of that world reaches into this, to be experienced and cherished by us : that by a continuity of existence those who are no longer visible are none the less present with us, none the less capable of mutual intercourse : these are concepions that must lie at the foundation of any religion, if religion is to be anything more than a system of ethics, and is to have an influence over the affections commensurate with its power to gaide the judgment. And this is Spiritualism !" No simple statement on any purely religious theme could well be more lucid and impressive. The most that the theological carper and critics could say in reply and inderogation would be, that religion is all a mystery-a mystery all; past finding out; that what little is definitely known about it has been committed to the custody of ecclesiastics, who themselves can agree in nothing: that there is no safety, whatever that may precisely mean, except in the dogmas and damnation of the iron-clad creeds, against which, we must add, mankind has been wearing out its better life for century after century; and that all speculation without priestly permission is dangerous, as all reception of the truth except at their hands is damnable. That would be the best answer which these opposers of Spiritualism could make, and it would constitute about the whole of it. Now hear our New Zealand preacher once more, upon whose inward vision the true heavenly light has dawned. "If, then," says he, "the lament is general that material ideas and tastes—I mean something more than intellectual theories-have debased the moral tone and life of the age, acting with concentrated force in the deterioration of the Church, it should be apparent to the thoughtful that the only possible antidote to this melancholy tendency must be found in more powerful convictions of unseen things. Unseen things, however, without unseen beings, will never have reality to us; nor will invisible beings have much reality when severed entirely from our own earth-life. This is the feeling that justly gives cogency to Spiritualism. And it will do so." And he concludes in the same impressively thoughtful manner-"No less certain is it that a connection which brings us into fellowship with the great past-not as a dead past, but as a past living on into the present-must by its grand immensity put an end to all remnants of narrowness and make us truly catholic. A spiritual catholicity must precede a renewed faith and life. . . . The minds of men must come into that dispassionate condition in which give them to our readers next week.

they can prove all things and hold on to the good only. There will then remain the most precious residuum of the reality, and nearness, and unfolding of heaven, which neither the unbiased judgment nor the heart, pure in its affections, will be at all likely to abandon at the bidding of a few arowed professional liars."

BANNER

Here is at last one man who rejoices in the truth wherever he finds it. Is it not time that the world at large received the baptism of belief in a new way, and as if it were illumined with a fresh revelation?

The Utes and the Rest.

It was a quarter of a century ago that Joshua R. Giddings, a member of Congress from Ohio, pronounced the Government policy in relation to the Indians wicked and indefensible on any other theory than that "might makes right." So that it is not a new policy, and it has shown its real character by mercilessly pushing the Indians from their grounds and their homes, } and has been marked all the way by acts of had faith which have continually accompanied it. These two features are of themselves enough to stamp it as essentially inhuman and wicked, and unworthy of a great nation like our own. The very confession which we are obliged to make, that our treatment of and dealings with the Indians have been marked by a violation of our solemn pledges and the betrayal of the spirit and letter of our treaties, should itself cover us with shame. It is not a question of party politics, but has been a conspicuous characteristic of all parties alike. The shame is all the greater because we are the stronger party, and have been able to dictate the terms in our treaties with the Indians wholly according to our wishes. We have not made equal bargains with them, but have compelled them to accept just such terms as we sought to impose, and even then have failed to keep our word.

The treaty which we made respecting the Black Hills region is one of the freshest illustrations of both our absolute power and our unwillingness to keep our plighted word. When the invasion of that region began, the very men whose signatures were appended to the treaty were the ones to take open ground in favor of. setting the treaty aside. After such a display of bad faith as that, on what grounds can we call Indians treacherous or vindictive? The recent difficulty with the Ute Indians was of a like origin and character. The agent of the Government six years ago made an agreement with them to purchase a tract of land, seventyfive miles by one hundred in extent, near the southwest corner of Colorado. It was to pay the Ute tribe an annuity of twenty-five thousand dollars, and Chief Ouray a thousand dollars a year for ten years.

Before the purchase was concluded, the tract was overrun with mining prospectors, it being understood that it abounded in mineral wealth. The larger portion of the San Juan mining dis trict is embraced in it, some of the mines being the best in the State of Colorado, and valued at millions of dollars. The treaty was formally ratified, and the first payment was made to the Indians at the time it was signed. Since that date, however, which is over five years ago, no other payments have been made, and the annuities are wholly in arrears. The Indian Bureau and the Interior Department have received the complaints of the Indians, but have paid no attention to them,

This Ute question has been the subject of a lively debate in Congress within the past week or two, coming up in the form of the bill ratifying the Ute agreement. One of the Colorado Senators, Mr. Teller, attacked the bill vigorously, while the other, Mr. Hill, sided with the Secretary of the Interior, and defended it. Mr. Teller wished the Utes to be sent to the Uintah reservation in Utah, where the people of Colorado would not be menaced by them. He demanded to know why the Secretary of the Interior had so earnestly pressed the bill. Ostensibly it was to avert a war, but he surmised it was really from anxiety to divert attention from the inevitable results of bad administra³ tion of Indian affairs in recent years.

That administration was criticised y Mı Teller as the worst ever known, and in support of the assertion he cited the frequent occurrence of Indian wars. This bill, he said, would not avert a war. Flushed with victory in war and in diplomacy, the Indians would go back to renew their outrages on the people of Colorado. He said the people of that State were unjustly treated by being exposed to this menace. We should not forget that we are dealing with savages. He insisted on the punishment of the murderers of Thornburgh and his men and of the outragers of the Agency women. Yet, he said, this bill fails to propose or provide any such punishment! Injustice to the people of Colorado would be sure to react upon the Indians themselves. It looks as if there were fears in certain quarters that the Utes are to be treated too handsomely by the Government. In the bargain which they have made with Secretary Schurz. however, they have been forced to surrender about twelve million acres of land, a large part of which, according to the Secretary's own admission, is valuable mineral land. In return for it they are to be paid an annuity of \$50,000. or at the rate of nearly two and a half acres for a cent. The Utes number about 4,000, which, as the annuity is to be distributed per capita, will give them about \$12,50 each per annum. This is what Senator Teller calls too generous treatment. Between himself and a Colorado representative in the House, there are propositions to cut down this \$50,000 annuity one-half and more, by paying out of it to sundry relatives of the white people killed in the White River Agency troubles. Senator Teller furthermore wants the inalienable character of the new severalty Indian farms to be qualified, by giving it into the power of the United States Circuit Court to grant permission to sell or to withhold it. Then it is also proposed that none of the annuity money so long overdue to the Utes shall be paid over to them until the chiefs have caught the warriors who are marked for trial and hanging in consequence of the part they took in the White River Agency affair. Although, as before shown, this money belongs to them by virtue of a solemn treaty, it is proposed to go behind the treaty, and set up conditions. The secret is, that certain men want the money held back and the lands taken for nothing.

The Great Anniversary.

OF

The Anniversary of the birth of Modern Spiritualism, which occurred last week, March 31st, was appropriately celebrated in Boston and other cities and parts of the country by the bellevers in its truths and the friends and advocates of its principles. The gatherings here and elsewhere testified-unmistakably to the rapid and strong growth of the belief in spirit-communion, which is silently displacing the ironbound creeds and emancipating thousands and tens of thousands of human minds from the thralldom of arbitrary forms and authoritative dogmatism. As these anniversaries accumulate, and make a longer and longer series, each becomes more deeply interesting than its predecessor, and marks a still clearer prophecy of the long era of spiritual freedom whose beginning

has fairly dawned. The exercises in which the assembled Spiritualists of Boston and vicinity participated are before the readers of the Banner of Light for their perusal and gratification. They show a decided deepening of feeling and a larger comprehension of purpose and aim. Old and young, male and female, united with enthusiasm in the celebration of a day that is to be placed among the great turning-days in history's calendar. All seemed to feel that it was no ordinary event which they were met to memorialize. If they fairly understood the deep significance of its origin, they likewise seemed to comprehend and appreciate somewhat of the vastness of its influence in the future of earth experience.

In the public speaking on this occasion, in the happiness that reigned all around, in the countenances of those present, was to be clearly seen the cheering and elevating influence of faith in the constant intercourse of the invisible ones with the dwellers on the earth. Of the fact that such an influence should be, and is, one of the most powerful that could operate on mankind, there can be no sort of doubt. This parting of the thick clouds, this dissipation of the fogs that have so long enveloped the occupants of earth, this dawning of the new day and descent of the new illumination out of the heavens, is a fact of such great significance to all that it would naturally manifest its effects at once in the conduct, and speech, and faces of those who joyfully accept it on the strength of its many and multiplying evidences.

No Spiritualist, who once truly accepts into his heart and life the truth of the modern revelation will ever desire or be likely to forget the anniversary of its coming, and to testify in an unmistakable way his profound sense of gratitude for the great gift which makes of this our life on earth an entirely new matter. It is a day to be forever remembered with songs of praise and addresses of prayerful satisfaction and delight. Only let the full meaning of the Anniversary be kept faithfully in mind, and its annual commemoration will become a theme of universal joy and profitable meditation.

Another Veteran Worker Gone Home."

Mrs. Mettler, a widely-known and much-esteemed medical medium of Hartford, Ct., recently passed to spirit-life from her residence on Prospect avenue, that city. Her remains were interred in Spring Grove on March 26th, her funeral obsequies calling together a large concourse of will space. The Hartford Daily Times gives an etc., nded notice of the occasion, including a stend raphic report of the remarks made by Rev. J. C. Kimball, of the Unitarian Church. In the jourse of its comments the Times, in speaking of those present at the funeral, pays the following high tribute to the worth, usefulness and standing in community of her who has now gone to be with the angels:

"In the assemblage were many—and perhaps these comprised the larger number—who had per-sonally experienced the value of her peculiar remedial gifts, and who were drawn to her fu-neral not alone by a sense of esteem for her worth, but by a strong feeling of gratitude. Among these were some who had been the sub-itors of her spring which the full the Among these were some who had been the sub-jects of her saving ministrations nearly thirty years ago; and, mingling with these, were her later friends who in more recent times have ex-perienced in one or another form their share of the blessings which have been dispensed with such self-sacrificing liberality, and through so long a period, by this remarkable woman."

Spiritualism Admitted to be True by an Opponent.

Rev. Geo. Campbell recently preached a sermon in opposition to Spiritualism in Glasgow, Scotland, in the course of which he said :

LIGHT.

"The newspapers may pooh-pooh at it if they "The newspapers may pooh-pooh at it if they like; it is a reality nevertheless. There is a great deal of imposture in the world, and Spirit-ualism possesses some in consequence; but to say the whole thing is imposture is utterly im-possible to any man of judgment. I have long made up my mind that it is genuine; its facts are as patent as the coins of the realm, a coun-terfeit of which now and then never shakes our confidence in the avistance of the original. The terfeit of which now and then never shakes our confidence in the existence of the original. The real must exist before any counterfeit appears. It must be borne in mind that Modern Spiritual-ism has been before the public more than thirty years, a fact in itself opposed to the imposture theory, and those who have witnessed the phe-nomena believe in them, which is another im-portant fact. All scientific men should investi-gate the subject. Dr. Wm. B. Carpenter admits seventy per cent. of the phenomena to be genu-ine, and he has a theory for them, but any one who is acquainted with the subject knows that the theory is not large enough even to cover the the theory is not large enough even to cover the facts Dr. Carpenter admits to be true. Prof. Huxley has pooh poohed the whole thing, say-ing: 'If true, it does not interest me;' an uning: 'If true, it does not interesting, and an scientific spirit truly, and unworthy of so great a man. It is the duty of scientific men to in-vestigate all subjects under heaven, so that the people may know the false from the true."

The speaker closed by saying : "Spiritualism, although permitted by God, as all things are, is the work of demons for the trial of the saints. and the perfection of the church."

It strikes us that if the "saints" are to be tried by such a jury, they stand a very poor chance for acquittal, and that the church which is to be made perfect by devils will be more of a profane than a sacred institution.

New Books Soon to be Issued from the Press of Colby & Rich.

"THE SCIENTIFIC BASIS OF SPIRITUALISM; Being a Presentation and Digest of the Admitted Facts." By Epes Sargent, Esq. This is a timely work of great merit, and we have no doubt will command an extensive sale, as its talented author is already widely known in the field of literature.

"IMMORTALITY AND OUR EMPLOYMENTS HEREAFTER; with what a hundred spirits, good and evil, say of their dwelling places." By J. M. Peebles, M. D., author of "Around the World," "Seers of the Ages," "Jesus, Myth, Man or God," "Spiritualism Defined and Defended," etc. (This will be a large 8vo., 400 pp.)

AFTER DOGMATIC THEOLOGY, WHAT? Materialism, or a Spiritual Philosophy and Natural Religion." By Giles B. Stebbins, Esq. Cloth and paper, 12mo., 144 pp.

"PNEUMATOLOGICAL PHENOMENA: Those of Departed Spirits in General Character the Same in Both Hemispheres. Modification Thereof Due to the Same Class of Causes that Afford Variety to the Life and Conduct of Undeparted Spirits." By Joseph P. Hazard, Esq. (Pamphlet, 49 pp.)

55 Our old and valued friend, Mrs. Mary Webster, of Amesbury, Mass., (through whose mediumistic instrumentality we have often in the past received important advice from the denizens of the thither shore of life) passed on from her home in that town on Sunday, April 4th, at the ripe age of eighty-five years. Her funeral occurred on Tuesday, the 6th, Dr. John H. Currier officiating.

En An extended report of a highly satisfactory séance for form materializations which we attended in Boston on Monday evening, March 29th-Mrs. John R. Pickering being the medium-was put in type for the present issue, but its appearance is unavoidably delayed (through the pressure of anniversary and other matters in our columns) till next week.

1 A. G. Kipp, of the Brooklyn (N. Y.) school, writes us, March 29th: "I thank you for the great interest exhibited by you during the visit of the New York and Brooklyn Lyceums to Boston, and for the large amount of space which you have since devoted to the account of the proceedings during our stay."

W. J. Colville and his Work.

Berkeley Hall. On Sunday last, April 4th, at 10:30 A. M., this' hair was largely attended by an audience of more than average intelligence and culture. Several prominent members of Masonic Lodges were present, as the subject of discourse on this occasion was Freemasonry. W. J. Colville's guides spoke very acceptably on this somewhat difficult subject, and the lecture was frequently applauded. The ground taken was that Freemasonry was as old, or older, than any historic civilization. The claim made by Masons that their Order can be traced back to the days of Solomon is a very moderate one. Mr. Colville's guides consider the Great Pyramid an embodiment of the knowledge of ancient orders expressed in symbolic architecture. Those ancient occult orders were in high favor with monarchs and priests in days gone by, and were brotherhoods for the study of the hidden laws of nature, both in matter and mind. Magical rites were always practiced in those ancient days, and from Egypt and Persia were introduced into Palestine. Jesus, at twelve years of age, was initiated into Masonic mysteries, and became the most powerful adept of the age on arriving at the age of thirty.

Certain ornamental lodges in connection with modern Freemasonry have originated within the last few centuries-these being peculiar to England, Scotland, &c.. but Freemasonry itself is thousands of years old. Secrecy was enjoined at first, because the people generally were not prepared by culture to tamper with occult forces, and afterwards perpetuated necessarily in times of persecution.

Masonry has not been a foe to woman, though men only take the degrees conferred by it-as Masons are all bound by solemn oaths to help each other, and frequently provide for widows and orphans of deceased brothers. Morality is protected and enforced by the rules of the various lodges, and the advance of Freemasonry is equivalent to the weakening of immoral. practices. No doubt in the near future man and woman will stand side by side in the study of all things, and Masonry may enlarge its boundaries and embrace both sexes.

Freemasonry may be no more needed when the idea of universal brotherhood has fully developed among men, but till the millennium appears its influence will. hasten the day when fraternal bonds will unite the whole race. A great deal of interesting information was given with reference to the different degrees and lodges, which greatly interested the audience, though no attempt was made to divulge any of the secrets of the Order. The controlling spirits denounced the pretended exposures of Freemasonry in Music Hall and elsewhere, and expressed it as their conviction that no truly honorable men would try to make money by betraying sacred oaths, and thus that the assertions of: those who endeavor to make merchandise of their sense of honor cannot be relied on.

