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New York.

MODERN SPIRITUALISM.

The New Religion Assuming Form in New York.

Mrs. Brigham at Trenor Hall-An Evangelist who Speaks from Inspiration-Parable of the Rich Man and Lazarus Explained-How to Suppress Hereditary Evils-Cut off the Sources which Feed and Foster Them-Filling up the Great Gulf-Instructive Lessons for the People.

The First Society of Spiritualists in New York holds its religious services and social gatherings in Trenor Hall, Broadway, near Thirty-third street. It is composed of intelligent and thoughtful people, and the congregation embraces persons of wealth and culture, including worthy representatives of all the learned professions. For more than three years MRS. NELLIE J. T. BRIGHAM has been employed by the First Society in the capacity of religious teacher, during which time her public labors have given eminent satisfaction, and have been rendered the more influential by her native modesty and blameless Christian example.

It is claimed for Mrs. Brigham that she speaks from a higher plane of perception than ordinary mortals, or under an inspirational influence emanating from superior intelligences; and her friends believe that this claim is duly authenticated by the intrinsic character of her discourses. To say the least, it is a novel feature of her ministry that she is ready to accept any theme that may be proposed by others, and to speak without previous preparation. Mrs. Brigham has never had the advantage of scholastic studies, nor any systematic training in moral philosophy; and yet she proceeds at once to the exposition of profound ethical and theological

to illustrate certain human relations and moral truths. The scenes were laid in both worlds, or in the mortal and spiritual states of being. Dives and Lazarus were not especially regarded as two persons, but as ideal characters, employed with their surroundings to represent the respective states and characteristics of different classes of men, or opposite conditions in human life, character and growth. These imaginary personages were designed to illustrate-in the suggestive and pleasing style of Oriental fable -the extremes which are everywhere revealed in human life, and in the mental development and moral aspects of society. This view of the subject commends itself to the biblical scholar. The principal ideal characters in this dramatic representation are designed to show us two states of human existence, so different in the essential elements of happiness and misery as to justify the use of the strongest figures in the

evangelical description. It is worthy of observation that Dives is not a proper name; it is a common name or appellative noun, and literally means a rich man. Lazarus is regarded as a proper name, but may not have been so used in this case, since lazzaroni is a common name for beggars. There are said to be ancient pictures of this subject, bearing the inscriptive title, Dives et Lazarus, and from some such source the common mind may have originally derived the impression that these names represent distinct personalities.

In discrediting the common theological view of the subject the inspired teacher did not omit to notice the fact that heaven and hell are commonly supposed to represent places and states which are too remote to admit of intercommunication, or of any actual survey of the one state by the inhabitants of the other. This unmeasured distance is further recognized in the ordinary conception of the "great gulf." And yet it appears that the two opposite states were in such close proximity that, notwithstanding the infernal point of observation may have been "Wrapped in drifts of lurid smoke,"

Dives could nevertheless see across the gulf, and did actually discover Abraham in heaven and Lazarus in the patriarch's bosom. Nor is this all: Dives in hell had no difficulty in carrying on an intelligent conversation with Abraham in heaven, thus demonstrating the fact of spiritual intercourse between the inhabitants of two different spheres of being supposed to be very remote from each other, and separated by the abyss of which a Christian poet says,

"Wide was the gulf, and deep as wide."

In the further illustration of the subject Mrs. Brigham commented briefly on the benevolent disposition of the rich man. He was not the miserable wretch to verify the old proverb that "misery loves company." He did not want any

tion, instructive fable or pious fiction, designed | clearly and beautifully illustrated. The speaker said that if there are inherited evils, it is no less true that good qualities are also transmitted. The latent germs of all that is good exist in human nature. These must be nourished and cultivated until they find emphatic expression in actual life. In attempting to suppress the eloments and manifestations of whatever is relatively evil, we make a grave mistake. Our usual method is to make direct war on the evil (whether real or imaginary), which, after all, may be only an abnormal expression of something good in itself. If we are careful and industrious in developing all good qualities and characteristics, their opposites will gradually decline and disappear; and thus the great gulf that separates the lower from the higher will be filled up.

When we enter a room that is dark we never begin to fight the shadows with the expectation that they will depart and leave our vision unclouded. We can never force them to retire by this method. But we have only to bring a light and the shadows fly. Whoever attempts to overcome the bad passions of men must not meet them by force; if he does he will only add fuel to the flame he would extinguish. To neutralize the force of any injurious property of matter or destructive passion of the mind, we must present opposite qualities or attributes. If your children are wanting in veracity, take every opportunity to illustrate the supreme majesty and glory of truth. When they are turbulent, preserve the serenity of your mind and make yourself a living illustration of the spirit of peace. If they give way to feelings of envy, hatred and revenge, show them by precept and example that unselfish love is the vital principle and essential spirit of all that is divinely beautiful. Thus you will cease to feed the evils which degrade humanity and make life so desolate. You have only by such means to cut them off from the sources which contribute to their growth, and, like noxious plants deprived of moisture, they will gradually wither and finally perish.

Several tonics were briefly. Y ilussed which we cannot notice. A request to explain the common doctrine of the trinity was disposed of in a summary manner. The speaker thought that those who believe such a doctrine should be required to explain it to others. The triune per-sonality of God was rejected, but the speaker found the elements of a divine trinity in the Force that gives motion to.matter; the Love which is the source of all life; and the Wisdom which fashions all forms of being.

The Spiritualists who do nothing for the diffusion of light and knowledge; who make no sacrifices for the advancement of education: who do not lift a hand to ameliorate the sufferthat they may be instructed. Those who would enter in and enjoy the spiritual feast must open the barred doors of their own selfish seclusion, that the angelic ministers of light and holiness may come in and their presence be realized. S. B. BRITTAN.

THIRTY-SECOND ANNIVERSARY.

REPORTS OF ITS OBSERVANCE IN VA-"RIOUS PARTS OF THE COUNTRY.

Philadelphia --- The First 'Association of Spiritualists.

The celebration of the Thirty-Second Anni-versary of Modern Spiritualism was conducted versary of Modern Spiritualism was conducted with great success by the officials of the above Association. The festivities began on March 31st by conferences morning and afternoon in Academy Hall, corner of 8th and Spring Garden streets, which were largely attended. In the ovening the Ladies' Aid Society gave a grand ball, which netted quite a large sum of money. Over four hundred people were in attendance, and the occasion was considered highly enjoy-able by all. SUNDAY, APHIL 4TH.

SUNDAY, APRIL 4TH.

The more formal exercises of the Anniversary The more formal exercises of the Anniversary took place on Sunday. The hall was elaborately decorated, and the platform was most beauti-fully adorned with flowers; in fact, the speaker stood in an exquisite bower of roses and ad-dressed the throngs which filled the capacious hall at each of the three sessions. Special mu-sical attractions were a marked feature of the calabration celebration.

FORENOON.

At 9 A. M. an interesting conference began, which lasted until 10:30 o'clock, at which time President Champion spoke to the congregation relative to the financial standing of the society. He asked for funds; the response was generous. The writer then had the pleasure of saying a few words.

AFTERNOON.

A#2 P. M. Mr. Wood, an efficient officer of the Association, presided over the conference meet-ing. Prof. A. E. Carpenter spoke of his experi-ences in Spiritualism. He was deeply interest-ed in the movement. Mrs. Danforth spoke of the different reference. ed in the movement. Mrs. Danforth spoke of the different reforms. She belløved in progress for woman, and wanted the people to gird on the armor anew for the struggle of life. Mr. Ford gave reminiscences of early days in Spiritual-ism. Mr. Wood closed the conference with an appropriate speech, which was attentively lis-

appropriate speech, which was attentively lis-tened to. President Champion then proceeded to deliv-er the opening address. He said, substantially: My friends, I am glad to greet you here to day. Modern Spiritualism. What blessed memories of the past rise before us! Hallowed are the thoughts of other days. Spiritualism has been victorious; but its best triumph lies in the fact that it teaches us to conquer self. [Applause.] We should pause and reflect upon the duties of the hour. The hand of time has taken away many workers. In the spirit-world these resur-rected co-laborers live in close sympathy with us. The spiritual philosophy has food for our souls. We no longer live on the border-land of uncertainty. We bow to no shrine but justice uncertainty. We bow to no shrine but justice and truth. The speaker discoursed at length and in a learned and eloquent manner upon the metaphysical side of the spiritual philoso-

Ed. S. Wheeler was the next speaker. This who do not lift a hand to ameliorate the suffer-ings of humanity, were brought to trial by the gentle Evangelist. If others are wandering in the outside darkness, we must go after them the suffer the suffer them the suffer the suf of his address that: "Some of the allegories of the ancient mythologies are of marvelous beauty, and to certain minds more significant of truth than the abstractions of theologic dog-mas or the incomplete statements of modern science. In the antique panthenon, Saturn, the personification of time, was fabled to habit-ually devour his own children; and however wildly poetic we may consider the conception, history's monuments and relics all teach us that time, in which all things are produced, is the very oxygen of the atmosphere of human life, be-neath the touch of which the most perfect com-binations yield their afilnities and the most ob-durate materials dissolve, while the fashion of this world passeth away. durate materials dissolve, while the fashion of this world passeth away. It is suggestive of the immortal nature of man, proof of his relation to the eternal and in-finite, that he ever seeks with utmost pains to conserve the results of his own labor, to perpet-uate the memory of the events in which he has been concerned. He sighs for repose, he longs for permanence, and can find satisfaction only in a subare where stability and permanence in a sphere where stability and permanence are as supreme as change and dissolution among the scenes of earth. It is, then, in obedience to an instinct of our everlasting spiritual being that we have gath-ered to-day in commemoration not of our own vainglorious deeds nor of a nation's fame; but as a band of students, as a class of investigators, as an organization of friends, a body of those who love and seek to serve humanity, we come to celebrate the advent of an angel host and to celebrate the advent of an angel host and commemorate the dawn of a new dispensation, the emancipation of the souls of this world alike from unbellef and from superstition. With this good purpose of days of remem-brance and of monumental undertaking kept in view, it is well to consider the possibility, the danger even, that our well-meant observance become too much a matter of course-of form only-and like many another holiday, something merely external, so that in the attempt to found an era in Spiritualism, to fix a date in the chroony-and the inity another honday, someting merely external, so that in the attempt to found an era in Spiritualism, to fix a date in the chro-nology of freedom and progress, the spirit of our Anniversary should be lost, and thus the actual facts of history come to be misrepresent-ed, and the underlying principle, the essential truth involved, no more perceived or under-stood. There is a misapprehension concerning the purport of this meeting and of the meaning of those other assemblies of people in all parts of the world convened in like manner. From such error comes the danger of lapsing into the mere formal observance of a stated ceremony and the loss of spiritual perception. It would be a terrible misfortune should we add another to the obsolete rites, the meaningless formali-ties, the senseless performances which absorb the time, dissipate the thoughts and corrupt the morals of mankind. Sooner we should scat-ter from this place as from some spot cursed with malaria, stricken with pestilence, rather refuse ever again to assemble in any form of refuse ever again to assemble in any form of convocation. But the spirit giveth life, and so long as they express the life of the spirit, manifest the prin-ciples of reason, or commemorate the sense of grand events, as indices of moral progress, creeds, rites, ceremonies and calendar days are legiti-mate institutions, and in all their multiform va-itate a concernative neuron in society a help to The origin of our Anniversary is not remote; investigation is therefore easy; a review of the circumstances of its beginning will inform us as to the ideas and motives of those who established it, while a brief but broader survey of the subject of Spiritualism should enable us to judge how far their design was rational and consistion. Thus we shall discover the original purport of such meetings as this, and become able justly to conclude whether their true spirit has

been preserved, and whether, under present circumstances, they of themselves are worthy of perpetuation.

4.

No longer ago than 1868 a National Conven-tion of Spiritualists was held at Cleveland, Ohio. The now venerable James Lawrence, then as at present a citizen of Cleveland, presented to the Convention, by the hand of the since well-known speaker, Cephas B. Lynn, a memorial, said by Mr. Lawrence to have been given through his hand as a writing medium.

This writing medium. This writing was deciphered and rend to the Convention by Mr. Lynn and myself. The com-munication suggested the general observance of the thirty-first of March each year as the An-niversary of Modern Spiritualism—that day of niversary of Modern Spiritualism—that day of that month in the year 1848 having been the oc-casion of the first intelligent communication from spirits with the Fox family at Hydesville, New York, through the instrumentality of what has been designated the mystic or spirit rap. This communication was received from Mr. Law-rence by the Convention, and became part of the published record of proceedings, and has since been extensively acted upon. It is a popular notion, and many Spiritualists share the conceit, that the 31st of March is the anniversary of the first spirit rapping. This is an error, and as such fraught with mischief. It is well to correct such error, and avoid what

an error, and as such fraught with mischief. It is well to correct such error, and avoid what-ever of evil ignorance and thoughtlessness in this connection would entail upon us. Thirty-two years ago the seeming caprice of a child opened a channel of communication through the "Rochester knockings." Kate Fox, then nine years of age, attempted to imitate the strange and persistent rapping heard in her father's house at Hydesville, N. Y. There was in re-sponse an echo of her imitation as she snapped her fingers. "Now do as I do," said the child; "count one, two, three, four, five, six," as she clapped her hands one to the other, and once more from the realm of the unseen came the weird echo of her playfulness. At this point older heads became interested. "Count ten," said the mother of Kate, and there came ten distinct sounds. "Count fifteen," and the sounds were made. Then followed questions regarding her family by Mrs. Fox, all of which were correctly and properly answered by what were correctly and properly answered by what it was plain to see was an intelligent personality controlling an inexplicable force, and other manifestations of a like or even more wonder-ful nature soon followed, and still continue, in-creasing alike in variety, in power and marvel-ousness.

The standard proper. The drums and other instruments are in plain sight upon the floor of the court, but at pauses in the address they are beaten aloud, the degree of violence in the beating being taken to express in correspondence the approval of the invisibles. Something of the same kind has been done by

the Indians of the Indians of North America. The origin of the custom is beyond the range of tradition,

questions. If she does not settle these to the entire satisfaction of skeptical minds, she at least commands respect by the freedom and breadth of her exegesis, and by the deeply-religious spirit which characterizes her ministry.

On Sunday morning Mrs. Brigham found on her desk, as usual, a number of notes from members of her congregation, each containing some question which she was expected to answer in her discourse. Some of these interrogatories were either imperfectly stated or of little general importance, while others furnished interesting topics. In her endeavor to cover the whole ground the speaker did not entirely lose sight of any one of the questions submitted; but we have only space in this brief synopsis to indicate the drift of her remarks in answer to the more important questions. The first called for her explanation of St. Luke's Parable of the Rich Man and Lazarus, which will be found in the sixteenth chapter of his record of the Gospel.

In order to justly appreciate the views expressed by this spiritual Evangelist, it seems necessary to briefly notice the two prevailing expositions of this remarkable parable. The one most generally accepted by the Christian world presumes that the description is a narrative of actual occurrence: that the rich man and Lazarus were real persons : that the death they experienced was the dissolution of the hody: that the hell referred to was the dismal dwelling-place of lost souls; and that the closing scenes in the narrative. together with the conversation between the rich man and Father Abraham, occurred in the spirit-world. It is true that the most eminent biblical commentators do not generally sustain this view; yet it is everywhere inculcated from the pulpits of Evangelical churches.

The second view and exposition is most emphatically insisted on by the preachers and writers of the Universalist denomination. This affirms that the narration is a parable, and that it has no reference whatever to the invisible world and the state of departed souls. It is claimed that the rich man represented the Jews, who are said to have received special divine favors through the revelations of their ancient prophets and seers, and in the mission of Jesus whom they rejected. In respect to all spiritual blessings they had fared sumptuously. Lazarus, on the contrary, is supposed to represent the Gentile nations, who comparatively speaking were beggars, or relatively destitute of spiritual gifts, and hence were left to feed on such crumbs of divine instruction as might chance to fall from the tables of "God's chosen people." This interpretation would leave us to question the divine impartiality; at the same time it feeds the vanity of the Hebrews, and belittles the spiritual experiences of all other nations.

The intelligence that discoursed from the spiritual platform presented more enlightened and comprehensive views. The evangelical account was viewed as an allegorical representa. are beneath us in the scale of progress was very

one to share the bitterness of his own unhappy lot. He prayed that Lazarus might be sent on a mission of mercy to his father's house to warn his "five brethren," to the end that they might keep out of "this place of torment." So far from affording an illustration of total depravi ty, the rich man really manifested the spirit of a true reformer.

TAnother significant point was made in noticing the terms employed by Abraham in his answers to the rich man. When Dives requested that Lazarus might be sent from heaven to earth to testify to his brethren, he virtually proclaimed his faith in the power of the spirit to return. At the same time Abraham never intimated that it was impossible in the nature of things for him to perform such a mission. He did not so much as hint that there were any serious obstacles in the way of his going, but assigned wholly different reasons for refusing to comply with the request.

The concluding observations of Mrs. Brigham involved another point on which her remarks were interesting and instructive. She observed that we cannot bridge over that "great gulf," and that it is equally vain to attempt to tunnel under it. But there is one thing we may do if we are resolved and will use the proper means. That gulf may be filled up, and hence effectually removed. It is a question of personal purification and individual development. Persons in this world may, in respect to space. be near enough to take each other by the hand, and yet far enough to recognize no nutual bond of sympathy. If we consider their moral status and spiritual state, we shall find that between them "there is a great gulf fixed." They are kept apart by the vast difference in the relative degrees of intellectual development, moral elevation and spiritual growth. They cannot come together in any sense that implies the existence of a genuine attraction and harmonious blending of forces and elements in a common unity. Those of the same blood are often thus separated, and it is even possible for the abyss to yawn between the mother and her child.

How we may fill up the great gulf that sepa rates us from those who have reached a higher moral and spiritual altitude was most happily illustrated in the inspired answer to the ques tion, "Howshall we overcome hereditary evils?" It was observed that the first step in this work is to endeavor 'to comprehend their nature. Then the whole force of the will-stimulated by every moral conviction-should be brought to our aid in their modification and final expulsion. We must assume a positive relation to every immoral incentive, and in this way we may triumph over temptation. Every noble conquest over the baser passions augments our moral strength; every sacrifice we make for the common welfare lifts the soul up to higher levels. We see more clearly and become conscious of the increasing force of spiritual powers and divine attractions.

The work we may do in elevating those who

80 West 11th street. New York.

Written for the Banner of Light. TO HARRY BASTIAN. (Our Séance.)

BY WEN. C. WARNER.

One by one the gath'ring shades are trooping Through the gateway of the winter skies ; Gray and gold in many forms are grouping, Tinted with the evening's crimson dyes. Round and round, in mazy, mystic dances, Circle phantoms dight with wond'rous power, While the parting daylight smiles, and glances-Golden fringe to twilight's thoughtful hour.

In the stillness, music, rising, sobbing, Falls upon my ear in liquid sprays, Soothing all the deep and plaintive throbbing Of my aching heart with mellow lays: And the forms of long-gone fancies, sweeping Through my boyhood's dim and dusky aisles, Wipe the tears that memory's fount is weeping, Bringing back the old-time, sunny smiles.

Loving arms again my neck are twining, Kisses, light as flakes of falling snow, Dew my lips, that cease their sad repining, Breathing out a blessing soft and low ; Unseen hands touch mine-in soft caresses, Love's sweet token of their presence near ; And I feel the sweep of golden tresses, And baptism of an angel's tear.

She who went when summer's golden arrows Quivered in the heart of sunny June, And the music of the flitting sparrows Found no answer in our sad heart's tune, Comes once more through evening's dusky portal; And the June light of the long ago Falls around her form with hues immortal, Rivaling the moonbeam's silvery glow.

He who languished in war's dreary prison, Till the freed soul swept beyond the bars, Stands again, the type of love arisen To a summer-land, where smilling stars Gem the meadows of the great eternal ;" And another from the azure deep Beckons with her holy love supernal, Sweet and pure as dewy roses weep.

One who longed for home with its sweet blessing. Till a loving Father heard her/cry. Lifts the vail, her tender lips confessing Love's sweet rapture that can never die. And the baby feet that swiftly pattered,

Waken with their sound sweet thoughts again, And the days when baby voices scattered. Like the autumn leaves, our cares and pain.

Forms unknown, and sweet and smilling faces, Bend above and fill my soul with light; Lost ones fill again the olden places, Making summer bloom of winter night.

These, the shadows of each daily gloaming, Bring to strew your lonely path with flowers : Bring the promise that life's dreary roaming, / Ends in summer fields and Eden bowers. Yorkshire, N. Y.

the custom is beyond the range of tradition, but seems to have been continued generation after generation unchanged. They came to-gether at certain regular stated seasons and built a stout lodge of poles, bark, &c. Within this Indian house they placed a drum, and at a certain stage of the ceremony the drum would be beaten by invisible spirit-hands, and the lodge so rudely shaken as to often be thrown entirely down.

entirely down. Loud rappings were a part of the manifesta-tions which, at Salem, Massachusetts, in 1692, led to the developments connected with what was called the Salem witchcraft. At last a voice was heard saying, "We knock no more I we knock no more I" from which time-for good cause, as the student of the history of that atro-cious time will discover—there was no more rapping. rapping

In 1716 spirit rappings were heard in the Wes-

In 1716 spirit rappings were heard in the Wes-ley family in the parsonage at Epworth, Lin-colnshire, for two months. The raps responded to Amen at prayers, and echoed the knocks made by Mr. Wesley with a stick, and by Mrs. Wesley stamping on the floor. The phenomenon of spirit-rapping was com-mon in the presence of Frederica Hauffe, the renowned Secress of Prevost, the patient of the great, learned and good Justinus Kerner, chief physician of Wernsberg, Germany. The sceress was born in Prevorst in Germany in 1801, and died in 1829. Her blography, from the pen of Dr. Korner, was published that year. In Kentucky spirit rapping was reported as having taken place somewhere about 1840. In 1847 the famous Davenport family heard spirit raps at their house in Buffalo, New York. The rappings were heard at Hydesville, New York,

rappings were heard at Hydesville, New York, at perhaps an earlier date; but it was not until the night of March 31st, 1848, that intelligent communication was established through these historical sounds.

historical sounds. Continuing, Mr. Wheeler spoke of the philo-sophical significance of the so-called "mystic rap." Spiritualism had been like an Alpine avalanche. It had electrified the world. In a long and well-sustained peroration the eloquent lecturer appealed to the congregation in behalf of a scientific, philosophical and reli-cious Spiritualism.

in behalf of a point gious Spiritualism. EVENING.

At an early hour the hall was crowded. Mrs. Sarah Brynes, who has successfully ministered to the First Association of Spiritualists for sev-eral months during the present lecture season, addressed the audience. She said substantial-

Mr. President, Co-Workers and Friends-It affords me great pleasure to be with you. I have listened with profound interest to the addresses listened with profound interest to the addresses which have been delivered from this platform to-day. I feel that I have reason to be proud of our cause: I am proud to represent it, even in my humble manner. I rejoice that I can walk hand-in-hand with you in the glorious work of Spiritualism. We have all been obliged to make sacrifices for Spiritualism. The public workers for the cause have made sacrifices which you little understand. But compensation comes, and to-day I have felt rewarded, in the joy which has filled my soul as I have looked into your hap-py faces and have listened to the lectures, for all I have suffered in the past. My thoughts in-stinctively turn to other days, and I am remind-ed of our arisen co-workers. May their sacred presence inspire us to heroic deeds. I am a student of Spiritualism. The movement has blessed me personally. It has dignified my wo-manhood. It has given me better ideas of jus-tice and liberty. It has been an emanolpator to thousands.

LIGHT. BANNER OF

APRIL 17, 1880.

Our sister's address was attentively listened to. She never spoke to better advantage. She was calm and self-possessed, and in well modu-lated tones spoke in a dignified and womanly manner, so that her words possessed a peculiar charm for her hearers. Her remarks were en-thusiastically applauded. The writer then said farewell to the great au-dlence, and the celebration of the Thirty-Second Anniversary was brought to a close. President Champion and the Board of Trustees have good reason to rejoice over the success of the celebration. CEPHAS. Our sister's address was attentively listened

Cleveland, O.

Cleveland, O. Shortly after ten o'clock, Wednesday morning, Halle's Hall was well filled by an intelligent audience. The occasion was the Thirty-Second Anniversary of Spiritualism. Several noted Spiritualists from abroad were present, among whom were Dr. Underhill, of Akron; R. P. Wilcox, of Milan, the boy editor: Samuel Smart, of Wiloughby; E. D. Howe, of Painesville; W. II. Saxton, Joseph Brett and Miss Gleason, of Geneva; William Watson, Lowell, Mass; J. E. Vaiton, Wis; Mrs. Orlando Bassett, Milan; E. B. Mosely, of Ashtabula. The hall was profusely decorated with parti-colored flags, and across the front of the stage were silver letters forming the words "Thirty-Second Anniversary," and ornamenting the arch was arrayed in evergreen the word "Welcome" under an American banner shield. Mr. and Mrs. Hudson Tuttle, James Lawrence, and other prominent Spiritualists, occupied the stage. After singing officer, arose, and delivered the anniversary address.

The following extracts from this earnest and outspoken document are all which space will allow the reproduction of at the present time and in connection with this account of the exercises. The speech was printed in full, together with a good report of the services in general, in the *Cleveland Herald* of April 1st.]

ercises. The speech was printed in full, together with a good report of the services in general, in the *Chreeland Herald* of April 18t :] *Friends:* To-day we have met to celebrate the birthday of the healthy young giant—Modern Spiritualism. Born in the year 1848, it was not until 1868 the little waif was considered of suffi-cient consequence to make any fuss over his birthday : but through the mediumship of a Clevelander the suggestion was first heard about keeping his birthday. It may be fresh in the recollection of many here that, at the Na-tional Convention of Spiritualists held in this city in September, 1867, a well-known Spiritual-ist and medium of Cleveland snatched the oppor-tunity from that excited and busy gathering long enough to tell them that he had in the fall of the previous year, October 12th, 1866, through his dial (a fac simile of the one used by Prof. Hare) received a spirit communication he wish-ed to submit to them, in which the idea was first suggested that this day should be annually celebrated, a portion of which, with your per-mission, I will quote : "Some aeknowledgment should be made for this most glorious change, the advent of which has never yet been cele-brated as a matter of public rejoleing by the assembled multitudes of Spiritualists through-out the land. Shall all the minor circumstances of earth-life have their days of commemoration, and this glorious, new and holy dispensation be neglected? . . . It is time such tribute should be paid to those who have thus presented to the world a means of emancipation from error, such as will meet the requirements of all-a day of universal jublice, to be observed through all coming time." And to use the lan-guage of the medium (who was none other than our venerable friend and brother who sits by my side on this platform, Mr. James Lawrence), who said he brought it before the convention my side on this platform, Mr. James Lawrence, who said he brought it before the convention "under angel guidance, as coming from the higher realm to keep alive the gratitude of those who can accept and comprehend the glorious boon—the assurance of immortality—furnished by Spiritualism," The timely resolution was as follows :

follows: Whereas, Spiritualism has become a power in the land, and may be deemed the great growing religious idea of the country; and Whereas, and the second second second second second second in this are more second in the operation recommend to all state conventions and lecal societies to make the time of the ap-pearance of the Rochester rappings an analytersary day, the service of that day to be conducted in each locality as may be deemed most practical.