Dr. Gates lectured to a good audience on "The Laws of God in Matter and Spirit" at 3 P. M., and in the evening, at 7:30, a vesper service was held. The hall was crowded, so that many had difficulty in obtaining scats. W. J. Colville, under influence of his spiritmother, gave a lecture on "Marriage.". The interest manifested was marked throughout. As our readers were favored with a report of a recent lecture given on the same subject by the same speaker, we shall content ourselves by simply stating that the whole tenor of the discourse was an earnest appeal to all to look well ahead before taking so important a step in life. The lecture was illustrated by numerous historical and present-day facts. The service concluded with an impromptu poem by "Wincona" on "Marriage in Heaven."

Next Sunday, April 11th, at 10:30 A.M., the subject of Mr. Colville's inspirational discourse will be, "Our Present Privileges, as Enumerated in Hebrews, Chapter XII, Verses 22-23." At 3 P. M. his guides will deliver an oration, subject, "Emanuel Swedenborg, the Spiritual Columbus." All seats free in the afternoon. At 7:30 P. M. a lecture will be given either by Dr. Gates or Mrs. Kendrick.

Spiritual Meetings in Chelsen.

Fraternity Hall, Broadway, near Everett Avenue, was crowded last Sunday at 3 P. M., when W. J. Colville lectured, under spirit influence, on "William Ellery Channing, the influence of his life." The lecture was heartily appreciated, many important questions were answered at its close, and "Wincona" gave a fine poem. At 7:30 P. M. a conference was held. Next Sunday a conference will be held at 2:30, and

Mrs. Bagley will lecture and give tests at 7:30 P. M. On Sundays, April 18th and 25th, Mr. Colville will occupy the desk at 3 P. M. The meetings now in prog-

ress in Chelsea are drawing crowds of intelligent people together, and the Ladies' Aid Society, which meets in the same hall every Friday at 7:30 P. M., is doing noble service.

W. J. Colville in New York.

On Monday, April 12th, Mr. Colville will deliver an inspirational lecture in Phœnix Hall, South 8th street,

Dur thanks are respectfully returned to those ladies and gentlemen, resident in various portions of the United States, who have so speedily and *briefly* responded to our request for reports of the services held concerning the Thirty Second Anniversary, just passed. In addition to those printed in another column, several others have been received, for which we have not room in the present issue, but shall

Was Rev. Mr. Weiss a Medium?

Some people may recollect, says the Boston correspondent of the Providence Journal, that Mr. Weiss vehemently opposed Spiritualism at one time-I don't know but at all times. Dr. Bartol says, though he thus opposed it, he was himself a medium, "but after one trial on the nerves of others," which frightened the spectators, and the operator himself still more, he did not dare put forth his power again; "that he felt like a child, who, touching a spring, has drawn a deluge and set the mill-wheels turn-The doctor also tells how Mr. Weiss reing." sisted the animal magnetism that he possessed. In this connection he tells of curious facts concerning his "telegraphie" power, as he calls it, where he saw, out of sight, a powder train laid to an arsenal, where the occurrence actually took place with the consequent explosion; and at another time and in another house relates how he was fearfully excited at beholding some catastrophe that was befalling in another town, which was presently verified by fact.

157 Augustus Day writes us from Detroit, Mich., March 31st: "I have just returned home from Battle Creek after attending the Annual Convention. We had a very large attendance, continuing from Wednesday until Monday evening. Many speakers and mediums were present, and the meeting was a decided success, spiritually, financially and socially-as the President and friends did all in their power to make it so. Some changes were made in the articles of Association so as to conform to the law enacted at the session of the last Legislature, and now we have a legal existence, with very promising prospects for the future."

10 Miss Belle Bacon made a decided, "hit," by her initial public reading in Berkeley Hall, Thursday evening, April 1st. The Commonwealth of the 3d inst, endorses the view we thus express in the pointed paragraph we give below. Miss Bacon was employed to read professionally before the societies at the Wesleyan Academy, Wilbraham, Mass., on Monday evening, April 5th. Says our friend the Commonwealth in re the entertainment on the 3d :

the entertainment on the 3d : "Miss Isabel Bacon, the daughter of Mr. George A. Bacon of this city, well known in reform circles, gave a dible entertainment of select readings at Berkeley Hall, in the Odd-Fellows' building, on Thursday even-ing. The young lady showed extraordinary dramatic power, and was wholly at home on the platform. Her volce, gestures, conception of the authors quoted, were all good, while her youth and brightness added zest to an intrinsically excellent rendering "

19 Nancy R. Batchelder writes from Mt Vernon, N. H.: "Received the engravings all right. They are very fine. I am charmed with their beauty and the inspiration they teach. I consider them in the light of a gift."

27 The friends of Mr. and Mrs. (Nellie) Nelson assembled in goodly numbers at the residence of this worthy couple, Hotel Norwood, Boston, on Friday evening, April 2d, to celebrate the 25th anniversary of the lady's public medium. ship.

By reference to our eighth page it will be seen that the Brooklyn Spiritual Fraternity now holds its meetings at Fraternity Hall, and on Friday evenings instead of Saturday, as heretofore.

100 Read the card of C. Frank Rand (under 'Meetings in Boston") concerning the forthcoming testimonial to Mr. J. B. Hatch, to take place at Amory Hall, Tuesday evening, April 13th.

New Publications.

We have received the QUARTERLY REPORT OF THE KANSAS STATE BOARD OF AGRICULTURE for the quarter ending Dec. 31st, 1879, the publication of which has been delayed on account of the illness and death of Hon. Alfred Gray, Secretary of the Board. Its contents, which will be found of great value, comprise comparative estimates of the wheat crop of Kansas of 1878-9, and a general summary of all crops ; school statistics; meteorological statements; a history and description of "sheep-husbandry," including that of various breeds of sheep ; a map showing the railroads of the State, and other matters of vital importance. The Report has been completed and issued by the newly elected Secretary, J. K. Hudson.

THE STANDARD SERIES, published by I. K. Funk & Co., New York, has been increased by the recent addition of The Life of Christ, by Canon Farrar, in Two Parts, at 25 cents each, and The Imitation of Christ, by Thomas à Kempis, for 15 cents.

The Representatives of the Religious Society of Friends, for Pennsylvania, New Jersey and Delaware, have issued an Address on the Use of Intoxi-CATING DRINKS. It embodies the views of the Friends generally in regard to the subject. Copies may be had at the Friends' Bookstore, 304 Arch street, Philadelphia.

Good Words from Our Subscribers.

MOULTON, ALA.-Thomas M. Peters writes : "The Banner of Light comes promptly, and is always most welcome."

DIMONDALE, MICH. - Simeon Corbit writes : " find the Banner of Light so interesting it seems as though I could hardly do without it.'

OCONOMOWOC, WIS.-E. Stebbins writes : "I can endorse the views of the many who speak in favor of the management and sterling worth of the Banner of Light. Long may it wave, is the wish of one of its earliest patrons.

DETROIT, MICH .- William Sanborn writes ; "Enclosed find post-office money-order for three dollars, for the Banner of Light-truly named and worthy of the cause it advocates. . . . May success ever attend you."

The aim and methods of science are the same in all its branches; its highest law is the truth, and nothing but the truth; its instruments are observation and logic, and nothing else.—Edward Zeller.

Williamsburg, at 8 o'clock P. M., subject, "The Con ing Crisis, and How to Meet it."

On Tuesday, April 13th, he will be in Harlem; and on Wednesday, April 14th, in Everett Hall, 398 Fulton street. Brooklyn, his spirit-mother will discourse. through his organism, on "True Marriage, its Basis, Objects, and Perpetuation in the Spirit-World." Questions will be answered at the close of each lecture and poems improvised.

N. B.-Mr. Colville is open to engagements in the vicinity of New York or Boston. Address 8 Davis street, Boston.

Movements of Lecturers and Mediums.

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

Dr. J. M. Peebles speaks the second Sunday of April in Camden, N. J., and the last two Sundays in Stafford, Conn. He also delivers eight lectures in this lastnamed place upon travels in foreign lands.

Abby N. Burnham spoke March 7th, 8th and 29th in Peabody; March 10th, 14th, 17th, 25th, 28th and 30th in Salem ; April 4th in Hartford, Conn.

Mrs. Annie Lord Chamberlain, we are informed, is lying ill at the residence of her father, Dr. Lord, in East Somerville, Mass. This is the occasion of her being dilatory regarding her correspondence. As soon as she is able, she will resume it.

P. C. Mills's engagements are as follows for April : He speaks in Wells, Me., on the evenings of the 5th, 6th, 7th and 8th; probably at Sanford the 9th and 10th; at Waterboro the 13th, 14th and 15th; Shapleigh, the 17th; Brownfield the 19th and possibly the 24th; Conway Centre, N. H., on the 20th, 21st, 22d. Will make arrangements to speak the last Sunday and every night during the last week in April anywhere between Conway and Boston. Address as above.

Geo. A. Fuller, of Dover, Mass., will lecture in Bell's Hall, Beverly, Mass., April 4th and 11th, and in Lake Village, N. H., April 18th and 25th. Parties in New Hampshire desiring the services of Mr. Fuller for week-day evenings during his stay in the State, will please address him immediately, care of J. M. Cook, Lake Village, N. H.

Bishop A. Beals spoke, April 4th, in South Haven, Mich. He will be there again on the 11th.

G. B. Stebbins will speak in Longwood, Pa., Sunday, April 25th, in Brooklyn, May 1st, in Harlem, May 4th, and in Byron, N. Y., Sunday, May 9th.

Miss Jennie B. Hagan, inspirational poetess, closed her engagement in Lynn Sunday, April 4th. She will speak in Peabody, April 11th; in Chelsea, April 18th; in Portland, Me., April 25th. She would like to make engagements in that vicinity for Sundays and week evenings.

E. V. Wilson, of Illinois, the veteran Spiritualist and test medium, will lecture at Osceola on the 9th, 10th and 11th of April.

Mr. Joseph D. Stiles, of Weymouth, addressed the N.S.F. in Washington Hall, Natick, Sunday, April 4th, afternoon and evening. In the afternoon the audience was fair, in the evening quite large. Both lectures were well received, the poems were fine and the tests truly marvelous.

The keen-eyed sentinel in the tower of the Baptist Watchman remarks that "It is a question whether the Monday lecturer has not given us away to Spiritual-ism."—Boston Herald.

APRIL 10, 1880.

THIRTY-SECOND ANNIVERSARY. REPORTS OF ITS OBSERVANCE IN VA RIOUS PARTS OF THE COUNTRY.

Sunday, March 28th, and Wednesday, March 31st, were (as varying opportunity offered in different localities) signalized by meetings held in commemoration of the thirty-second advent of the dawning of the New Dispensation among the men and upon the thought of this century. We present below brief accounts (obligingly furnished us by correspondents in the places mentioned) of the celebratory exercises held in Worcester and Beverly, Mass., Portland, Me., and Harrisburg, Pa.; prefacing them with an account (by our reporter) of the services held in this city:

Boston, Mass.

The meetings conducted at Amory Hall, forenoon, afternoon and evening, on Wednesday, March 31st, under the auspices of the Spiritualists' Ladies' Aid Society, were successful throughout, and the managers ought to feel much pleased with the result of their labors.

much pleased with the result of their labors. At half past ten the meeting was called to order by Dr. A. H. Richardson, who, in a few appropriate remarks, welcomed the audience to a participation in the exercises that were to fol-low. He was glad to see so many from out of town, and to recognize the calmness and peace that pervaded the assembly, typical, as it was, of the condition in which the angels live. The audience then sang "The Sweet By-and-By," after which Mr. I. P. Greenleaf made an ad-dress. He remarked that the occasion call-ing them together was of more than ordinary interest and value to the world. It was the celebration of the coming and power of an in-telligence such as had not before been known upon earth. Similar outpourings of spirituality have occurred, but none of such a magnitude as that of the past thirty years. The Jews had their festival of like nature to us, commemora-time the such a such and may not this their festival of the Passover, and may not this be a festival of like nature to us, commemora-tive of the time when ignorance passed over us and left us to realize the grand fact of immor-tality? He then gave a retrospective view of the past, of the struggles of those who early es-poused the cause, of the opprobrium that was heaped upon them, and closed by urging upon his hearers to make Spiritualism of practical benefit to the community. Mr. W. J. Colville was the next speaker, and began his address by saying that nothing can

began his address by saying that nothing can be of so much importance to man as an abso-lute proof of a continued existence after the termination of this life. Modern Spiritualism proves this and unfolds a coming life of eternal progression. Nature can do nothing in vain. Materialism might have reason for its position did this life show a completion of its plans, but did this life show a completion of its plans, but its inequalities indicate that there must be a continuation of existence in which those ine-qualities will be properly adjusted. We must not look for agreement among Spiritualists in uninor details. The only points upon which agreement can be reasonably expected is that we know we shall live after the death of this hody: we know there is a world to which we all body; we know there is a world to which we all are going, and we know that communication exists between ourselves and the present in-habitants of that world. Some think that the advent of Spiritualism, in the manner in which advent of Spiritualism, in the manner in which it came—the simple raps in an obscure place— was beneath the dignity of so great a truth and so mighty a dispensation as we claim it to be. But let such remember that all the most im-portant movements of earth have had small and insignificant beginnings. The speaker then pre-sented phenomenal and intellectual Spiritual-ism, or rather those forms of its manifestations, as being of equal importance and closed bit veas being of equal importance, and closed his ro-marks with an elucidation of the central idea of Spiritualism, the coöperation of man with higher powers for beneficent purposes. Allen Putnam was introduced as a veteran in

Alien Putnam was introduced as a veteran in the cause, and said, at the start, that if years could add to the strength of what he might say, he was very glad that he had them. The seed planted long ago at Rochester took firm root and grew, and to-day the leaves thereof are, indeed, for the healing of the nations. Mr. Putnam's remarks were mostly on the value of Spiritual-ism as a means for the education and advance-uent of certain classes of spirits some of whom ism as a means for the education and advance-ment of certain classes of spirits, some of whom have for ages been near the earth, sapping the moral and physical strength of mankind. As we raise them by our example, by our words of cheer, comfort and encouragement, we raise our-selves, and thus, indirectly, is the world ele-vated and its people blessed. Dr. H. B. Storer alluded to the fraternal feel-ing that pervaded the audience, and trusted it would continue and spread until it compassed the world. Referring to Robert Ingersoll's say-ing, that one world at a time was enough for

ing, that one world at a time was enough for him, he said, so it is for us, hut who shall define the limits of that world? Our world has a wider range than his, for it includes the unseen, while his comprises only that which is visible to the common vision. Every grasp of the hand cele-brates the advent of Modern Spiritualism; every smile speaks of its cardinal point—the unity of the human race. It would be a good thing if scientists only knew as much as the commonpeople. Recently they have discovered a fact that Spiritualists knew thirty years ago. The "Old South" just begins to realize that cortain things are actually occurring in our midst; a piece of information that to the young-est child in our Lyceums is nothing new. Dr. his comprises on that which visible certain things are actually occurring in our midst; a piece of information that to the young-est child in our Lyceums is nothing new. Dr. Storer closed by expressing the hope that the spirit of fraternity might baptize us more and more until we join the great brotherhood that tills the heavens, and all the spheres. Dr. J. H. Currier made the closing address of the morning. There is an old adage that "his-tory repeats itself," and he found that it was now repeating itself, with an improvement, which consisted of the presence and coöperation of the ladies. In olden time it was said that woman should keep silence, and ask of her hus-band what she desired to know; but to his mind it appeared that if the women of these times did that, and that only, as regards spiritu-ality, many of them would be leaner than Pha-raoh's lean kine. Dr. C. made a strong appeal in aid of the funds of the Society by whose in-vitation they had met, and hoped that its treas-ury might be filled, in order that the flour-bar-rels of the poor might be placed in a like condi-tion. At noon the meeting adjourned to 23 o'clock.

transpiring in our midst to-day, of which they may become cognizant. Every day, then, would be an Easter, every morn a resurrection morn. Mr. Barter next proceeded to give quotations from the writings and addresses of various sci-entific authors and public speakers, to enforce his statement that the principal facts of Spirit-ualism are being recognized as truths by minds that are usually accepted as authorities in such matters. The principal scientific publications of Europe concede the existence of the phe nomena, and allow that Spiritualism is a sub-stantial fact. The chief men of the first uni-versities declare that events occur, which all their philosophy and all their science cannot ac-count for, without admitting the claims of the Spiritualists. Every learned profession in Eu-rope and in this country has its representatives in the ranks of Spiritualism is all right; so far as the philosophy of Spiritualism is all right; so far as the philosophy of tit is, I believe it." Joseph Cook hesitates not to upbraid the Church with cowardice for not daring to face it now, as with cowardice for not daring to face it now, as