Since the passing of which, the 31st of March has been set apart by Spiritualists (whenever organized) all over the world as a day of rejoic-ing, commencing with the celebration of the Twentieth Anniversary, a memorable day for those who participated, and continuing every successive year, until to day we meet to cele-brate our Thirty-Second Anniversary, and, in the fitting language of another, now on this platform, our highly esteemed friend and well-known author, Hudson Tuttle, "Every society which claims to be based in anywise on the re-ception of Spiritualism should celebrate this auspicious day, and make it for the future in-

propagate their truths, and make their belief plain to every one. He would maintain the doctrine while he lived. Mrs. H. Morse, of Michigan, trance speaker, recited a poem by Horace M. Richards, descrip-tive of the grandeur of the Spiritualist belief. She thought they were becoming a wiser and better people if they were bringing nearer to the ears of the people the sweet volces of angels. Mrs. Emma Tuttle, of Berlin Heights, was in-troduced and recited Helen Hunt's poem in the New York Independent, entitled, "The Parson's Sabbath Breaking"; the lines were rendered in the highest order of execution, and met with the frequently expressed approval of her hear-ers.

ers. Dr. Underhill, of Akron, told of the early days of Spiritualism in Cleveland, and of its progress in the past thirty years. He thought that the lead in the spiritualistic progress must be taken by women.

by women. Professor Seymour, of Philadelphia, spoke briefly of the progress that had been made by Spiritualism, and its advance from the Church. Hudson Tuttle, Samuel Smart, of Willoughby, Mrs. James Lawrence and Mr. Nichols made brief remarks. Miss Bertha Smith, of the Lyce-um, recited a poem entitled "Spiritualism on Earth." After which the meeting adjourned until 2:30 o'clock. AFTERNOON MEETING. During the afternoon the attendance was

harth." After which the meeting adjourned until 2:30 o'clock. AFTERNOON MEETING.
 During the afternoon the attendance was much increased. After singing by the Grattan Smith Quintette, (of Painesville, O., a whole-souled family of Spiritualists, who sing the souge of our faith in as good a style as any quartette in the country.) Mr. Hudson Tuttle, of Berlin Heights, addressed the assembly. He thought that Spiritualists should be the most moral people in the world, and that they were. They did not want any church organization, or any Saviour, for they would fight life manfully in their own strength. The quintette then sang "Gather at the River," and Mrs. Emma Tuttle followed with an allegory entitled "The Old Woman that Did n't Live in a Shoe," the old woman representing the supposed incredibility and bigotry of Ortho-doxy, while her children and grandchildren were constantly calling her attention to knock-ings upon and voices outside of a certain myste-rious door, which also opened, and disclosed cer-tain spirits, typifying Modern Spiritualism. Mrs. R. Shepard, of Minneapolis, Minn., next delivered a discourse, replete with earnest thought. She said they did not believe in a personal God; they, however, recognized a primal spiritual power that moves in harmony with natural law. It was a mistake for the dis-ciples to have made of Christa God, when he had himself said to them, "Ye are all gods." Spiritualism has solved the problem of life; has established on a firm foundation the belief in immortality; it takes us behind the very phe-nomena of Nature. The song "Good-By, Old World," was then sung ; after which speeches were made by Prof. W. Seymour, of Philadelphia, and Mrs. II. Morse, of Port Huron, Mich. Some questions were also asked regarding death, by Mrs. J. II. Ammon, and answered by Mrs. Shepard. EVENING SESSION. After the business of, the day, a fine, pro-

EVENING SESSION,

After the business of the day, a fine pro-gramme of music, recitations, etc., was enjoyed at Halle's Hall, under the auspices of the Chil-dren's Progressive Lyceum. At its close, the floor was cleared for dancing, and the merry-

floor was cleared for dancing, and the merry-making was continued to a late hour. I think it was the general impression that the spreches in the afternoon celipsed any previous effort in Cleveland. Hudson Tuttle was in his happiest mood, and is too well known to need culogy. The other speakers were strangers here, and made a fine impression. Mrs. II. Morse, of Michigan, whose hair is white as the driven snow, is a woman but in the youth of old age, and is brimming over with love for humanity. Her remarks were more espe-cially on life's practicalities. She remains with us for a Sunday or two.

Mrs. R. Shepard, who for the past year has from Philadelphia to participate in our Ami-versary exercises, and, as she expressed it, "to get acquainted with" the Spiritualists of Cleve-

versary exercises, and, as she expressed 1. "to get acquainted with" the Spiritualists of Cleve-land and the suburban towns. She is a brilliant speaker, and completely captivated her audi-ence, many ranking her with our most popular speakers. She will probably be kept busy in this section for some time. Prof. Wm. Seymour, of Philadelphia, is a vig-orous speaker, close reasoner, and fairly wakes the audience up and warms them by his rapid but clear articulation. The professor is a pro-dicient phrenologist, and efforts will probably be made to get him to give a course of lectures while rusticating in this city. The only drawback to the day was its short-ness. The occasion is too great and grand to get full justice done it in one day; the time is too short to get a full expression of thought from the friends from so many different locali-ties; but as no one was to blame for this, all went home happy and glad that they had helped to celebrate the Christmas day of Spiritualism. ception of Spiritualism should celebrate this auspicious day, and make it for the future in-comparably more suggestive than Christmas has been in the past." So, catching the inspira-tion of the hour, I say, all hail to the day! the glorious 3ist of March, the birthday of Modern Spiritualism

versary of the advent of Modern Spiritualism. "The attendance upon the meeting," says the Daily Post of that city, to whose columns we are indebted for this account, "was good, and there were present some of our most intelligent people. Appropriate addresses and talks were made by four or five of the leading members of the society. One of the members, who is a prominent citizen, claims to have seen a beau-tiful vision during the evening and described it as one of the most sublime sights imagina-ble. . There is certainly something very fascinating about the subject of Spiritualism, whether it is true or not. Be this as it is, there are more Spiritualists in this city than general-ly supposed. Some of our most intelligent peo-ple believen it, and many others are honestly investigating the subject. . . There are many Spiritualists in this city who are not pub-licly known as such."

Easton, Mass.

The resident Spiritualists celebrated the Thir-ty-Second Anniversary in G. A. R. Hall, South Easton, Mass., March 31st, in a very enjoyable manner. The exercises consisted of singing, in-troductory remarks, an eloquent and instruct-ive address by Mrs. N. J. Willis, of Cambridge-port, dialogues, select pieces, songs, duets, tab-leaux, &c., by the children and young ladles and gentlemen; musical selections were also interspersed by the Brockton orchestra; a free supper was next in order, after which dancing was enjoyed by all who wished to take part in that amusement. The attendance was much larger than was anticipated, the hall being packed, and the number present being estimat-ed at five hundred. We wish every little village and community throughout the country would do as well, and thus call the attention of the otherwise careless and indifferent to this most important subject-Spiritualism. N. W. PERRY. The resident Spiritualists celebrated the Thir

Providence, R. 1. On Wednesday evening, March 31st, a meet-ing was held in the armory of the Slocum Light Guard to celebrate the Thirty-Second Anniver-sary. The Morning Star of that city says those who attended were well repaid for any trouble they may have taken to attend, for the occasion was a very pleasurable one. The evening's ex-ercises opened with a lecture by Mrs. Townsend Wood, of Newton, Mass., the subject being "The Anniversary of Modern Spiritualism." The lecture was a very able and interesting one, and was well received. The next on the pro-gramme was an original poem, entitled, "The World Moves On," recited by the authoress, Miss Scott, of Providence, following which Miss E. Brown sang, accompanying herself on the piano, in a very acceptable manner. Mrs. Wood closed the entertainment by reading a poem written by herself, the subject being "The Sea of Galilee." After the entertainment dancing was in-dulged in, and later a fine collation was spread. Again dancing was in order, and was kept up until quite late. The occasion will long be re-membered by all who were present. Providence, R. I.

a scance with the same medium on the 27th. After naming those who were present, she says: "We sat around a small uncovered table, with the gas burning, and without a culinet. Miss Gook had her seat between Gen. M— and myself, and we made sure of her proximity to us during the whole scance. We had sat viewing the usual mainfestations for per-haps twenty minutes, when the materialized form of Lify appeared in the centre of the table, and spoke to us and kissed us all in turn. Her face was very small, and she was only formed to the valst, but her flesh was quite firm and warm. Whilts Lify was on the table in full sight of the sitters, and I had my hand up-on Miss Cook's figure (for I kept passing my hand up-and down from her face to her knees to make sure it was not only a hand I held,) some one grasped my chair with both hands, and shock it from behind, and when I turned and spoke, in a moment one arm was round my neck and one round that of my husband, whils the volce of my daughter spoke to us both, and her long hair and soft while dress swept over our faces and hands. I asked my daughter for a piece of her hair and dress, and Lily came round from her side of the table, and cut off a piece of the dress herself with with statiff, huey duspiter for a piece of we hair and dress, and Lily came round from her side of the table, and cut off a piece of the dress herself with the hair until next time. The two spirits remained with us for perhaps half an hour or more, and then, the bar until next time. The two spirits remained with us for perhaps half and she answered us, although she complained of feeling sick and faint. I am ready on my oath to swear that there were two presences, tangible at the same moment, in the séance room, that never entered with us by the door. I was the only wo-man there beside Miss Cook, and she never left my side. Yet the other women bent over us and kissed out necks at one and the same time. There was a marked difference, too, between the medium and the materializations. She is a slight, ---

(From the Providence Journal of March 13th, 1880.) WHAT IS DEATH?

"Lo! from the tombs a deleful sound; Mine cars attend the cry: Ye living men, come view the ground Where you must shortly lie."

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end of the second inte, "Gentle spirit, now draw nearer, Thus to bless and cheer us on," when Lizzle suddenly drew the folds of the curtains apart, and standing with her left arm extended down-ward beside her, with right hand raised to the level of the crown of her head, thus stood, statue-like, bending gracefully forward with her eyes fixed carnestly on her mother until she sang all the words of the plece, nor could I perceive that the spirit once moved a muscle until all was completed. Raphael or Canova would have given years of their lives to have secured such a scraphic model. Lizzle now passed to the further end of the room, where stood a fine toned grand plano, and then inotioned to her mother to come to her. Mrs. Hatch went, and taking her seat, played and sang some verses of "Sweet By-and By," Lizzle again stand-ing statue-like behind her all the time with one arm thrown about her mother's neck, except when she co-acatonaly bout forward to kiss her in token of thank-tenveloped her passing again behind the curtain to renew her powers, Lizzle soon came out again, and com-ther powers, Lizzle soon came out again, and com-thered de-materializing first the lace scarf on her head, and then part of the superabundance of lace that therefore along vine of sming, which she arried to give greater strength to her physical system. This being done she went to where a half-length full-sized portrait of herself stood upon its pedesial, and took thereform a long vine of smilax, which she carried with her to a looking-glass, where she adjusted her halr exactly after the fashion her mother in-stonally bout the face, ag it solieling from her an ex-pression of approval or admiration, as she was wont to do when in earth-life. When the arrangement of her halr was completed, she wound around her head the sprig of smilax so as to present a becoming and grace-ful wreath. She then passed out of the drawing-room into the hall, and started on the run to the dhing room, where the fest

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Chicago, III. A well-attended and successful entertainment

A well-attended and successful entertainment, commemorating the Advent of Modern Spirit-ualism, was given under the auspices of the First Society of Spiritualists at the clurch, cor-ner Monroe and Lailin streets, Wednesday, March 31st, the programme being as follows: Y Organ, Overture, Impromptu, Mrs. Jennie Mor-ris; Pianoforte, a Mazurka, Impromptu, Miss Ellen McAllister: Address, Mr. A. M. Griffin; Duet, "The Land of Swallows," Masini, Mrs. C. D. Carrington and her daughter Mamie; Or-gan Solo, Mrs. Jennie Morris; Address, Spirit "Neconnee"; Pianoforte, "A Storm in the Moun-tains," Miss Ellen McAllister; Song, "Little Bruno," Malloy, Mrs. C. D. Carrington; Ad-dress, Spirit A. A. Ballou, through the trance mediumship of Mrs. Cora L. V. Richmond; Pi-anoforte, Theme, Splected, Miss Ellen McAllis-ter; Trio, Selettor, from "Traviata," for two and Dacunto; Anniversary Poem, by "Ouina."

Battle Creek, Mich.

Battle Creek, Mich. The following exercises (writes a correspond-ent) were held in this place on Wednesday even-ing, March 31st, in honor of the Thirty-Second Anniversary: Song by Mr. Jordan, of Battle Creek; inspirational poems by Mrs. Hallock, of Jackson; an original song by J. Madison Allen; address through J. Madison Allen; circle for spirit messages, participated in by Mrs. Hallock, Arthur Gray, Loella Brooks, Mrs. Estelle, Mrs. Wright, of Kalamazoo, a stranger, (name un-known,) Sara S. Allen, J. M. Allen: song, "Departed Days," by Sara S. Allen. Closing remarks and benediction through J. M. Allen. It was a pleasant occasion; at the close of which Mr. and Mrs. Allen took the night train for Mas-sachusetts.

The speaker then proceeded to bear compli-

The speaker then proceeded to bear compli-mentary witness to the bravery and fidelity of the Fox family, "and the investigators who hen came forward to its defense, and those who have since carried forward the work and made it pos-sible for us to meet on this day, compelling the respect, if not the approval, of even Mother Grundy herself." He referred to the rapid spread of the cause since its advent; the wide-spread of the cause since its advent; the widespread of the cause since its arrent; the wide-spread influence it was exerting in every ave-nue of life—in society, the churches, among the scientists: and said that the entire morning would hardly suffice for the enumeration of the notable converts to Spiritualism made during the way for your

notable converts to Spiritualism made during the past few years. "In no place of its size has the cause been more successful than in this city," he remarked; and further continued: "Spiritualism, howev-er, has yet strong and bitter prejudices to over-come, and in no way can we better do it than by living true and practically incorporating its hometical lowcome into our doily living terms. by living true and practically incorporating its beautiful lessons into our daily lives. Every tree is judged by the fruit it bears, and our daily life, more than our belief, is the criterion of our moral and social status. The object, I presume, of every system of religion, whether born in the past or present, is the elevation of humanity, and is but experimental. Spiritual-ism will only supplant the errors of other creeds in proportion to the truths it has to work with; for one I neither wish nor do I expect to see the destruction of the churches; but I do hope for destruction of the churches; but I do hope for the promulgation of higher truths, and a more rational conception of God and the great future from the pulpits of edifices which have cost so much, and which we, with the rest, indirectly help to support.

much, and which we, with the rest, indirectly help to support. "The 'cui bono' of Spiritualism is summed up in its demonstration of immortality, and the necessity of living good lives on earth if we wish to enjoy it. Spiritualism comes to the rescue of the church with its demonstrations of im-mortality against the prevailing skepticism, and in time will be its ally against the advancement of cold materialism. Then will both Christiani-ty and Spiritualism unite to do honor to this day. Even now, if all were true to their faith, instead of a few hundred celebrating the 31st of March in this city, there should be thou-sands; instead of only one place of meeting there should be dozens; in fact, every church now in the city, in the country, ay, in the now in the city, in the country, ay, in the world, should be filled with zenious souls striving to outdo each other in sending up anthems of praise on this Thirty-Second Anniversary of Modern Spiritualism, if för nothing else than the demonstration it has furnished us of immor-

tality. "The two distinctive features of Spiritualism from Christianity are that our salvation in no wise depends on the goodness of another, but no wise depends on the goodness of another, but on the natural unfoldment and growth of our own spirit, even after so-called death, and that spirits can and do, under certain conditions, hold intercourse with those in earth-life." The speaker concluded by extending a warm welcome to friends gathered from a distance, and resident co-workers, to investigators, and all present a hearty welcome.

and resident co-workers, to investigators, and all present, a hearty welcome. After the address the remainder of the ses-sion was devoted to a general conference, and Father James Lawrence was introduced, who spoke of his pleasure at once again being per-mitted to meet with believers in his faith, and he hoped that if he could not speak to them as entertainingly as formerly, they would bear with his feebleness, consequent on his advanced age. He spoke of the duty of Spiritualists to

Lockport, N. Y.

The Spiritualists of Western New York met in Sons of Temperance Hall Wednesday, at 2 P. M., in recognition of the Thirty-Second Anniversary. The meeting was called to order by the Presi-

dent, and Mrs. Gardner, of Rochester, appoint-

defin, and Mrs. Garaner, or Koenester, appoint-ed Secretary. A committee on resolutions was chosen by the President, consisting of Mr. Gregory, Mr. Chaplin, Mrs. Emma Taylor and Mrs. Cornelia Gardner.

The afternoon session was spent in confer ence and the reading of an interesting split communication by Mrs. Colby, which was given by her hand automatically.

Adjourned for refreshments and social visiting in the hall. The meeting in the evening opened at 7 o'clock

by the reading of the following preamble and resolutions:

by the reading of the following preamble and resolutions: Whereas, We, Spiritualists and Liberals of Lockport and vicinity, meeting in recognition of this, the Thirty-Second Anniversary of Modern Spiritualism, not only deprecate but condemn the attitude of the churches toward all re-formers outside the pale of their respective communions, in allowing no place for us as believers in immortality and spirit intercommunion to give an expression to our belief itherefore, *Resolved*, That as spiritual and free religionists, we will unit to break down old superstillons, based upon the creed-aldogmas of an effect theology, that has outlived its useful-ness and is rapidly sinking of itsown dend weight, like oth-er relies of old barbaric days, into a hopeless oblivion. *Resolved*, That as the time has come when the whys and wherefores are questioned, we ask why we are compelled to pay taxes upon millions of church property, held estensi-bly to worship God in, but practically as a place where the privileged few may meet from time to time to listen to the isonificant of the operatic music of " raid men and women singers." and witness the brilliant achievements in the tollers of Christian worshipers, while the true gospel of a humanitarian religion of numenty, we welcome our faith-ful co-laborers, Mrs. Colby and Mrs. Smith, to this field, whitened for the harvest, and present the innaks of this Convention to them as a token of our fellowship and hearty good will. Resolutions accepted and adopted.

Resolutions accepted and adopted. By request, Mrs. Taylor spoke of the anniver-sary, and its lessons. Mrs. Colby's subject was "The Age of Prog-ress in which We Live." No nation, no time, no age, she said, but has had these spiritual manifestations. The Bible is full of them, from the "Voice of God" in the Garden to John in Patmos who was emphatically told, the angel was of his brethren the prophets, one like him-self. Can you find a record of modern manifes-tations more startling than of Saul and the woman of Endor? What minister dare say it is not true? Not one. And God declares "that which has been shall be, and that which is to be hath already been." And if these manifesta-tions have been, they are required, and must be made manifest to-day.

I can give only a few scattered thoughts from Mrs. Colby's remarks, which were beautifully expressed, and included a fine tribute to our sister, Mrs. Penfield, who has just passed from our mortal vision into the higher life of ever-lasting propress.

The audience listened in silence for nearly two hours, and the meeting adjourned to meet at our next anniversary.

Springfield, Mass.

sachusetts.

The Spiritualists of this city, we are inform-ed, had a sociable and dance on the evening of March 31st, at Gill's Hall. It was a pleasant time, and resulted in a material addition to the treasury.

Thomas Walker, the Trance Medium. To the Editor of the Banner of Light :

On Thursday evening, March 11th, over forty of the friends of Mr. Thomas Walker held a tea-meeting at Blackburn, Lancashire, England, for the purpose of bidding Mr. Walker farewell, previous to his departure to South Africa. After tea, Mr. Atkinson was unanimously voted into the chair, and in a very feeling manner expressed the sympathy of the meeting at the departure of Mr. Walker. Several other speakers followed, who all told of the geniality and kindness of their guest and his earnestness in spreading the cause of Spiritualism, regretting, also, that he should so early, after his return home, be called to labor in a distant part of the world.

During the evening it was announced that an enlarged photograph of Mr. Walker would have been presented to him had there been sufficient time to prepare it. However, in the course of two or three weeks the portrait would be ready, and then be presented to his mother.

At the close of the evening, Mr. Walker uttered a few words, expressing his regret at leaving so many who had in so short a time become very warm and dear friends to him. He hoped, after his engagements in Africa were ended, he should meet them all again, and once more labor among them, helping to spread the glorious bor among them, sources, truths of spirit-communion. R. WOLSTENHOLM,

4 Preston New Road, Blackburn, Eng.

4 Preston New Road, Blackburn, Eng. **137** Mr. Perry, who is the literary editor of the Cin-cliniati Gazette, is one of the most learned and able critics, and one of the best of historical scholars of the age in the Orthodox ranks. His work is a review of Kersey Graves's "Sixteen Crucified Saviors." He claims not only to have refuted that work, but to have answered and overthrown all the leading arguments of the infidel world against Christianity and the Bible. And Mr. Graves claims to have met, and answered, and thoroughly demolished all of Mr. Perry's argu-ments and positions against infidelity and in support of Orthodoxy. The most interesting and armusing fea-ture of this new work of Mr. Graves is his "Ecclesi-astical Court," in which he examines all of Mr. Perry's witnesses and authorities, one by one, and arrays them against each other, and sometimes against Mr. Perry himself. The witnesses in their cross-examination not only contradict each other, and sometimes them-selves, but condemn each other, showing some of them are not qualified as witnesses in this case. This fea-ture of this really laughable. It shows not only the utter failure of Mr. Perry to prove what he do-signed, but that some of his witnesses seem to turn "State's Evidence" against him, and testify for Mr. Graves. And in addition to all this Mr. Graves has cited from many of the ablest authorities of the world an amount of historical realmy to fom T. Perry "Sixteen Saviors or None; or the Explosion of a Great Theological Gun. Beinge Alexito the T. Perry to the theory with the site of a Great Theological Gun.

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APRIL 17, 1880.

Bome few weeks since, a notice of the death of Mrs. C. Whitney, of Brooklyn, New York, who was burled on the 31st day of last month (January), on which occa-sion it was said Mrs. W. proyounced her own funeral discourse through the inspired mediumship of Miss Jenny Foster. Mrs. Whitney, who, as well as her hus-band, had been for several years a firm bellever in the spiritual phenomena of the day, was the mother of nine children, seven of whom had passed to the spirit-world, leaving at the time of Mrs. W.'s death only a stripling son and grown-up daughter in earth-life. Twas just three weeks to a day after Mirs. Whit-ney's remains were burled that I met these two highly came by invitation to attend one of Mrs. H.'s mater-alizing sonnees. The young lady sat beside me, and her brother by her side. A beautiful spirit purporting to be a sister came to where she sat, and placed her had significantly on one of the many rings that deco-rated her flugers. I had observed the motion, and and that she had always sorn it when she was in carther the spirit retired, I asked Miss W. to tell me why her sister touched that particular ring. In answer, Miss W. told me that the ring had been her sister's, and that she had always worn it when she was in carth life. This spirit sister also raised her right foot, in order to show them, as they said, that it was more per-fect in form, although it was a disfigured member whils she was in earth-life. Mire Whitney, the moth-er of the two, came next, with every feature as dis-ble as when site was in earth-life. After many klasse and tokens of endearment, I saw the mother put her her mother had always worn up to the day of her death. The interview between Mire. W. and her when the bosono of her daughter's dress and take therefrom a concealed locket, which the young lady be a when site and leaver between Mire. W. and her her most gitted pen can desoribe. Mire, Whitney's me-diumistic powers had been highly developed and assis-seemed to conduce greatly to her ability to mainfest her

[From the Boston Herald of April 5th.] SPIRIT-WRITING. EXPERIENCE OF AN OLD SPIRITUALIST IN PSY-CHOGRAPHY.

To the Editor of the Herald :

Public attention has lately been directed by Rev. Jo-seph Cook to the subject of slate-writing, one of the various phases of what are claimed to be spiritual phe-nomena, and as it is but little understood, and for the most part discredited, by the multitude at large, I pro-pose, with your permission, to afford some information respecting it. If it is a fact that intelligible commu-hications are made by some unseen force in the way

pose, with your permission, to afford some information respecting it. If it is a fact that intelligible commu inflations are made by some unseen force in the way indicated—that mind can act upon matter apart from the body—a new revelation is made to science, and the main doctrine of the initerialistic school of thought, that intelligence can only proceed from an organized physical brain, is at once and forever exploided. In the Bible we have accounts of two kinds of writ-ing by spirit agency, bolt of which have their counter-parts in the spiritial phenomena of the present day. David is said to have obtained the designs for building the temple in this way, for in the first book of Chroni-cles, xxviii : 10, may be found these words : "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pat-tern." This mode of writing is termed automatic, as the intelligence manifested does not proceed from the brain of the writer, the hand being moved by an out-side intelligence manifested does not proceed from the writer in the normal condition, and facts are stated unknown to the medium; the writing frequently being in a language unknown to him or her. Again, the handwriting varies materially, and sometimes it is written hackward. I have just been shown a lengthy communication, written by a private lady, every alter-nate line of which is written backward, from right to left, and when yiewed in a mirror, the backward lines have the same appearance as the rest, and were writ-ten with the same facility. Let any one try this feat, and they will at once find the difficulty involved in thus writing. One of the carliest evidences I had of the truth in question was the production of my grand-mother's autograph by my fittle daughter, the said relative having died many years before the young lady was born. This phase of mediumship is one of the most prevalent, and whole yournes have been written by this process.

most prevalent, and whole volumes have been written by this process. It is difficult for persons who are skeptical with re-rard to the existence of disembodied spirits to accept the proposition that writing can have its origin outsido the brain of the writer; but the other kind of writing, to which I have referred, settles the fact, and all but the most obdurate skeptics are compelled to admit it. The most notable example of direct spirit-writing recorded in the Bible is that which occurred at Bel-shazzar's feast, when a hand was seen to trace the ominous words, "*Mono, mene, tokol upharstin.*" This account is a staggerer to most people in this material-istic age, and even religionists aver that such things passed 1 But modern spiritual phenomena disprove this assertion, for I have seen A HAND BELONGING TO NO HUMAN BEING

A HAND BELONGING TO NO HUMAN BEING take up a pencil, in full gaslight, and within a foot of my face, and write on a card, which card I have now

my face, and write on a card, which card I have now in my possession. The phenomenon of direct writing took place a few years ago, in a very marked manner, in the presence of a Swedish nobleman, Baron Guldenstubbe, resident in Paris, in which city I made his acquaintance, and subsequently renewed it in London. The Baron was the author of a book entitled "The Reality of the World of Spirits, and the Possibility of Their Commu-nicating with This World." It is written in French, and embellished with about sixty facesimiles of writing, most of which he obtained by placing paper on tombs or in churches, and sitting quietly by. The Baron showed me the original documents, and had a great many besides, those published being only a small se-lection from several hundred specimens. The communest form of direct spirit-writing is ob-

beautiful spirit-lights illuminating the room, so that the wall paper was plainly seen. The controlling spirit of the scances and other unseen workers had kind words for all, and ready replies to the many questions asked him-often confounding by his answers those who thought themselves very wise.