Joseph Cook hesitates not to upbraid the Church with cowardice for not daring to face it now, as sooner or later it must. An Easter sermon preached by a Presbyteri-an clergyman of Hartford, and reported in the Courant of that city, was freely quoted and commented upon by the speaker. Said that Orthodox divine: "To see a ghost is considered a weak-minded performance; but the fact is, it ought to be considered a misfortune that we do not see them all the time." Such statements from such sources convinced the speaker that it requires no prophetic eye to look and see at no distant period a universal acceptation of Spirit-ualism. However much we may see of its ad-vancement in public, its silent influence and progress is so much greater that it is impossible for us to conceive of its extent. The gates are now wide open that were only ajar. The work is destined to go on with unprecedented force; the Church is as nothing in its way, and it will, to an alarming degree, revolutionize not only that but all other forms of belief and relations of life. Years ago, Prof. Hare was delegated by scientific societies to investigate it and write it life. Years ago, Prof. Hare was delegated by scientific societies to investigate it and write it down. The result was, he investigated and was convinced that it was true; and, instead of unities it down by downed the societies of the writing it down, he devoted the remainder of his

down. The result was, he investigated and was convinced that it was true; and, instead of writing it down, he devoted the remainder of his life in writing it up. Mr. Baxter touched upon many points of in-terest that the crowded state of our columns prevents us from even referring to. The charge that Spiritualism is dangerous he admitted to be a fact. It is dangerous to error, deception and erime, but not to truth, honesty and up-rightness. At the conclusion, after singing by himself and an unexpected song from a lady on the platform, while entranced, he gave, as is customary after bis addresses, a number of in-teresting proofs of his power to see, hear and describe spirits that may be near individuals in the audience. In the evening, at 7:45, the hall was filled by a sympathetic crowd of friends, all of whom seemed deeply interested in the songs and speeches, which made two hours glide away pleasantly, profitably, and all too swiftly. Messrs. J. F. Baxter and Charles W. Sullivan opened the proceedings with a song. This be-ing ended, the Chairman, Dr. A. II. Richardson, called upon W. J. Colville, who was immediate-ly controlled by his spirit mother, who deliver-ed through him a practical and eloquent speech of half an hour's duration on "The Future of Spiritualism." She said it would revolutionize the whole current of modern society, and per-fectly unite science and religion-permeating churches, colleges and the press. After another song by the before mentioned gentlemen, Mr. John Wetherbee made one of the happiest speeches it has over been our good fortune to listen to; he commingled wit and in-struction in a genial and dexterous style pecu-liarly his own, making every one feel better and happier before he sat down. The next speaker was Mrs. Laura Kendrick, who in a graceful and earnest way delighted while she cheered and instructed her auditors. Her remarks were a continuation of the train of thought started by her in Berkeley Hall during the afternoon. Dr. H. B. Storer followed Mrs. Kendrick in his

for about ten minutes with some valuable de-ductions drawn from his investigations of the spiritual phenomena; and Dr. John H. Currier gave the final speech of the day, in which he summed up all that had been said by his prede-cessors in a few valuable, kindly, and pithy re-marks.

The speaker said that we should form private circles, and only admit outsiders when we have reason to know that spirits controlling wish to receive them and are capable of giving them something which will benefit them. Spiritual-ism came unsolicited, and in spite of the attacks of its enemies it has continued to grow and thrive. Spirits are more anxious to give us tests than we are to receive them. We must treat others as we should like to be treated our-selves, and only by such conduct can we shield mediums and glorify the cause. Spiritualists were urged to be outspeken, and avow them-selves as such everywhere. Sailing under false colors was boldly denounced, though every al-lowance was made by the speaker for those who were as yet feeling their way, and were not yet quite decided as to the stand they ough to take. The free circulation of progressive literature was warmly advocated, and all were urged to work for truth and humanity's well being, not for party or self. The speaker referred to or-ganizations as a necessity in one sense, and as pernicious in another: Goöperative work was commended, but party spirit denounced fear-lessly. Suggestions were offered embodying plans to ensure the greater usefulness of all members to the cause. The audience was dis-missed at the close of this lecture with a hene-diction and organ *finale*. Mr. Robert Cooper officiated as organist and planist. Mr. Cooper's voluntary services from time to time, both in Berkeley and Kennedy Halls, ought not to pass without a grateful acknowledgment, and as the songs which he often sings are for sale at Berke-ley Hall, it is to be hoped that many of those who attend the meetings will indicate their appreciation of Mr. Cooper's kindly services by vaniling themselves of the oppurtunity to add to their collection of choice music. their collection of choice music.

Lynn, Mass.

A correspondent, "J. A.," sends us a report of the exercises in this city, from which we condense the following:

"The Thirty-Second Anniversary of the Advent of Modern Spiritualism was celebrated in this city, at Odd Fellows' Hall, Wednesday even ing, March 31st, under the management of Mr. and Mrs. George Dillingham, who have once again laid the Spiritualists and public under deep obligations for the service rendered the cause of truth on this occasion. The hall was beautifully decorated with red,

white and blue bunting looped up around its sides, with here and there motions and shields. The front of the gallery and tops of the win-dows were draped with white lace, relieved with a ground of pink cambric. A beautiful bou-quet, emblematic of peace and good will, graced the ping. the piano

The bano. The ball was filled with a highly appreciative audience, who paid the closest attention to the exercises, and greeted the several performers

with decided marks of approbation. The exercises consisted of a well-selected programme of vocal and instrumental music, origi-The well-known Barker family opened the

The Well-known Barker tamily opened the exercises with one of their inimitable 'Old Folks Concerts,' they being dressed in 'ye olden time' costumes. They gave 'Sound the Loud Tim-brel'; Medley Overture; 'My Grandmother's Rocking Chair;' 'Poor Jilted Jonathan' and 'Isle of the Blest.' They gave great satisfac-tion. tion.

Then followed Master J. H. Darling and Miss Cora Willis, executing the duet 'La Fanfare des Dragons'; a vocal duet entitled 'Return of Spring, by Mrs. G. L. Tyler and daughter; an Original Poem, by Mrs. M. C. Chase, entitled 'Modern Spiritualism,' and a song entitled 'An-gels Ever Bright and Fair,' by Miss Annie L. Orr, accompanied on the piano by Edward Wes-ton. ton

Prof. William Denton then delivered a lecture on 'Shakspeare,' which was much liked by his

hearers. At the close of the lecture, the seats were removed, the Band struck up a merry march, and soon the younger among the assembly were en-gaged in the exercise of vlancing, which was kept up to an 'early' hour. During the even-ing a free collation was served, to which all did ample justice."

CENTENNÍAL HALL.

CENTENNÍAL HALL. The Thirty-Second Anniversary was celebrat-ed at this hall, under the direction of Mrs. A. E. Cunningham, who has so successfully con-ducted a course of spiritual meetings in this place. The exercises consisted of a circle in the afternoon, which was largely attended—the fol-lowing well-known mediums being present: Mr. Joseph D. Stiles, of Weymouth; Mrs. Carlisle Ireland and Mr. Scott, of Boston; Mrs. Baker, of Marblehead, and Mrs. Kimball, of Lynn. In the evening a general entertainment was given, at which Miss Lizzie J. Thompson, of Boston, gave some of her popular readings.

a marks.
f Mr. Baxter and Mr. Sullivan enlivened the even-ing with music and song. W. J. Colville closed the proceedings with a sacred song.
At 10 P. M. the audience were dismissed, after thaving spent a delightful day. Who can doubt that such a "feast of reason and flow of soul" as was enjoyed on this commemoration of the tharmony and earnest work in the new year of harmony and earnest work in the new year brief sketch of the day's doings in Boston than by hoping that our friends all over the country had an equally good time on that day. the entertainment. At 9 o'clock the floor was cleared and the company joined in dancing till a late hour.

the hearty commendation of the large audience assembled. The occasion was one long to be re-membered, and was pronounced by all the most interesting Anniversary exercises ever hold in Portland. In the evening the hall was again opened at

74 o'clock, and filled to its utmost capacity, and an excellent programme-consisting of vocal and instrumental music by the Maxim sisters, and instrumental music by the Maxim sisters, and select readings by Mrs. A. W. Smith, Mrs. T. P. Beals and Miss Hattie Scammon—was fully carried out, to the evident satisfaction of all present. Mrs. Smith's rich orotund voice had full play in her outivated rendering of "The Polish Boy," holding spelbound every listener. Mrs. Beals, in her pathetic rendering of the "Blacksmith's Story," received her full share of the meed of praise, and Miss Hattie Scam-mon, the young *debutant*, rendered the beauti-ful poem, "Whistling in Heaven," with fine effect. The remaining selections were well ren-dered, and received the highest commendation from the large audience present.

from the large audience present. The exercises were fully and harmonlously carried out, and reflected greatoredit on the par-ticipants and the Society under whose auspices

ticipants and the Society under whose auspices they were given. The Society holds regular meetings every Sunday afternoon and evening at the above beautiful and cosy hall, and invites the coöpera-tion of all true Spiritualists. Miss Jennie Ha-gan, of Vermont, the girl medium and poetical improvisator, has been engaged for the last two Sundays in Anril. W. E. S. W. E. S. Sundays in April.

Worcester, Mass.

On Tuesday evening, March 30th, the friends On Integang evening, March 30th, the Friends met, according to previous arrangement, in St. George's Hall, to celebrate the Thirty-Second Anniversary of Modern Spiritualism. The ex-ercises consisted of a Song by the choir; Open-ing Address, John G. Lowe; Select Reading, "The Dawning Light," Mrs. Tiffany; Recita-tion, "Asleep at the Switch," Charles A. Blake; Song, "Shall we Know Each Other There?" by a quartette, consisting of Messrs. Blake and

Song, "Shall we Know Each Other There?" by a quartette, consisting of Mossrs. Blake and Dean and Misses Alyea and Stiles; Original Composition, Mrs. Maggle A. Howe; Original Poem, composed and recited by Mrs. Kate R. Stiles, who afterward passed under control and gave us quito a spirited address. This closed the literary exercises, and supper being announced, the friends fell to and did am-ple justice to the bountiful repast provided. The hall was then cleared, and some forty couples in-dulged in a pleasant dance, lasting till 2 A. M. Everything passed off harmoniously, and each one strove to make the occasion one of happi-ness to both spirits and mortals. F. L. HILDRETH. F. L. HILDRETH.

Harrisburg, Pa.

Harrisburg, Pa. One of the most brilliant events in spiritual-istic circles hereabouts took place on Wednes-day evening in the spacious parlors of Mr. David Stevenson, No. 1020 Market street. From the earlier part of the evening until 8 o'clock, ladies and gentlemen began to assemble until the large apartment was comfortably filled. A number of members of the Liberal League were also in-vited to attend, through the hospitality of Mr. Stevenson. Among the Spiritualists present were Messrs. Starr, Perry, Potts Brothers, Glass and Stevenson, with their families. The invited guests of the Liberal League were Mr. Richard-son, President, Mr. Tausig, Treasurer, and W. H. Keller, Sceretary.

H. Keller, Secretary. Upon motion, Mr. Perry was elected Chair-man. In his inaugural address he gave inter-esting historical sketches of the origin of Mod-ern Spiritualism, Rochester knockings, etc. His ern Spiritualism, Rochester Knöcknigs, etc. His sentiments were both noble and grand. Mr. Starr followed in his usual good-natured and humorous style. Mr. John McCrone appealed to the better nature in elevating mind and ac-tion. Mr. Potts gave an account of his devel-opment as a medium from childhood. Many mention ware sched aut answerd by the gru questions were asked and answered by the genlemen present.

themen present. Remarks were also made by others, inter-spersed with music--vocal and instrumental. Several beautiful productions were rendered in a masterly manner by the accomplished ladies and gentlemen composing the quintette : Miss Alice Stevenson, Mr. and Mrs. Glass, and the Messrs. McCrone, Mr. Wesley McC. presiding at the plano. Several duets were also given upon the violin and plano by Messrs. Keller and Mc-Crone.

After a vote of thanks was tendered the genial host and hostess, the friends adjourned to meet again noxt year. W. H. KELLER.

Philadelphia, Pa.

A well-attended meeting of Spiritualists was A wolf-attended meeting of Spiritualists was held in the hall, southwest corner of Eighth and Spring Garden streets, March 31st. Jos. Wood, in calling the people to order, made an address, during which he remarked that he hoped if there were any persons in attendance who were not believers in Spiritualism, that their doubts would be overcome by the testimony which would be presented before the meeting by the persons who were to make addresses. A brief history of Spiritualism since its ad-

Editor-at-Large Project.

907,00 1,00 1,00 5,00 Funds previously acknowledged (to March 31..)...\$ L. Fisk, Alabama, N. Y.... H. FISK, Alabama, N. 1 Mrs. Mary F. Warden, Keosauqua, Iowa..... Mrs. Luko C. Langley, Exeter, N. H..... Amount Pledged,

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and intern contains for overy insection. Mpecial Notices forty cents per line. Minion, each insection. Business Cards thirty cents per line. Agais, each insection. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

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

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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. Ap.3.

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NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the **Hanner of Light at** fifteen sublings per year. Parties destring to so subscribe can address Mr. Morse at his residence, 22 Pata-tine Read, Stoke Newington, N., London, England, Mr. Morse also keeps for safe the **Spirituri and Reforma-**tory Works published by us. COLBY & RICH.

LONDON (ENG.) AGENCY. J. WM. FLETCHER, No. 22 Gordon street, Gordon Square is our Special Agent for the sale of the Banner of Light, and also the Spiritunt, Liberai, and Reforma-fory Works published by Colby & Rich. The Banner will boon sale at Steinway Hall, Lower Seymour street, every Sunday.

AUNTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for said the works on spiritualian. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all threes be found there.

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TROY, N. Y., AGENCY. Parties desiring any of the Npirituni and Reformatory Workenublished by Colby & Rich will be accommodated by W. H. VOSBURGH, at Rand's Hall, corner of Congress and Third streets, on Sanday, or at No. 40 Jacob street, Troy, N. Y., through the week, Mr. V. will procure any work desired.

5

BANNER OF LIGHT.

bit of the second state ed assistance. He then introduced J. F. Bax-ter as the speaker for the afternoon, who, after the singing of an anniversary song, the reading of a poem, "Life," received through the medi-umship of Lizzie Doten, and the singing of an-other song, began an address which was listened to throughout with marked attention. In appearing before the audience on the Thir-ty-Second Anniversary of the advent of Modern Spiritualism, he felt to express his thankfulness to the powers that be that he was a Spiritual-ist. Spiritualism was to him a nearl of great

to the powers that be that he was a Spiritual-ist. Spiritualism was to him a pearl of great price, for the possession of which he would will-ingly, if need be, relinquish the whole world, for it, in itself, was a world to him. He had un-bounded faith in pure, unadulterated Spiritual-ism, and come what might, by whomsoever and whatsoever opposed, he was resolved upon con-tinuing faithful to it. Alluding to the Easter festival that had just passed, he remarked that it commemorated what is to the Christian Church a great central truth, a truth around which all other truths in its belief revoive. It was to express their happiness in that great fact which all other truths in its belief revolve. It when we have no reason to believe him other was to express their happiness in that great fact that the bells were chimed, the flowers were brought, and rejoicings had. The incentive to these manifestations of delight is only a belief, and belief is not knowledge. Now, if such happi-ness results from mere reports of what occurred they be filled were they to realize that the fact of the resurrection of man is proven by events due to the resurrection of man is proven by events when we have no reason to believe him other than an honest man. Committees who tie and that he houses man. Committees who tie and these manifestations of delight is only a belief, bear the test of calm investigation on the part of honest truth-seekers. To treat people as inducement to become such. Mediums are often sensitive, delicately-organized people, and re-

BERKELEY HALL.