In the light séances not as many forms as heretofore appeared, but those seen were so fully materialized as to be instantly recognized by their friends; some were strong enough to step outside the cabinet door, others remaining at the aperture and speaking in whispers or aloud, so as to be heard by those present. Fathers, mothers, brothers and sisters, husbands and children were seen and identified. At one time the door opened and a lady and gentleman stood side by side in full form, the lady in white, the gentleman in dark clothes. At another, two little children came, the door opening so wide that the medium was seen sitting in his chair, and the little ones by his side. The children were re-cognized by the father, Mr. Bailey. The scances were attended by our best cilizens, men of education and intiuence, many of whom were impressed that this philosophy is worth the time and trouble necessary for WILLIAM CULL. honest investigation.

controls. New inquirers are continually being led to look into the merits of the philosophy of life, and it is safe to say that Spiritualism, at least in this section, has taken a long stride forward; and I hear the Ban-ner of Light well spoken of."

BANNER

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OF LIGHT.

Dakota.

BLACK HILLS. "Etoille" writes. Feb. 26th: "I have been an attentive reader of the *Banner of Light* for a long time, and like it immensely. I am an in-vestigator of Spiritualism, an earnest inquirer, one whose feet have just touched the portals of the magni-ficent temple you are helping to bulk. The phenome-na of Spiritualism I know nothing of personally; never heard a spirit-rap; have had no opportunity, which means money, since on 'this side' it takes 'filthy lucre' to travel and investigate, if one happens to live away from the great centres.

heard a spirit-rap; have near the opportunity; never heard a spirit-rap; have on 'this side' it takes 'diffy lucre' to travel and investigate, if one happens to live away from the great centres. I read every word of other people's experiences I can get my hands on if I could altord it is would have every book as soon as it could be had of the publisher. But there are many things that trouble me that do n' seem to make a ripple upon the screne conscionaness of the convinced Spiritualist. For instance, compare the Heavens of Eugene Crowell's new book with the lofty, undefined, unfathomable but most beautiful and spiritual discourse of George Thompson from the lips of Mrs. Cora L. V. Richmond. It is true the roviewers in the Banner handled Mr. Growell's book very gin-gerly (if 1 may be allowed the expression, not to asy ingenuously, as they should, being good Spiritual-ists, for is not Mr. Oven ligh authority, and are not Dr. Crowell's means of identification as good as the best? Mr. Wetherbee says: 'While the reports are new and strange, still they are by no means impossi-ble.' I beg pardon; and it is in no fault finding spirit I say this, for God knows if there is a human being up-on this footsiool who desires to know the truth, 1 and that one; but it does strike me as an uiter impossi-bility that two or more witnesses of equal credibility should differ so widely. Even Dr. Brittan's able and ingenuous flustration of the different reports we should get, should Longfellow, Mark Twain, Gen. Butler and Sitting Bull each give us a description of the earth. We live upon, failed to satisfy me. I may be wrong, but it does seem that all these witnesses would agree upon the main facts respecting this world, at least sufficient y so to make their statements consistent. For in-stance, ask each and every one of them if there are dogs, horee, smouttains and rivers upon the earth. Bitting Bull would tell you of his faithful dog and hardy pony. As for mountains and rivers interlinks the lovely hills of his old home, on th

"Take the vacant chair beside us, Lay their gontle hands in ours,"

Lay their gontle hands in ours, ' they and the All-wise Father know that the one all-pervading, carnest desire of my heart is to be a good Spiritualist. I had rather be convinced of the actual existence of one spirit than be put in possession of the wealth of these hills—and that cannot be estimated— and only write you these things hoping to gain informa-tion thereby."

New York.

New York. BROOKLYN.-- Abram G. Kipp writes : "I wish to verify the message given at the *hanner of Light* Public Free Circle of March 9th, and published March 27th, from JENNIE DIXON. Sile was my sister, who passed to the spirit-world two years ago. The whole of the communication was characteristic of her, as she was a great worker in the Lyceum cause, both here and in Vineland, N. J. She was also a medium for a quarter of a century; and as the medium (Miss Shelhanner) turned to me (I being present at the scance and entire-ly unknown to her) and shook hands with me as her brother, I considered it an undoubted test of her spirit-presence." presence.

NEW YORK CITY.—Alfred Weldon writes: "There are now five Spiritualist Societies, with regular public meetings, in our city, in place of only one last year at this date. The new Societies are "Second Society of Spiritualists." A. J. Davis's "Harmonial Society," "First Society of Harlem Spiritualists," and Prof. J. R. Buchanan's meetings every Sunday afternoon at Clarendon Hall. We hope to see four more started during the coming year. There is plenty of work and room for them here."

Iowa.

Lowa. CLINTON.—Mrs. Jane D. Golden writes, March 14th: "Please find enclosed an order for the continu-ance of the Banner of Light for another year. It is not only a luxury but a necessity in my home. And I would also acknowledge the recognition of my sister's message, MRS. CLARESA LEWIS, through the mediumship of Mrs. Rudd, June 27th, and published August 20th. It is like her in every respect, and I know that it was her. It was not only recognized by me, but by all her children. They say, 'I know that it was mother, it is so like her.' I would also acknowledge that of DR. GEORGE REN-TON, in the Banner of March 13th, through the medi-umship of Miss Shelhamer. I knew the family, and the message of the Doctor is in every way characteris-tic of the man."

Maine.

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 lontgomery Place, Boston, Mass., \$3,00 for a year's subscription to the CANNER 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.

RECAPITULATION:

Banner of Light one year, and one Picture, \$3,00 Banner of Light one year, and two Pictures, \$3,50 Banner of Light one year, and three Pictures, \$4,00 Banner of Light one year, and four Pictures, \$4,50 Banner of Light one year, and five Pictures, \$5,00 EF Postage on both Paper and Pictures will be prepaid by us, and the

latter safely enclosed in pasteboard rollers.

ALL NEW SUBSCRIBERS, OR OLD PATRONS ON RENEWING THEIR SUBSCRIPTIONS, TO THE

BANNER OF LIGHT.

MAY OBTAIN, FOR THEMSELVES AND FRIENDS, ONE OR MORE OF THE FOLLOW-ING FINE WORKS OF ART BY COMPLYING WITH THE TERMS ABOVE MENTIONED:

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 fitte of this picture has been "music hallowed," translated into many languages, and sung by the civilized world. Its pure and elevating sentiment, charming versification and melody of music, have daced 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 candle nor the moon, "cold and pair, " shining through the rifted clouds and the partially curtained window, produces the soft light that falls over he 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 dea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of steet. The becoming drapery, all of the accessories, the admirable distribution of light and shade-all those details, indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect-the embodying of pure devotional sentiment. As we gaze upon it we inconsibly imbibe the spirit of its inspiration.

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

"LIFE'S MORNING AND EVENING." FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn A river, symbolizing the first of main, whiles through a landscape of the first the first while with the other she points bark of an aged Filgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea-an emblem of eternity-reminding "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 "erown of immortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A With flower-wreathed scraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pilgrims on the shore, "Be kind." Near the water's edge, mingling with the sunlit grass, in flower letters we read, "Got is love," Just beyond sits a humble walf, her face radiant with innocence and love, as she lifts the first letter of "Charity,"-"Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men," Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "Thy will be done" has fallen upon the bow of the 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.



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

Lockport, N. Y.

Banner Correspondence.

Massachusetts.

Massachusetts. BALLARD VALE.-C. H. G. writes: "Copper is death-in forty ways. Copper causes canker, rheuma-tism, neuralgia, tumors, enlargement of the glands, violent headaches, cold sweats, nausea and vomiting, small, irregular and frequent pulse, heart disease, cramps, tremblings, faintings, convulsions and death. Lead causes spasmodic constriction, weakness, trem-blings, dimness of vision, paralysis and death. Dr. J. R. Nichols says, 'the one-thousandth of a grain taken daily will have its deadly effect.' How about the min-eral poisons so freely used by the regulars? Mercury and arsenic produce in different persons all the symp-toms named above, and others also. The allopaths claim that they use them less than formerly. That is true in only one sense, and for one reason-they have less patients 1 If the regulars use these poisons less, why does the United States Dispensatory, by which all allopathic prescriptions are compounded, contain several hun-dred pages describing the preparation but not the ef-fects of several hundred forms and disguises of these poisons, designed to be given without the knowledge of the patient? Why were over thirteen millions (offi-cial army reports, 13,662 022) of calomel pills, and tons of other mercurials and arsenicals, purchased for the use of our army if these same allopaths use less than formerly? The truth is, these poisons are used as freely as ever

use of our army if these same allopaths use less than formerly? The truth is, these poisons are used as freely as ever and in larger doses, but in more hidden forms. The old-fashioned calomel powder became too pulpable and familiar to the people, and had to be dissolved or *pilled* out of sight. The attempt recently made before the Massachu-setts Legislature to perpetuate a reprehensible and deceptive system of medical practice by compelling the people, by *lare*, to rely upon poisons that have each done a thousand times more mischief to the human race than alcohol has ever done, was only an evidence of the selfish and conscienceless cupidity of its authors." **PEABODY** — **P.** C. MUIS (**P.** O. address **BOX** 506)

done a thousand times more mischief to the human race than alcohol has ever done, was only an evidence of the selfish and conscienceless cupidity of its authors." "PEABODY.--P. C. Mills (P. O. address Box 500) writing from this place, gives an account of his cure by Dr. Greenwood, which we condense as follows: "My cure" [which Mr. Mills testified to before the Public Health Committee of the Massachusetts Legis-lature.] "was a wonderful one, and I should be glad to let the whole world know the facts, I have been told time and again by the wise M. D.s that I never had a cancer; and there were some of the Committee, as well as the Counsel for the Regulars, who had consid-erable merriment when I so stated; but I turned the lauge on them when I said that I was simply detailing what the regular M. D.s, after thorough examination, and treating me for months, had deliberately decided was my discase ! The disease developed while in the army. I was with the old Fifth regiment, in the first Bull Run battle, and after that regiment returned, I joined the Thirty-Third regiment, went with them through every engagement they were in up to August, 1863, including the Battle of Gettysburg. In August I received a sunstroke, and immediately this disease was developed in my stomach. I could keep nothing on my stomach fifteen minutes, not even a teaspoonful of milk, with soft bread soaked to a pulp. Thus I was dying by slow degrees. The doctors of Beminary Hos-pltal, Georgetowi, (the officer's hospital, for I was then a commissioned officer) after treating me two months pronounced my disease a 'cancer in the stomach.' There were several doctors who examined me there. They said there was not a power on earth that could save my life three months. I was discharged against my own inclination, and came home to Massachusetts. I went to three regular M. D.s after I came home, and they all told me the sume story. Now *if I had not a cancer* in the stomach then these M. Diselther willifully deceveed me, or else they *did. not Know what*

than a pint measure) and stopped all flow of blood, whereas I had been vomiting blood for some time as clear as though from a fresh wound, and I never took a spoonful of medicine of any kind, being cured by magnetic treatment alone? These are the facts. Now, Mr. Editor, is it any won-der I was anxious to put in my protest against the 'Doctors' Plot'? I am proud to work for the angels, who saved my life, and for the last ten years I have constantly been a defender of their gospel." constantly been a defender of their gospel." SPRINGFIELD.-J. S. Hart writes: "Our lectures season commenced Sept. 1st, or rather the first Sunday in September, and we have had lectures every Sunday (except two)since that time. We have raised the money to pay our speakers by subscription and taking up con-tributions. Capt. H. H. Brown gave us two splendld lectures Sunday, March 21st A. A. Wheelock spoke for us in February, and we can recommend him to any Society wanting a speaker. Mrs. R. Shopard soattcred sunbeams and pleasant words, full of light and instruc-tion, to us one month; and Mrs. C. Fannie Allyn was also with us a month. Cephas B. Lynn, always ready to say a good word or take a subscriber for the Banner of Light, was also with us for a month."

showed me the original documents, and had a great many besides, those published being only a small se-lection from several hundred specimens. The commonest form of direct spirit-writing is ob-tained on slates. Two slates are placed together with a fragment of pencil between them, and the writing takes place on the inner surface, while the slates are held in the hand or rest upon the table with the hands upon them. As a proof that no physical intervention is used, persons frequently take their slates ready fixed, scaled, tied orscrewed together, as the case may be, and then the slates, not going out of sight for a sin gle moment, will be written upon inside, the sound of the writing being distinctly heard therein, and the grating of the pencil felt. The communication will generally be signed by the name of some deceased friend. Rev. Joseph Cook was surprised to find the name of his grandfather. 'W arner Cook,'' written on a slate he held'in his hand, the year of his death being also communicated. Dr. Blade is one of the best-known mediums for this form of manifestation. I had a sitting with him when I first came to this country. After obtaining several specimens of writing on slates I had a further mani-festation—one that is not frequently witnessed. After witnessing the playing of an accordion by an unseeu power, I felt the touch of a hand upon my knees; my coat was then unbuttoned, and, looking down to see in trul view, and there was no other person present. I consider the writing powers of Watkins guite equal to those of Slade. With either the manifestations seldom full, and the conditions observed are such as to gener-ally bring conviction, to all competent investigators, of the operation of an unseen, intelligent power. At Lake Pleasant, writing was produced through Wat-kins in the presence of two thousand people, Gen. Withey of the customs acting as one of the committee.

Lake Pleasant, writing was produced through Watkins in the presence of two thousand people, Gen. Wiley of the customs acting as one of the committee. DIRECT SPIRIT WHITING is obtained under a variety of circumstances which it is unnecessary to enumerate. I have known a sheet of foolscap covered with writing by placing it with a lead pencil under a variety of under the medium was pying. I once accompanied Rev. Moncure D. Conway to a medium. That gentleman placed a marked sheet of paper on the floor as we sat round a table, and on taking it up found the name of his brother written thereon. A remarkable instance of the phenomenon occurred in London with parties well known to my self, when a communication in Laiin, consisting of about six hundred and fifty words, written in a small, distinct hand, was obtained in an incredibly short space of time. The medium in this case was the wife of a tailor, and knew nothing of Latin. This splitiwriting is unquestionably a wonderful fact, and it is a wonder almost as great, seeing its newalence, that it should be but comparatively little known; but, now that public attention has been direct. ed to the subject by Rev. Joseph Cook, who, with his friends, unanimously asserts it to be a fact; and as the facilities for witnessing it are becoming more accessible, and the conditions under which it is observed more satisfactory, it must necessarily soon be recognized by scientists, and ultimately accepted by the public generally. The solutions the cry. But this is not the first time that foolish things have been employed to confound the wise, and the cry. But this is not the first time that foolish things have been employed to confound the wise, and the words of William Howitt flip apply to such. "How rideulous if they scientific start as a great fact. It is one of the materialists should not be able to stand against a few antics of their for winter the could be words of william Howitt flip apply to such. "How rideulous if they pace in due, winder the instributed to confound the wise,

Boston, March 28th, 1880.

SEANCES BY HARRY BASTIAN.

New Jersey.

New Jersey. VINELAND.—A. C. Cotton writes, March 29th : "Al-low me, through the grand old *Banner of Light*, to say that Bro. C. B. Lynn has just closed a month's engage-ment here, and that all who heard him are obliged to admit that his discourses were able, broad and cosmo-politan in their nature. May he long continue to give his cultured inspirational discourses. Some time since, J. Frank Baxter came to Vineland, and occupied Cosmopolitan Hall for one evening. He delivered a good discourse, sang inspiringly, and then gave a number of tests in his usual way, mentioning full names, dates, day of month and year of passing away, and often the disease which produced dissolu-tion, also the denomination to which the individual be-longed; all of which were recognized as correct. But the most remarkable test was the one given to me, which, at the request of our Secretary, Dr. Allen, I will briefly narrate: briefly narrate :

briefly narrate: Bro. Baxter said, in substance: 'Here comes a lady who was in earth life a medium (naming the phases of mediumship); she has a great interest in you. Her name was Trask—Mrs. James Trask. I see Sept. 12th, 1970 free Sept. 12th,

I arose and remarked that the person described was my sister, and that she passed away from my house in Vineland at the time named, and that all was true as declared

declared. Baxter then said : 'I came near making a great mis-take, for I was about to locate this case a great way off, as I saw the name Troy. Now here comes a per-son whose name is John, and he regrets very much be-cause of the great burden he caused to come upon Laura, but says it seemed to be a matter over which he had no control.'

Laura, but says it seemed to be a matter over which he had no control." I arose again and stated that I did not think there was any mistake, as Troy, Maine, was the place of birth of my sister, and also of her marriage to John, whose sirname was Dyer; he called her by her given name, Laura, as he always did in earth-life; that the 'burden' referred to by him as being cast upon Laura was a most remarkable test: My sister's first husband, John Dyer, was for nearly twenty years one of the most deformed, hopeless, helpless and suffering cripples ever seen, and was as dependent on her all that length of time, day and night; for all the offices performed, as an infant child. He was been like a hoop, and was also blind; he took nourishment through a crooked tube, and every joint in his body was set except his jaws. This man passed away more than twenty years since, some six hundred miles from here. Comment is unnecessary. I wrote out an account of his case as I received it from his own lips; and at this juncture of the medical discussion, it may be interesting to the M. D.s to know that he attributed the cause of his crippled condition mainly to the effects of calomel, administered by learn-ed 'quacks' of the Faculty. Bro. Baxter is to be with us in Vineland the last two Sundays in April."

Sundays in April.'

Illinois.

SEANCES BY HARRY BASTIAN. To the Editor of the Banner of Light: Mr. Harry Bastian has made us a short visit, giving four séances, commencing, March 15th. The dark cir-cles were, as usual, good—instruments being played upon while floating in the air; spirit voices distinctly heard giving their names and conversing with friends; HILINOIS. CHICAGO.—Wm. Wiggin (magnetic physiclan, 508 West Madison street.) writes: "W. J. Colville, while there, did a spiendid work in arousing renewed interest in the spiritual philosophy and phenomena, and in at-tracting the attention of skeptics by his ready and ences chose to put to him—whether their aim was to elicity the truth, or try to confound Bro. Colville and his

Maine. WISCASSET.—T. S. Call writes, March 28th : "Mrs. Emma E. Weston, of East Boston, has just left us, after filling an engagement of one week, and I feel that a few words in praise of her and her mediumship will not come amiss. As a test medium it has never been my experience to find her equal. She will interest an au dience by the hour with her convincing tests—always correct, without a single exception. Those Societies wishing to secure the services of a reliable test medium, are informed that Mrs. Weston will receive engage-ments; her address is at 145 Lexington street, East Boston."

Indiana.

Indiana. INDIANAPOLIS.—M. J. Vielra writes : "Allow me to congratulate you on your grand success of the past year, with the earnest hope that you may exhibit the same energy and carnestness in the future that you have in the past, and that the dear Banner of Light may be spread over all the civilized world—laden as it is with sublime truths, which can alike open the eyes of the theologically blind, and give food for the minds of the true believers."

HEALING BY LAYING ON OF HANDS. By James Mack. Boston: Colly & Rich. Price \$1,25. We have here a very interesting little book, discuss-ing with considerable fullness that method of healing We have here a very interesting little book, discuss-ing with considerable fullness that method of healing practiced by Christ and the apostles with such won-derful success, and being revived in modern times by healers. The book is made much more valuable than it otherwise would be by chapters on the healers who have lived in various ages. Chapter L is introductory, and gives the author's views of the healer, Chapter II. the medical theories and the healing principle; Chapter IV. treats of healers ancheat and modern; Chapter V. explains the author's method of work, and Chapter V. explains the author's method of work, and Chapter V. discusses magnetism as a curative agent. Perhaps one of the most interesting chapters is that of the birth and early life of Valentine Greatrakes, who was of English parentage and born in the year to28. He was a Protestant geniteman of unblemished character, high social position and great wealth. After filling import-ant public offices for a considerable portion of his early lite, he became possessed and overmastered with a healing power which he exercised during the remain-der of his life with great success. If we may judge by the reports which come down to us from those times. The following brief sketch of Mr. Greatrakes will, per-haps, give the key to his success. One report says: "He was a man of great stature and surprising strength. He has very often taken a handful of haze-luits and cracked most of them with one gripe of his hand, and has often divided a single hazel-nut by his thimb and forefinger. He had the largest, smoothest, and soft-est hands, I believo, of any man of his time, to which i attribute the reason of the great virtue of his hands above other men's." Dr. Dean wrote of him as fol-lows: "I refer all his virtues to his particular temper-ament and complexion, and I take this principater to by a kind of elixir, and that he cures by a sort of conta-gion." The work is written with great force and will repay a careful perusal by all who are interested in the

OUR INCONSISTENT TOLERATION.-If we have OUR INCONSISTENT TOLERATION.—If we have secured religious liberty, we have lost scientific liberty; and it would require some casulstry to show why, if it is wrong to fine and imprison a dissenter from the dogmas of the Church of England, it is right to fine and imprison a dis-senter from the dogmas of the College of Phy-sicians. Many of our public men feel the pain-ful inconsistency; and if a change in the law is not speedily effected, the whole question of vac-cination will come under discussion, and the extraordinary fallacies on which it rests be ex-posed.—Vaccination Inquirer. posed.-Vaccination Inquirer.

The teamster's favorite letter is "Gee," of course.-Salem Sunbeam. The profane Englishman's favorite letter is "1."-Meriden Recorder. The gossips' favorite letter is T.-Somerville Journal. The clergyman's W; fthe sailor goes for C and some times D with a dash after it; the lady who is well off recommends her friends to letter B ; the pugilist goes for the I; the sluggard for E's; the scholar for the Y's,

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the beat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the feaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a guiet 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.

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



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

"The curfew tolls the knell of parting day," * * from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The ployman homeward plods 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 carth. 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 poot writes, "And leaves the world to darkness and to me." "Now fades the glimmering landscape on the sight." This grand Elogy 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 vorse finds elequent expression. Here the "inspired song of home and the affections" is becautifully painted. affording another striking example of the versatility and talent of that highly gifted artist.

"Homeward" is not a Steel Engraving, but Stein----Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

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ART ENSHRINEMENT OF

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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 by a main solution when we are a subject to be a subject of the su number-without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of guickening other in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic sura, while another—the "immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwell, with its chain and oaken bucket. A little further to the left is the gate through which a path leads to the house; and along the 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 clouds; and between that and the house stands the fair and fruitful orchard.

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MPECIAL 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 theoght, but we cannot undertake to endorse the varied abades of opinion to which correspondents give utterance. **IF** We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot under-take to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for **Perusal**.

These 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 promp insertion, must be forwarded in time to reach this office of the preceding Monday.

Banner of Fight. BOSTON, SATURDAY, APRIL 17, 1880. PUBLICATION OFFICE AND BOOKSTORE.

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SPIRITUALISM, like an enduring rock, rises up amid the conflicting elements of ignorance and passion—a rock which the surges of Time and Change can never shake—on whose Heaven-lighted pinnacle the Angels build their altars, and kindle beacon-lights to lluminate the world.-Prof. S. B. Brittan.

The Channing Memorial.

On the 7th inst., which was the one hundredth anniversary of the birth of William Ellery Channing, the corner-stone of a memorial church was laid at Newport, Rhode Island, the place of his birth, and appropriate exercises were had not only there but in this city, New York, and various other places, at home and abroad, in commemoration of this event. It all means this: that people are eager, in this day, to set up a landmark that shall show to future generations the dawn and beginning of that spiritual and intellectual emancipation which is rapidly broadening into the perfect day. Dr. Channing, though a reformer in the highest sense, was far more even than that. He was an interpreter; one who handed down light from the higher spheres, and has just been well described by one who has written profoundly of his character and career, as a genuine medium for the direct transmission of spiritual light and truth to mortal men.

The life of Dr. Channing his followers like to call "the perfect life," employing his own favorite phrase. He aimed to exemplify and promote perfect spiritual and mental emancipation. He adhered to principles, being comparatively indifferent to forms and methods. No man ever held loftier sentiments in regard to men and life, and abode continually in a state of great spiritual elevation. He was consequently a man of a rare temper of thought, which was manifested in everything he said and

did. The critic to whom we have referred estimates that he "was a much greater power in his own time than it would be possible for one of his peculiar mold to be in this later day"; that "his power lay in a large and illuminative wisdom more than in a direct and searching intelligence"; "the world turns a careless and inattentive ear to the fine beatitudes of forty years ago, not because it has less faith in them, but because it sees the necessity of paying more heed to the study of the methods by which they are to be practically realized among men." Thus Dr. Channing was in no sense either an aggressor or a leader; but an illuminator, himself filled with the spirit. Among the first spirits to come and write through our hand was Dr. Channing; and his instructions, as a pure and exalted spirit, have been frequently given at our circles. That he was powerfully mediumistic while on earth in the discharge of his ministerial office, may be seen from such statements as those made by Dr. Dewey, who observes that "his words had a strange and heart-stirring vitality. Some living power within seemed to preside over the selection and tone of every word, and to give it more than the force and weight of a whole discourse from other men." And the same friend remarks concerning his preaching, "that its constant aim was to discriminate the true spiritual excellence from everything false, imperfect, sectarian and technical. Precisely as every great sculptor or painter labors to set forth the true beauty and grandeur, in opposition to false tastes and false schools of art that prevail around it, this did Channing as a preacher." In other words, he was the embodiment in all he said of what is spiritual and pure and exalted. He was "a fervent worshiper of the loveliness of religion rather than an abstruse metaphysician or a barren critic." He cherished the loftiest ideal of human duty and of human welfare. This is the bright truth that makes his writings on all subjects illuminated. He made his thoughts living things; not by any art of coloring or forming them, but by the spirit which wrought in them. These thoughts ranged continually on the plane of virtue, of duty, of spiritual beauty, and of real greatness. He was an idealist, like Plato, and sought to induce all others to idealize their common lives. He knew sympathetically that none of us can live all the time among ideal things, but that we must inevitably drop down from those heights and come in contact with the grosser actualities of external life; but he also knew that it is not in man's higher nature to be always satisfied with the lower state, which becomes one of comparative degradation, and therefore he strove to put pure moral ideas in circulation, feeling sure that they would in due time work a revolution in men's way of life. He lived a meditative life, and these living utterances of his were the legitimate fruit of it. Ideas are far more effective than blows. They

will do their work, and may be left to become organized in progressive institutions in their own time and way.