Appropriate services were held in this hall, 4 Berkeley street, Boston, on Wednesday, March 31st, to celebrate the Thirty-Second Anniver-31st, to celebrate the Thirty-Second Anniver-sary. The proceedings commenced at 3 P. M., and lasted till 5:15 P. M. A very enjoyable after-noon was spent by a large and interested com-pany who were in attendance. It being an hour of the day when a majority of gentlemen cannot leave their business, the audience was composed principally of ladies; these attended in full force, and being without exception persons of intelligence and refinement, the influence was delichtful, and the occasion was quite a Pentedelightful, and the occasion was quite a Pente

cost. The hall was beautifully decorated, baskets of The hall was beautifully decorated, baskets of flowers and white doves being suspended from the chandeliers; floral devices adorned the walls and galleries, and choice bouquets of fresh flowers ornamented the table and organ—these being kindly presented by members of the con-gregation' who regularly assemble in this pleas-ant hall. All the gas globes were covered with ornamental papers of different hues, and the general appearance of the hall reminded one of an enchanted palace. The exercises commenced with an organ voluntary, following which W. J. Colville sang Arthur Sullvan's song, "The Chorister." "Winoona" then influenced him in the delivery of an impressive poetical invoin the delivery of an impressive poetical invo-cation, after which he sang, "The Three Horsemen

Mrs. Laura Kendrick followed with a touch-ing address, in which she related many of her ing address, in which she related many of her choicest spiritual experiences, and gave a brief account of a very pleasant interview she has re-cently had in Washington with Thomas Gales Forster. We are pleased to learn that this noble worker is fast regaining strength, and that his spiritual powers are as strong as ever, and are being nobly consecrated in his work for truth and humanity. None who heard Mrs. Kendrick's touching speech could fail to be im-pressed with the deep hold Spiritualism-has-gained on the affections as well as the intellect gained on the affections as well as the intellect of many of America's most cultured people, as this gifted lady spoke of instances which have come under her own personal notice, of the power of spirit-friends to control the grief of bereaved parents, children and wives, when their dearest ones were taken out of the form during the late war.

their dearest ones were taken out of the form during the late war. After W. J. Colville had sung "The Dying Musician to his Harp," his spirit-mother inspired him to speak for fully an hour on the past his-tory and present needs of the spiritual move-ment. The audience listened to every word as it fell from the lips of the inspired speaker. The tone of this address was charitable in the ex-treme. We make one quotation bearing on the important subject of how we ought to treat our mediums: "Exposures have done good; they have exposed in its untarnished hideousness the evil effects of the atrocious practice of treating every medium as though he were an impostor, when we have no reason to believe him other than an honest man. Committees who ite and test mediums are frequently so tied to bigotry

Beverly, Mass.

Beverly, Mass. The Spiritualist Society of Beverly celebrated the Thirty-Second Anniversary of Modern Spir-itualism at Bell's Hall, on the evening of Wednesday, March 31st. The hall was beauti-fully decorated with mottoes, paintings, steel engravings, potted plants, rare shells and corals, etc., and was filled with an appreciative audi-ence—some people coming from Essex, Manches-ter and Salem to enjoy the feast of good Hings. The programme consisted of the following in-teresting exercises: Mrs. Alice Shaw presided at the organ, and

Mrs. Alice Shaw presided at the organ. and rendered, in an artistic manner, various fine se-lections of instrumental music.

George A. Fuller, of Dover, Mass., delivered an invocation and remarks showing the prog-ress of Spiritualism in the past thirty two years. He also read an original poem written for the

He also read an original poem written for the occasion. Mrs. Ella Dole, under influence of our as-cended brother, William White, spoke in a very earnest manner of his labors for the advance-ment of the cause of Spiritualism, and bade us God-speed in our work for humanity. Dr. S. W. Furbush related some of his per-sonal experiences, and spoke of the encourag-ing outlook for the new year of our Spiritualism. Mrs. Hattie M. Wells, of Salem, read a schol-arly address and poem, written under the influ-ence of Thomas Starr King. Mrs. Dole read the poem recently published in the Banner of Light, and given through the mediumship of Miss Shelhamer, by Achsa W. Sprague.

Sprague.

A hymn, written by Mrs. Ella W. Staples for the occasion, was well rendered by the choir. At the close of the literary exercises the ladies

of the society offered for sale various kinds of fancy articles and refreshments, and were well

Thus passed an enjoyable and long to be re-membered anniversary.

Portland, Me.

The Spiritual Fraternity of this city celebrat-ed the Thirty-Second Anniversary of Modern Spiritualism at Rossini Hall, Sunday afternoon and evening, March 28th, with interesting and

and evening, March 28th, with interesting and appropriate exercises. The afternoon session commenced at 2th o'clock with a poetical invocation and introductory re-marks by the President, W. E. Smith, after which an original poem was read by Miss L. M. Eaton, entitled "The Golden Gates of Eden," exhibiting a cultivated taste and a poetic talent of no mean order. This was followed by remarks from M. A. Blanchard, Esq., Mr. J. M. Todd, Capt. T. P. Beals, Dr. F. Webster, and S. B. Beckett, Esq. The last named gentleman read an original poem entitled "The Old Church," illustrating the decay of the old and the build-ing up of the new.

111ustrating the decay of the old and the build-
ing up of the new.Troche
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of the cause from its lowly beginning at Hydes-
ville, N. Y., thirty-two years ago, up to its pres-
the musical selections were furnished by the
twin sisters, Misses Maxim of Paris, Me., each
playing a guitar, and their sweet singing elicitedTroche
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vent was then given by II. B. Champion, Presi-dent of the Association. Damon Y. Kilgore and Mrs. King (of Hammon-ton, N. J.,) then delivered appropriate remarks - the first named treating of the necessity for unity of action (local) among Spiritualists, and the latter referring to the great benefit Spiritu alism is exerting in behalf of the masses. Mrs. Chandler, of New York, referred to the healing power of Spiritualism, and instanced

her own case as proof of its efficacy in healing the sick

In the evening there was a social gathering of the members of the society at the hall.

Indianapolis, Ind.

The First Society of Truth-Seekers of this city celebrated on March 31st the Thirty-Second Anniversary of Modern Spiritualism at their hall in a very appropriate manner. The hall was tastefully decorated with flowers, everyreens, flags, etc. The hall was comfortably filled with members and friends of the cause.

The programme consisted of addresses, poems, recitations, music, etc., and was carried out creditably. The anniversary address was deliv-ered by Mrs. Dr. S. D. Buell, in a very able man-

At the conclusion of the programme a circle was formed of the developed mediums present, and we had an interesting scance—the princi-pal features being describing spirit-friends, and beautiful scenes of children bringing flowers to the circle, etc. The scance closed, and the friends dispersed—all with feelings that it was good for them to be there.

them to be there. Spiritualism is progressing in this city, not-withstanding the strong opposition we have to encounter. Many mediums have been devel-oped here for the last two or three years. Many oped here for the last two or three years. Many private circles are held, among even members of the Orthodox church, but of course they would not have it known under any circum-stances for the reason of the unpopularity of the subject. I hope the time is not far distant when these inconsistent Christians will be glad to acknowledge the truth, and join our ranks in this noble cause. Although our society is small its members hold together with a firm grasp, determined to press on in the good work until truth and right are fully established, and vic-tory over error is won. M. J. VIEIRA.

Vincland, N. J.

The Spiritualists of Vineland assembled in goodly numbers, considering the weather, in Cos-mopolitan Hall, March 28th, and listened to two discourses appropriate to the thirty-second an-niversary of Modern Spiritualism, by Cephas B. Lynn. John Gage, Esq., is President of the Association. The addresses were attentively lis-tened to by congregations of veteran Spiritual-ists and reformers. The Vineland Times pub-lished a good synopsis of Mr. Lynn's addresses.

A Couch, COLD, CATARRH or Sore Throat A COUCH, COLD, CATARRH OF SOFE Throat, should not be neglected. "Brown's Bronchial Troches" are a simple remedy, and will general-ly give immediate relief. Imitations are offered for sale, many of which are injurious. The genuine "Brown's Bronchial Troches" are sold only in barge only in boxes.

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A Difference of the second street, poston, 4w-April 10. A U(JUSTIA DWINELS, Chairvoyant and Mo-dum for Spirit Communion, Health, Business, and Prophetic, Rooms at Hotel Webster, Spiritualist Home, 40 Beach street, Boston. 4w*-April 10.

Monean street, nosuli, 4w⁻⁻ April 10. MRS. H. D. CHAPMAN, Electro-Magnetic Heater and Mental Harmonizer, 28 Winter street, Room 24, Boston, 2w⁻-April 10.

2w - April 10. MRS. C. H. WILDES, Test and Business Me-April 10. - 2w*

PLANCHETTE;

OR,

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March number just received. Single copies for sale by COLBY & RICH at 50 cents cack, sent by mail postage free.

BANNER LIGHT. OF

Message Department.

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Public Free-Circle Meetings Are held at the BANNEL OF LIGHT OFFICE, corner of Province street and Monigomery Place, every TUENDAY AFTERNOON, The Hall will be open at 20 clock, and ser-tices commence at 30 clock precisely, at which time the doors will be closed, neither allowing entrance nor egress until the conclusion of the scarce, except in case of absolute necessity. The public are cordially farited. The Mexages published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—conse-quently those who pass from the carthy sphere in an unde-veloped state, eventually progress to a higher condition. We ask the reader to receive no doctine pat forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive— domore.

The control of the second secon

The to place upon the analysis operating M_{1-s} shelpamer wishes it distinctly understood that she gives no private test scances at any time; neither does she receive visitors on Tuesdays. The function of the department, in order to ensure prompt attention, should in every instance be ad-

dressed to Colby & Rich, or to LEWIS B. WILSON, Chairman.

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Messages given through the Mediumship of Miss M. Theresa Shelhamer.

SEANCE JANUARY 13TH, 1880. Invocation.

SEANCE JANUARY 13TH, 1890. **Invocution.** On the Mielligent Rule of the Universe, once again work we would offer thee, praying that it may be ac-in the midat of the wastes, in storm and darkness we approach thee, crying for ald, for assistance from yords beyond. As we behold the beautiful snow fall-ing atomic us, we bless thee for the falling snow, not only because it covers up the bare places of the on mortal eyes, not because it covers the brown earth and they may rest, and by and by come forth of the wastes it covers up the bare places of the nearth, that they may rest, and by and by come forth ing atomic us, we place it covers the the brown earth and they may rest, and by and by come forth where things are given to man not only for his temporal pool but for his spiritual welfare; that the cold, fey where things are given to man not only for his temporal ond but the objects a multitude of sinss in others where the start welfs and streameds a mante abroad where the objects a spiritual welfare. The bose without who present the objects and suffering. May they where the set with the plasts, awaken charity for those in need of assistance, the and shelter this day, remember those without who present helders, helpers, and suffering. May the white storms awaken within the souls of those in all endromes the the store of the forth and assistance. We bring storms awaken within the souls of those in the the objects and and shelter this day, remember those without who present succor, strength and assistance. We bring storms awaken within the souls of those in the the shelt storms awaken within the souls of those in the the shelt storms awaken within the souls of those in the shelt storms awaken within the souls of those in the shelt storms awaken within the souls of those in the shelt storms awaken within the souls of those in the shelt storms awaken within the souls of those in the shelt storms awaken within the souls of those in the shelt storms awaken within the souls of those in

George T. Foye.

George T. Foye. I feel pretty bad. 4 was killed by accident, and I haven't felt right ever since. [To the Chairman.] Will you please tell mo what time in the year this is ? [Jan. 13, 1880.] I thought it was somewhere in the last of seventy-nine. It was November, I think, the last that I remem-ber. Jam all struck up. Do you send messages from dead folks to their friends? [Yes.] I'd like to have my folks know that I can come and talk in this way; and just as soon as I can begin to look around a little bit I'll try to send them to look around a little bit I'll try to send them some news of the spirits, and of this place where I am. There is a gentleman here who says this will make me feel better. I do n't know what it is--my head feels very badly. I want father and the rest to know that I am all right, and I send my love to them. I don't think I felt bad about going. It came so sudden I had no time to think anything about it. If I had, probably I would have felt bad—I would n't have wanted to go. Now it is all right. I think, if I only get to go. Now it is all right, I think, if I only get rid of this. I was at work when the accident happened. I feel as though it had crushed out about what little sense I ever had. I would like my message to go to Charles Foye, in East Bos-ton. I am twenty years old. I can't tell them much about this new way of living, because I have n't been able to see anything about it yet.

realize much concerning the other life; but all these shadows have passed away now, and I am enabled to go forward and investigate these truths for myself, and to realize that it rests alone with me to make my life a pleasure or not, as I choose. I wish my friends who see this would send my message to those friends in Oak-land, ('al., who have a regard for me, and who, I think, will investigate this, if they see my name. Tell them I was not entirely satisfied at first—I did n't really wish to leave the body and material things. I felt that. I had a great deal mane. Toil them I was not only experiment. I start I did n't really wish to leave the body and material things. I felt that I had a great deal of work to do. I had dear ones to look after, and it seemed very hard. Now I am satisfied. I find I can influence others in looking after those I left behind, therefore all is well with me. As for a certain friend of mine, who had business connections with me, who I feel sure will feel glad of my advice, if he will please to give me an opportunity to give him some advice, I will do so. I passed away in Oakland, Cal. I am about forty-two years old now, Mr. Chair-man, and feel that I am just getting ready for business. I hope my friends will give me an opportunity to employ my capacities here on earth somewhat longer; if not, I shall with-draw and work entirely in the spiritual field. My name is C. H. Moseley.

has the privilege to go forward, and become as noble and pure as those who are above us. Those who never have experienced temptation, who never have known what it is to be wronzed and tempted, they will hardly understand what struggles and trials the spirit has to go through, and how many times the spirit prays in vain to resist temptation; but because of those around them who should, but do not, shelter and care for them, they are turned aside and dragged downward. Now I want to say to each one here, and to every one who may see my words, Be careful what you do; do not turn aside from any one, no matter how low and wicked they may seem; each one is one of God's creatures, and he loves him or her just the same as any other one of his children. Those who are strongly tempted, who have not the strength to resist, will fall time and time again. They draw around them conditions and influences that weigh them down, and it rests with those who are better situated to help them, to keep them up, to give them strength, and encouragement, and kindly words, which may lead them to bet-ter effort. I am impelled to come here and speak to such. It seems to me I shall gain more power in doing so. I shall send out some little words to some one who knew me, who will be glad to feel that I am better situated and hap-pler than when on earth. It is not yet two years since I passed to the spirit-world. I know there are many who will remember me. **Charles Poore.**

and kindly words, which may lead them to bet-ter effort. I am impelled to come here and speak to such. It seems to me I shall gain more power in doing so. I shall send out some little words to some one who knew me, who will be glad to feel that I am better situated and hap-pler than when on earth. It is not yet two years since 1 passed to the spirit-world. I know there are many who will remember me. **Charles Poore.** [How do you do 2] [To the Chairman:] I am tip-top; glad to be here. I thought it was a good time for me to turn up, so here I am. I suppose my friends think it is about time for me to make myself known, and to inform them of what I am up to. Well, tell them I belong to the Moral Police force, and I an well and some spirit that is in need of it. I find enough some spirit that is in need of it. I find enough of them, Mr. Chairman, in the body as well as outside of it; but I am heartily glad to be here. where spirits congregate, in hopes to harmonize where spirit that is in need of it. I find enough of them, Mr. Chairman, in the body as well as outside of it; but I am heartily glad to be here strength and affection at all times; still I have it to dog and to send out my word to friends. Tell them I have by no means forgotten them. I am at work i use as hard as sets. They may know I am with them, to aid and assist, to give there strength and affection at all times; still I have it to bolog to the Moral Police force, and that is what at work i just as hard as sets. They may know I am with them, to aid and assist, to give there strength and affection at all times; still I have it to bolog to the Moral Police force, mt. This something it to belog to the Moral Police force, mt. This strength and affection at all times; still I have it to bolog to the Moral Police force, mt. This strength and affection at all times; still I have it to bolog to the Moral Police force, mt. Chair it the suites me entirely. Nothing gives me more it bolog to the Moral Police force, wt. Chair in that suits me entirely. Nothing g

main, especially if you are watching, and induc-rally endowed with instincts calculated to fer-ret out those who are in need; it is a business that suits me entirely. Nothing gives me more pleasure than to collect a number of half-starved wretches, (I mean spirit ones, now, those who are poorly off in spiritual gifts,) and bring them to such places as this, to see if they cannot get warmed up and lifted a little higher. Now you do n't know, probably, what a great amount of good you do in this circle, not entire-ly to the few spirits who manifest here from time to time, although it is pleasant for them to speak their word; it assists them onward; it as-sists them to grow and develop; it alsogives them great encouragement if they can send out a word of affection and advice to a friend, not en-tirely from those who congregate here to listen to what is being said; but, sir, if you could see with spiritual vision, you would find this circle-room packed with spirits who come here to gain assistance, to receive new strength and sympa-thy and that vision means the spirits who come here to gain room packed with spirits who come here to gain assistance, to receive new strength and sympa-thy and that vital magnetism which seems to breathe new life into them, from those mission-ary spirits who gather here to be of use, those dear spirits who come, such as Father Hinshaw, for instance, to give of their sympathy and mag-netic strength. To them it is a great power and pleasure to be able to come to this place and pleasure to be able to come to this place and pleasure to be able to come to this place and pleasure to be able to come to this place and pleasure to be able to come to this place and places like it; so you see you are doing a good work all the time, and I would be glad to be here with you. Now I don't know why I have put in my oar at this place, but wherever there is anything going on I like to have a hand in it, and I could n't resist the temptation at this time. I presume my friends in Charles-town have not forgotten me. I am sure I have not forgotten any of them. I am Charley Poore.

Nelson Hardenbrooke.

my message to go to Charles Foye, in East Bos-ton. I am twonty years old. I can't tell them much about this new way of living, because I have n't been able to see anything about it yet. I'll do so, if I ever have a chance, when I get well. My name is George T. Foye. I am much obliged to you, sir. **C. II. Moseley.** I have been in the other life, Mr. Chairman, about fifteen months, if I reckon time rightly. I have a great desire to manifest to friends in the body, to friends in Boston, in Wisconsin, and like-wise in California. I am now able to tell them, if they are anxious to have me do so, how and where I am situated in the spiritual world. It was very strange to me when I passed away, be-cause I did not understand this thing, because my Ilhess was so brief; so I had not time to realize much concerning the other life; but all these shadows have passed away now, and I an enabled to go forward and investigate these from the spirit-world through her own organ-ism. It is true that when she is passive and un-disturbed by outside cares, we are enabled to give her much of what is going on around us. Tell her I have manifested to her many times, and she need have no doubt as to my identity. It is really myself who comes to her. I send my love to little Becky. Tell her I fulfill my promise, and have done so from the time of my departure, and I will guide and bless her always. My other dear ones I would like to have believe and know that I can come in this way; that their father's love is ever with them. I am not much at making a speech, so you will excuse me for my halting way, sir; it is worth a great deal to me to be able to come and speak at all. I hope John will know that I and speak at all. I hope John will know that I come, and that I am with him frequently. bring his brother, and we bless him always in his travels to and fro; by-and-by we will all meet him and guide him into a safe port. I don't know as there is anything more. My message, I am sure, will go to my home in Portland. I am an old man, sir. I am heartily glad to be here and give my testimony. My name is Nel-son Hardenbrooke.

I am going to school right away, I think, and tell Nellie I 'll keep ahead with her, and if I get a chance 1 'll come back some time and tell her all about it. I hope she'll be real smart, and help the folks all she can. Father's name is James Mahan. I lived in Hyde Park, Mass.

Little Helen.

Little Helen. How do you do, everybody? I love everybody. I love to come where the good spirits come. I never come here before. My teacher says I must speak correctly. I come to all the circles I can come to, where the good spirits talk, because I want to help all the little spirits that haven't got anybody to make them welcome. I want to send my love to grandpa, and tell him I am working (grandma, grandma's mamma, says) "like a little trooper." Tell him I've come here just because I love to go where all the good spirits go; and I've come, too, to get some more power to take away to a circle where we are going to try and bring the flowers. I have brought flowers before. And I want to tell grandpa I love him dearly, ever so much, and I am going to be always with him, all the time, forever and ever.

do n't believe my mamma ever will. I am going to send her some flowers sometime, then I guess she'll believe. Perhaps she won't — I do n't know. My grandpa reads your paper. I want him to be sure and get my letter. A gentleman here says you can print it before its time, be-cause I want grandpa to get a bouquet before two or three months. You can just say I am little Helen—that's what my grandpa always calls me; he'll know.

MESSAGES TO BE PUBLISHED. Jan. 20.—George N. Wilcox: Edward Tulledge: Deacon Ephraim Chase; James D. Stone: Prudence McCrills: Mary Packard; John Thompson; J. Emory Wilson. Jan. 27.—Emma M. Livernore: Henry C. Wright, to ugustus Day: Alle Taylor: Dr. Samed White; Frank Morse; Mrs. William K. Lewis; Georgie Waters. Feb. 3.—Angusta A. Currier: Theron Palmer; John Ben-neit; Rev. Balub Sanger: Mary Leonard: Jennie Smith; Tim Flannagan; Neille Wymai: Danlet Parcher. Feb. 0.—Abha P. Danlorth: Iltram H. Barney; George Thomas; Elizabeth B. Roberts; Susan A. Cass; Florence Danlorth:

Feb. 19, -AMBA I. B. Roberts: Susan A. Cass; Florence Danforth.
 Feb. 17, --Capt. Seth Hersey: Charence Gay; Clara E. Shumons: Rev. John Blain; Danlel Henchman; Capt. John Barnett: Lille Bell.
 Feb. 24, -Josephine C. Reade; Charles Tufts; Lizzle J. Lewis; Dr. Adam Perry; Deacon J. D. Tidd.
 March 2, --Russell Tomlhesen; Lena Chapman; Rosanna C. Ward; William Anderson: John W. Hyde; Lillle Curtis; Dr. Schmuel Markel, N. Ramsay; Gorhani Young; Cora Lenox; Samuel Maxwell; Andrew Mead; Dr. William S. Chipley; George A. Redman, March 2, --Marghe N. Ramsay; Gorhani Young; Cora Lenox; Samuel Maxwell; Andrew Mead; Dr. William S. March 3, --Marcha Boyd; William Goddard; Emma I. Brown; Rose Clancey; Dr. Theodore Kittredge; Little Helen; Bright Star.
 March 2, Jones; Paulha Wright Davis; Nellie Fletcher; Isaac Battricy; Red Wigg.

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDICMENIP OF W. J. COLVILLE,

At the Banner of Light Free Circle Room every Friday atternoon, at three o'clock precisely, each meeting occupy-ing about one hour, reports of which are published on this page of the Banner each week. AP 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 S. Z.] Can spirits tell the length of years a person will remain in earth-life? Ans.--Some spirits can and some spirits can-not. Your guardian angel knows exactly how long you will remain in the material form; your long you will remain in the material form; your ordinary spirit-guides are able to predict, with certain provisional statements, that you will remain for a length of time if you do certain things and if you refrain from doing others; thus, if you were to ask us how long our medi-um would remain in the material form, we should say, if he obeys our injunctions he will remain just as long as we have any work to perform through him; and when he passes out of the material body, it will be because he has no longer any special work to perform on earth. We are not in a position to give you the exact number of years of his life. In a great many cases when spirits know the exact length of time they would not communicate it to a medicases when spirits know the exact length of time they would not communicate it to a medi-um or to his friends, because it would not be desirable. There are certain things in the fu-ture which it is best should be veiled from you, and an intelligent, truthful spirit will always say to you, if you press him concerning the future, that it is not desirable you should have complete information; it is not good for you to know more. Many people, if they knew the ex-act number of years they were to live upon earth, would be unable to perform the duties of the present hour; their lives would be less use-ful than they otherwise might be. There are always some spirits in connection with every In their their information is to the state of the state o ments of such are simply to be taken as mere opinions or guesses.

Q.—Can a spirit who has been a long time in the spirit-land return less easily than one who has lately left the earth ? A.—That depends entirely upon the congeni-ality of the medium through whom the spirit is to make the communication, and the condition of the spirit who is to make it. If a spirit who has left earth a long time, and has progressed a long way above the sphere which the medium now occupies, desires to make a communicalong way above the sphere which the medulin now occupies, desires to make a communica-tion, he is obliged to make it through interme-diary spirit-intelligences, because you receive directly your information from spirits one sphere above you spiritually, and no more. However exalted the spirit may be who is the centre of the band of spirits one of which may be controlling you the information that comes However exalted the spirit may be who is the centre of the band of spirits one of which may be controlling you, the information that comes through your lips will come directly from a spirit just one step in advance of you, and no more. It depends entirely upon the sympathet-ic connection which exists between the medi-um and the spirit-intelligences, as to whether the intelligences can communicate readily or not readily, in a direct manner. Generally, however, spirits who have been away from earth a long time are able in indirect ways to commu-nicate very readily, because they have greater experience, greater knowledge of the laws con-cerning mediumship, greater opportunities of transmitting their intelligence through inter-mediary sources, and thus giving it forth to the world : whereas many spirits who have only passed out of the world for a short time, and have not yet learned the modus operandi of spirit-control, find it very difficult to communicate. There are spirits in the spirit-land who do not know how to control a medium, just as there are persons on earth who do not know how to play upon the organ or the piano. They under-stand nothing concerning another organism; they have to learn in the spirit-life what they have not learned in this life. It is very fre-quently the case that a spirit who has recently passed out of the world has difficulty in control-ling, as some of you, no doubt, have discovered in your experience with mediums when you Shimalowi. Bey John Hamel, Tanlet Henelman; Caul.
 Shimalowi. Julia bai, Tanlet Henelman; Caul.
 Fer 21 - John Hamel, C. Ward, William C. Ward, Shimalowi. Lead Chapman; Resama A market is Andrew J. 2019. The spirit with a long time are able in indirect wars to communicate readily or transfit with a long time are able in indirect wars to communicate readily.
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 Marce 2. - Martin Howi, William Godard, E. Kuma L. Bana Y. Gomman, Shiman, E. Market William Shiman, Teama K. Janaki, in Battimere, A. H. Samson; E. Market Market

APRIL 10, 1880.

was successful, and Jesus was taken, as to com-mit suicide, owing to his sorrow at having be-trayed him whom he believed was the Messiah. Judas was probably the founder of the order of the Jesuitical party in Christendom--men who consider that the end justifies the means, even though the means are deceitful and wicked. Judas wished well to his Master, and undoubt-edly expected he would perform some miracle, and escape from the hands of his enemies, whereas, when he did not, he was constrained to commit suicide. We consider that Jesus did not endeavor to prevent Judas doing what he was disposed to do, neither did the angels at-tendant upon Jesus. Doubtless good came out of evil, as it always will, but that does not ex-cuse a voluntary act which is out of harmony with the voice of conscience in the individual. The eternal purpose will, no doubt, make pro-vision for the insurance of final good, for, what-ever you may do which operates within the lim-ited circle of yoar own volition, you are respon-sible to the voice of God within your soul, and must be judged by it, and by it alone. Q.-[By III. B. W.] Do approaching political events in this country foreshadow peace or war? A.-We consider that they foreshadow peace, in the sense of the absence of bloody conflict, but they foreshadow war in the sense of very severe agitation and extreme disputation on the part of contending parties. We do not incline to the opinion that there will be a bloody war on the American Continent; we do contend that there will be a fierce strife and agitation, but it will be a strife of tongues rather than a strife with cannons.

will be a strife of tongues rather than a strife

there will be a strife of tongues rather than a strife will be a strife of tongues rather than a strife with cannons. Q.-[By Martin P. Chase.] Why are some per-sons who may be developing for some phase of me-diunship so severely tortured mentally, doubt-ing the genuineness of their own impressions? A.-There are many persons who are natural-ly very skeptical, and this extreme skepticism, which is the result of organization, must be overcome before the individual can be perfectly en rapport with spirit intelligences. Now that severe discipline through which they have to pass is like the discipline which a tree may have to undergo when it is pruned; it is a discipline which is necessary, in order to purify it and to prepare it for the production of fruit. There is no cruelty on the part of the spirits, no desire to torture the medium, no willingness to give one unnecessary pang. If any one has suffered more upon earth than some other, he will have to suffer less in the future life, because we have reason to believe that every spirit in the angelic realms has undergone precisely the same amount of suffering before he got there. "Your suffering may come to you in one way, another person's in mother way: you may have a great deal in realmis has undergone precisely the same amount of suffering before he got there. - Your suffering may come to you in one way, another person's in another way; you may have a great deal in this life to bear, another person having but little, while you will have less in the next life, the other having more. Every spirit has to un-dergo the same amount before he can reach a spiritual equality with any other spirit, or else where would be the rectitude of the divine gov-ernment? You may suffer differently at differ-ent times, and in different ways, but I assure you you will all have the same amount of strug-gle to make before you arrive at the same spirit-ual condition; thus many of those things which mediums have to undergo, which seem very harsh are in consequence of a rapid develop-ment, and are necessary to fit them for a work which they have to do'on this mundane sphere; a painful experience may be compressed into a short period which might have been extended over cycles of time. The reason why they have suffered much in a short length of time is be-cause they have a very great work to perform, are the where have a very great work to perform, are the vert work to work to perform, cause they have a very great work to perform, and in order to fit them for that very great work it is necessary they should undergo very severe discipline.

given philanthropic spirits an opportunity to express themselves to mortals; and very often, if mediums are not able to do any great public work, they are centres through which spiritual thoughts are disseminated broadcast. Many modiums are used to influence your thoughts, or the thoughts of others. You may be sitting at home, and there may be souls far away, un-known to you, who are receiving impressions from you. Many mediums are continually used for the transmission of thought, and these sons oftentimes have to suffer a great deal. e per-al. In sons oftentimes have to suffer a great deal. In spiritual life the mystery is cleared up to them. Q.-[By L. K.] Does the term Summer-Land signify the happy region of spirit-land in gene-ral, or does it mean a special sphere 7 Thus far, in all the books and messages I have read, it seems to have been used in the general sense. If, however, it signifies a special sphere or land, what is the name of the sphere or land next be-low Summer-Land, and what is the name of the low Summer-Land, and What is the name of the sphere or land next above Summer-Land? A.—This question has been asked and an-swered previously in this place. We will, how-ever, reply to it again. We would answer that, correctly speaking, the Summer-Land is the celestial sphere, summer being a term which is used to signify a condition of fruition, where everything is bright and boarticul and where used to signify a condition of irrition, where everything is bright and beautiful and where you may expect no icy blasts, no withering winds, no decay. The meaning is, that in the celestial world flowers always bloom, the sun always shines. There is no blight, no sorrow, no disappointment. Any spirit has a right to say that he is in the Summer-Land whenever he is in a condition whenever block are received. he is in a condition where everything appears to him bright and beautiful. No mere locality to first out of the second sec the enjoyment of an active life which is the di-rect and spontaneous outflow of a harmonized spirit. You may have glimpses of the Summer-Land before you enter the angelic spheres; you may have momentary states and conditions in which your spirits reach out into celestial life; then you will be able to communicate with it and to be flooded with its light; but the Sum mer-Land, as a permanent condition, cannot correctly be applied; as a term, to any region which is not celestial; that is, a region in which spirits dwell who have done with earthly expe-riences and with experiences in those spheres riences and with experiences in those spheres which are in immediate connection with earth. Messiah. The reasoning of Judas was probably Jesuitical : he considered that the means were justified by the end. The means were deceifful: he was to give the Master a kiss, pretending that it was a simple token of affection, while he was betraying him into the hands of his ene-mies. He considered that it was well, probably, to get money, to take a bribe; whereas, if he had been truly sincere and spiritually enlight-ened, he would not have acted with duplicity, he would have appealed directly to Jesus, would have discussed the point with him, and asked him whether it was desirable or not to perform any mighty work in escaping from his enemies in order to substantiate his claims. We consider that Judas was actuated by ambition, but his some people imagine. Judas always kept the bag, you are told, and he had an opportunity to help himself to money, if he had wished. Thirty pieces of silver was a very small sum of money, and undoubtedly he had a very great attach-ment to Jesus, or he would not have been so utterly distressed when his scheme of betrayal

Kate Mason.