Sectarianism cannot claim Dr. Channing in any'sense. He could not be partisan, intellectually or spiritually. There was nothing he desired more than freedom. Yet, like all other men, he was necessarily held by the limitations of heredity, of education, and of the time in which his earthly lot was cast. But no man of his time could be said to be spiritually more free than he; ever meditating the true, the beautiful, the exalted, the perfect; giving out the results of his thinking in the same spirit in which they came to him, and leaving to others the more congenial labor of organizing what would thus become more potent still with the advancing and expanding mind of the age. In all he said he was preëminently spiritual. The secret of the power of his thought was its genuine spirituality. He dwelt apart, in one sense, that the serene atmosphere of a spiritual life on earth might not be disturbed by the voices of dispute and the jarring sounds of discord. Thus he was enabled to draw directly from the heavens those purer and larger thoughts for whose noble utterance his name is held in such grateful reverence to-day. There is no reputation to compare with that which such an existence inevitably leaves behind it.

Seances with Mrs. J. R. Pickering.

In 1877-8 reports were made of remarkable spirit-manifestations occurring in Rochester, N. H., Mrs. John R. Pickering of that place being the medium. Immediately following these, a discussion arose as to their truth ; which was not to be wondered at when the astounding nature of the subject was taken into consideration. During its continuance we were from time to time furnished with what purported to be evidence establishing the truth of both sides of the matter in dispute. Of course it did not require any great degree of common sense to determine that both sides could not be equally true, and, upon summing up the evidence we had received, we found it to preponderate in favor of Mrs. Pickering.

On the 18th of April, 1878, having formed a party consisting of six gentlemen and two ladies, we left Boston for a scance with Mrs. Pickering, at her home in Rochester, N. H. We arrived there during the forenoon, and found Mr. and Mrs Pickering not only willing, but strongly desirous of furnishing us with every possible facility for examining the premises and establishing the most unquestionable protection against the existence of even a semblance of fraud. It is not important that we should at this time give a detailed account of what was done in this regard, as we purpose further on to describe the apartments now occupied by the lady in this city; but should any of our readers be curious to know, we refer them to our paper of April 27th, 1878.

We now give statements of what followed, as published in our columns at the time above referred to:

"At eight o'clock precisely the light was lowered, when singing and plano-playing were in order. After waiting some twenty minutes, the medlum meantime remaining seated in the cabinet, a spirit-form became visible-a tal emale dressed like a sister of charity, the entire figure being draped in what appeared to be thin white muslin of carser texture than what afterwards appeared. It was very statuesque and impressive. This form appeared twice. The next was the figure of a man. The clothing was mostly dark colored. This form bowed to Mr. William R. Tice (a gentleman from Brooklyn, N. Y.), and was finally acknowledged by him as a friend, after appearing three times, Mr. Tice failing at first to recognize him.

The third spirit-form that appeared was recognized by Mrs. Jennie S. Rudd as her mother, who gave the name of "Rosina," which Mrs. R. said was correct. This figure had on a muslin dress, the material looking finer than the drapery which enveloped the first spirit who came. A lace scarf could be distinctly seen upon the shoulders, hanging down nearly to the floor. Her hair was brown—the dress trailed—a handkerchief was held in the left hand—a sliver star glistened upon her forchead. She seemed anxions to approach as near as possible to Mrs. Rudd and Dr. Goodrich, in order to be recognized, bowing her head while uttering the word "Rosina." This appearance was in fulfilment of a promise made to Mrs. R., which by no means could have been known to Mrs. P.

The fourth form was that of a female clad in white, but taking the form of a cloud, in which the spirit seemed to be loating.

opened, and there sat the medium with a tiny infant dressed in pure white in her arms. We could see the face and hands plainly, especially the motions of its fingers. We were told, after the scance, that this was a child of Mrs. Pickering's, now in spirit-life, which accounted for the oft-repeated caresses she bestowed upon it.

reases she bestowed upon it. After this manifestation, Mr. Pickering placed a slate upon the floor in front of the curtain for the spirits to write upon. The movements of the pencil could be distinctly heard, and we found, after the séance was over, written upon it: "We will yet convince the world through this medium that Spiritualism is true." We can state with the most positive certainty that the en-

closure in which the medium sat was proof against any con-federacy of whatever name or nature, and that there was not a particle of white fabric therein, and nothing of the kind could get in, as the gaze of our party was constantly centred on the curtain-cabinet, and it was light enough in the room to fully recognize each other; and therefore, what ever came out of the enclosure during the three hours the séance continued, in the shape of apparitions, must have been produced or materialized by spirit-chemistry, of which fact we have not the least doubt.

CONFIRMATION OF THE ABOVE. We, the undersigned, members of the party of investiga-tors above-mentioned, take pleasure in giving our personal endorsement to the statements made in the report to which this certificate is subjoined. The account narrates in brief the sailent points in our experience while at the scance held with Mrs, John R. Pickering in Rochester, N. H., on Thurs-day evening, April 18th, and we feel confident that what there transpired was genuine in character, and owed its origin entirely to the source claimed for it: viz, the power of spirit over matter. PHINEAS E. GAN, ISAAC B. RICH, E. P. GOODRICH, M. D., George A. BACCN, MHS, JENNIE S. RUDD, MISS EMILY CHACE. CONFIRMATION OF THE ABOVE.

(By invitation, Mr. William R, Tice, of Brooklyn, N.Y., joined our party at Rochester, witnessed the manifestations, and pronounced them genuine without the least reserva-tion. - Eb. B. of L.]

Boston, April 23d, 1878.

Since our visit to Rochester, Mrs. Pickering has continued her séances with varied degrees of satisfaction to those who have attended them. It was not to be expected that all would agree as to the genuineness of the manifestations hence, differences of opinion in regard to them have continued to exist, and probably always will. Perhaps one of the most conclusive evidences of their truth is to be seen in photographs that have been taken of two materialized forms-one of a Spanish lady, the other of an Indian girl. We sometime since gave a brief account of these. They are on two cards, and represent persons entirely different in form, feature and size. Neither picture resembles the medium. Both were taken under conditions that precluded all possibility of fraud.

Mrs. Pickering is now located in this city, at 796 Tremont street, and has commenced holding séances, which have thus far been quite successful, and give promise of much good to the cause. By previous arrangement with Mr. Pickering, we recently formed a small and harmonious circle, consisting of four ladies and four gentlemen. We met at his residence on the evening of the 29th ult. The room in which the séances are held is on the second floor, and the cabinet—if so simple and unpretentious a piece of mechanism will bear such an appellation—is formed by a rod passing across a corner of the room, enclosing a triangular space of very limited dimensions, in which is placed an ordinary chair, on which the medium is to be seated. One side of the interior is a solid brick wall the other, a substantial, lathed and plastered partition; while directly underneath is the lower step of the front stairs, at a distance of about ten feet from the floor of the cabinet, and in an entrance hall that is constantly well lighted. It does not require any argument to show that the interior of a cabinet thus arranged cannot be reached by any visible person or object except by way of the open front, which is continually under the direct gaze of those who are present to witness the manifestations. Fraud, collusion, deception of any kind under such circumstances, is absolutely impossible. The front is composed of three strips of dark-colored cloth, there being in the middle one an aperture, at which those spirits who cannot materialize full forms, show their faces. The cabinet does not extend to the ceiling, but only about two-thirds of the distance; hence the top is open to the observation of all.

Having thoroughly examined the cabinet and its surroundings, our company was seated in front of it, and Mrs. Pickering, dressed in black. seated herself on the chair within it. Mr. Pickering was seated between ourselves and the cabinet, where every movement of his could be

pleasing to behold. She was not recognized; appropriately give at this time the testimony of but we were given to understand that she frequently appears, and is one of the cabinet spirits; that is, one of the band under whose superintendence the manifestations are produced.

The sixth spirit who manifested was recognized as Charles H. Crowell (brother of Mrs. Conant). He patted us on the face and grasped our hands with all the earnestness and fervor of a long-absent friend returning to meet us, and was very expressive in his demonstrations of delight at the interview thus granted. Upon retreating to the cabinet, he halted for a moment in front of the enclosure and clapped his hands for very joy at being so fully recognized. Having entored the cabinet, at our request he immediately lifted the curtain, showing us the medium, the interior of the cabinet, and himself at the same time. A more positive proof of the truth of these manifestations could not possibly be made. It was really a marvelous manifestation of spirit power.

The next was a female with long black hair, quite tall, well formed, of dark complexion and remarkably strong and active. We recognized her as the "Spanish lady" who had had a photograph taken, to which we have previously alluded. Holding the photograph card in her right hand, she intimated that she wished to present us with it. She then called for more light, when it was furnished, and all present could distinctly behold the features of the spirit and compare them with the photograph. We then stopped forward and received the picture, which may be seen at this office.

The next personation was that of a male spirit, wearing a white robe, a strip of black passing over his shoulders and hanging down in front. Dr. Coues informed us that he had attended Mrs. Pickering's séances many times, and that this spirit invariably came to him, seeking recognition, but that he had failed, thus far, to identify him. He held in his hand, as we were informed he had at each previous coming, a red stick or roll. He frequently directed attention to his foot, seemingly with a design of recalling to the mind of the Doctor some incident connected with it by which he might recognize him. Several inquiries were made of him, but it was found impossible to determine who he was, and he retired, though by no means despairing of success, for a slate and pencil being thrust into the cabinet we instantly heard a sound of writing, and it was returned with a message upon it stating that if the Doctor would persevere he would eventually recognize him.

Next appeared a young man in a partly military uniform. He came forward with great strength, and was at once recognized by his mother, Mrs. Stratton, whom he greeted very warmly, extending both hands, with which he firmly grasped the hands of his mother and Mrs. Clifford.

Almost immediately following his departure an Indian girl bounded into view. She was dressed entirely different from all who had preceded her. She retired to the cabinet and reappeared four times. This spirit is the one we have referred to as having had her photograph taken at Rochester, and intimating that she wished us to have one, a copy was handed to her, which she then passed to us. She then favored us with a sprightly Indian dance; then proceeding to the cabinet, she drew aside the curtain, and we beheld the medium and the dusky maiden standing at her side.

Our eleventh visitor was a tall, stoutly framed. warthy Indian brave, who, we were informed, is frequently seen, and known as "the doctor." He was dressed in a brown material, not a particle of white being visible. Calling for the bell, it was handed to him by Mr. Pickering, and he reëntered the cabinet, rang the bell vigorously, and then tossed it out upon the floor.

And now came the principal feature of the evening-so far as we were personally concerned. In wonderful contrast with the appearance of the last spirit appeared a lady charmingly dressed. She beckoned for us to approach her, and when we did so, she said in a whisper, Crown, crown," and bowed her head in order that we might see more distinctly a beautiful crown that she wore. This was formed of something that had the appearance of gold. We had no doubt but that we saw the spirit of our faithful medium and co-worker. Fannie A. Conant. materialized. It would be difficult for a person in an earthly form to manifest greater joy at meeting us than did she on this occasion; and when we recognized her familiar look and mentioned her name, her delight seemed to be unbounded. Next a child-form appeared at the opening of the curtains, but did not come out, for lack of strength. It thrust out its little hand for a single moment, and that was all it was able to do. Two females appeared after this, making fifteen full forms that had been seen by us during the two hours of our séance; and besides these, several faces of spirits who could not fully mate rialize appeared at the aperture. On one occasion two faces at the same time were seen. The spirit who had held Mrs. Pickering entranced now began to talk; and a chair being drawn up close to the cabinet, the medium was by her control brought out and placed in it. Then, while the medium was seated directly in front of us, her hands plainly in sight, an arm and hand were seen half a dozen times or more thrust from the cabinet, at one time shaking what appeared to be a white handkerchief.

the editor of the Religio-Philosophical Journal. who attended one of Mrs. Pickering's seances last February, as published in that paper February 28th. After describing the cabinet, he says:

February, as published in that paper February 28th. After describing the cabinet, he says: "We made a critical examination of the cabinet as well as of the walls, baseboard and floor, and feet satisfield there were no arrangements for 'assisting' the manifestations. Everything being in readiness, the 'rients who had been invited were seated on a line running diagonally across the room. The medium was led in from an adjoining room and introduced. A heavy wooden centre-table, with a number of musical instruments lying thereon, having been placed within the cabinet, but not in contact therewith. She was seated herself facing the audience on the outside of and near the cabinet, but not in contact therewith. She was reated on a plain came-bottomed chair, her feet resting on a hassoek and hands clasped in her lap. The gas was turned off, and a kerosene lamp lighted and placed behind a blue-cambric screen, about eight feet distant and to the side of the cabinet. The lamp was now turned down quile low, yet there was light enough to see the hands on our watch distinctly at a distance of about ten inclues from the eye, and the figure of the medium was clearly visible at a dis-tance of about ten feet; her hands and feet were constantily under our notice during the entire scance. After about five minutes had been consumed in singing by the observers, and the medium having apparently passed to the trance state, the manifest attoms breast institute of a large and perfectly-formed hand and wrist through the sperture in the cabinet curtain, several feed distant from the medi-um's hands, which were plainly to be seen, and limovable. During the soance this hand was existing under the schenet in the cabinet curtain, several feed distant from the medi-tin's hands, which were plainly to be seen and immovable. During the soance this hand was writtline there-or, the writing within the cabinet being loud and rapid. Handkerchiefs belonging to difforent visitors were taken by the materinalized hand from Ar. Pickering and returned k

"Requiescat in Pace"—Death of the "Medical Monopoly Bill" in Massachusetts I

As previously predicted here, the bill regulating the prac-tice of medicine met a speedy and merited death in the com-mittee-room, and the effort made this week in the Senato to resuscilate it proved a dismal failure. The Senators evi-dently thought that the remedy was worse than the evil it proposed to stop.— Saturday Evening Gazette, Boston, April 1000.

As we have previously stated to our readers, the petition of the Social Science Association and its representatives, Robert Treat Paine, et als., for the passage of a law virtually placing a monopoly of the healing art in the hands of the Massachusetts Medical Society, created intense excitement throughout the Commonwealth, caused the hearings before the Committee on Public Health (to whose attention the matter was referred) to be crowded to the utmost, and brought the whole question of medical practice before the serious attention of the public expressions of opinion being obtained whose significance is not to be mistaken. As the result of this open discussion of the matter, the Legislative Committee-at least a majority of it-decided that it was improper to meddle, after such a fashion as the medical monopolists demanded, with the vital interests of the people as concerned in the questions of disease and the best methods of overcoming it. So this majority reported "leave to withdraw"; but the minority, not being able to "discern the signs of the times," decided to push matters to the extreme. What success they finally had may be judged of by the following account, which we glean mainly from the reports made by the Boston Herald, Advertiser and Journal, to which are added a few words furnished us by a reliable gentleman present during the discussion':

are added a few words furnished us by a reliable gentleman present during the discussion': The debate upon the medical bill in the Senate, on Tuesday, April 6th, was brief but animated. One voice only was heard to speak in its favor isays the Herald), that of Senator Currier, of Essex, who moved the bill, heretofore published, as a substitute for the report against legislation to regulate the practice of medicine. Senator Warren, of Suffolk, Chairman of the Com-mittee on Public Health, and among the members ad-vising against legislation, opposed the bill of the ground that such legislation would exclude from prac-tice a class of persons who, although not educated in any regular school of medicine, are successful in the treatment of disease, some as specialists; and others as general practitioners. He did not think it would be vise to legislate in such a manner as to prevent such results in the future as have been achieved in the past by Dr. Thomson, Dr. Sweet and others. There were evils in the practice of medicine, but the remedy consisted rather in the excreise of greater care in is-suing certificates by the medical societies than in plac-ing so great restrictions as had been proposed around the practice of medicine. He feared that it would block the path of progress if stringent legislation was enacted. First class doctors did not want the legisla-tion, but rather third and fourth-rate practitioners. As an illustration of the fact that graduates of first-class medical schools are not infallible, Mr. Warren read a sching "very uncertain, whether fried ham, scarlet fever or bologna sansage." Mr. Warren allued to the testimony of the petition-ers, in which they calmed that the medical laws in other States were superior to those in Massachusetts, in a manner that seemed just and consistent with the facts, showing that Massachusetts had always been allve to the needs and protection of the people, and was not belind other States in caring for and watching the interests of the people. His remarks upon theif

The fifth form was that of a small-sized female. • Nellie, " a spirit friend of ours, who kissed her hand to us. She had on a lace dress, and spangles were distinctly seen in her hair. She also saluted Mrs. Rudd and Dr. Goodrich.

The next was that of a female clad in a snowy-white garment of apparently the most delicate fabric-so fine, indeed, cause universal remark in regard to it. The drapery, which was thrown over the back of the head and shoulders and arms, resembled the most exquisite lace. She came toward us and Miss Chace, and endeavored to have us recognize her; but we could not distinguish the features. The spirit then retreated behind the curtain. In a few min ntes she reappeared, seemingly with more power, and glided nearer to us than before. We said, "Can you give us your name?" "Yes, yes," was the response in a low whis-per, "Fannie." "Is it indeed you, Fannie A. Conant?" we

sked. At that moment a satisfied expression passed over the countenance of the spirit as she came nearer, and it an peared so like our late medium that we could not gainsay the fact, especially when we examined the black hair, so smoothly combed, as was her wont in the earth-life. then pointed toward us with her right hand, and speedily retreated behind the curtain. The reason given by spiri friends why the garments appeared so white and well defined, was because of her superior mediumistic development while in her own earthly form. The last time this spirit made her appearance a beautiful white turban was on her head. As she bent forward to have us recognize her, w could not but admire the exquisitely delicate fabric that covered her person.

The form of a man with dark hair and dark moustache and full face was then seen. This spirit was not recognized. He was stout and tall.

The next spirit seen was a curious-looking person. Her hair seemed to be of a reddish cast, wound around her head in a singular manner; "something like a beelive," re-narked one of the party. There was a mass of it. A slight head-dress was worn on the back of the head. The gar-ments enveloping this individual were less airy and not so white as those previously seen. The figure was full and well developed.

Then followed a female spirit draped in lace-a very lively character-who danced around with great freedom for a few moments. The significant motions of the arms were by some present construed to mean that she came to all present-to no one in particular. She was not recognized. Spirit-faces were visible at the aperture, sometimes two

at the same time. The tenth spirit who manifested very much interested out party, She was tastefully dressed in white. When the lady at the plano sang "Ncarer, my God, to Thee," this spirit took part, singing beautifully, and scened to enjoy the oc-cosion very much. She remained longer in view than any other spirit. Retreating to the enclosure to gather strength, she again appeared and sang with the planist as before.

The eleventh who paid us a visit had light hair, mous tache and chin whiskers, a bandage appearing around the forchead, and resembled a particular friend of one of the party, although he did not come near enough to be fully recognized.

The twellth was that of a tall, swarthy-looking Indian, who seemed to almost reach the ceiling ; he had a waving plume on his head, and wore a large belt around his wais fastened by a huge glittering breast-plate. He was a fine specimen of the red man, dressed as he was from head to foot in the characteristic toggery of the North American Indian. Another Indian also presented himself for a brief period. Also a girl was seen who appeared to be a cripple Unrecognized. But the cleverest manifestation was that of a youth, dressed in a uniform similar to that belonging to a base-ball club-greyish pants, tightly buttoned round the waist, where the loose white shirt that enveloped the upper portion of his form was gathered. His name was called by ne one, but we could ascertain nothing definite in regard to this spirit, more than that he was a great adept in kicking the foot-ball when in physical life. The baby scene was quite satisfactory. The curtains

seen. Near him was a table, on which was a bell, a slate, and a large music-box. The lights were reduced to one, but that was sufficient for us to see plainly every person and object in the room. Singing was commenced, and continued, with slight intermission, for from fifteen to twenty minutes, when one side of the curtain was withdrawn, and a female form, dressed in a profusion of white, muslin-like fabric, was seen. She stood for a moment, her face radiant with a pleasing expression, blended with a calm, heavenly repose, which one subject to the cares and distracting elements of an earthly existence could never assume-then she took one step forward; retreated, as if to gain more strength and again appeared, this time walking toward us, and pointed to one of the gentlemen as the person to whom she particularly came. This was Mr. W. D. Crockett. He did not recognize her, he said ; but, finally, after she had twice repaired to the cabinet, and reäppeared, each time with increased power and fuller materialization, he asked, "Is it mother?" To which she bowed in affirmation; then, with a graceful wave of her hand, and a smile upon her countenance, she disappeared.

Next came a man wearing a white shirt, banded at the neck and wrists, dark pants and slippers. He seemed to be stronger at his first appearance than the previous spirit, and indicated by movements of his hands that Dr. Coues was acquainted with him.

Following, appeared a female spirit dressed in white, differing in size and features from the lady who first appeared. She beckoned to a gentleman to approach her, which he did, but he could not possibly recognize her, though she responded affirmatively to a name he mentioned, and he subsequently felt assured as to who it was,

The fourth appearance was that of a lady, richly attired, a long whitescarf depending from her head and shoulders. She exhibited considerable power; walked vigorously to and fro in front of the cabinet, returning to which, she raised the curtain, and exhibited the medium seated in the chair, while she, the spirit, stood with her arms outstretched above her, her pure white robes appearing in strong contrast with the dark colored dress of Mrs. Pickering. The

spirit then came out into the room, and returning, again drew the drapery aside, showing to us the entranced medium, and the whole interior of the cabinet, herself standing at the centre with both hands holding back the curtains.

Our next visitant was a lady even more superbly dressed than the previous one. She seemed to be clothed in robes of a silvery, glistening surface. Upon her head she wore a light, apparently metallic band, about two inches in width, and on her neck a ribbon to which jewels were attached. She came out several times, waving her arms and walking back and forth in front of us, with an ease and grace that was

Several times, when a spirit returned to the cabinet, a portion of the white drapery would be left outside, protruding between the folds of the curtain, dissolving or dematerializing in presence of the company.

Thus ended one of the most remarkable séances we have ever attended, and we leave it to our readers to decide whether or not we received sufficient demonstrative evidence to authorize us to say that spirit materialization is an established fact.

We, the undersigned, being present upon the occasion described above, voluntarily endorse the statements of the editor of the Banner of Light, as given by him, as evidence of the entire reliability of the mediumship of Mrs. J. R. Pickering

WILLIAM D. CROCKETT, 50 Dale street, Roxbury, Mass. JOHN S. ADAMS, West Roxbury, Mass. S. F. Cours, 17 Worcester street, Boston. MRS. JAMES A. ELLIS, Laconia, N. H. MRS. W. CLIFFORD, 116 West Newton street, Boston. MRS. JOHN STRATTON, 116 West Newton street, Boston. MRS. KIMBALL SMITH, 158 Chester Square, Boston.

other States had passed such laws. He hould the Bill would not be substituted for the report of the Com-mittee. Senator French, of Essex, made a vigorous speech against the bill, claiming that every one had a right to practice medicine. He called attention to the intense jealousy between the various schools of physicians, and the outrageously inhuman etiquete on which some of these doctors pride themselves. He would not put in the hands of such men so great responsibilities and privileges as they claim at the hands of the Legisla-ture. In these societies desiring this power are just as many ignorant and incompetent men as there are outside, and no such power should be given them. He would not legislate on this matter, but would leave it to the courts, which have ample power to deal with such cases of fraud or crime as may arise. Senator Stone, of Essex, said the real motive of the medical gentlemen who were seeking legislation upon this subject was self-protection, and not the protection of the public against malpricite. Of all the witnesses before the Committee not one appeared to testify that he had been injured by the class of men known as quacks. He criticised the bill before the Senate sharply, characterizing it as a paregoric bill, which no doubt would soothe the medical gentiemen who asked for its passage, but it would amount to nothing as a law, for conviction under it would a since single. Senator Taylor, of Suffolk, gave his personal exper-ence with regular practitioners and those outside the medical schools, he having been given up by the former, and nearly cured of a very bad humor by one of the latter.

The question was then put upon the substitution of the bill, and it was rejected, Senators Currier of Essex and Crocker of Suffolk only voting in its favor. The adverse report of the Committee was accepted, and thus medical monopoly received its quietus for the present season, at least, in Massachusetts. With no petty feeling of triumph do we thankfully record this victory-it is one achieved against oppression, which was sought to be put upon the people, but which their legal representatives have had the good sense (if no higher name be applied to the sentiment) to refuse to endorse. All honor to these faithful Legislative guardians of the people's liberty. We trust, if ever the hydra of medical monopoly shall dare to lift its head again in presence of a Massachusetts Legislature, demanding to be recognized as a principle of our State government, that its defeat and expulsion from the presence of the law-makers may be as sudden and complete as it has been in 1880 !

A. S. Hayward, magnetic physician, gives up his office practice at the Ashland House, Boston, after April 24th, for the present. He will continue his course of healing at a distance, and visit patients in Boston and vicinity, as per advertisement in another column of

In addition to the above evidence, we may this paper.

Spiritualism in New York-The First Society.

That Spiritualism is rapidly extending its influence in New York City is a fact of common observation among all the more intelligent classes of metropolitan society. The interest is wider and deeper than ever before, and the opposition form of theological bigotry is becoming so feeble as to excite little or no feeling except one of compassion for the weakness exhibited by those who still cherish the reprehensible sentiment. As proof of the substantial position won by the cause and its accessories in New York, we call the reader's special attention to Prof. S. B. Brittan's article on our opening page, wherein he treats of the First Society of Spiritualists, the worth of the labors it has performed and is performing, and the cheering outlook appertaining to its future.

The First Society of Spiritualists in New York-which at one time embraced so many of the friends of spiritual progress as had fairly enlisted for the campaign of the new church militant—was never in a better condition than now. The organization of the Second Society does not appear to have diminished its numbers, while it certainly has not weakened its influence for good; Prof. J. R. Buchanan attracts also a goodly number of liberal minds to his lectures on the spiritual religion of all ages and countries; and then there is another Society in the Harlem section of the Metropolis, to which Mr. Henry Kiddle, Dr. Peebles and others have ministered: That all these meetings were likely to diminish the Trenor Hall assembly is what might have been reasonably expected; but the actual experiment has realized no such expectation. On the contrary, the audiences have been so large that in some instances hundreds have been obliged to go away because they could not find room to stand. This has been especially the case whenever Dr. J. V. Mansfield has supplemented the evening lecture by a public exhibition of his powers as a spiritual medium.

After a three years' service as a religious teacher in the same city, Mrs. Nellie J. T. Brigham still holds her place and is constantly extending the healthful influence of her personal presence and spiritual ministry. She has attracted many excellent people from the churches, over whom-almost unconsciously to herself-she exercises a mild sovereignty, which is not the less powerful because like "the wisdom that is from above"-as defined by St. James-it is "first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

From the beginning Mr. Henry J. Newton has been the financial spinal column and right arm of the First Society, and his efforts in the past have been ably seconded by Mr. J. Bisco, who was originally from the old Bay State. It is but justice to recognize the fact, publicly, that without the powerful moral influence and material aid rendered by those gentlemen the fortunes of the First Society would have been less secure. That worthy lady (who made so many friends during her recent visit to Boston), Mrs. Mary A. Newton-as Guardian of the Lyceum and otherwise-has exerted an unobtrusive but most beneficial influence over the moral and social life of the Society, and especially in gently leading the young into wisdom's "ways of pleasantness and peace." A single living example of the real virtues and modest graces of a true and noble womanhood may do more to inspire the rising generation with a respect for whatever ennobles the human character than the rigid rules of many arbitrary mastors.