[To the Chairman :] Will you please say that Kate Mason called here to send out a word for herself? I passed away in Rhode Island. I am known somewhat in Boston and vicinity. I known somewhat in Boston and vicinity. I want to say that now I am happy and growing restful, that my earthly life was a strangely marred and chequered one. I saw but little goodness in the world, and felt less. I now know it was because of my surroundings, the way I was surrounded materially; and, because un-able to throw off these conditions that pressed more their lited world these data for the second upon me, they gained power, and I was carried beyond my own strength; so whenever I felt that I could do something better and gain some-thing brighter, the old conditions would sur-round me and force me back.

round me and force me back. I have relations here—a brother and others, but I do n't come to them, because if they turn-ed aside from me in the body, surely I cannot expect them to welcome me when I return in spirit; but there are those who were sometimes kind to me on earth, who I think will see this message from me. To them I would say, I thank you so much for what little you did. Every kind word has been to me a nearl of treat price which word has been to me a pearl of great price which has assisted me in my resolves to grow better, to learn more in regard to my spiritual associa-tions. At first all was very shadowy-at first I only felt that all was darkness and despair; I saw no friends: I thought I had no friend, but a dear old missionary spirit approached me and spoke words of kindness and cheer which gave me some encouragement. I felt I could per-haps look up and become like those around me. haps look up and become like those around me. That spirit took me to a medium, whom I was allowed to control. At that place I was assist-ed and strengthened. I received so much from the sympathy of those who were there, both in spirit and in the mortal, it seemed to be a new platform for me, it seemed as though I had been raised several feet in my own estimation; I be-can to feel that there was hope for me.

Edward Whittemore.

I have n't any document here calling for me, Mr. Chairman, and I hope I am not intruding. I do n't know whether I have any friends or not on this side. I have plenty of them on the other. I thought I would just look round and tell those who knew of me that I am all right, and very comfortably off in the other world. I have a home of my own and friends to fill it, and I do n't regret a single cent that I lost when in the body. I was pretty wealthy at one time, but reverses came, and my money was swept away from me. However, it did n't trouble me away from me. However, it did n't trouble me as much as it would some people, because I was one of your happy-go-lucky kind, and as I found I could n't do anything else for a living except take a brush and shine the gentlemen's boots, I did that. Some folks used to call me the "singing boot-black." I had no objection to that, because I think if we sing as we work, the work will seem the lighter; life won't seem quite so hard for us. So you may just tell them I am work will seem the lighter; life won't seem quite so hard for us. So you may just tell them I am singing now, as I go over the road. I died very suddenly in New York City. The doctors pro-nounced it heart disease, but my friends wanted me on the other side. I had had enough experi-ence on this, so they gently tapped me on the shoulder and summoned me home. I am glad of that, because I found quite a pretty little home when I reached there, and kind faces and friends waiting me. I am not exactly a shiner now, but I am trying to polish, as I go along, whatever I find in the road; so if they want me to come and help polish them a little, put them to come and help polish them a little, put them in order, let them call upon me. My name is Edward Whittemore. I was about fifty years old when I passed out.

Maggie Mahan.

MinistryMissioned and strengthened. I received so much from
the sympathy of those who were there, both in
spirit and in the mortal, it seemed to be a new
platform for me, it seemed as though I had been
raised several feet in my own estimation; I be-
gan to feel that there was hope for me.To the Chairman :] Does everybody feel bad
after they die? I did n't think folks feit bad; I
did n't think they had bad heads. I was n't
sick. I went awful quick. I was hurt on the
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ward, and I wish others who knew me, who folt
know that I am now as they would have wished
to see me when in the mortal. I am trying to
learn, and I hope sometime to be able to teach
others, to teach them to be kind to the poor out-
cast, to be kind to those who are forlorn, who
need assistance, because in the future each oneMaggie Mahan.Maggie Mahan.I guess if I feel a little brighter I'll be all right.
Oh, it is real strange here ! We have schools
over here where I am now. I went to school,
but I did n't think they had schools in heaven.

You may denounce it, but, before you do so, in-vestigate it. Give me the power as a spirit to come and communicate freely and personally to you, and after having heard my voice, and felt the clasp of my hand, you will not deny the truth.

Oh how beautiful it is to be in company with those whom once we loved; to recognize them, and to have them instruct us where to go, and what to do ! My father, blessed be his name ! is my angel guide, my angel instructor.

Mamie Ferrell.

I was the only daughter of Mary and Joseph Ferrell, who lived on Washington street, New York. My name is Mamie. I did not come to this woman by myself. some one brought me this woman by myself, some one brought me, but I do n't know who. I only want to say it is but I do n't know who. I only want to say it is ever so nice to be up here where the angels are. I have playmates who know me and are kind to me. We play together. I was n't very old, but I do n't remember how old I was. I am old enough to know that I have gone away from my mother and my father, and that I can't go back there to live any more. When they first told me that, I cried and was n't satisfied to stay, but they got around me and thild as no and but they got around me and talked so nice and gave me such pretty flowers, it seemed to take

gave me such pretty flowers, it seemed to take my thoughts away from home and from my mother and father; but now I am growing to be more happy, for they tell me that my mother and my father will come up here and live in my home, and then I will be as hapyy as I can be. The lady that came with me has big brown eyes and brown hair, and she looks like she was crying or sad, for she says, "I left a little girl like you, and now I'll take you and be a mother to you, until your mother comes to claim you." She is good to me and I am happy. Do n't you She is good to me and I am happy. Do n't you cry any more for me. Good-by ; I can't stay any more

(This child came to Mrs. Danskin when asleep at night, and said she was seven years old.]

Susan Evans.

Susan Evans. It was a short illness of which I died. My name is Susan Evans. I lived in Brooklyn, on Howard street. I knew, though I spoke not of it, that death would silently claim me as its own. I have no fault to find, for I am free; en-cased no longer in the flesh, I have power to roam wherever I may. I now communicate to earth's children, for it gives my soul a thrill of happiness to let them know that, though I passed through the portals of death, I have found a new life, a perpetual life, a life which gives new vitality, new thought and wisdom. I am too frail to portray in words the pleasure which I am now enjoying. If earth gave me no joys heaven is rewarding me for all the trials and tribulation through which I had to pass when on earth.

on earth. Blessed be memory, for it fills us with every word and act by which our friends have mani-fested their affection in the past; it carries us back to our old fireside. The chain is not brok-en; all in good time will meet on the eternal shore, never more to part.

SINGULAR PREMONITION .- The Portland Argus of Friday morning says: "Yesterday the death of Henry R. Thaxter was announced. His mother died a few weeks ago, and before her decease stated that if she could only take her son with her she should be happy. Monday afternoon young Thaxter and his father were sitting in their room, when a distinct rap was heard at the door. Henry opened it to admit the supposed vis-lior, when no one was found there. He remarked to his father that his mother was calling him, and Wednes-day he was dead."

the more readily will he be able to control. No spirit can control directly a medium unless that spirit is just one sphere above the medium at time of control. If the spirit is more exalted he must control through intermediaries. Q.--[By W.] What difficulties do spirits en-counter when coming to earth-life? A.--The difficulties they encounter are simi-lar difficulties to those which persons encoun-ter in their normal condition, when they en-deavor to impart information to unprepared

deavor to impart information to unprepared minds. You know what it is when you endeavor to open up a subject of conversation with a comwith no response; you continue to press the with no response; you continue to press the subject, and it appears utterly impossible to make any impression upon the intellect or affections of your companion, simply because he is not sufficiently sympathetically united with you to be able to respond to your mental and spiritual expressions. Many spirits have found this difficulty existing with a great many recently they have doubt to contrad with the people; they have doubt to contend with, they have fear to contend with, they have prejudice, they have lack of development, and they have evil passions, they have bad practices, and everything which produces a deleterious effect everything which produces a deleterious effect upon the mental and physical system militat-ing against their influence. If you were to live in perfect harmony with the laws of nature, then spirits would have no difficulty whatever in communicating with you; they would be able to communicate with you just as readily as you can communicate with you gust as readily as you can communicate with you gust as readily be bet can communicate with your dearest friend when you speak concerning subjects with which both of you are fully acquainted, and concerning which your minds are thoroughly united in sympathy. The difficulties which spirits have to encounter are the difficulties which result from an unprepared and undeveloped condition of the minds and bodies of mediumistic persons. Q.--What is the fate of Judas Iscariot? Was he born for the purpose of betraying Jesus? A.--Judas was born with the possibilities of

he born for the purpose of betraying Jesus? A.-Judas was born with the possibilities of betraying Jesus, but it would be out of place for us to state, with our present knowledge of things, that he was born for the purpose of be-traying Jesus. We regard Judas as a man of great possibilities, and a man who, in earth-life, was not anything like so black as he has been painted. Judas was selfish, and ambitious, yet at the same time solicitous for the honor of Jesus. When he betrayed Jesus into the hands of his enemies, he did not betray him simply be-Jesus. When he betrayed Jesus into the hands of his enemics, he did not betray him simply be-cause he wished to get money, but because he wished also to give Jesus an opportunity of per-forming some wonderful work by escaping from his enemies, thus proving his claims to be the Messiah. The reasoning of Judas was probably Jesuitical: he considered that the means were instified by the end. The means were deceifful:

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BANNER OF LIGHT.

use your faculties; you need not know anything about subjects the spirits treat through you, but you must possess an organization capable of treating the same subjects, provided you studied them up. Now, some people have not the natural amount of intelligence to argue from their own present knowledge as to what will be the future result; some people are so ob-tuse that if they were to know everything that transpired to-day, they would be unable to state what would be the natural outcome of anything. It requires a clear organism and large percep-tive faculties to make a prophet.

VACCINATION A FATUOUS ABSURDITY.—Re-cent experience also abundantly shows, as in Birmingham and elsewhere, that while the causes of small-pox remain, no vaccination can stamp the disorder out; nor can any one rea-sonably assert that it is desirable, for it is better to throw out a disease by the skin than to nur-ture it in the vitals. Thus we non-medical men are forced into medical reasoning. But over the heads of physicians and legislators morality solemnly proclaims that to forbid perfect health is a crime similar to that of commanding vice. To inflict a certain disease in order to avert one very uncertain—one from which there are many escapes and many remedies—I repeat, is a fatu-ous absurdity.—F. W. Neuman, (Emeritus Pro-jessor,) London University.

SPIRITUALIST LECTURERS.

To be useful, this LIST should be reliable. It-therefore chooves those immediately interested to promptly notify

behooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This List is for lecturers only.]
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STEPHEN PEARL ANDREWS, 75 West64th st., New York, Mus. Dn. M. A. AMPHLETT, caro Dr. C. Bradley, Day-ton, Ohlo.
MIS, R. AUGUSTA ANTHONY, Albion, Mich.
MUS, M. C. ALLBEE, Inspirational, Derby Lino, Vt.
WY, H. ANDREWS, M. D. Cedar Falls, Ia.
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Foye, 128 Kearney street, San Francisco, Cai.
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PROF, S. B. BuitTAN, 80 West 11th street, New York.
HERVEY BARBER, WARWICK, Mass.
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WM. S. P. BURLE HROWNE, N. BUSLL, Indihanapolis, Ind.
JENNIE BUTELE HROWNE,

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MRA, S. A. BYRNES, 55 Webster st., East Boston, Mass.
MRS, I., E. BALLEY, Battle Creek, Mich.
A. B. BROWN, box 744, Worcester, Mass.
J. P. BROWN, M. D., philosophical, Whitesboro, Texas.
MRS, ABBY N. BURNIAM, 323 Tremont street, Boston.
D. S. CADWALLADER, 525 West Seventh street, Wilmington, Del.

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W. J. COLVILLE, inspirational orator and poet, & Davis street, Boston, Mass,
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BANNER OF LIGHT.

Banner of Bight.

BOSTON, SATURDAY, APRIL 10, 1880.

A Gala Week for Spiritualism; Children's Progressive Lyceum No. 2, Entertains as its Guests the Lyceums of New York and Brooklyn; Union Entertainment by the Three Schools; Farewell Meeting at the Banner of Light Public Free Circle Room; etc.

[Concluded.]

Two sentiments were next briefly replied to by Mr. William Hunt, Assistant Conductor, and by ar. Whiling Autom, Assistant Conductor, and Mrs. Phillips, Assistant Guardian of the New York school: after which, in response to one whose central phrase was, "Our spiritual bro-ker, who always has a dollar for a worthy cause," John Wetherbee was called upon by the chairman.

Mr. Wetherbee said it gave him great pleasare to sit at a table where were convened so many people interested in the cause of spiritual progression: the array of home and foreign lights around the hoard was so dazzling to his mental vision that but little must be hoped for mental vision that but little must be hoped for from him on the present occasion. Referring to that part of Capt. Holmes's introductory words which stated that he (Wetherbee) was widely familiar by name among the Spiritual-ists of America and elsewhere because of his writings in the Banner of Light, he said that that near the cause of many hitter very familiarity was the cause of many bitter disappointments on the part of those entertaining it: many persons came to see him expecting to find some one who could "make the scales blush" at something less than a ton, and could blush" at something less than a ton, and could not make things seem right to them when they found him to be a little fellow of one hundred and thirty pounds' weight. Abandoning the humorous for the practical, he said he would have the teachers and officers of the three Ly-ceums now before him remember that: All the golden thoughts with which you endow the hilden moder your observe are returned to you golden thoughts with which you endow the children under your charge are returned to you twice told: our souls are so constituted that the more we give the more we receive. The true priest, it is said, baptizes himself as well as the one asking his offices. The speaker would have his hearers endeavor to be receptive, that thus they might also be disbursive; as Henry Thoreau had said, "Clocks are nothing—it is morning when I am awake," so he desired that they all might be Memonic, and that, Thoreau-like, unbound by mere catalogued human oninthey all might be Memnonic, and that, Thoread-like, unbound by mere catalogued human opin-ions or forms, they might also, as the old Egyptian statue was said to do, give forth rays of soul-music when a new truth streamed in upon them. He hoped all the Children's Progressive Lyceums—whether here gathered, or widely scattared over the land—might be or widely scattered over the land-might be upon these little asteroids in our solar system, thus fulfilling the original meaning of the term Lyceum, viz., "light-bringer," to those who in coming time were to take the place of the pres-

ent generation. The Howard sisters, of Brooklyn, sang a selection, after which Assistant Conductor C. Frank Rand, of "No. 2," replied felicitously to the sen-Rand, of "No. 2," replied felicitously to the sen-timent: "The youngest Lyceum in the world-not quite a year old." Mr. Rand said that the Assistant Conductor of the New York school had stated that the speech he had just made was his first one-so even was this his (Mr. R.'s) initial effort. He was glad to see the success which had attended every movement made since the wishing Lyceums reached Boston Their the visiting Lyceums reached Boston. Their presence in the city had (to his personal knowl-edge) caused quite a number of people to inquire its object, and so it was getting to be noised abroad even more than ever that there were people in Boston who were working with ad-vanced methods to benefit the children. The friends from abroad would always have a warn place in the regard and remembrance of the members of this young Lyceum whom he was thus called upon to represent. In conclusion, he wished to make the amende honorable to Mr. Hatch. When the idea of inviting the two Lycennisto Boston was first mooted, Mr. II. had suggested Music Hall as the place of meeting, for at least one occasion, and he (Mr. R.) had at once declared such a step to be impracticable. He now, however, felt—in view of the large ating-that the idea was a practicable one after all, and could have been brought out successfully. He was so thoroughly impressed by this occurrence that he should never lose faith in Conductor Hatch again, but would, if that offi-cer thought it necessary and possible, follow him to Europe

Mr. Hatch, at the close of his Assistant's speech, assured the company that this "Euro-pean" hint was based on sober reality, as nego-tlations were even then in progress with the captain of an English vessel, regarding the tak-ing of a delegation from Lyceum No. 2 to Lonaon. The next toast. "The heavy weight of Brook-lyn," was responded to by Mr. Green, who sub-stituted a reading for a speech. Mr. Hatch then made the closing address of

BROOKLYN : Piano solo, composed and exe-cuted by Miss Belle Reeves; piano duett, Harry Lewis and Eddle Mallerson; recitations, Eva Creidler, Myra Ruggles; reading, Mr. Green; song, Mr. Wolfe; duett, Rosa and Daisy How-ard; recitation, Florence Rice; song, E. Math-erson; recitation, Lizzie Mills; together with the celebrated "Peak Sisters," seven in number, under the direction of Mrs. C. E. Smith. Boston: Duett, Mr. and Mrs. Russell; songs, Hattie Davison, Susie M. Adams; recitations, Lizzie J. Thompson, Eddle D. Stickney, Alice Bond; reading, Miss S. M. Adams; under the direction of Mrs. Biggs.

FAREWELL SESSION IN THE BANNER OF LIGHT FREE-CIRCLE BOOM.

FREE-CIRCLE BOOM." The hours just preceding the departure of the New York and Brooklyn friends to their homes were dark and threatening with the precursory signs of an approaching snow storm, but the feel-ing of fraternal regard shone brightly to the last, and the Banner of Light Public Free Circle-Room was thronged by the friends and the dele-gates assembled to take each other once more by the hand. Mr. Hatch called the meeting to or-der at about 3 o'clock, and the exercises were introduced by a song from Miss Carrie Shelder at about 3 o'clock, and the exercises were introduced by a song from Miss Carrie Shelhamer.

At the conclusion of the song, Mr. Hatch

At the conclusion of the song, Mr. Hatch spoke as follows: *Friends*—On the occasion of presenting myself before the New York Lyceum some two years ago, I commenced my remarks by saying that I considered myself as on sacred ground when standing in the city where Andrew Jackson Da-vis inaugurated the Lyceum movement. To day I feel as if I stood on not only sacred but on holy ground, as I rise to address you at this time in this home of the spirit-world, the *Banner of Light* Public Free Circle-Room. As I sit, at this time, as your presiding officer, in the chair which from day to day at these meetings is occupied by the honored medium who here does the work of the angel hosts, I feel, and so do we all of by the honored medium who here does the work of the angel hosts, I feel, and so do we all of Lyceum No. 2 of Boston, highly complimented by the fact that Messrs. Colby & Rich have allow-ed us the use of this room in honor of our guests, and for the purpose of bidding those about to depart a cordial and hearty God speed upon their journey homeward. The kindly action of these gentlemen, and the beautiful influences which pervade the occasion which has been its product, will never be forgotten by any one presproduct, will never be forgotten by any one pres-ent here to-day. When I consider the events and circumstances

attending our coming to this place to take our farewell, I really do believe that it was by the desire of spirit-intelligences, and their specific work in this direction, that we are present at

Mr. Hatch then proceeded to return his hanks to the Spiritualist Ladies' Aid Soci-ety of Boston, who had offered to him for the tholding of the parting meeting this afternoon the use of Amory Hall; he commended the members of that Society earnestly for their courteous action, but had felt an impression that it was the wish of the spirit-world that that it was the wish of the spirit-world that the crowning link in this series of sympathetic exchanges of brotherly and sisterly regard should be forged in the present place of assem-bly. All concerned in this matter of the visit to Boston had had during the last few days a happy time, had met with many congenial friends, and now the time for separation had come. He desired represent to express his con-

triends, and now the time for separation had come. He desired renewedly to express his ear-nest thanks to every one, wherever located, who had in any way helped to advance the interests of this enterprise embarked in by his young Ly-ceum. He bade the assembly welcome to the Cir-cle-Room in the name not of Lyceum No. 2, but of the Banner of Light and the angel-world, and falt up that the memory of the services new in of the Banner of Light and the angel-world, and felt sure that the memory of the services now in-augurated would linger around all present like a benison from the higher life, after all should go to their several homes. He then introduced John Wetherbee, Esq., as the opening speaker. Mr. Wetherbee said, in commencing, that he never could keep silence when he was asked to speak a word on Spiritualism; for if he was any-thing it was because of Spiritualism and the benefits it had bestowed on him. He could not be sufficiently grateful for what this new he

be sufficiently grateful for what this new lu-minary in man's montal, moral and spiritual horizon had dono in his particular case. Spirit-ualism had taught him the great primary lesson of a conscious, individualized, progressive im-mortality for man, and that alone was to him beyond all price or estimation. He was perfect-ly satisfied that the unseen gathering in this ly satisfied that the unseen gathering in this "home of the spirits" (as the previous speak-er had denominated it) was much larger than the seen, enthusiastic, numerous and sympa-thetic as that was-that where he could persympaceive with his mortal eye one face aglow with the light of friendship and interest in a com-mon cause, the same light was flashed back from an hundred faces which were bending over us, from the spirit-country, with benisons and blessings. While his acquaintances might, from his daily habit of speech, form the opinion that be was given to taking an easy and perhaps too von ta te he was given to taking an easy and perhaps too cheerily-superficial a view of earthly and other affairs, he assured his hearers that there was a deep vein of spirituality in his make-up; oc-casions like the present, with its hallowed as-sociations, called into pronounced activity that side of his nature; and he could not restrain if he would the feeling of outflowing kindliness which proceeded from him toward all gathered at this time in the Circle Room to exchange at this time in the Circle-Room to exchange a at this time in the orche-noom to exchange a parting salutation. Though not practically connected with the Lyceum work, he was in deep sympathy with the movement, doing away, as it did, for the rising generation, with many of the troubles and trials and bitter doubtings and heart struggles in matters relative to human life and des-tiny which had been encountered by the gene-ration to which he belonged. He felt sure that ration to which he belonged. He felt sure that the spirit workers took a decided interest in what the Lyceums were doing—in fact, they were in this matter the "power behind the throne," which was "greater than the throne itself." Mr. Hatch, he considered, was doing a great service to the cause; he (H.) had been most unmistakably summoned from his daily avoca-tions to his work by the spirit-world, because he was specially fitted to do this service; and he (W.) wished him success to the very end. In concluding Mr. Wetherbee referred specially to concluding Mr. Wetherbee referred specially to the spiritual phenomena or manifestations, both the spiritual phenomena or manifestations, both mental and physical, to which, as proofs of hu-man immortality and the power of individual communication, he assigned the chief position in the work of convincing the adult skeptic-considering the sermon they preached to be better and more to the point than any which the most determined schoolmen could formu-late late. At the conclusion of Mr. Wetherbee's re-marks Mr. Hatch spoke as follows: Yesterday afternoon, while the congratulatory speeches were in progress, which made our meeting at Amory Hall on that date such a pleasant point in time to look back upon—and while we were giv-ing to Mr. Colby, as editor of the veteran Banner, our renewed assurances of good-will and confi iate ing to Mr. Colby, as editor of the veteran Banner, our renewed assurances of good-will and confi-dence—there wis one gentleman who, in the general expressions of appreciation which were then made use of, was left entirely out of men-tion. I allude to Mr. Issac B. Rich, the finan-cial manager of the Banner of Light establish-ment. I cannot account for this except on the ground that the excessive modesty of this gen-tleman, and the peculiar nature of his duties, preclude his meeting in any marked degree with the spiritualistic brethren generally, in so wide the spiritualistic brethren generally, in so wide a measure, even, as does his partner, Mr. Colby, who is also noted for his retiring disposition, and his instinctive shrinking from the public notice. This gentleman, Mr. Rich, has ever, from the first moment of his conviction of the truth of spirit return, been the firm friend of the cause, and has devoted his time and means to the advancement of Spiritualism, without fear or favor. His motto has always been that "that which is worth doing" at all "is worth *After leaving the Banner of Light office, the delegations were escorted to the New York and New England Railwad Dépôt, where nombers of the different Lyceums exchanged badges and farewell words, and then, amid the hearty cherr of all, and the waving of handkerchiefs, the guests left for their homes. [Previous to leaving Boston, an invi-tation was extended to Conductor Histeh by Conductor Daw-barn to "exchange platforms" for a Sunday, which invita-tion was accepted. The second Sunday in April has been selected as the day.] Thus terminated the happy and long-ductor Hatch received, during its continuance, several let-ters of congratulation and approval. Andrew Jackson Ba-via, Mrs. Nellie J. T. Brigham, Mirs. C. Fannic Allyn and others being among the writers thereof. [Jastor Alexan-der Blocum, of the New York Lyceum, gave a reclistion on Sunday evening, March 7th. His name, which did not ap-pear in the account of the proceedings at that the, is herb given as the nearest approach to justice which the reporter can offer.]

doing well," and his actions have ever been in harmony with that sentiment. One of the evi-dences of his interest in the work is to be seen in the fine building in which the present meet-ing is convened—a building purchased and fitted up at great expense by him, wherein Spiritual-ists visiting Boston find an opportunity for con-sultation with others, and where inquirers may at regular intervals enjoy the free presentation of the evidence in favor of the verity of trance mediumship. I hear it whispered that Mr. Rich's desires and purposes for the good of the cause do not stop here, but that he cherishes as one of the highest aspirations of his life, as regards spiritual matters, the project of some day materially assisting in the work of erecting a stated headquarters, a home for Spiritualism in this city; a place where the friends in Boston can hold their meetings, and where our Lyce-ums may find a permanent and congenial abid-ing place. [Applause.] Let me now introduce to you Miss Shelhamer, the medium employed in this Circle-Room, who will speak in behalf of the Banner of Light. Miss Shelhamer (entranced) then delivered the subjoined addrese:

Miss Shelhamer (entranced) then delivered

Miss Sneinamer (entranced, such assem-the subjoined address: *Dear Friends*: We of the spirit-world assem-ble here this afternoon, not by any means to bid you farewell, because, filled with sympathy and loving power, our souls go forth with you this day as even do those of your earthly associates loving power, our souls go forth with you this day, as even do those of your earthly associates who are about to breathe to you their affection-ate word of temporary parting. We do not know the sad word farewell in the spirit-land; with us the soul is ever present with its loved ones. No matter how far distant (materially) you may be from your friends in the mortal form, the spirit is with them; although you may be far apart if you loved each other you way be far apart, if you loved each other you car never be separated. As the thought of humanity travels silently but with lightning speed, so may the soul return with greater swiftness and clear er vision to resume contact and communion with

er vision to resume contact and communion with its dearest friends, and to speak the words of mercy and tenderness and love. To-day from the spirit-world come floating down to you the words and the thoughts of those once mortals, who have been translated to sublimer heights of heing-words and thoughts which shall be to you in coming time the source of power for a future work in excess of any you have heretofore received. The melodies of heav-en float downward from on high, according with en float downward from on high, according with the voice of earthly love like golden strains from the harp of Eternal Harmony; and these thrill-ing anthems shall fill your souls as holy memo-ries when you have returned to your distant homes.

Do you not believe that the Father above is by you not believe that the rather above is with you? that his noblest inspirations close in around you at this hour? So even the highest, the most exalted souls of the celestial world send down to you from their crystal heights the blessing of everlasting peace. We say : God be with you I God bless and guide each one of you bere I The angels will ever he present with where I the angels will ever be present with you. Those you have lost - whether friends, workers, or pupils-in the sense of their materi-al presence are not lost in verity and of a truth : your loved ones are not dead, but clustered close your loved ones are not dead, but clustered close beside you, though unseen to your mortal eyes, yet still returning at divers seasons to lift you higher and beyond the range of temptation and ignorance, above all darkness, and into the pure atmosphere of love and good will. As the beautiful snow falls this afternoon, wearing a mantle of purest white in which to drape the lowly and perchance unloyely earth, so do blessings fall upon you at this time from the angel-world, forming a mantle of purest

the angel-world, forming a mantle of purest drapery in which to enwrap your souls, and en-folded in which you shall go forth to your earth-ly habitations strong in the might of fraternal sympathy and affection; strong in that power which shall send forth from your hearts rich blessings to every soul, however circumstanced. Knowing of a truth that you are all God's chil-dren—brothers and sisters of one all-embracing and universal family—strike thus to conduct and universal family-strive thus to conduct your way of life, to freely give what you freely receive from the powers above you, and he who reigns over all shall lead you on step by step, higher and higher, till you enter his supernal

higher and higher, till you enter his supernal kingdom. We bless you, children, we bless you, officers and teachers; we of the spirit-world cannot express in mortal language the feelings we cher-ish toward you, and toward those who give their time to educate the dittle ones who are the flow-ers of the earth in a spiritual as well as an outer sense. To-day we return to the familiar scenes of earth, bearing to you the symbols of love, wisdom and power, just as the little chil-dren typify the forces whose unfoldment leads dren typify the forces whose unfoldment leads their lives to blossom out into garlands of love and clinging sympathy; and we tell you, that as you implant in the child's soul those senti-ments which shall induce the final evolution of the noblest, the purest manhood and woman-hood, so you are doing the work in which our deepest affections centre: You are sending abroad armies of angelic little ones who are to be of use and excitations to humanity in the umar use and ance to ity in be of use and assistance to humanity in the struggle with error which each moment is deep-ening all over the world. Therefore your work is a noble one, it is divine, and of God. Fear not the result-you cannot fail! The angel hosts are with you, and with all workers for the children, and they bid you God speed. As in your youth ful days you, teachers and officers, were closely bound by the chains of man fashioned creeds, you do well in yielding to your sense of duty now by protecting the children under your care from these soul-cramping shackles which have fallen from your own Interior selves : and is you lead them out from the shadows of earthborn superstition, and into the sunlight of God's love, the smile of the All Father comes down upon you for what you are doing for his little ones l' Mr. Hatch then called for a parting word from Mr. Charles Dawbarn, Conductor of the New York Lyceum. That gentleman said in com-mencing that there were souls connected with all religious movements to whom a pilgrimage to the central point of their particular religion was an act of devotion in which culminated all the after-course of their lives. He cited the Mo-hammedan pilgrimages to Mecca as an instance in point, and said that when he entered the The point, and shift that when he entered the room in which he was now speaking he felt that he had come to the Mecca of Spiritualism, such was the grand spiritual and spiritualizing influ-ence by which he was surrounded. He referred to that Mount Sinai which had been the startingto that Mount Sinai which had been the starting-point of the Jewish theocracy, and that Mount Calvary to which the Christian world yet look-ed with tearful eyes, as the spot where its Sav-iour died for its salvation, but which we of the Modern Dispensation regarded as the place where a great martyr offered up his life in witness of his sincerity in the advocacy of a new truth—the practical inculcation of the Fatherhood rather than the kingship of God—which was a step in advance of Moses and his tables of the law, and was as an idea more clearly demonstrated at that advance of Moses and his tables of the law, and was as an idea more clearly demonstrated at that time to man than by any of the Messiahs who had preceded him of Galilee. But, said the speaker, let us look at this Mount Calvary where we now stand at this part-ing hour. Here medium martyrs have sacrificed their powers—one of them to the extent of life itself—for the advancement of the New Dispen-sation and its glorious gifts to man. This is a grand avenue between the two worlds which all spirits may travel if they so desire. It is no marrow ladder such as Jacob saw stretching from earth to the skies, whereupon the super-nal forms of an un-human order of being as-cended and descended in a brilliancy and glory which had no kinship with earth, but a broad cended and descended in a brilliancy and glory which had no kinship with earth, but a broad avenue from the plane of mortal needs to that of spiritual supply, over which our loved ones can come side by side — our angels, our cher-ished darlings of the long ago may come to us laden with consolations and blessings. The thanks of the speaker went out at the present time to God for the revelations which characterized this age. And he further felt to thank the talented lady who now presided over the Banner Message Department; and also the proprietors of the Banner of Light; and yet in wider sense still would he render the meed of thanksgiving to our loved ones who were around thanksgiving to our loved ones who were around us day by day and hour by hour working to benefit humanity. He terminated his short but pointed, and at times deeply affecting address, with a pleasant compliment to the administra-tive and inventive faculties of Mr. Hatch. Mr. A. G. Kipp, Acting Conductor of Brooklyn School, on being called for said the Brooklyn School, on being called for, said he should take but a moment of time, but he wished at this final meeting, to express, in such degree as he might be able to do, the universal feeling of satisfaction which pervaded the members o

his delegation with all that had been done for his delegation with all that had been done for or had been experienced by them since their arrival in Boston. He referred feelingly to the decease of Vernie Allyn and Florence Danforth, (before spoken of,) and said though their course in the mortal form was accompliahed, he felt that they were still full of interest in the cause. He was of those, however, who felt that the work pertaining to this mortal life could be per-formed by the spirit under the most advanta-geous circumstances while that spirit was yet in the body, and counseled his hearers to give in their training due importance to the claims of the physical tenement, so that it might be able to retain its angelic guest till the complet-est degree of earthly knowledge and experience

est degree of earthly knowledge and experience possible to it had been won. The Brooklyn School then joined in singing a few stanzas of an appropriate hymn, after which Mr. Hatch introduced Mrs. Hattie E. Wilson, who, in a short but earnest and effective speech, reiterated what she had before said concerning her deep interest in the Lyceum cause, and bore witness to the fact that it was a pleas-ure to her-among the many other gratifications with which the past few days had been crowded -to see the decided interest taken by Messrs. Colby & Rich in the welfare of the children; she had been long and favorably acquainted with the work these gentlemen had been doing with the work these gentlemen had been doing for the adults, and she was glad to mark that their hearts were large enough to take in the children's cause as well. She then performed a unique rite, to the doing of which she said she was prompted by the requests of her little boy and some little girls in spirit-life, viz. the pre-sentation to Mr. Dawbarn, of the New York Ly-ceum (for the boy), and Mrs. C. E. Smith, Guard-ian of the Brooklyn School (for the girls), of floral tributes. She hoped that she might be privileged to see the friends, now about to de-part, on many occasions while all were yet in the form, that the "Three-in-One" motto would always remain in force—and more than all else that our souls might be by earnest union for the good of the cause and for universal humanity fitted to be merged at last in that grand Spirit-ual Lyceum of the Summer-Land where peace, love, joy and harmony shall reign forevermore ! Mr. Dawbarn returned his acknowledgments