The earnest coöperation of several working members of the First Society and congregation deserve recognition in this connection, and among them Dr. J. V. Mansfield, Mr. and Mrs. Cozino, H. Van Gilder, and others whose names are not recalled, are not likely to be forgotten.

Joseph Cook and Spiritualism.

Some of the papers, more particularly those who claim to be especially gifted with religion, are finding great happiness in saying that Joseph Cook never said he was a Spiritualist; and they make this statement in such a triumphant sort of a way, that one would suppose they had made a discovery of immense importance to all mankind, and took pride in making it known. As far as we are concerned, we have never said or supposed that Mr. Cook had reached a point of enlightenment where he could lay claim to the honor of holding such an advanced position as that of being a Spiritualist; but we do say, that he has had the honesty to admit the existence of certain phenomena which are patent to the apprehension of every one—and this reminds us of the story of the man who, upon speaking of the death of his wife, was asked if she was "resigned," replied, "She had to be !" So, without speculating as to the why and wherefore of the Monday lecturer's admissions, we leave our readers to draw an inference. He has admitted that specific manifestations of an unseen power and intelligence do occur. So far, so good ; we will leave the future to determine in his own mind, and in the minds of his followers, what the causes are which produce them.

Prof. S. B. Brittan in Brooklyn.

Prof. S. B. Brittan delivered an able and interesting address before the Brooklyn Spiritual Fraternity, on Saturday evening, April 3d. His subject was "Materialization," and he began by stating that nature works through established laws that are never suspended; hence, what is known as the materialization of spirit forms is accomplished in perfect harmony with those laws. He believed this form of spirit manifestation to be a fact, and remarked that he had received most positive evidence that the inhabitants of the unseen world have power to make themselves visible to our senses. Men had come to him in broad daylight, spoken to him, taken him by the hand, and manifested themselves in countless ways. History, sacred and profane, is full of accounts of similar visitations. All we can claim over and above the past is that they now occur more frequently. These things cannot be explained by any theory attributing them to hallucination. Popular skepticism and scientific research can furnish no solution, and they are to them mysteries past finding out. There is no explanation of these except in admitting them to be what they claim, intelligent beings from another state of existence, and the evidences in support of this are irrefutable. Prof. Brittan was listened to throughout with the closest attention, and at the close of his address was tendered a vote of thanks.

A Stir at Yale College.

The officers of Yale College are at loggerheads on account of the introduction, by Prof. Sumner, of Herbert Spencer's "Study of Sociology' as a text-book into that institution. The President, and a majority of the Faculty, consider the book to be anti-Christian, and hence object to its use as a class-book, and wish it withdrawn ; but Prof. Sumner declines to withdraw it, giving as a reason that it is the only available text-book for the subject assigned him to teach. So it is likely the book will be continued, and the dispute likewise, for a time at least, and the rigid Orthodoxy of old Yale is likely to be a little undermined during the 'dispute, all of which will tend to open the eyes of the public to the senselessness, not to say injustice, of a creed bound system of education.

ET Among the most indefatigable of the liberal pastors of Boston, Rev. Warren H. Cudworth (of the Church of Our Father, Unitarian, in East Boston) occupies a proud preëminence. We see it stated in the daily press that he is about to take a respite from his long-continued

Verification of a Message.

BANNER

 \mathbf{OF}

Joseph Atkins writes us from Provincetown. Mass., saying that the message published in our columns, March 20th, from OLIVE ATKINS, is recognized by him as coming from his wife. He further says : "We had frequent conversations on the subject of Spiritualism, and six or eight months previous to her passing on we made an agreement that whichever of us was first called from this world would, if possible, return to the one remaining on earth and give information of the conditions and surroundings of the other life. I feel positive that the words and expressions contained in the message are identical in thought and manner with those employed by her when with me bodily on earth."

Prof. S. B. Brittan

Has silenced quite a number of the bigoted writers against Spiritualism in the secular press by his cogent and exhaustive reviews of them in the same journals in different States. Several of these articles from the Professor's facile pen we shall lay before our readers at an early day, as evidence of the utility of the editor-atlarge enterprise.

10 We are in receipt of The Daily (Las Vegas, N. M.) Optic of the 24th ult., which contains an editorial notice of the arrival there of three Bostonians, Messrs. Isaao B. Rich, C. D. Jenkins and J. E. Abbott, whom the editor designates 'a party of genial, sunny fellows from Bosting," en route for Silver City, which is four hundred and twenty miles distant. The paragraph concludes in this wise : "If there is 'rock' to be struck, these Boston boys will strike it, and we may expect to hear from them again." We have just received a telegram giving the information that the party arrived safely at Silver City, their destination, April 11th; all in good health.

ETA prominent Spiritualist in Rochester, N. Y., writes : "The dignity and ability with which the Banner of Light is conducted meet the hearty approbation of the Spiritualists of this city. It pursues the even tenor of its way without displaying personal animosities or mixing in factional controversies. I rejoice that there is such a spiritual paper. I have read the Banner from its first issue, and a hundred times have had occasion to speak of the wisdom of its course. We approve the 'Editor-at-Large' arrangement, and are deeply mortified at the unjust attacks on Dr. Brittan and the Banner."

25 There appears to be considerable inquiry as to "what we shall do to be saved." Ingersoll lectured upon the subject at the Music Hall last Tuesday evening, and W. J. Colville discourses upon it at Berkeley Hall next Sunday morning. These speakers present views of the question from both spiritualistic and materialistic standpoints.

127 We have received advance sheets of a new book by Rev. Stainton Moses, soon to be published in London, a general review of which we had prepared for this issue of the Banner of Light, but find that the crowded state of our columns compels us to defer its insertion until next week.

157 The celebrated orator, Col. Robt. G. Ingersoll, will deliver his last lecture this season in this city at the Boston Theatre, Sunday evening, April 18th. Subject of his discourse, "The Gods." No seats reserved. Admission to all parts of the Theatre 50 cents.

EF Few members of the U.S. Senate show earnest purpose to do the Indians any good. Nebraska wants to get their reservations in that State: Colorado wants their reservations in that State. What becomes of the Indians they do n't care.

By reference to her advertisement on our seventh page, it will be seen that Miss M. T. labors in a tour of the world, as the guest of two Shelhamer will hereafter transact all business relative to her medical mediumship by letter only.

convened in that place for the year. On Sunday, April 11th, he spoke to crowded audiences in West Duxbury. [A lively interest is manifested there in the cause of Spiritualism, and a fair to raise funds to aid in the good work is to be held on Thursday, April 28th.] Dr. F. is now at liberty to accept new engagements. Address Greenwich Village, Mass.

LIGHT.

A STATE A STATE AND A STATE AN

Mrs. Zella S. Hastings will speak at Factory Point, Vt., April 18th, and has engagements at Putney and Vernon, Vt., during May. Permanent address at East Whately, Mass.

Editor-at-Large Project.

Funds previously acknowledged (to March 31)\$ L. Fisk, Alabama, N. Y
Mrs. Mary F. Warden, Keosauqua, Iowa
Mrs. Luke C. Langley, Exeter, N. H.
Mrs. C. H. S., Waltham, Mass
Samuel Russell, Cleveland, Ohio
E. Mason, New York City
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Orin Greeley, Stephensville, Wis,
Frederick Robinson, Marblehead, Mass
W. F. Stevens, North Leominster, Mass
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RATES OF ADVERTISING.

Each line in Agnie type, twenty cents for the inst and subsequent inscritons on the fifth page, and fifteen cents for every insertion on the sev-

Special Notices forty cours per line, Annuou, each insertion. Business Cards thirty cents per line, Agnie, each insertion. Notices in the editorial columns, large type, lended matter, fifty cents per line. Payments in all cases in advance.

Mr Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

The Wonderful Healer and Clairvoy-ant!—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Miss. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F.7.

J.N. M. CLOUGH, Electric and Magnetic Physician, office 84 Montgomery Place, Boston. Hours from 9 A. M. to 4 P. M. Will visit patients. Ap.17.

Special Notice.

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.

J. V. Mansfield, TEST MEDIUM, Answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.3.

MRS. L. LENZBERG, Clairvoyant, Magnetic Healer and Test Medium, 88 4th avenue, 2d floor, New York. 9-5. 4w.Ap.17.

S. B. BRITTAN, M. D., is permanently loca-ted at No. 80 West 11th street, New York, where he employs Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Subthe Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remc-dies. Many cases may be treated at a distance. Letters calling for partic~lar information and professional advice should inclose Five Dollars.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act

Broma

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1. 1. 1.

Is a preparation of pure Cocoa and highly nutritious substances, pleasantly flavored and sweetened. It contains a large proportion of theo-bromine, and possesses powerfully restorative qualities. Its delicacy of flavor and perfect solubility have made it a favorite drink among thousands.

Baker's

Opinions of Eminent Physicians of Boston, Opinions of Eminent Physicians of Hoston, We have tried the Broma manufactured by Messrs, W. BAKER & Co., of Dorchester, and find it a pleasant article of food. From a knowledge of its ingredients, we think it will be useful to invalids, and to persons recovering from disease; especially to such as dislike the articles usually re-commended. It also offers good neurisyment for Children, JOHN C. WARREN, M. D., WALTER CHANNINO, M. D., GEORGE HAYWARD, M. D., Z. B. ADANE, M. D., JOHN HOMANS, M. D., JOHN WARE, M. D.

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#3" Our book of choice Chocolate Receipts will be sent free to any address.

WALTER BAKER & CO.,

Dorchester, Mass. April 17.

MAGNETIZED PAPER. To Heal the Nick or Develop Mediumship.

Special Notice from "Bliss' Chief's "Band.

Spooial Notice from "Bliss' Chief's "Band. "ME. Red Cloud, speak for Blackfoot, the great Medi-tive white chiefs and squaws. He travelike the whol. Ho ke the chiefs and squaws. He travelike the whol. Ho ke to circles. Him big chief, Blackfoot want nuch work to do. Him want to show thim healing power. Make slek people well. Where paper go, Blackfoot go, Go quick. Send right away. No wampoint for three meons." "This spirit message was first published in Mind and Mat-ter, January 10th, N. S. 23, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that destred to be headed, also to those that destred to be developed as spiritual mediums. For three months for three 3-ct. stamps. The three months have now closed with the following result: **3.406** persons have seen for the raper by mail. Loog per-timonials that dave been received of the wonkerfal work in bealing the slek and developing mediums, provo that Hod. Cloud and Blackfoot have faithfully keept their promises. That allums have an opportunity to leat the method for paper, the pifter for the future will be as follows: 1 sleest (postage paid) 10 conta; 12 sheets, (postage paid) 91, 00, Nend a Silver Ten Cent Piece If you can. Address, JAMES A. BLIES, Tis Sanson street, Pinladelphin, Penn. A MES A.

THE STEADY FRIEND A GRADUAL BUT CERTAIN HEALING INFLU-

ENCE UPON THE VITAL CENTRES.

A Healthy Liver Promotes a Happy Life!

"May good digestion wait on Appetite, and Health on both."

DR. H. B. STORER'S Pad! italizing

Liver Complaints Kidney Affections, and Diseases of the Ntomach, The Pad acts with constant and vigorous energy.

In

Fever and Ague,

Fover and Ague, Dumb Ague, Dyspepsia, And all the distressing symptoms resulting from Mularias Poisons. Indigention. Torpid Liver, Billiousness, de., such as Sick Headache. Constitution, Vertigo, Flatm-lency, Jaundice, Palpitation and Nervous Diseases of the fleart. Liver Cough, often taken for Consumption, Ague Cake, Distiness, Neuraigia in head, neck, shoul-ders, stomach, heart and cheel, humbayo, Sciatica, In-ternal Rheumatism, Lovo Spirits, Female Weakness, Hysterice, dc., kc.

WHAT THE PEOPLE SAY!

"The happy effects of your Stomach Pad are more than I can tell, "-Mrs. M. H. Silliman, Moodus, Conn, DR. STORER: Dear Str-1 have worn one of your VI-

Dr. Slade in Leadville.

A copy of the Daily Evening Times, published in Leadville, Colorado, is received, which sets forth that as late as March 25th, Henry Slade was astonishing all who visited him with the remarkable phenomena occurring during his sittings. The particular number before us affirms that on Tuesday evening, March 23d, "Judge Stansell invited the medium, Mr. Slade, to his residence on Seventh street, when a scance was had which was most gratifying to all present. The party was composed of Mr. Gerrish and wife, Judge Stansell, Col. Bright and Col. Stocking. The Doctor was watched very closely and with critic's eyes, and the party testify that it was the spirits with whom they were in communion, and not any deceptive sleight-of-hand performance. As an illustration of the exercises and the revelations, Col. Stocking received the following communication from the spirit :

the following communication from the spirit: "My Dear Friend—It may surprise you all to receive a communication from me, as I have not been in this life very long. You may remember me; my name is D. J. Burdick. I came to tell you this is true, and the more you know of its truths the more happy you will be; let me tell you to look out for much sickness this spring; the people are too much engaged in money-making to think of health. Believe me to be D. J. BURDICK." "The desire to harp something of this matter

"The desire to learn something of this matter [continues the Times in summing up] is rapidly growing into an epidemic, and hundreds of persons are flocking to see the Doctor daily at the Clarendon. Everybody leaves in wonder, and all are ready to certify that the disclosures are real."

A Veteran Worker.

Dr. H. P. Fairfield called on us last Monday, full of hope for the future of Spiritualism. Notwithstanding this veteran worker has been unremittingly engaged in the lecturing field for over thirty-one years, he retains his health and vigor to a remarkable degree. As usual, he handed in a list of new subscribers-and for his efforts to increase the circulation of the Banner of Light we tender him our sincere thanks.

The Doctor is in receipt of invitations to visit the far West again; but owing to the feeble condition of his aged mother, he prefers to confine his labors to a radius of about five hundred miles from his home (Greenwich Village, Mass). His well-carned reputation as an able and interesting lecturer always secures him large audiences

Magnetized "Magnetized Paper" will be found on our fifth page, whereby it will be seen that Mr. Bliss announces that the original offer made by him has expired-the three months having run out-and that those wishing the paper will now be charged a small pecuniary fee.

The meetings under the auspices of the First Association of Spiritualists, Philadelphia, are, we are glad to learn, in a very prosperous condition.

and the second

of his parishioners. Mr. and Mrs. Barnard, of Everett. He will probably return about the last of next spring. We wish him a happy voyage, and a safe return. Of the demand on Mr. Cudworth for professional services the following paragraph will clearly testify:

"Since March 31st of last year Mr. Cudworth has solemnized 65 marriages, baptized 3 adults, christened 36 children, and taken 11 persons into the church. Since March 17th, 1852, he has at-tended 1239 funerals. 732 marriages, baptized 210 adults, christened 885 children, and taken 411 persons into the church."

Bor The bells of St. Mark's Church, Philadelphia, were silenced by an injunction obtained by annoyed neighbors, and the Court of Appeals sustained the order. The result of that case has led to movements against church bells elsewhere. In St. Louis a chime in the Congregational Church of the Pilgrims has been attacked by two physicians living close by. These bells are struck every quarter of an hour, the number of strokes numbering 1,116 a day, besides the tune-playing on Sundays and prayer-meeting nights. The two physicians say, in applying for an injunction, that the noise is destructive of comfort and dangerous to health.

27 The Thirty-Second Anniversary was celebrated with great success by the Spiritualist Society of Toronto, Canada; this organization has removed its sessions to a larger hall, and interest in the cause is reported to be on the increase. J. L. L. Chancy, President of the Society, writes us that he desires to obtain the services of a medium (a gentleman preferred) for the month of May-perhaps for a longer period. Mr. Chancey may be addressed 359 Yonge street, Toronto.

107 Mrs. Ada Foye, of San Francisco, California, deserves that friendship and encouragement which exemplary character and earnest, incessant labors for the advancement of spiritual purity and truth merit. A San Francisco correspondent writes us that "She stands foremost in our city as a medium, and lives the faith she professes in simplicity and in truth. Mrs. Britten remains here with us one month longer before starting East."

William Cull has an article on Harry Bastian's mediumship on another page, to which the reader's attention is called. Mr. Cull also informs us that personal experiences at impromptu séances with Mr. Bastian, where only himself and the medium have been present, have convinced him, more than ever, that harmonious conditions are necessary for the successful demonstration of spirit power in the way of the materializing and other phenomena.

In another column will be found an article relative to Henry Slade's convincing work in Leadville, Col. Later advices (from G. Bradshaw) inform us that Dr. Slade is now on his way from Leadville to Kansas City, and expects to be in St. Louis the latter part of April, going from thence to Chicago.

ED We are in receipt of a pampelet essay, entitled "Spiritualism," purporting to come from Springfield, Ill. The author evidently has been a close spiritual student. This tract is just the thing for investigators to peruse.

107 We have received from Mrs. Emma Hardinge Britten (and placed on file for future publication,) a report of the Antiversary services held in Charter Oak Hall, San Francisco, Cal.

25 The spirit-message of Mrs. Caroline Cobb, of Hanover, N. H., printed in the Banner of Light of April 3d, is acknowledged by her sister to be "correct and characteristic."

BF Harry Bastian has been giving successful materialization séances in Winton, Pa., an account of which we shall publish.

Movements of Lecturers and Mediums.

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

William Denton will speak in Pane Hall, Boston, on Sunday evening, April 18th, his sujject being: "The Prophecies of the Bible."

-Mrs. Clara A. Field will speak is Union Hall, Hudson, Mass., on Sunday afternoon and evening next, at 21/2 and 71/2 o'clock. She would like other engagements to lecture. Address her 19 E sex street, Boston. Mr. R. C. Flower is, we are informed, addressing large audiences in Assembly Hall, Philadelphia, Pa., every Sunday.

J. Frank Baxter filled successfull an engagement at Worcester, Mass., in Hortlcultural Tall, Sunday, April 4th, and spoke in the interest of Spritualism on Monday evening, April 5th, in Shrewsbury, and in the same place before the Temperance Refer Club in the interest of its work on Tuesday evening, April 6th. He has spoken of late to universal acleptance in Rockland, North Hanover, Danielsonvill, Ct., South Hing-ham, Peabody, and elsewhere. Apil 15th he will lecture in Wenham, Mass. On Friday, April 16th, he leaves for engagements in Vineland N. J., and Scranton, Pa., returning on Monday, April26th. Parties de siring week evening services in May (within reach of Boston,) or to engage him for the lat two Sundays in June, can write to him at 13 Walnut street, Chelsea. Mass.

A debate between A. J. Fishback (Spiritualist) and Rev. C. P. Hollis (Campbellite) will be held in Kirksville, Mo., commencing April 20th and continuing nine evenings.

Mrs. A. H. Colby, it is announced is to speak for a while in Rochester, N. Y., at Odd Felows' Temple. Ex-Superintendent Kiddle is to spiak in Springfield Mass., on the 18th of April.

G. B. Stebbins will speak in Longwood, Pa., Sunday, April 25th, in Brooklyn, May 1st, in Harlem, May 4th, in Byron, N. Y., Sunday, May 9th, and in Parmersville. N. Y., Sunday, May 26th.

Prof. J. H. W. Toohey, of Chelses, will speak in Pythian Hall, 170 Tremont street, nixt Sunday after-noon, 18th inst., at 2:30, upon "The lesson which the late Conspiracy of the Doctors should teach Spiritualists."

Dr. H. P. Fairfield lectured in Marshueld, Mass., Friday evening, April 9th, to the largest gathering

J. ACORSE, the well-known English fecturer, win act as our agent, and receive subscriptions for the **Hanner of Light** at fitteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Pala-tine Road, Stoke Newington, N., London, England. Mr. Morse abso keeps for sale the **Spiritual and Reforma-tory Works** published by us. Colby & Rich.

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ADVERTISEMENTS.

PROF. WM. DENTON

WILL LECTURE AT

PAINE HALL, Appleton street, SUNDAY, APRIL 18TH.

SUBJECT-"The Prophecies of the Bible." Admission, 25 cents, March 18.

SAN FRANCISCO.

BANNER OF LIGHT and Bniritualistic Books for sale. BALBERT & E. C. MORTON, Spirit Mediums, No. 11 O'Farrell street. Istf-Nov. 15.

Istf-Nov. 15. MRS. L. F. WALKER, Clairvoyant and Mag-ington street) Charlestown, Mass. Hours 10 A. M. to 6 F. M. April 17.-tw

FANNIE C. DEXTER, 476 Tremont street, Boston, will hold Scances for Tests, Spiritual Develop-mont and Oulture, Wednesday P. M. and Sunday ovenings, assisted by MRS, BMALL. Will give private sittings. April 17.-2w*

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greatly improved. I have recommended it to quite a num-ber in my immediate neighborhood." – Mrs. Hannah Champlin, Sepauskun, Wisconsin.

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a. Durnara, remervitle, Men. "I received the Pad you sent, and I like it, I think, better than Holman's, which I have worn for a year and a half— not for Chills and Fever, but for Chronic Discase of the Liver. I have been recommending it to some of my friends, and to Smith Bros., Draggists, who will keep them if I find them all that I expected to. "-Mrs. D. M. Seymour, llart-ford, Conn."

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It has done wonders for her, for the Doctors had given her up, could do nothing more for her; but since she commended your dready or trained has has been been been and in a strength increases, and in a strength increase, and she is better every way.
It has done wonders for her, for the Doctors had given her up, could do nothing more for her; but since she commenced your treatment she has been greatly relieved of the padpilations, path in the head, and in her side and stomach, and we think now there is a chance for her to get well. Her case is a zeonder to the tchole community, for no one thought she would ever be any better."-Mrs. S. Foster, Auburn, Ala.

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PLANCHETTE;

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BANNER OF LIGHT.

Message Department.

6

Public Prec-Circle Meetings New held at the BANNER OF LIGHT OFFICE, corner of Provinces street and Monigomery Place, every TUKRDAY ATTERNOON, The Hall will be open at 2 o'clock, and ser-vices commerce at 3 o'clock precisely, at which time the doors will be closed, neither allowing entrance nor gress intil the conclusion of the share, except in case of a bsolue meessity. The public are corditally invited. The Alossages published under the above heading indi-cate that spirits carry with them the characteristics of their entril the task oventually progress to a higher condition. We ask the reader to receive no doctrine put forth by solution, all express as much of truth as they perceive-no more. APP It to us manual dusting that those who'may incomple-

her reason. All express a nucleon time who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. We As our angel visitants desire to behold natural flowers upon our Circle-Room table, we sollet donations of such from the friends in earth-life who may feel that it is a pleas-ure to place upon the altar of Spirituality their floral offer-ions.

inter to plate upon the main a second plate upon the initial second plate upon the initial second plate upon the second plate test scances at any time; noither does she receive visitors on Tarsdays.] The Letters appertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Colby & Rich, or to LEWIS B. WILSON, Chairman.

Memoges given through the Medlumship o

Miss M. Thereas Shelhamer.

Séance January 26th, 1880. Invocation.

Séance January 20th, 1880. **Invocation.** Thom Divine Parent of Life, thou who art the All in All, from everlasting to everlasting, the Alpha and Omega of existence, to-day we praise thee, not with the tongue alone, but with the full strength and vigor of the inmost sout. We praise thee for Ife, beautiful, ennobiling life, which then bast given to every crea-ture; we praise thee for the blessing of divine exist-ence, which, beginning upon the material plane, ex-tends onward and onward through the cycles of thy eternal, vast dominions. We praise thee for the rain and the storm, for the sunshine and the gladdening breeze, for the winter snows and the summer blossoms; we praise thee for the spingtime, with its promises of good; for the autumn, with its rich fruition of cheer and plenty. We praise thee for sorrow and for joy, for the vast experiences of the sout, which are to all that which develops and unfolds the inmost faculties, and this them onward and upward toward the realms of infinite knowledge. We praise thee for the love and the protection thou hast youchsafed to us; we praise thee for by tender care and merey, and even to deep woe and sorrow, and the grivances which are brought to us through the hand of stekness and of death, because by all these the human heart is uplifted into a diviner sphere, into an exaited state in which it may approach nearer to the, and thy celestial king-for pleasure and joy, we bless thee, and we ask that we may be still enabled to go on in the path of the doing for each one some little good, that in future the doing for each one some little good, that in future the doing for each one some little good, that in future the doing for each one some little good, that in future time we may receive more of Iffe, knowledge and un-derstanding from thee, and that we may be encouraged in the me consolation and strength in the hour of need.

George N. Wilcox.

George N. Wilcox. For weeks, Mr. Chairman, I have been striv-ing to take possession of this organism,* and speak, and so I step in foremost that I may not again be thwarted. I would like to send a few words to my wife and sister, who will, indeed, be glad to receive this token from the other side, because they are surrounded by those who have no sympathy with Spiritualism and its teachings; so I am very glad to come here and give out a word, and to say to those dear ones who watch and wait for tidings from the other side, that I am with them, that I am still guard-ing and guiding them. The past two years and more have been replete for mo with the many blessings I hoped to receive when I passed be-yond the river of death, and yet I return daily, cometimes hourly, to those who linger here, bringing them strength and encouragement; and I wish to say to our sister, that although her physical is weak, and she feels debilitated, yet I hope that in the coming spring she will gain new vigor and strength, for her spirit-band are at work, bringing her new magnetism, and we expect and hope that she will develop in the summer months, so that we shall be able to come and speak word for word what we want to say, and bring our blessings to her, and to

and you must watch yourself carefully that you become charitable, pure-minded in thought and action, extending love and sympathy to your neighbors and to all you come in contact with. In order to be a real Spirifualist, you must have tolerance for the beliefs of your neighbors; you must have charity for their misdoings; you must extend the helping hand to those in need; you must have a word of sympathy and encourage-ment for those who are weak and tempted; and, above all, you must not judge of another by ap-pearances. You cannot weigh the actions of any one, because you have not had the experi-ence of that soul; you do n't know its struggles, its trials and temptations, and you are not a its trials and temptations, and you are not a

its trials and temptations, and you are not a judge. My friends, seeing this, will know that I have not changed from what I was when here, but they will feel that I have advanced somewhat in my ideas. They may think it comparatively easy for a spirit to speak in this way, but the spirit who speaks this must feel so, and in order to feel so must have arrived at that state of progression where he can truly say he has pass-ed through experiences which have brough thim hither. I don't claim to be above my neigh-bors; I don't claim to be better than any one; indeed, I see so much before me that is beauti-ful and bright, so many pure-minded angels indeed, I see so much before me that is beauti-ful and bright, so many pure-minded angels whom I cannot reach, that I feel very imperfect and faulty. I think this is why I would extend my charity to others, because I feel I have no right to cast a stone upon any one. Yes, I have met my dear ones, and am happy in their presence. I am with them as much as it is good for me at this time. By-and-by, when I have progressed more, and become better fit-ted to be a teacher, I hope to be able to dwell with them forever and forever.