Mr. Dawbarn returned his acknowledgments in an appropriate speech, as also did Mrs. Smith, both thanking the children on the angel side who had prompted the act, and Mrs. Wilson, the mediumistic instrument through whom it had been outwrought. Mrs. Smith desired to further emphasize her thanks not only to Mr. further emphasize her thanks not only to Mr. Hatch and the officers and members of his Ly-ceum for what had been done for their enjoy-ment, but to those kind friends in Boston who had taken in the visiting children to their hos-pitable homes, and had done so much for their comfort. She felt that this was, as it were, a personal favor to herself, for she looked upon every child in the Brooklyn Lyceum asher own. Mrs. M. A. Newton, Guardian of the New York Lyceum, was next invited by the chairman to address the meeting. In a few earnest words she also returned thanks for what had been done for the comfort and happiness of the chil-dren and adults since the visitors reached Bos-ton. She had not expected to be privileged to meet with materialized saints in the form in this city, but one of the young members of the

meet with materialized saints in the form in this city, but one of the young members of the New York Lyceum had approached her but the day before, and had said, "Come, let me intro-duce you to the lady at whose house I am stop-ping, for she is a perfect angel !" She did meet the lady, and was sure if she were not an angel now, in all the term implied, she would be by-and-by. The speaker would be most happy to meet the friends before her in New York in the couring days when opportunity occurred. the coming days, when opportunity occurred. There was always a sadness attending the word good-by, but Spiritualism had given that expres-sion a new signification, and made it a prophecy of future and happy reunion, rather than a blank assertion of a separation which might be forassertion of a separation which might be for-ever! It was a seemingly strange thing that the present company had assembled to speak the last public word of parting in this place, where returning spirits came to enunciate their messages—messages afterward sent out by the Banner of Light—that paper which was indeed a Banner of Light to so many people—to distant homes all over our land, where they met with gladsome welcome by appreciative hearts. How thankful should we be that it is so—that the opportunity is thus offered, and in the peculiar opportunity is thus offered, and in the peculiar manner for this return on the part of all orders of spirit intelligence, and this publicity of what is said at such times. She ended her heartfelt remarks by a word for the children, and their claims upon those who were older; she often wished that she had four hapds instead of two two voices instead of one-to devote to the service of the mental and spiritual illumination of these little ones who were coming up to take the places of the adults, no one knew how soon I Mrs. Biggs, Guardian of the Boston Lyceum,

on being introduced to the friends said she could not say "good-by"--she would say "good af-ternoon," instead; for she was not only glad that the visitors had come under such auspi-cious circumstances, but she was desirous to meet with them again. She closed by present-ing to the Guardians of the New York and Brooklyn Lyceums floral tributes in token of her personal esteem. Chairman Hatch next introduced Mr. C. Frank Chairman Hatch next introduced Mr. C. Frank Rand, Assistant Conductor of Lyceum No 2, of Boston. He said it appeared to him to he almost a sacrilege for him to raise his voice in a room sanctified by the memory of the life-labors of Mrs. J. H. Conant. He had had no acquaint-ance with that lady during her earth experi-ences, but since her ascession to spirit-life he was firmly convinced in his own mind that he was firmly convinced in his own mind that he had been greatly benefited by her advice and counsel; he had a similar belief regarding the existence of Lyceum No.2-which school, he said, would never have been inaugurated had said, would never have been inaugurated had it not been by the advice and request of an in-telligence purporting to be Mrs. Conant. He also believed the present meeting in the Circle-Room was largely due to the influence of that spirit and others of like vlews. I will say to our guests (he remarked in concluding) farewell for the present; we shall meet again, if not in the earth-form we shall greet each other in some one of the many mansions in our Father's house on high. Miss Carrie Shelhamer then sang, "Angel Hands Shall Ever Guide Me," after which Mr. Hatch introduced Mrs. M. V. Lincoln. Shestated in a few words that her purpose was to give to the Lyceums about departing, as well as to the Boston school and others in all parts of the coun-try, a message which was given during the work Boston school and others in all parts of the coun-try, a message which was given during the week to one of her controls by Mrs. J. H. Conant, and one which bore directly on the coming dates of March 31st and April 4th. [This message had special reference to the establishment and con-tinued observance of a "Spiritual Easter," and, as on April 4th, it was put into practical shape by Lyceum No. 2, and was on that occasion more fully explained by Mrs. Lincoln, the writer judges it best to give the full details of it in connection with the report of the services on that day—which will appear in due course.] After a few appropriate and closing words from Capt. Richard Holmes, the assembly rese, and Miss Shelhamer pronounced the following eloquent eloquent

Spiritualist Meetings in Boston.

Berkeley Hall.-Services every Sunday at 10% A. M., 8 and 7% P. M. in this hall, 4 Berkeley street, corner of Tre-mont street. W. J. Colville, speaker. Subject next Sunday morning, "Our Freest Privileges, as enumerated in He-brews all: 27-23''; alfernoon, "Emanuel Swedenborg, the Spiritual Colombus."

Bipiritual Colombus."
 Paine Memorial Hall.—Children's l'rogressive Ly. coum No. 1 holds its esssions every Sunday morning at thia hall, Appleton street, commencing at 104 o'clock. Thepub-lic cordinally invited. D. N. Ford, Conductor.
 Amory Hall.—TheBhawmut Progressive Lyceum meets, in this hall. corner West and Waahington streets, every Sunday at 1054 A. M. J. B. Hatch, Conductor.
 Keamedy Hall.—Free Spiritual Meeting overy Fri-day evening at this hall, Warren street, at 74'. Regular spoaker, W. J. Colville. The public are cordially invited.

Engie Hall.-Spiritual Meetings for tests and speak-ing by well-known speakers and modiums, are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% P. M. Excellent quartette sing-ing provided,

ng providea. **Pytham Hall**.-The People's Spiritual Meeting (lor-merly held at Eagle Hall) is removed to Pythian Hall. [76 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 F. M.

at 3 P. M. Amory Hall.—The Spiritualist Ladies' Aid Boclety meets every 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. Barrett, Secretary. Meetings under the auspices of this Soclety will be held till further notice in Amory Hall, on Sunday afternoon of each week, at 2% o'clock. Good speak-ers and mediums will be provided.

PAINE HALL .- Noticeable among the audience today were many strangers. This is certainly a good day were many strangers. This is certainly a good omen, as it proves conclusively that those who have favored us with their presence in times past have been so pleased with the Lyceum that they have told their friends, and they in turn have visited us; and thus, though the old friends stay, we continually see new faces and are getting accessions to our ranks con-stantly; and the good seed thus sown will eventually spread over the land and Lyceums will multiply. That this desirable end may be attained is my constant and earnest wish. Free the children from the trammels of sectarianism, and we need not fear for the future men and women. The halt was well filled, and the enter-tainment of the usual quality, consisting of overture and three selections by the enlarged orchestra; sing-ing, responses and Banner March; recitations by Ex-ther Ottinger, Otto Buettner; Mary Geary, Lena Grobn and Mr. Cridge; plano solo by Nelle Thomas; select marks were made by Mrs. Kendrick, closing with an Misses Dill and Ottinger. Very perlinent and kind re-marks were made by Mrs. Kendrick, closing, ausual, with the Target March. Mr. Ford being indisposed, the services were con-ducted by Mr. Burrill, the Assistant Conductor. Mr. Ford being indisposed, the services were con-ducted by Mr. Burrill, the Assistant Conductor. *Children's Progressive Lyceum No.* 1, *Boston, April 4th*, 1880. omen, as it proves conclusively that those who have

AMORY HALL .- Lyceum No. 2 held a largely attended session on the morning of Sunday, April 4th. The programme was extended and interesting. This school will, after the present date, bear the name of the Shawmut Spiritual Lyceum. A report of the exercises on the 4th inst. will be printed at an early day.

THE COMPLIMENTARY ENTERTAINMENT and dance tendered to Mr. J. B. Hatch, on the evening of Tuesday, April 13th, by the Shawmut Spiritual Lyceum and friends, promises to be one of the finest ever given by this Association. Besides the Lyceum talent, the fol-lowing parties have signified their intention of being present and taking part: Prof. Williams. Miss Lizzie J. Thompson, Miss Susle M. Adams, Mr. Haskell, Miss Carleton, Miss Carrie Shelhamer, Mr. Fairbanks and daughter, and Mrs. George Russell. Mrs. Hattle E. Wilson will, by request, present a character rendering entitled "Cleopatra." Miss Lizzle Dawkins will give a violin solo. We hope that all the friends of the Ly-ceum movement will be present, to show to that cham-plon worker in the Lyceum field, Mr. J. B. Hatch, that he has the sympathy and appreciation of the Spiritual-ists of Boston in his labors. The tickets have been set at the low price of twenty-five cents. Per order Committee, O. FRANK HAND, Chairman. day, April 13th, by the Shawmut Spiritual Lyceum and

PYTHIAN HALL .- A large audience gathered last Sunday morning to enjoy the reunion and love feast. Several requests were sent in for remembrance in our-

Several requests were sent in for rememorance sittings for the sick. The afternoon conference was devoted to Annivershry topics. Opening invocation by Allen Putnam, Esq.; then a short address by Dr. Court upon the beauties of spirit-communion, and the comfort derived from the same. Mr. Putnam made a short but very interesting address mon the condition and development of spirits. Dr. Wheelock, S. P. Haskins and Mr. Rhoades entertained the audience with interesting experiences. There will be a spiritual meeting in Pythlan Hall, Fast Day afternoon, to commence at two o'clock, to consist of conference, and dancing, etc. Music will be provided, and agood time is expleted, The small fee of ten cents will be taken at the door to defray ex-penses. F. W. JONES.

Alfred E. Glies has put his argument for free physi-clans and patients' rights, under the title of *Civil and Medical Liberty in the Healing Art*, made before the Massachusetts Legislative Committee on Public Health, in pamphlet form. It is a convincing paper. Boston : Colby & Rich.—*The Commonwealth*, *April* 3d.

Hon, Robert G. Ingersoll will lecture in Music

Mr. Hatch then made the closing address of the occasion, prefacing his remarks with the aunouncement of the union entertainment to be given in Amory Hall in the evening; and no-tifying the visitors that Messrs. Colby & Rich had tendered the use of the Banner of Light Circle-Room for the holding of the final and farewell meeting on the afternoon of the next day. He expressed his planear that a charge day. He expressed his pleasure that so large a degree of success had attended the tour of the the visiting delegations; the Boston school had done what it could, but what it had done he done what it could, but what it had done he wished it understood was only an index of what wished it inderstood was only an index of what it would have been happy to do had the power been possessed with which to accomplish it. His whole soul was embarked in this Lyceum cause; if Spiritualism could do good to adults, it could certainly do good to the children; and he desired to call the attention of parents to the claims of the Lyceums, not only for the presence of their children but also that own attendance of their children, but also their own attendance --since if the Lyceum was not a fit or advan-tageous place for them to be in, it was not good tageous place for them to be in, it was not good for their little ones, while on the contrary if benefit could reach the young by its sessions, the older ones would be no losers by devoting a briet portion of their time to its attendance. What a grand thing the Lyceums were doing for the rising generation 1 The speaker well re-membered how in youth he had been enrolled in the ranks of the Methodist Sunday school; bis recollections were vivid of the strict disci-uline, the stern cred the unlowly besone repline, the stern creed, the unlovely lessons re which be had there been brought in contact. Now in the Lyceums we were teaching children of a better heaven than the evangelical system ever dreamed of, and we were also removing th nightmare fear of hell fire from the youthful mind, giving in its stead the beautiful doctrine

mind, giving in its stead the beautiful doctrine that each may in the next world grow up out of darkened conditions, through the salvatory power of individual progression. Capt. Holmes then returned thanks to the assembly for its courtesy to its Chairman, the attention it had bestowed upon the speakers, and the honor conferred upon himself by apon call of Mr. Hatch) the company arose and joined in singing a stanza of "Auld Lang Syne." This pleasant and memorable occasion was then brought to a close.

UNION ENTERTAINMENT.

On the evening succeeding the banquet, Amo ry Hall was crowded to its utmost capacity by what subsequently proved to be a highly grati-fied audience, whose members assembled to see what the children and adults of the three Lyceums could do in the way of recitations, songs, readings, choruses, farces, etc. Everything passed off in a manner highly creditable alike to the various committees of arrangement and the individual performers. The following mem-bers of the "Three-in-One" Lyceum participat-

bers of the "Three-In-One Lycoun File ed in the exercises: NEW YORK: Recitation, May Hunt; piano solo, Gracie Chase; recitations, Miss Reynolds, Miss Blocum; song, Willie Robinson; recitations, Gracie Myrick, Eddie Robinson; Miss Fay Waterman; the farce, "Seeing the Elephant," characters as follows: Hattle Dickenson, Lizzie Philing, Aleck Slocum; George Conklin, Willie Philips, Aleck Slocum, George Conklin, Willie Robinson, Willie Goodwin, Eddie Robinson-under the direction of Mrs. Robinson

BENEDICTION.

May your souls retain the lessons and/the beautiful influences which have this hour flowed in upon all; and when you return to your daily wplks of life, may you bear with you that bless-ed magnetic power which shall harmonize your every act with the standard of justice, and cause every act with the standard of justice, and calse you to live in perfect concord with all humanity. May the glorified souls who have assisted and brought their testimony to you hour by hour, brighten your hearts with their love and sympa-thy, guiding you onward and upward to the heights of love and purity. May that kind Father who reigns above and blesses all his children, send forth his divine influence from this place, that you all may be privileged to perform even grander and nobler works in the cause of ex-tending the spiritual light to all manking. tending the spiritual light to all mankind. Not good by, but we say at this closing hour, GoD BE WITH YOU ALWAYS! Amen!

Mediumship and Music.

A complimentary entertainment was recently given in honor of Miss Jennie Rhind, typical medium, at the residence of Mrs. Parks, on Sixteenth street, New York. A number of distinguished guests were present. Among them may be mentioned Mr. Kiddle, Dr. Brittan, Dr. Buchanan, Mrs. Saxon, Mrs. Beatty, Mrs. Decker, and several others well known to the public. ***

Boston, on Tuesday, the 13th instant.

The Brooklyn Spiritual Fraternity

Meets at Fratornity Hall, corner of Fulton street and Gallatin Place, Friday evenings at 7% o'clock. The themes thus far deolded on are as follows : April 9th, "Evolutions in Religions and Govern-ments, and their Prophecies for the Future," Dr. Wm. Fuchwards Fishbaugh

Fishbough. April 16th, An Experience Meeting. April 23d, "The Religions of the East," Mrs. Imogen 2. Fales. April 30th, Giles B. Stebbins, of Detroit, Mich. May 7th, Col. Wm. Hemstreet. May 14th, "Mediums and Mediumship," Henry Kid-tie

die. 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 even-ing at 7½ 0'clock. J. DAVID, Chairman.

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.

C. B. L .- Yes, go ahead.

Why be so fearful over disordered Kidneys? Kidney-Wort will cure you.

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BRENTANO'S LITEBARY EMPORIUM, 89 Union Sumer, New York. Corner Broad and Thomas streets, Columbus, Ga. P. F. MULLIGAN, 627 Broad street, Newark, N. J. WM. H. DENIKE, 655 Bedford streng, Brwakiyn, N.Y. G. D. JOHNSON, 6 North Main street, F. III River, Mass. D. A. PEASE, P. O. Bookstore, Mobarty, Mo. D. R. LOOSLEY, New London, Conn. E. J. CARPENTER, Brattleboro, Vt. H. DOSCHER, Charleston, S. C. W. F. RAY BOULD, Main street, Sait Lake City, Utah. (Other marties who keen the Ranger of Light regularly 0) [Other parties who keep the Banner of Light regularly on ale at their places of business can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers, No. 9 Montgomery Place, Boston) of the fact.