Prudence McCrillis.

Prudence McCrillis. [To the Chairman:] May I come, Mister? Do you want to know my name? It is Prudence McCrillis. I was five years old when I died. I guess I am eight now. I lived in Boston. My father's name is James. I want to send my love to him, and I want them to know I come every time I can get a chance. I come most every day, and I bring flowers and birds, and every-thing to make them have happy thoughts. My mamma's name is Ellen. I wish they would let me come and talk to them, because there's so much I want to tell them about this pretty world. It'll take more than once, I guess, to tell it all. I go to school all the time. We have flowers

I go to school all the time. We have flowers and pictures, shells and leaves, and all those things, and we learn from them. I don't learn from a book. I like it ever so much, because it's always pretty. I've got a little bird. He's a yellow bird; he has got a white place on his wing, and he sings. I'll bring him home, so he 'll sing there. I hope they'll listen, so they can hear him sing, because he's sweet. Good-

Mary Packard.

Mary Packard. [To the Chairman :] I was killed at Ashtabu-la, O., by a railroad accident, sir, a few years ago. I was traveling West in company with a dear relative, with many happy anticipations of Christmas-time to come, with pleasant thoughts of the journey before me, and the scenes I should witness, when, at a moment's notice, I was called into eternity. At first it was very strange and weird to me. I was sad and sor-rowful, because I was attracted and closely held among those conditions where all was commo-tion, and well nigh despair; but after a time I was brought from this, and allowed to soar ivito watch and wait for tidings from the other side, that I am with them, that I am still guarding and gukling them. The past two years and more have been replete for me with the many blessings I hoped to receive when I passed beer with years and year entern daily, one there of eath, and yet I return daily, one there is the sorrows of friends and relatives, above the sorrows of friends and relatives, above the grief-stricken place, where mortals bowed in anguish over the forms of those they loved. I was led into a beautiful tity, where I found dear ones who fare they forms of they loved. I was led into a place, where mortals bowed in anguish over the forms of those of they loved. I was led into a speak word for word what we want to say, and bring our blessings to her, and to recease welcomed me; where loving where kind faces welcomed me; where loving thands clasped mine in greeting; where I was hed to feel at home, at rest. In this sweet place, where everything was beautiful to departed of their steadfast faith in this beautiful truth, in spite of opposition, and sometimes persecuting to for sposition, and sometimes persecuting the sensitive soul, and smeets and slide, vere everything was beautiful to depart ing the sensitive soul, and smeet iner windhas they have so kindly a regard for a loving whis persecuting him, feading his though is onward to they have so kindly a regard for they shall be able to take my place where wortal life at an early age, yet my existence continues on. I am happy and at rest. I have low to this though them, that I am still who with them that I come to guide them form fame, feorge N. Wilcox.

and talked to me. Now here comes this little girl talking to me. (To the spirit i) Come along! I'll forgive him. You're a darling creature! Come here, pretty! Will I go with you? Oh, I will! glad of the chance! [To the Chairman:] She'll take me to a better place. Well, I'm much obliged to you, sir. I'm quite proud of my coat, but I'm not proud of these hands. They'll grow, I hope.

J. Emory Wilson.

J. Emory Wilson. [To the Chairman:] How do you do, sir? I was here before, and you asked me to come again and tell you how I got along. Perhaps you do n't remember, but I wanted to send a letter to my papa. I told my mamma I wanted her to take the paper, and she has subscribed for it. So I've come back to tell you, because I promised I would. My papa is in Ohio. I have been with him and seen the place where I died, and how i tooks, and now I had rather be in the spirit-world, would n't you? [To the reporter :] Are you writing down what I say?. [Yes.] Put in my love. My mamma was real pleased be-cause I came. She lives in Parsons, Kansas. Her name is Ella Wilson. Papa's name is Au-gustus. My name is J. Emory Wilson. That rough man who came was all mud on one side. The spirit that brought him yas an old gentleman named Pierpont. He brought him here to get good, to make him better—to clean him up. They took something—I do n't know what it was, it looked like a sponge—and wiped him all over, and he did u't like it a bit. I guess he did n't know the feeling of water. I guess he'll be all nice now. He went off with a hay that was here and talked. I brought that little girl that spokehere—Prudence—because I want all the little children to come to their mammas and papas, to make 'em happy. John W. Hyde.

John W. Hyde.

Mr. Chairman, I am exceedingly gratified to be here. It is nearly three years since I passed away, my departure occurring in early summer. I had been ill for a long time; you may believe me when I say I welcomed death as a friend and benefactor, knowing, as I did, what be-comes of the spirit after its departure from the hady. body.

I was sustained and consoled through my suf-I was sustained and consoled through my suf-ferings by the knowledge of angel ministry. I felt and believed that my spirit friends were with me and that they were ministering to my comfort. I knew it well; and when I was, at last, permitted to leave the physical structure, I was welcomed by the outstretched hands and smiling faces of those dear ones who had left my side for the eternal shores. I was in all for-ty-five, that year, sir, and lived in Medford, Mass.

lass. I knew then, as I know now, that by kindly deeds and pure motives in our actions, and with honest hearts and willing hands to assist others

decds and pure motives in our actions, and with honest hearts and willing hands to assist others as well as ourselves, we gild and refine our spirits. Even, as in mortal life, in business con-nections, I laid the gilding upon the material molding, so in spiritual life I am able, at times, when my spirit rises above the conditions that tend earthward, to hay another layer of gilding upon the spiritual structure. I would like to send out my love and affection to those near to me, my greeting and remem-brance to friends, and to tell them I am per-fectly satisfied with my change. I am perfectly satisfied with all that has been done on earth since my departure. Changes have come, pass-ing events have been noticed by me, and I can say in spirit, all is well; I am gratified and pleased. Even though shadows have at times obscured the landscape, yet the sun has shone brightly forth again, and they know they have been led onward by a higher power. Tell them I am at home, I am by their side frequently, and I strive to bring them consoling thoughts and messages of peace from the inner life. My name, sir, is John W. Hyde.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Jan. 27. – Emma M. Livermore; Henry C. Wright, to Augustus Day; Allio Taylor; Dr. Samuel White; Frank Morse; Mrs. William R. Lewis; Georgie Waters. Feb. 3. – Augusta A. Currier; Theron Falmer; John Ben-nett; Rev. Raiph Sanger; Mary Leonard; Jennie Smith; Thu Flannagau; Neilie Wymau; Daniel Parcher. Feb. 10. – Abba P. Denforth; Hiram H. Barney; George Thomas; Elizabeth B. Roberts; Susan A. Cass; Florence Danforth.

Thomas; Elizabeth B. Roberts; Susan A. Cass; Fiorence Danforth.
 Feb. 17.—Capt. Seth Hersey; Clarence Gay; Clara E. Simmons; Rev. John Blain; Daniol Henchman; Capt. John Barnett; Lille Bdil.
 Feb. 24.—Josephine &. Reade; Charles Tufts; Lizzie J. Lewis; Ur. Adam Percy; Deacon J. D. Tidd.
 March 2.—Russell Tominson; Lena Chapman; Rosanna C. Ward; William Anderson; Lillie Cartis; Dr. Seth Smith.

C. Ward; William American, American, March 16.—Margho N. Ramsay; Gorham Young; Cora March 16.—Margho N. Ramsay; Gorham Young; Cora Lenox; Samuel Maxwell; Androw Mead; Dr. William S. Chipley; George A. Redman. March 23.—Martha Soyd; William Goddard; Emma I. Brown; Rose Clancey; Dr. Theodore Klittedge; Bright Star.

Star. March 20. - George Thompson; Harriet M. Samson; Ed-ward C. Jones; Paulla Wright Davis; Nellio Fletcher; Isaac Buttrick; Red Wing. April 6. - William Klicry Channing; Mark Stetson; Al-mira M. Chaudler; Dr. William Porter; Jennie Thompson; Albert Smith; Belle Wide Awake; Minnie Temple.

cate, but I can't find any other way better adapted to my purpose. It is the truth that lends me power to speak and acquaint my friends of my deliverance from death to life, with all the grand beauties of the Jerusalem Land where dwell the angels and the prophets and the seers who have gone on many years be-fore. I am robed simply, for I was innocent, having done my duty as far as mortal could, and lived upright to the law and the commands of my Creator. When death came, though old in years, it has made me youthful in spirit. It was a grand and sublime relief to be free from the flesh, for all the tendencies are upward and onward. onward.

137- The following communication was given, March 21st, through Dr. W. L. Jack, of Haverhill, Mass., with a request that it be sent to the Banner of Light for publication :

Increase S. Coleman.

publication: **Increase S. Coleman.** It has not been so long since I passed from the body, and it is but as yesterday that I saw all my loved ones who were near meat the time of my departure to splitt-life. My object in coming back is to keep my promise good, and is but one of the many proofs of splitt-re-turn. I would have my dear wife, Elizabeth, know that I am happy, and also my children, Fannle and Lizzle, and Charles and Lyman; and there's Lorenzo, too, that the rosebud has been brought to earth anew and afresh. And to sister Mary Hill I would say that the only key-note of the great gate of life in the reso-nant spaces of the "Sweet By-and-By." And what a melody will swell in one grand volume when every singer on earth enters through the great gate of life in the reso-nant spaces of the "Sweet By-and-By." What are the partings, beloved wife and children, but brief separations? only links to blnd us more close-ly to that fairer world from whence come those innu-merable witnesses that encompass you about and sur-round you. I have met loved ones who passed on be-fore me, and with them sing the new songs of peace and joy. Elizabeth, believe and live, for this is eter-nal life, and not only eternal life, but a song of perfect ures and with your soul to seas of heavenly rest. I am still singing those songs of praise which never end -songs that bring joy to your hearis and souls at home, like the very rosebud that unfolds its hidden beauty, disclosing its harmony within, and singing its song with a grand chorus of these of heavenly ferst. I am still singing those songs of praise which never end -songs that bring joy to your hearis and souls at home, like the very rosebud that unfolds its hidden beauty, disclosing its harmony within, and singing its song with a gread chorus of these which never end -songs that bring joy to your hearis and souls at home, like the very rosebud that unfolds its hidden beauty, disclosing its harmony within and singing its song with a grea

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF

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

Questions and Answers. QUES.—[By J. B., Bangor.] Can two undevel-oped spirits who may have taken each other's life, when living on the earth, inflict physical injury or suffering on each other in spirit-life, if they retain the disposition to do so? ANS.—They cannot inflict physical suffering upon each other, because the physical bodies of both of them have been taken away; but they can inflict mental suffering, and mental suffer-ing is always a great deal keener anguish than physical. No one ever suffered so much bodily as he has suffered mentally. Mental anguish is always much the greater. In spirit-life two spirits who have unkind feelings toward each other may, for a time, delight in tormenting each other. But we know that no such condi-tion is permanent.

each other. But we know that no such condi-tion is permanent. $Q_{-}[By A. Kyd, Baden, Germany.]$ How is it that we never get (as far as I am aware of) an instructive communication of some-sort from any great musical celebrity in the spirit-world, ancient or modern, such as Haydn, Mozart and Beethoven?

APRIL 17, 1880.

any meaning in the words, that would undoubt. edly be the only interpretation that can be put upon the statement. You call your dog an intel-ligent being—you do not consider that your dog possesses human intelligence; you consider a child an intelligent being, but the intelligence of the child is inferior to the intelligence of the phi-losopher. By stating that there are intelligent beings upon the planets we mean that there are beings upon the planets we mean that there are human. Just as there are human be-ings, and also orders of life lower than human that possess intelligence, upon this earth, so there are human spirits. There is no plan-et in the solar system which does not, at the present time, possess some order of human life. The order of life upon Venus will be lower at its best than the order of human life upon the earth at its best, though the most exalted ex-pression of intelligence upon Venus will be su-perior to the lower than that on Venus at its best, will be lower than that on Venus at its best, will be lower of life upon Mercury, at its best, will be lower of life upon Mercury, at its best, will be lower than that on Venus at its best, and the most perfect expression of life upon Mercury will be superior to the lowest ex-pression of life upon Venus. There are ex-pressions of life upon Nenus. There are ex-pressions of life upon Venus. There are ex-pressions of life upon Nenus. There are ex-pressions of life upon Nenus. There are ex-pressions of life upon all these planetary orbs at the present time, botx animal and human. You would call the savage a human being, but the savage is a different kind of a human being, as regards the amount of intelligence he pos-sesses, from the European or the American. Q.—Are the species of "intelligent beings" of all the planets anything like what are known by that term on earth? A.—They possess similar forms of intelligence, but at exercised the day of the planets anything like what are known by

Q.—Are the species of "intelligent beings" of all the planets anything like what are known by that term on earth?
A.—They possess similar forms of intelligence, but yet, organically, their forms are not exactly like your own. The atmosphere and general condition of the planets cause different forms of organic life to be produced upon them; yet these forms of organic life are adapted to the manifestation of intelligence. Great intelligence is expressed through the ant upon earth, which is an infinitesimal creature, with scarcely one tissue in its entire composition analogous to those fibres which make up the human body. It is clearly proved that the size of the organism and its resemblance to the human form is not always a criterion of intelligence. Intelligence will manifest itself through working upon the soil of the planet, through making the best use of existing materials. Where the materials are different the organic expression will be different. Where there is no oxygen in the atmosphere of a planet, there will be no carbon and no nitrogen in the bodies of the inhabitants to require an admixture of oxygen.
Q.—[By S. B. D.] Is it any more impossible for God to resure the human body have impossible

Q.-[By S. B. D.] Is it any more impossible for God to resurrect the human body than it is

require an admixture of oxygen. Q.-[By S. B. D.] Is it any more impossible for God to resurrect the human body than it is for the natives of the East to plant a seed in your presence, and cause a tree to grow, with leaves and fruit thereon, in a few moments? If one is possible, is not the other? We have living evidence that the growth of the tree is possible. A.--What does your questioner mean by res-urrection? Supposing that your physical bodies were to be resurrected, we wish to know what physical body you would like to have? You have worn a great many if you have lived to be an old man or an old woman. Do you wish to have them all? do you wish to have one? or do you wish to have one formed out of the best portion of all of them? Your bodies are con-tinually changing, according to your growth and your mental and spiritual necessities; you are continually throwing off particles, and tak-ing on other particles; as you grow and develop interiorly, so will you grow and develop ex-ternally. What possible advantage would it be to you to have the old physical body back again, which you have changed every seven years. In seven years hence you will not require the same physical body you have now; you will have no use for it : you will have grown beyond it. The physical body you have now is you will have no use for it : you will have grown beyond it. The physical body son have now is you will have no the coding the germ of the plant. As the processes of nature, the seed of the gourd from the seed is only a quickening of the gourd from the seed is only a quickening of the define the degree of the plant. As the processes of nature, by the process of arti-ficial incubation, that you may develop the chicken from the gourd, in order to develop it from the seed. It is possible, in accordance with the laws of nature, by the process of arti-ficial incubation, that you may develop the chicken from the egg, yet this appears to be outside of the ordinary movements, bring a bird in so short a time out of the egg. It is quite

W. J. COLVILLE,

Eddie Tulledge.

Eddie Tulledge. I come from Salt Lake City. I was a little bit of a boy when I died, but I have been growing up in the spirit-world. I do n't know very much about things on earth, because those I lived with in the spirit-world have kept me a great deal from returning; they thought I would de-velop better with them. I was named after my father, Edward Tulledge. I was called Eddie Tulledge. My mother's name is Susan. I want to send a letter from here to them, to say that I sometimes come to them when they don't know it, and I see what is going on. I am with mother a great deal; I try to help her and to take care of her, but earthly conditions are sometimes ot here to heavily conditions are sometimes of her any better. I hope they will I come so close to her she will feel encouraged, and be able to bear up better. I hope they will all do what they can to cheer her on her way, because her lot has been very hard at times, and only the influence from the spirit-world has kept her where she is. I want to send my love to her. Tell her we will always watch her ten-derly, and will welcome her when she comes to our life.

Deacon Ephraim Chase.

Dencon Ephraim Chase. [To the Chairman:] I never expected to be in a spiritual meeting, sir, but we are sometimes glad to take up with what we have rejected, inding it a diamond, after all, and so I am pleased to come here to make my presence known and speak to my friends. I died very suddenly. I fell dead, all in a moment; I had no warning. As I believed I was prepared to go and should enter the Lord's kingdom, my triends did n't grieve, feeling that I was saved; but I find I have had to be pretty busy saving myself ever since. It is several years since I passed out. Now I want to tell my friends that I am as energetic as when in the body; that we have opportunities to go on. I was pretty for-runate when here, and I can't complain on the other side. It would be very pleasant to me if they would look into this, and learn something for themselves belore they come over, because I don't wish them to be as ignorant as I was, and I stand ready to prove to them that it is really myself and no one else. I was a resident of Haverhill, well known in that vicinity— known as a church-member and a business man also. Deacon Ephraim Chase.

who is present with you, who is still interested in all that concerns your daily life; who weeps when you weep, who smiles when you smile, and who is trying to lead you onward and up-ward, to the spiritual homes; who blesses you from her eternal home at every breath you draw. I lived in Brockton, Mass. My name is Mary Packard.

John Thompson.

John Thompson. ' [To the Chairman:] I'm sure I don't want to come here. [Aside, as if listening to a spirit:] What are you pushing me in for ? I tell you I am all dirt. There's a lady in a white dress, she don't want to come near me. [To the Chair-man:] What place is this, sir? [This is Boston.] It is n't the parlor behind the bar, is it? [No.] Then let me get out. Here's one of your mut-tering missionary chaps; that's what he is. It's just like 'em to be always pushing their way in where they're not wanted. Now he says if I come here I'll get clean. Why, man alive, I'm all mud1 [Where did you get into the mud?] I had a fight in the gutter. Did you tell me this was Boston? [Yes.] How did I get here from San Francisco? can you tell me that? I don't know how long I've been this way. I came down from the mines, and I suppose I got pretty full. I know I had a row in the gutter. We did sail into each other, I tell you! And that's the last I know thy it. I have n't one formation haven the suppose I got pretty for the part of the part of the part of the suppose I got pretty full. I know I had a row in the gutter. We did sail into each other, I tell you! And that's the last I know the suppose I got pretty for the suppose I g sail into each other, I tell you! And that's the last I knew about it. I have n't any friends here that know anything about me. They won't want to hear from me; they 're glad I 've gone, I sup-pose. Will I get rid of this mud? [Your compose. Will I get rid of this mud? [Your com-ing here will help you.] That pretty little white-robed creature [alluding to a spirit] that was here a minute ago, with the shining hair, she came right up' and spoke to me. I don't know what to make of that! My name is John Thomp-son; you may as well know who I am. If I feel any better than I do now I'll give you the credit of it, and I'll be much obliged to you into the bargain. [Aside:] What's that you say: "There's plenty worse off than I am"? You 're another one a little out. "Help somebody else and get better myself"? That's a good one I that's just like those preachers! Oh, you called me here, I see.

I see. He has got me here to give me a preaching. Upon my soul, I believe he is going to whitewash me all over! I've no objections to a bath—I have n't known much about what clean water was for some time back—but, I object to white-

nd I stand ready to prove to them that it is in the arrow of the the to be additional and no one side to be additional and the side to be addition and the side to be addited to be addition and the side to be ad

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

Mary McGliffin.

I died in my seventy-sixth year at Wood-stock, Howard County, Maryland. My hus-band's name was William. It is right for me, having learned the truth, to return and proclaim it. The Bible should be sacred to every one, but, in its reading, the mind should be allowed to exercise thought, and let that thought be-come spiritualized, then you will understand the law. The spirit-land has its diversities, has its difference in people. In time, in mode and in its difference in people, in time, in mode and in action. It has its different stations, its grades for the higher in intellect and the lower-the for the higher in intellect and the lower—the higher having the power to descend to the lower to educate and cultivate them; not only in mind, but in the affections. Wondrous as all these things are, still they are founded upon fact, upon truth, and they are a revelation. While thus I spesk to mortals I am an immor-tal, living and dwelling in the angel-world, filled with its place and its immonstar.

tal, living and dwelling in the angel-world, filled with its glory and its immensity. When first I extered I was a stranger, but soon I commenced to define and grasp and learn the law under which a physical death had given me a spiritual life This was so grand, so beau-tiful, I thought I could not cloak it, and hold it for myself, but mist give it to mortals. Thus it is I am in your presence to hight to give praises to him to whom praises are due.

Henry Dennis.

Itenry Dennis. I died on York street, Jersey City, in the fifty-first year of my age. Henry Dennis. My fa-ther and mother vere named Wyant and Emily Dennis. Every one should see to it that they make a clean record of their earthly life before stepping into the spiritual. Badly feels the man who dies without knowledge of the law under which he is destined to live forever. Thoughts are acts, and they are written down to your ac-count. Make therecord clean, so the spirit will have no stripes of scars, or have to hide his face in shame for actscommitted in the flesh. This spirit-life is wonlrously beautiful in all its despirit-life is wonknows beautiful in all is de-tails and outlines Spirit intercourse, in its va-rious forms, is illed with truth and beauty, though ofttimes counterfeited; it teaches man there is no death

tween the spirit and the body which causes the spirit to be able to feel physical sensations when that spirit is no longer able to manifest these sensations to outward intelligence. We consider that it is always desirable you should keep the body three days at least, after you think the spirit has thoroughly fled, because you are not always quite sure, and you would be indeed sorry to know that you had buried a friend who was not really severed from his material form. Q - [By A. B. P.] The powers through Mr. Colville make the following statement in the *Banner of Light* of Dec. 6th, viz: "The planets are one and all of them inhibited by intelligent beings in varying stages of development." This

beings in varying stages of development." This statement suggests several inquiries. Is the sun of our solar system a planet? Is it an opaque body? Is it a magnetic and electric vortex or forms?

opaque body? Is it a magnetic and electric vortex or focus? A.—The sun is decidedly a planet. The sun revolves around another sun which is so remote that you are not able to discover it with any of your instruments. The sun is a perfect sphere, and is the electric and magnetic centre of this. solar system; but, of course, this solar system does not comprise the action universe. The sum does not comprise the entire universe. The sun is undoubtedly the abode of beings who are far more developed than the dwellers upon any of the planets which revolve around it. All these planets are inhabited by graded intelligences, those upon Mercury and Vulcan being the low-est in the scale of organic life, those on the outermost planet, being the most advanced these upon Mercury and Vulcan being the low-est in the scale of organic life, those on the outermost planet being the most advanced. Your sun bears the same relation to the sun round which it revolves that your earth bears to that solar orb. The moon revolves round this earth, and is a satellite; this earth revolves around the sun, and to the sun may be consid-ered a satellite. Your sun revolves around a more distant and powerful sun, and may be con-sidered a satellite. The idea might be followed up into remotest space; it is, of course, beyond the power of any mortal on earth to discover all worlds. Q.—Is the earth's moon a planet? Has it an atmosphere which resembles ours? A.—The moon is not a planet in the sense in which the earth is a planet. The moon, if it possesses an atmosphere, possesses an atmo-sphere of such a nature that it does not permit the appearance of human intelligences upon it. The moon will possess an atmosphere eventu-ally which will make it possible for intelligent beings to dwell upon it. It does not possess such an atmosphere at the present time. The form of the moon is spherical, though it is not a perfect sphere. Q.—What is meant by intelligent beings al-

any great musical celebrity in the spirit-world, ancelent or modern, such as Haydn, Mozart and Beethoven? A.—Probably if you de not get instructive from the seed. It is possible, in accordance with the laws of nature, by the process of arti-ficial incubation, that you may develop the chicken from the seg, yet this appears to be outside of the ordinary course of things. Na-genus has devoted his powers to receiving com-munications from the acquintance of some questioner to form the acquintance of some incellumistic person who has large natural mu-sical genius, no matter whether that genius is enlitivated or not; and if the medium has large musical talent, and the questioner will place the medium in a circle of sympathetic, musical people, and let them express a particular desire that some great musical genius may control the medium, undoubtedly they will receive the com-munication they desire. Q.—[By the same.] Is there any reason, in general, why the human body should not he buried immediately after death, on the same day, or the day following? A.—Provided that you are quite certain the body is really dead, there is no reason why it should not be buried in mediately; but several many people are buried now when the spirit has not fully severed its connection with the material form unit you behold the first evidences of de-cay. You may know that there is no outward has podies are confluently contained in the reservation of the gourd flour these bodies rise, and it would be very disagreeable to yoc Certainly some spirit and the body which causes the manifestation of the gourd from the seed was only a quickening of the processes of nature performed for the express purpose of demon-strating the power of the spirit over matter and was, therefore, valuable as a spiritual man-festation.

Q.-As many are born under conditions which make them miserable and criminals through life, would it not have been better that such were not born? Should such persons ever be thankful to the Infinite for their being, as those who are born under harmonious conditions, and live true lives?

live true lives? A.—Those who have undergone the greatest suffering on earth, and have had the greatest difficulties to contend with, very often discover in spiritual life, that a purpose has been served in existence which they did not previously understand. We are not the Infinite Intelli-gence. We are obliged to remind you continu-ally that we are not the Almighty God, because so many questions are put to us which pose hat

gence. We are obliged to remind you continu-ally that we are not the Almighty God, because so many questions are put to us which none but the Infinite can possibly answer. You expect us to be able to account for the existence of everything in the entire universe, to solve the purposes of the Infinite Being utterly. What kind of intelligences can you imagine control this medium? They certainly must be beyond the angel or the archangel, to say nothing of ordinary disembodied human spirits. We ac-cept things as they are, and endeavor to ac-count for them. We do endeavor to impress upon humanity the necessity of surrounding children with as beautiful conditions as possible before they are born into the world. If, you will cause a child to be born under unfavorable conditions you must take the consequences of your own act, and all the suffering that will eventually be the consequence of that act will be overruled for the good of those who suffer. It will react unpleasantly upon yourself, as you, were the cause of it. If the child is born in ignorance, some purpose is served in that child's comine the origine to suffere which on passing into the

BANNER LIGHT. \mathbf{OF}

solicitations of love, just as many on earth are reformed before they leave the physical form, through the tears and entreatles of those who love them, whereas they cannot be touched by

through the tears and entreaties of those who love them, whereas they cannot be touched by severity. Q.—Please explain why pork is injurious; and in what way does it essentially differ from other meats? Is it foreign to the human system? A.—We consider that pork is very injurious to the human system, because it breeds animal-cule in the system more readily than any oth-er kind of meat of which you partake. If you had a powerful microscope you would discover that after a person had eaten pork there were more animalcule in the blood than after eating poultry or game. We will now make a state-ment which is not in accord with the opinion of some physicians. We give it as our opinion; as such you must take it or reject it. Through microscopic analysis we have discovered that the white corpuscles in the blood are the death element, whereas the red corpuscles are the life power; the more white corpuscles there are in your blood, the more diseased you are. After partaking of pork, if you prick your finger and look at the blood through the microscope, you will find that the white corpuscles are more nu-merous than when you perform the same opera-tion at another time after eating other things, although in the same state of bodily health.

will find that the white corpuscles are more nu-merous than when you perform the same opera-tion at another time after eating other things, although in the same state of bodily health. Q.-[By Dr. Porter.] The idea is often ad-vanced that we can do much to develop the spiritual life and well-being of those who have passed from this earthly life. Will you explain how we can do this? A.-You can only benefit those who have passed out of the material form who are yet associated with you by doing your duty in this world; by acting from as pure motives as possi-ble: because these spirits are uplifted by com-ing in contact with a pure mental sphere. You know what it is to enter a building and feel an atmosphere of purity; you know what it is to go elsewhere and feel an atmosphere of deceit and hypocrisy. It does not matter with how many bland smiles you may be greeted, you often-times know that a person is insincere, whereas another, who does not speak to you at all, brings an atmosphere which says you are wel-come, and you know there is sincerity. In spiritual life those associated with you can be elevated by contact with your mental sphere, which is something you cannot alter, that you cannot disguise. It is an emanation which pro-duces an effect upon those who feel it; conse-quently, if you which is folt and which pro-duces an effect upon those who feel it; conse-quently, if you which is conditions, you must encourage pure and benevolent thoughts, you must do all the good you can in this world. You should not neglect the duties of home in order to go to a circle in the evening for the ex-press purpose of elevating departed spirits, be-cause if you leave the duties of life undone, and then sit round a table to give good advice to spirits, thinking you are very benevolent and philanthropic, the result will be that you will drag the spirits around you and yourself down together, because you lower your own nature by neglecting the duties of the lour; you are only ministering to your own self-rightecousness together, because you lower your own nature by neglecting the duties of the hour; you are only ministering to your own self-righteousness by trying to do a work that sounds large. No one can truly elevate a spirit, in the flesh or out of the flesh, unless he is in an attitude of mind in which he desires to work for human elevation; consequently it is by doing that which your conscience tells you to do that the elevation of spirits is accomplished, and not alone by talking and remonstrating with them, but by cultivating such a mental sphere around yourself that they may enter it and be uplifted by it. We do not tell you not to welcome unde-veloped spirits when you sit in circles, but we tell you not to neglect the duties of ordinary life; not to neglect the care of those in the form in order to develop those out of the form. Those out of the form who are earth-bound are always connected with the degraded and unfortunate of earth; and if you assist a degraded, unfortu-nate individual in this world you will assist those in the spirit-world in connection with such an one. By appealing to one in the body and doing him good, you will be doing good to two spirits at one time; whereas if you help the disembodied only, to say the least you will be doing less good. doing less good.

BENEDICTION. May blessings from the sphere of light Attend you all; and may you be Forever linked in sweetest bonds Within the sphere of charity. May peace celestial fill your souls, And may life's river gently gilde, Till in the ocean of pure love It mingles with th' eternal tide.

Passed to Spirit-Life: March 6th, 1880, Stephen Bates, Esq., of Saint Ansgar, Mr. Bates was born in Dutchess Co., N. Y., May 17th, 1812. He removed to Illinois in 1836, thence in 1844 to Fond

Iowa.

SPIRITUALIST MEETINGS

SPIRITUALIST MEETINGS BROOKLYN, N. Y.-Society of Spiritualisis meets at Everett Hall, 386 Fulton street, Bundays, Lecturesat 8 P. M. and 7% F. M. Mr. Charles R. Miller, President; Benjamin L. French, Vice President; Frei Haslam, Socretary; Na-thanfol B. Reeves, Treasurer, Children's Progressive Ly-ceum meets at 10% A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Dickenson, Assistant Guardian; Miss Helle Reeves, Musical Director; Mrs. O. E. Smith, Secretary and Treasurer. The Brooklyn Spiritual Conference meets at Everett Hall, 305 Fulton street, Saturday evenings, at 7% o'clock. Conference Meetings are held in Downing Hall, corner Fulton and Clermonit Avenues, ovary Saturday evening, at 7% o'clock. Sents free, and everybody welcomed. BEVERLY, MASH. The Spiritualists hold meetings every Sunday at Hell's Hall, at 23% and 7% F. M. Gustavus Ober, President; B. Lascom, Vice-President; Mrs. Ella W. Staples, Secretary and Treasurer. Circles every Wednesday evening in the same hall at 7% o'clock. Mrs. Ella Dole, me-dium.

dium. **CLEVELAND, OHIO.**—The First Religious Society of Progressive Spiritualists meets in Halle's Hall, 333 Superior street, at 103 A. M. and 74 P. M. Thomas Lees, Presi-dent; M. H. Lees, Oorresponding Secretary, 105 Cross st. The Children's Progressive Lyceum meets in the same hall at 124 P. M. N. Bixon, Conductor; Bara A. Sago, Guardian. To all of which the public are cordially invited.

Guardian. To an or which the puole are cordinally invited, **CHECAGO, ILL**—The First Society of Spiritaulist holds regular meetings in the Third Unitarian Church, cor-ner of Lafin and Monroo streets, every Sunday at 103 A. M. and 734 P. M. Dr. Louis Bushnell, President; A. B. Tuttle, Vice President; Miss Nottie Bushnell, Treasurer; Colling Eaton. Secretary.

CEDAR RAPIDS, IOWA.-Society of Spiritualists meets in Post-office Block every Studay, at 7% r. M. In-spirational speaking. Dr. W. N. Hambleton, President; Mrs. Nannie V. Warren, Vice-President; Geo, H. Beck, Treasurer; Dr. Hamilton Warren, Secretary. All are cor-dially invited.

INDIANAPOLIS, IND. - The First Boclety of Truth-Seekers meets for religious service at 86% East Market street, overy Sunday at 2% and 7% F. M. J. R. Buell, President; S. D. Buell, Secretary.

LYNN, MASS.—Spiritual meetings are held every Sun-day afternoon and evening at l'emplars' Hall, Market street, under the direction of Mrs. A. E. Cunningham.

LEOMINSTER, MANS.-Meetings are held every other Sunday in Alien's Hall, at 2 and 6½ o'clock P. M. Mrs. Fan-de Wilder, President of Spiritualist Union.

LEOTIINSTEIR, MANS. - Meetings are held overy other Sunday in Allen's Hall, at 2 and 64 o'colck r. M. Mrs. Fan-nle Wilder, President of Spiritualist Union.
 NATICK, MANS. - The Society of Progressive Spir-ings overy Sunday in Washington Hall, at 2 and 6 P. M. S.
 W. Tibbets, President.
 NEW YORK UTY. - The Society of Progressive Spir-litualists holds meetings every Sunday in Trenor Hall, on Broadway, letween 22d and 33d streets, at 1054 A. M. and 75 P. M. J. A. Cozino, Secretary, 36 West 46th street. Chil-dren's Progressive Lyceum meets at 2 P. M. Charles Daw-barn, Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Nowton, Guardian; Mrs. S. E. Phillips, As-sistant Guardian; Mr. - Kirdy, Recording Secretary and Treasure; C. R. Perkins, Corresponding Secretary and Treasure; C. P. Perkins, Corresponding Secretary.
 The Second Society of Spirifualists holds meetings at Republican Hall, 55 West 33d street, overy Sunday at 1034 A. M. and 73 P. M. Dr. Wm. White, President; 117. D. J.
 Stanabury, Socretary, 104 West 20th street; G. F. Winch, Treasure;
 The First Harmonial Association holds free public ser-vices overy Simday at 11 A. M., in the Music Hall, No. 11 East 14th street, Uctween Fifth Avenue and Union Squaro. The Second Association of Spiritualists holds contor-ences overy Simday afternoon, at 30'clock, and circles in the evening, at Thompson-street Church, below Front, James Marlor, President; Chas, W. Yard, Secretary.
 PORTLAND, ME. - The Spiritual Fratemity meets in Rossini Hall every Sunday for conference and lectures, at 25 and 714 P. M. W. E. Smith, Prostodent; H. C. Borry, Vice President; Miss L. M. Eaton, Secretary; F. W. Hatch, Treasure, Trustese-J. O. Leighton, Mirs, A. W. Smith and

ner), 63 Jones street. SUTTON, N. II.-Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Sec-

wocks. Chas. A. Fowler, President; Janues Knowlin, Nec-Pilary.
 SPRINGFFIELD, MANS.—The Free Religious Society (Spiritualists and Liberalists) holds meetings every Sunday at 25 and 75 f. N. J. S. Harl, President; S. C. Chapin, Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Prudential Committee; W. H. Jordan, Treasurer; F. C. Coburn, Collector, SAN FRANCINGO, CAL.—The First Spiritual Union Society holds a conference and scance every Sunday at 2 F. M., At B'nal B'rith Hall, on Eddy street, above Mason, Also meetings for lectures in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M. SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at Same hall at 114 F. J. Con-ductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Huat; Sceretary, Mr, Geo, Childs; Musical Director, Mrs. Emma Scavens, MALET, MASNS.—Conference on held every Sunday at Pratt's Hall, corner of Essox and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President; Mrs. Ellon Dickinson and Susan P. Fowler, Vice President; Dr., D. W. Allen, Corresponding Sceretary. Children's 1Progressive Lyceum meets at 12/6 P. M. Dr. D. W. Allen, Coa-ductor, Mrs. H. J. Masna, P. Fowler, Mrs. Hart; Sceretary, J. W. Allen, Corresponding Sceretary. Children's 1Progressive W. Allen, Corresponding Sceretary. Children's 1Progressive Lyceum meets at 12/6 P. M. Dr. D. W. Allen, Coa-ductor, State Barte, MASNS.—Meetings are held at St. George's Hall, 460 Main street, every Wunday at 2000 Progressive Lyceum meets at 12/6 P. M. Dr. D. W. Allen, Coa-ductor, State Barte, Mather Masna, P. Meetings are held at St. George's Hall, 460 Main street, every Wunday at 21 and 74 J.

WORCESTER, MANS. - Meetings are held at St. George's Hall, 460 Main street, every Sunday at 2 and 75 P. M.

The Northern Wisconsin Spiritual Conference Will hold a Three-Days' Meeting in Spiritual Hall, Omro, April 16th, 17th and 18th, E. V. Wilson, the veteran, who has given more public tests of spirit communion than any other living meetium, is engaged as speaker. He will give one of his scances on Saturday evening and one Sunday P. M. at 2 o'clock, in which he will give indents in people's lives, describe spirit friends and many other interesting things to investigators. Admission to scance, 25 cents, Other speak-ers invited, and expected to participate. The meeting will be called to order at sharp 100'clock Friday A. M. The Omro friends will entertain free to the extent of their ability. Usual rates at hotel. Let three be a grand rably W. M. LOCKWOOD, President. CORA B. PHILLIPS, Secretary. Omro, March 16th, 1880. The Northern Wisconsin Spiritual Conference

Advertisements

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Dr. F. L. H. Willis May be Addressed till further notice

Care Banner of Light, Boston, Mass.

Care Banner of Light, boston, mass. DR. WILLIS may be addressed as above. From this and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and scarching psychometric power. Dr. Willis claims especial skill in treating all discases of the blood and nervous system. Cancers, Scrottain in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated discases of both sexes. Dr. Wills is pormitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars and Reference. April 3.

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13w-Felt, 21. **GENTS WANTED** EVERYWIIERE to sell **ing Machine** over invented. Will knit a pair of Mockings, with **HEEL** and **TOE** complete, in 20 intes. It will also kall a great variety of fancy work for let there is always a readymantal tes. It will there is which there is always a ready market. Send for circular and terms to The Twombly Knitting Machine Co. 409 Washington street, Boston. 17w-March 6,

ORGAN BEATTY PIANO New Ondars 13 Stops, 3 sot Golden Tongue Reeds, 5 Oct's, 8 Knee Swells, wainute case, warranted 6 years, Slool & Book 898, New Planos, 8143 to 8255. 47 Newspaper sent Free, Address Daniel, F. BEATTY, WASHINGTON, N.J. Oct. 25.-19

DICK AND WILLIAMSON MINING CO., N. B. PLYMOUTH GOLD MINING CO., Vermout. PRICE of D. & W., 50c.; price of Plymouth, 41,50. A few of each for sale at above prices by J. WETHERBEE, Treasurer, 18 Old State House, Bo-ton, March 27. USE Sterling Chemical Wick in lamps and oil stoves. Cheap, brilliant, no dirt or trimming.

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Nov. 22. SURE Remedy for baldness. A new growth of hair or whiskers guaranteed, or inoney re-funded. Particulars free. World Manu-Feb. 14. – Effective Go., 122 Nassau st., New York. AT NO. 60 DOVER STREET, BOSTON.

THOSE destring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sox and age. All Medi-cines, with directions for treatment, extra. Oct. 18.~13w*

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MAGNETIC PHYSICIAN, and Inspirational Speaker house known asome of the carnest workers in the West mas taken rooms at 10 Daylselfroet, Hoston, where sho wil diagnose discase and treat magnetically; will also give bus ness Communications and Psychometrical Readings, Hour from 9.4, M. to 6 F. M. 2007

Tom U.A. M. 10 8 P. M. 2w*-April 17: 2w*-April 10: 2w*-April 10

Miss Nellie R. Goodnow W H.L. give Spirit Communication in writing to person souding autograph. Terms, \$1 and two 3-cent stamps. March 27. -4w*

 Troy LUNG AND HYGIENIC INSTITUTE, Pounder of the New Magnetic College, and Author of "The New Goopel of Health,"
 TREATS with remarkable success Pulmonary Consump-tion, Asthma, Laryngtits, Bronchitis, Diphtheria, Ca-tarth, and all diseases of the air passages, by hubbation of his system of cold or cool Medicated Vapors, thereby enter-ing the blood directly, saving the stomach from being per-vert. by nanscons drugs, as heretofore has been the practice of antiquated systems.
 By this WONDERFULLY PERFECTED system, patients are successfully treated at their own homes, matters not how far away, without the necessity of seeing them, (in the majority of cases) forwarding their treatment by express, with very ample directions for use, and with continued correspondence kept up-based, in the first place, upon a searching DIAC NOSIS of each case, either by chemical analysis of the morning's urbe, (artio-ray Sangutata) showing the condi-tion of the blood or psychemetric examination by photo-graph and lock of hair, or loth, as may be deemed essential, where personal presence is not had.
 FEES-For the first month, \$15, including analysis and daynosis, or \$50 or a course of three months' treatment, securing inhader, with whichever of the following inhaling vapors found to be needed, viz., The Bain, The Tonic, The Expectorant, The Anti-Asthmatic, The Anti-Februfugo. Also, with effectual remedies for Cough, for Night Sweats; Vilat Tonics, Magnetic Enbord, the Anti-Februfugo. Also, with effectual remedies for cough, for Night Sweats; Vilat Tonics, Magnetic Enbord, the Anti-Februfugo. Also, with effectual remedies for cough, for Night Sweats; Vilat ond haim at Magnetism, diver by correspondence to stu-dents, are thus annually successfully treated at their own wonderful development of the neaded perment on sengetic or psyche, decende necessary to each patient. Thonosinds of patients are thus annually successfully treated at field own homes tha Dr. Charles T. Buffum, TRANCE, Medical and Business Medium, No. 3 Rollins street, of Washington, Boston, Hours 9 to 5, April 10. - 13w⁴

A. P. WEBBER, MAGNETIC PHYSICIAN, Α.

OFFICE, 8% MONTGOMERY PLACE. Hours from 10 A. M. to 4 P. M. Will visit patients. April 3. Mrs. M. J. Folsom,

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass, from lock of hair by letter, \$2,00. Jan. 3.

MRS. L. W. LITCH,

PHYSICIAN and Test Medium, has removed to No. 14 Albion street, off Dover, Boston, Circles every Sun-day evening and Wednesday afternoon, 4w*-April 10.

A S. HAYWARD sends his powerful Mag-Brush by nail. Two packages paper, \$1,00; Brush, \$3,00 Will visit patients in Boston and vicinity, by letter ap-pointment, care of Banner of Light. April 3.

Mrs. Lydia F. (Glover) Dunklee, MAGNETIC PHYSICIAN, has removed from 94 to 480 Tremont street, Boston. 4w-April 10.

MRS. M. E. JOHNSON, TRANCE and Writing Medium, No. 77 Waltham street, Boston, Hours from 10 A. M. to 4 P. M. 4w*-April 3.

FANNIE A. DODD, MAGNETIC PHYSICIAN, TEST MEDIUM, No. Tremont street, Room 7, Boston. 199-April 17.

CLARA A. FIELD, USINESS MEDIUM and Charvoyant Physician, No. 19 Essex street, off Washington, Boston. Oct. 4.

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 148 West Newto street, Boston. Hours 9 to 4. 26w*-Aug. 16.

MRS. E. J. KENDALL,

TEST AND BUSINESS MEDIUM, 19 Berwick Park, Boston, Hours 9 to 3. 6w*-April 3. MRS. JENNIE CROSSE, Test, Clairvoyant, 50 cents and stamp, Whole life-reading, \$1,00 and 2 stamps, 37 Kendall street, Boston.

MISS LOTTLE FOWLER, Medical and Busi-street, Boston. Hours 11 A. M. till S P. M. Medical card Davis street, Boston. Hours 11 A. M. till S P. M. Medical carani-nations by letter, 92,00. AUGUSTIA DWINELS, Clairvoyant and Mo-dium for Spirit Communion, Health, Business, and Prophetir, Rooms at Hotel Webster, Spiritualist Home, 46 Beach Street, Boston.

MRS. H. D. CHAPMAN, Electro-Magnetic M Health and Mental Harmonizer, 28 Winter street, Room 24, Boston. 2w*-April 10. 2w•-April 16." MRS. C. H. WILDES, Test and Business Me-dum, 14 Tremont street, Room 5, Boston. A ril 10, -2w*

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

New york Advertisements.

SOUL-READING, OR PSYCHOMETRY. Mens, C. DECKER, of 265 East 36th street, (near 3d Av-denue) New York City, will give Psychometric, or Boul-leadings, Character Delineations, Medical Exaninations, C. Miss, DECKER will receive visitors; or autographs or lock of hair may be sent to her by mail or otherwise. For 91, or 2 when diagnosing disease is also required, but only 91 for each, and four 3-rent stamps for return postage. State sex, when I and to make medical examination. Dec, 20,

TAPE WORM INFALLIBLY CURED with two spoons of medicine in two or three hours. For particulars address with stamp, H, EUCKHORN, No. 4 St. Mark's Place, New York. April 2 - 4w THN. II. WILMON. MAGNETIC PHYSICIAN AND MATERIALIZING MEDIUM, is now located at No. 72 West 50th street, New York City. Office hours 10 A.M. to 4 P.M. Scances Tuesday, Thursday and Saturday evenings of each week, at 8 o'clock. Nov. 29.

\$55.66 Agent's Profit per Week. Will prove ft or & CO., 218 Fulton street, New York, 6m-Nov, 22,

ANDREW STONE, M.D.,

Physician for the Last Twenty-three Years to the Troy LUNG AND HYGHENIC INSTITUTE, Founder of the New Magnetic College, and Author of "The New Gospel of Health,"

Mr. Bates was born in Dutchess Co., N. Y., May Irth. 1812. He removed to Illinois in 1836, thence in 1844 to Fond du Lac Co., Wis.; was married to Betsey Strong, who sur-vives him, in 1846, He was a member of the Wisconsin Phalanx until the dissolution of the Association in 1850. In 1860 Mr. Bates, with his family, removed to Saint Ansgar, lowa, where he resided during the remainder of mortal life. Mr. Bates united with the M. E. Church at the early ago of fourteen, but, being always very liberal in his views, he very early became a confirmed Spiritualist. He was for many years a subscriber to the Banzer of Light, and other liberal and spiritual periodicals. He was highly respected and hon-ored by the citizens of his own town, and all who were ac-quainted with him-1 know of no exception. Mr. Bates has held the offices of Town Clerk and Postmaster for eight years, and for at least fourteen years he was Justice of the Prace and Notary Public. He was enfinently loving, kind, and charitable to all. Ho held his own opinions with great tenacity, but found in fault with others. The funeral was attonded in the M. E. Church, in Saint Ansgar. An able and approprinte discourse was delivered by Rev. H. Slace, in the Universalist Church, in Osage. I only regret that the entire sermon cannot appear in the Banner of Light. Mr. Bates has several itimes reported himself from his spirit-home as progressing in peace, love and loy. JOSEFIL WHITTEMORE. From South Weymouth, Mass., March 25th, 1880, of con-

From South Weymouth, Mass., March 25th, 1880, of con-

gestion of the lungs, Lucia, wife of Ephraim Bradford, aged 65 years 7 months and 25 days. Her sickness was short-little more than one week-but sovere, causing her great suffering, which she patiently hore to the fast. She was a firm and consistent Spiritualist, hav-ing enjoyed Spiritualism for many years, and its power to sustain in health and sickness; and even in death it did not forsake her. She leaves a husband and two children to feel their loss by her departure from the earthly hone; and one will greet her on the other shore. She was most thoroughly unsolfish, often sacrificing her own comforts to do for oth-ers, and always did her best by all. May these who remain find consolution and comfort in the consciousness of her continued love and interest in their weifare, and that cre long there will be a happy relinion on the other shore. Funeral sorvices by the writer, ably assided by Miss Lizzie Doton, whose words of counfort made all hearts glad. I. P. GREENEAP.

From Kingsville, Ohio, March 21st, 1880, after one week's suffering from paralysis, Robert B. Rogers, aged 61 years. suffering from paralysis, Robert B. Rogers, aged i years. Father was born in the town of Selpio, Cayuga Co., N. Y., and moved to Ohlo in the year 1835. In belief he was a strong Materialist, until a year or two ago he became con-vinced of the immortality of the sout through the spirit-manifestations occurring in our own home circle. On Sat-urday, the day before his transition to a higher life, his vision became clear, and he saw one of my spirit-band in daylight; and thought it strange that others could not see him also. He gave an accurate description of this spirit. Bro. O. P. Kellogg officiated, and gave a fine address. [Mind and Matter and the Olice Branch please copy.]

From Lancaster, Pa., Monday evening, March 22d, 1880,

From Lancaster, Pa., Monday evening, March 22d, 1880, Jacob Stauffer, in his 72d year. Mr. Stauffer was a min of more than ordinary talents. Liberal in his views, yet firm and sincere in his moral and religious convictions, he made friends with all whom he came in contact. He was an Elder in the Presbyterian Church (of which the writer is a member), and also a firm believer in the Spiritual Philosophy, defending it to the last. As a Botanist and Scientist, he was not excelled in Lancas-tor, and for many years was a corresponding member of the Academy of Natural Science of Philadelphia. He was one of the few men we find in society who are free from those prejudices which are engendered and fostered by religious, political and social clans, hence many of his warmest friend-ships were among those whe readically differed with him in politics, religion and philosophy. Although he might tol-erate, on a civil plane, yet he could never affiliate with the impure or the profane for the sake of plensing. The bellef which had been such a pleasure to him in life did not forsake him in death, for he truly "did the death of the right-cous."

March 16th, 1880, suddenly, of heart disease, Jonas G. Thompson, of No. Hyde Park, Vt.

Thompson, of No. Hyde Park, Vt. ' Many years ago he embraced the beautiful truths of Spir-itualism, and being mediumistic, enjoyed gimpses of the Summer-Land, which were positive evidences to him that if a man dies he will live again. Death he viewed as a wei-come messenger, releasing the spirit to enjoy the realms of the Infinite. He leaves a widow and seven children, who mourn his loss as a dear father; but they also have faith that death will bring eternal day and a welcome meeting of friends who have gone before. S. B. DUELLEY.

From her home, in Winslow, Mer, March 6th, Mrs. Julia A. Wing, aged 77 years and 10 months.

Gone to a blissful refuiled with her family and friends in the better world: She was the last link in the chain of as-sociation so long severed. She patiently and hopefully wait-ed for the change, which is not death but life. Ilfe evermore with angel friends who have gone before. C. B. A.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in ad-vance. A line of agate type averages ten words. Postry madmissible in this department.]



prisonment for crime, A large 32-column paper, plain type, \$1,00 a year in ad-vance; 3 months, 25 cents. Send for sample copy. Every - Every yearly subscriber receives the Life of Gen. B. F. Butler as a premium—a book of several hundred pages, and an au-thoritative blography of this distinguished citizen, FOGG, BLOOD & CO., Auburn, Me., Publishers. Nov. 8 Nov. 8.

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57° Analysis and full report of case made for \$5, independent of any treatment, Packages transmitted free of all expense to the institution, and stamps for return answers must be enclosed in all cases, or no rolp utility made. Address, ANDREW STONE, M.D. Committing and Attending Physician, Bowery Pince, Ida Hill, Troy, N.Y.

THE MAGNETIC TREATMENT. SEND TWENTY-FIVE CENTS to DR. ANDREW trated book on this system of vitalizing treatment. April 3.

20 Gold and Silver Chromo Cards, with name, Jan. 17,-6m

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MISS M. T. SHELHAMER.

We have received from the studie of MR. A. BUSHDY, Photographs of Miss M. T. Shelhamer, Medlumat the Ban-ner of Light Free Circles. Cabinets, 35 cents; Carte de Visites, 20 cents. For sale by COLBY & RICH.

MERCURIUS'S PREDICTING ALMANAC FOR 1880.

MRS. FANNIE M. BROWN,

MEDICAL CLAIR VOYANT, BUSINESS-AND TEST MEDIUM. Brief diagnosis of disease from lock of hair, or brief letteron business, Socents and two3-et, stamps, Fuil diagnosis of fuil business letter, 41,00 and two 3-et, stamps, Flvate sitting skally from 9.A. M. till 5 F. M., Sun-days excepted. Williamantic, Conn. t-Jan. 10.

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POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best loca-tions for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sox, and enclose \$1,00, with stamped and addressed envelore.

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ST Conducted by H. P. BLAVATSKY. Published at 108 Girgaum Back Road, Bombay, India.

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

BANNER OF LIGHT.

APRIL 17, 1880.

April Magazines.

THE HEBALD OF HEALTH for April (New York : M. L. Holbrook, M. D., publisher,) opens with a good, practical article on "The Secret of a Clear Head," by J. M. Granville, followed by "How to Grow Old," by Dr. Nichols, in which we are told how to do it in peace and comfort, to the end that our last days on earth may be the brightest and happlest of our lives. "The Hot Springs of Arkansas," by S. O. Gleason, M. D., furnishes information that will be valuable to invalids in respect to the location of the Springs, and the remedial qualities they possess. A number of shorter articles under the general headings of "Our Dessert Table," "Topics of the Month," and "Studies in Hygiene for Women," complete an interesting number of this valuable monthly. Among the Book Notices is one of "Healing by Laying On of Hands," by James Mack, recently published by Colby & Rich, which closes by saying: "The work is written with great force, and will repay a careful perusal."

SCRIBNER'S ILLUSTRATED MONTHLY MAGAZINE for April is received from A. Williams & Co., 283 Washington street, Boston, who have it on sale, as well as ST. NICHOLAS and other current publications. Vol. XIX closes with this number, and next November this excellent publication will be ten years old. The illustrated articles this month are many and varied, and the continued stories of sustained interest and vigor. Mr. Schuyler's series of papers on Russian history reaches No. 3, and the coronation of Peter and Ivan as Tsars. The poetry of the number includes a narrative poem, "Fra Luigi's Marriage," by "H. H.;" "The Tornado," by Charles de Kay, and poems by Dora Reed Goodale and Violet Hunt. All the departments are good in manner and matter. To encourage practice in that particular branch of art, the publishers of this magazine have offered in this issue three prizes for specimens of the best work in wood engraving produced and sent to their office any time during the present year, 1880, by pupils in any art-school or under any private teacher in the United States.

THE POPULAR SCIENCE MONTHLY for April-E. L. and W. J. Youmans, editors, D. Appleton & Co., 1, 3 and 5 Bond street, New York, publishers-presents some twenty items in its table of contents, and cannot fail of affording pleasure and interest to almost every order of readers. C. M. Lungren writes of "Progress and Poverty"; Henry J. Slack gives his ideas as to "What Jupiter is Doing " (illustrated); Albert J. Leffingwell discourses on "The Scientific Aspect of 'Free-Will'"; Prof. W. Stanley Jevons treats of " Experimental Legislation"; Herman L. Fairchild has an illustrated article on "Curious Ways of Getting Food," Other fine papers are given, and the "Editor's Table," "Literary Notices," "Notes," etc., are full of varied and useful information.

THE MAGAZINE OF ART-Cassell, Petter, Galpin & Co., 566 Broadway, New York, publishers-presents in the latest issue received at this office a well-chosen variety of sketches, full page illustrations, etc., comblned with excellent letter-press. "Widowed," "Vic-toria Castle," "Coriolanus Addressing the Piebeians," "A Visit to the Young Mother," etc., may be mentioned as among the chief pictorial attractions of the number.

VICE'S ILLUSTRATED MONTHLY MAGAZINE for April-published at Rochester, N. Y., by James Vick. seedsman and florist-is a capital number of a worthy periodical.

Presentiment Verified.

To the Editor of the Banner of Light: The young man who was killed by a railroad train last week, in Somerville, (being mutilated so badly that his remains had to be gathered up,) belonged to Edgeworth. He had a sister quite sick (in consumption), and her parents hearing her scream, went to her bedside, asking her what caused her alarm. She replied that she had just seen her brother crushed to death. The parents looked upon her talk and actions as bordering on the delirious; they attempted to pacify her, but she persisted in declaring that her brother was dead. In the course of one half-hour the door-bell rang and the news came that her brother and their son had been killed by the train passing over him and mangling him in a

frightful manner, as seen by the invalid sister. This is another fact in the great economy of human life that will be better understood by the public when investigated from the spiritualistic standpoint. The information concerning this event came from near neighbors, and without question is reliable.

A. S. HAYWARD. Boston, April 9th, 1880.

Spiritualist Meetings in Boston.

Horkeley Hall.-Services every Sunday at 10½ A. M., 3 and 7½ P. M. in this hall, 4 Berkeley street, corner of Tro-mont street. W. J. Colville, speaker. Subject next Sunday morning, "What must we do to be Saved?" evening, "Jesus, in the Light of the Nineteenth Century." Mrs. Laura Kendrick speaks in the alternoon; subject, "Am I my Brother's Keeper?"

my bronder's Acepert **Paine Memorial Hall**.-Children's Progressive Ly-ceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock. The pub-lic cordially invited. D. N. Ford, Conductor.

Amory Hall.-The Shawmut Spiritual Lyceum meets in this hall, corner West and Washington streets, every Sunday at 10% A. M. J. B. Hatch, Conductor. **Kennedy Hall.** – Free Spiritual Meeting every Fri-day evening at this hall, Warren street, at 74. Regular speaker, W. J. Colville. The public are cordially invited. speaker, W. J. Colvine. The public are cordially invited. Eagle Hall.-Spiritual Meetings for tests and speak-ing by well-known speakers and mediums, are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excelient quartette sing-ing provided.

Pythian Hall,...The People's Spiritual Meeting (for-merly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street, Services every Sunday morning and afternoon. Good mediums and speakers always present. Evening Star Hall .- Meetings are held in this hall No. 7 City Square, Charlestown District, every Sunday

at 3 P. M. Amory Hall.—The Spiritualist Ladies' Aid Bociety meets every Thursday afternoon and evening at this place, corner West and Washington streets. Business meeting at o'clock. Mrs. A. C. Perkins, President; Flora W. Barrett, Secretary. Meetings under the auspices of this Society will be held till further notice in Amory Hall, on Sunday afternoon of each week, at 2% o'clock. Good speak-ers and mediums will be provided.

PAINE HALL .- Our Lyceum met with full ranks to day, despite the wind and dust. The entertainment, though somewhat shorter than usual, was choice in se-lection-particularly so were the rendering of "The litide of Jennic McNell," by Miss Howell, the choice music, and the timely remarks by our good friend, John Wetherbee, who is always welcome, though he comes not often. We are always delighted to meet our public speakers and mediums, and hope they will continue to favor us with their presence and encour-aging words, as they can thus promote and increase the usefulness of our beloved institution. The exer-cises were as follows: Overture, singing, responses and Banner March; selections by the orchestra; songs by Amy Peters. Nellie Thomas and Helen M. Dill; recitations by Esther Ottinger, Otto Ruetmer, Lena Crohn, Ella Wait, Jennie Smith and Miss Jeannette Howell; callsthenics, led by Mr. John Wetherbee; closing with the Target March. WM. D. ROCKWOOD, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, April 11th, 1880. though somewhat shorter than usual, was choice in se-

AMORY HALL .- It having now become a fixed fact that two Lyceums can be supported in Boston, we now commence our second year with renewed energies. We find, as we grow older, that the public are entering into the spirit of the work, for to day every seat was occupied, and by the close attention given we were as-sured that the services were approved by each and every one. One week ago, through the agency of the spirit-world, our kind friends, Messrs. Colby & Rich, presented to us books as a nucleus for a library, for which we return many thanks. Now, friends among the general public, we wish to ask you, in behalf of the children, to do likewise. There is not one render of this article but has one or more books which he or she has read and derived a beneft from ; bring them to us, so that we can ald our children in the way of litera-ture. Please do not allow this appeal, of all others, to be in vain, but help us carry out this noble work. Our exercises for to day were as follows: Oyerture by the Lyceum orchestra; singing by school; silver Chain exercises ; Banner March; readings, recitations, vocal and instrumental music by the following pupils : Gracle Fairbanks, Gracle Burrough, Nelle Nugent, Hattle Davison, Alice Messer, Carrie Huff, Maudie Marion, Freddie Hose, Hattle Young, Hattle Morgan ; select reading by Hattle Wilson. The Wing Move-ments and Target March concluded the exercises. On Sunday next we are to be favored with an addi-tional feature : The National Band Orchestra, consist-ing of twelve musiclans under the direction of Prof. E. W. Masters, have kindly volunteered, and will perform some of their choice selections. On Friday, April 30th, what will be termed a May Day party will be invited in the evening. Particulars given later. <u>J. B. HATCH</u>, JR., *Secretary Shawmut Lyceum. Boston*, *April* 11th, 1880. that two Lyceums can be supported in Boston, we now commence our second year with renewed energies.

Boston, April 11th, 1880. CARD OF THANKS.—In behalf of the Shawmut Spir-ltual Lyceum, of this city, we wish to return our heart-lest thanks to our many friends who so nolly came to the front and assisted us in making the visit of our guests from New York and Brooklyn one to be long re-membered: To Mr. and Mrs. Gilbert Chandler, for hos-pitalities extended to our sub-committee upon their visit to Putnam, Conn.; to J. H. Studley, for the use of cars in transporting our visitors to the Hampton House; to Luther Colby, Esq., editor of the Banner of Light, for the bountful breakfast provided by him; to W. J. Colville, for the able address delivered by him at Parker Memorial Hall; to Mr. Geo, A. Bacon, who presided at the reception at Amory Hall; to the Manner for favors received; to Mr. E. N. Reed, for the boun-tiful collation furnished at the residence of our Conduc-tor; to Lewis B. Wilson, Chairman of the Banner of Light Circle-Room, as also to the Misses Shelhamer, for the unitring interest in our guests during their visit to the seance; to Capt. Richard Holmes, for the able manner in which he presided at the banquet; to Messrs. Colby & Rich, not only for their kind invita-tion to occupy their building for our final services, but for ther many acts of kindness, which were unbounded during the entire excursion.

logic of the inevitable that points to the certainty of death, and the sure conversion of all materialists to the knowledge and enjoyment of another life. Let us, therefore, honor men, not for what they are not, but for what they are honestly; for if there is anything sacred to all classes of men it is that men and women, living amid the conflicts of life, can place their hands upon their hearts—the holy of holles—and say 'My life is my creed, and I lle not when I assert I will not make believe, I will not compromise for any promised reward, no, not even for the promised glory of immor-tal life.' Such a man you can trust anywhere. For such a person, were I God, I would subordinate all be-liefs, destroy all differences, and create a heaven wor-thy of him and the faith that made his life glorious." Prof. Toohey, by request, will speak ngain in this hall next Sunday afternoon. at 2'4 o'clock, upon "The Lesson which the late Conspiracy of the Doctors should Teach Spiritualists." A large attendance is emestly solicited. F. W. JONES.

EAGLE HALL .- The exercises in this place last Sup day were opened with fine quartette singing-invocation by Mrs. Pennell. Tests were given by Mrs. Pen-

nell and Mrs. Leslie. Remarks were given by Mrs. Fen-nell and Mrs. Leslie. Remarks were offered by Mrs. Dr. John N. Eames, Mrs. H. Dean Chapman, Mrs. Les-lie. Mr. Marsh and several strangers. The afternoon session was opened with an inspira-tional invocation and an address by Mrs. Mattie Hull; she was followed with short speeches from Dr. Eames, Mrs. Smith and Mr. Brown. Tests were given by Mrs. Maggie Folsom.

Mrs. Smith and Mr. Brown. Tests were given by Mrs. Mrs. Smith and Mr. Brown. Tests were given by Mrs. Ine evening meeting was opened with a beautiful song by the quartette. Mrs. Hull then proceeded to answer questions propounded by the audience, and spoke on the subject of "Conditions as Necessary to Mediumship." Mrs. Leslie followed with psychomet-rical readings, which in the main were very correct, as well as entertaining to the audience. Mrs. Chap-man and Prof. Hudson made interesting speeches. The audience suggested numerous subjects for a song to be given at the conclusion of the speeches. Mrs. Hull made a selection from them, took her seat at the organ and favored the audience with a song, the words and music being rendered for the first time on this occasion.

and music being rendered for the first time of this occasion. The glorious cause is moving on. The numerous halls in this goodly city, so well filled from Sunday to Sunday, prove conclusively that Spiritualism is inter-esting the people as nothing else can. On many occa-sions the scatting capacity of Eagle Hall is far too small. The diversity of speakers, varied phases of mediumship, and excellent music to which the audi-ences in this hall are weekly treated, cannot fail to in-terest and attract the people. P. R.

EVENING STAR HALL-CHARLESTOWN DISTRICT.-On Sunday, April 11th, the meeting held in the afternoon was very interesting. Quite a large audience noon was very interesting. Quite a large audience was present. Remarks were made by J. H. Blekford; Mrs. A. L. Pennell gave tests; good singling by the choir; also several appropriate songs by Mr. Fred. Heath, the blind musician, which were listened to with marked attention. Next Sunday, April 18th, Mr. L. Horton, one of the Shaker Fraternity, will speak in this hall on "Spirit-ual Revelations," at 3 P. M. Other good speakers and test mediums will be present. C. B. M.

FRATERNITY HALL, CHELSEA.-Last Sunday after noon a conference meeting occurred at this place; in the evening Mrs. Bagley gave tests to good acceptance. Next Sunday afternoon and evening meetings will take place in this hall—on the latter occasion Mrs. Bagley and Miss Jennie Hagan being the speakers.

PYTHIAN HALL, LYNN.-Mr. James Holmes, formerly of London, Eng., will speak in this hall next Sunday P. M., subject, "The Antiquity and Development

of Mankind : Were Adam and Eve our First Parents?" MECHANICS' HALL .- At the Sunday noon meeting, on the 18th, (in the series conducted at this hall under management of Dr. George Dillingham) Mrs. E. A. Cutting will occupy the platform.

NEW YORK.

A Good Deed.

A Good Deed. A large gathering of prominent and influential Spir-itualists was held at the parlors of Mr. and Mrs. Henry J. Newton, in West Forty third street, this evening, for the purpose of adding a sufficient sum of money to the amount already raised to place Mrs. Taylor in the Chapin Home. Ex.Judge Culver stated that the main object of the gathering was to make provision for a place in the Chapin Home for Mrs. Taylor, called "Mother Taylor," because jate had been a mother to many of them. The whole amount necessary for the object was \$300. The sum of 3100 was wanted to make up the amount. Mrs. Taylor was now eighty years old, and he felt certain it would be a pleasure to the Spirit-ualists of New York to contribute to place this worthy woman in a comfortable home for the remainder of her years. He had visited the Home, and was very much pleased with it. At the conclusion of Judge Culver's remarks. Mrs. Newton announced Mrs. Anna Randall-Diehl, who recited "Mother and Poet," by Mrs. Brown-ing. Mrs. Jessie S. Yenni then gave the "Haythen Chinee," which naturally created considerable mirth. This was followed by a song by Mrs. Daniels, "Fair Genevieve." Miss Florence Newton then recited very Jackson Davis being called upon, responded by saying that he had come to make the contribution of Mrs. Mary F. Davis and his own, and he would make his speech in deeds, and then introduced Mr. Jones, who spoke eulogistically of Mrs. Taylor. Mr. Henry J. Newton followed in a facetious strain, and announced Mrs. Neile J. T. Brigham, who spoke in a touching and sympathetic manner of the object for which they had grinered together. A collection was taken up by Mrs. Newton and a lady friend, and presently Mrs. Newton followed in a facefous strain, and announced Mrs. Neille J. T. Brigham, who spoke in a touching and sympathetic manner of the object for which they had gathered together. A collection was taken up by Mrs. Newton announced that she held in her hand Silf, and this would enable them to place Mother Taylor in the Chapin Home for the remainder of her life, where they knew she would be well taken care of. Mr. Newton thought Mrs. Newton ought to state her experience in her efforts to place Mrs. Taylor in an unsectarlan home, and further, that the Spiritualists ought to express their gratitude to the Chapin Home. Mrs. Newton, in reply, said she had heard of one unsectarlan home in the city where it would require but \$50 to place a per-son : that amount could be easily raised, but she did not feel quite so sure about \$300 to place Mother Tay-lor in the Chapin Home. She had visited the so-called unsectarian home. The reply was: "Yes; of what per-sension is this lady of whom you speak?" "A Spirit-ualist." "That is enough ; we would not have her here on any consideration whatever." There were seated about a table seven ladles of perhaps fifty to sixty years of age, and Mrs. Newton had to use her utmost efforts to control her feelings. She told them she was a Spiritualist, and had been for thirty years, and the withdrew, not allowing her feelings to give expression, lest she might say more than she wished. Dr. J. Mansfield was called upon for remarks, but he begged to be excused. Dr. M. B. Brittan being called upon for remarks, but he begged to be excused. Dr. J. Mansfield was called upon for remarks, but here with the highest instinets of justice and luman-ity, you have already given evidenco. There are sacred duties which are form beings of up low a was all profers which are form beings of up low and affec-tion over the graves that we have molstened with our tears. But there is a more sacred obligation, which is is police and having for their dory; no sor-rowing morfal ever crossed their threshold without re ceive

under the auspices of the Brooklyn Spiritual Society, and for its benefit, on Wednesday evening, April 21st, at eight o'clock. Admission 25 cents. The exhibition will consist of views of Rocky Moun-tain scenery, said to be the grandest in the world. The one hundred illuminated pictures will be accom-panied by a descriptive lecture by Mr. John Oakley. At the suggestion of the President of the Society. Mr. Oakley has prepared for the occasion, and will throw upon the canvas. a number-perhaps a dozen-of spirit pictures. Never before has a public audience had the privilege of inspecting or viewing any of An-derson's spirit portraits or paintings in the bright illu-mination in which these spirit pictures will be exhibi-ted on Wednesday evening, April 21st. One hour and a quarter will be devoted to the illu-minated picture exhibition, after which the remaining hour will be devoted to psychometric or character readings. Mrs. E. W. Mills, Mrs. Cate, and Mrs. Fales -all of these ladies being superior medial instru-ments-have accepted the invitation of the Society to take part in the exercises. Mr. Oakley, and all who take part in the public exer-clese above announced, make generous contribution of their services, so that the entire proceeds of the Ex-hibition will go into the treasury of the Brooklyn Spir-tual Boclety. Brooklyn, N. Y., Everett Hall, 398 Fulton street.

A New Place of Meeting in Brooklyn, N. Y.

N. Y. The members of the Brooklyn Spiritual Fraternity have obtained a larger and more convenient hall for their meetings than that heretofore occupied by them. The new rooms are on Fulton street, and were formerly used by the Young Men's Christian Association. The location is a very pleasant one, being easily accessible from all parts of the city. The premises have been completely renovated; the floors newly carpeted, the walls and cellings beautifully frescoed, a fine organ in-troduced, and everything made invitingly attractive. The first services in the new home were on Friday evening April 9th, Dr. William Fishbouch delivering an opening address, his subject being, "Evolutions in Religions and Governments, and their Prophecies of the Future." Mr. William C. Bowen followed with re-marks appropriate to the occasion, after which Mrs. M. A. Gridley spoke both in her normal condition and under control, the latter being the influence of Mrs. Jennie Dixon, formerly an carnest worker for the cause of Spiritualism in Brooklyn, and equally so now, though among the invisibles, who closed the exercises in an eloquent address to those with whom she was and is a co-laborer.

The New York City Lyceum.

The New York City Lyceum. The annual election of officers of the New York Chil-dren's Progressive Lyceum was held on Sunday. April 4th, when the following officers were chosen for the coming year: Conductor, Mr. Charles Dawbarn; As-sistant Conductor, Mr. Wm. Hunt; Guardian. Mrs. Mary A. Newton; Assistant Guardian, Mrs. E. Phil-lips; Treasurer, Mr. Walter Hunt; Recording Secre-tary, Mrs. Filverisch; Corresponding Secretary, Mrs. Newton; Watchman, Mr. Frank Foran; Guards, Mr. Wille Robinson, Mr. Leigh Hunt; Librarian, Mr. Geo. Weeks; Musical Directress, Miss Sneiling. Bunday, April 1ith, being "Question Sunday," the following questions were considered: "Why do you love flowers?" brought out. many interesting answers from our younger members, showing their appreciation of the beautiful in nature. I give one reply only, as a sample of the others: "Because of their fragrance and because they cheer the sick." The question for the older members was: "What do you know about coal?" The replies gave evidence that much pains had been taken to gather information regarding this invaluable mineral product. MARY A. NewTON, Cor. Sec.

Brooklyn Spiritual Society Conference

Meetings At Everett Hall, 308 Fulton street, every Saturday even

ing at 714 o'clock. Saturday evening, April 17th, Mrs. Austin, of New York City, trance speaker, will deliver the opening address.

address. Saturday evening, April 24th, Prof. Henry Kiddle, of New York City, will deliver the opening address. Sub-ject hereafter to be announced. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-minute rule. J. DAVID, Chairman.

The Brooklyn Spiritual Fraternity

Meets at Fraternity Hall, corner of Fulton street and Gallatin Place, Friday evenings at 7½ o'clock. The themes thus far decided on are as follows: April 16th, An Experience Meeting. April 234, "The Religions of the East," Mrs. Imogen C. Fales.

April 201, 'In Alter Dogmatic Theology, What?" April 30th, "After Dogmatic Theology, What?" Glies B. Stebbins, of Detroit, Mich. May 7th, Col. Wm. Hemstreet. May 14th, "Mediums and Mediumship," Henry Kid-

dle. May 21st. Prof. J. R. Buchanan.

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

Rochester, N. Y.

Mrs. Amelia Colby addressed the Spiritualists at Odd Fellows Temple on Sunday morning and evening, April 4th. The day being the first Sun-

at 3 P. M

DEATH.

The inhabitants of the old town of Dorchester, Mass are making arrangements to celebrate its two hundred and fiftieth anniversary. This is the mother of all towns, being the first in the world to organize a town government by the choice of selectmen; and its first free school is supposed to antedate all others.

A bill has passed both houses of the Kentucky Legis-lature, providing that all executions shall be made in an enclosure adjoining the fail containing the convict, and that not more than fifty persons in all shall be per-mitted to witness the same. If hanging is such a great "moral drama" it would seem that these Legislators were slightly inconsistent.—For Lake (Wis.) Repre-sentative. sentative.

Miss Lavinia Goodell, of Madison, the first and only female lawyer admitted to the Supreme Court of Wis-consin, died Wednesday morning, April 7th, at Milwaukee, aged 41 years.

Taking a penny that does not belong to one removes the barrier between integrity and rascality.

Life is a three score and ten-years walking match; many fail out of the contest, and he who holds out the allotted time wins but a feeble victory.—*Thomas S. Weaver*.

All great developments complete themselves in the world, and modestly wait in silence, praising themselves never, and announcing themselves not at all.

LOVE IS BEST. LOVE IN HEAT. These twinkling lives of ours are much too brief And we too dull to reach the finer sense And last results, in measured joy or grief, Of so called punishment and recompense. But in the far and fair eternities Our better selves must better know and share The thought of God, and plerce the mysteries Now veiling glories which we could not bear. One thing is clear—that *low is fart and thet*

- One thing is clear-that love is Arst and best
- One thing is clear—that love is jirst and dost And hate is worst all up and down the earth, And love must be exaited, hate repressed In every soul according to its worth. And then the pure celestials may draw near, As they drew near the martyred saints of old, To pluck from pain the stings of doubt and fear, And lure to heights of blessedness untold i
- Jupiter is in a bad way; the scientists have declared

it to be in a state of material revolution! A certain astronomer even hints that "It is guite possible that there may be [at this time] huge islands [within its borders) of vesicular formation, far bigger than all Australia, floating in viscous seas;" a red spot "like a continent, some 24,000 miles long," has also been sighted by the astronomers, "surrounded by a very narrow sea of light." Such proceedings on the part of a regular and established heavenly body are simply atrocious.

This is spring, but as it has been spring all winter it is hard to get up any enthusiasm about it.

The Trade List of Cincinnati says that no exhibition of common-sense will be permitted in Covington on Sunday, as all shows are illegal in that city on the Lord's Day. There are some other places where such a law seems to be in force, and obeyed to the letter.

Berkeley Hall Meetings, Boston.

On Sunday last, the services in this hall were largely attended, both in the morning and afternoon. The exercises were conducted as usual by W. J. Colville, whose spirit guides lectured in the forenoon on He-

brews xil: 22-23.

Banner of Bight.

BOSTON, SATURDAY, APRIL 17, 1880.

BRIEF PARAGRAPHS.

Glory ! glory ! ! glory ! ! ! We have conquered for the third time the bigoted Medicos of this Commonwealth. "Long live the people of the Old Bay State !"

Cinderella's glass slipper has been smashed into smithereens. It was not made of glass (verre) at all, but of fur (vair). And a person hired to write paragraphs for the Graphic-he could never have been a child-unfeelingly says that "writing verre instead of vair was a slipper the pen."

The time has now come for would-be poets to sing of "sweet, balmy spring," the "vernal season of the year," when the air becomes fragrant with the "dewy breath " of flowers whose perfume is " ambrosia to the senses"; but our waste-basket is full.

"It is not So much as the lifting of a latch, Only a step into the outer air, Out of a tent already lumhous With light that shines through its translucent walls."

At the outset of their remarks they stated that this passage was one out of a multitude which might be successfully brought forward as arguments in favor of the idea that the Kingdom of Heaven begins on earth, and that the true church is not a man-made organization, but an assemblage of kindred spirits on both sides of the yell, linked together by subile ties not discoverable by the senses. Who are the "first fruits" but those specially endowed minds who are first to accept a new revelation of truth? All great reformers have been persecuted, and most of them put to death; if it were not for the labors of stout-hearted ploneers no reformatory movement would ever become popular. and influence society generally. Calvinism, in spite of its errors, taught a mighty truth when it preached of the elect. There are certain chosen instruments endowed before their birth with special abilities to grasp first at a new aspect of truth; but the fatal error of the Calvinist consists in his limiting Divine Love, and con founding justice with vengeance. The first fruits are the earnest of the in-gathering of the whole harvest.

The Mount Zion and city of the living God, or New Jerusalem, is, as Swedenborg stated, a new diffusion on earth of Love and Wisdom. The Swedenborgians have, by their bigotry, injured Swedenborgianism as sect, but their alleged founder has done his work in spite of their limited methods, as he was but a John the Baptist to herald the new advent of the true Christ. Mr. Colville's controls assert that the epistle to the Hebrews is a very instructive and remarkable document, the inner meaning of which lies deep be neath the surface, its style being cabalistic. The time is not far distant when the occult knowledge pre served in symbolic writings and imagery is to be freely dispensed to mankind.

The discourse was listened to by the large congrega tion with the deepest interest. It was delivered in an energetic manner, and was replete with useful suggestions for daily life, as well as with somewhat deep doe trine from the spirit side of life. The prospect of America in the near future was regarded as very bright, though trials, as well as pleasures, ought to be prepared for in the coming years. Winoona gave an appropriate poem before the meeting ended. The musical service was very attractive, and the congrega tional singing unusually hearty.

The afternoon lecture on "Swedenborg" drew a crowd of eager listeners. The discourse was culogistic of the character with which it dealt, but far too catholic in its spirit to tolerate the assumptions of any body of sectarians who regard their clique as the whole of God's true family. The speaker concluded his lecture thus : "Swedenborg, as a man subject to human frailty, and by no means infallible even when illuminated, is one to whom we can look as to a morning star heralding the dawn of a gladsome day; but Swedenborg viewed as an infallible demigod is a foe to progress and a snare to those who style themselves his followers. He was all his life fettered by early education in some respects, but, in spite of all shortcoming, he may, within the limits of sobriety, be aptly termed one of the world's greatest scholars, seers and forerunners of yet higher light. He was a Columbus ; he discovered a fresh field of truth. Our work is to plow and cultivate and reap the golden harvest."

There was no service at this hall last Sunday evening, as Mr. Colville left for New York at 7 p. M. On Sunday next, April 18th, he will lecture in Berkeley Hall morning and evening. Mrs. Laura Kendrick will be the speaker in the afternoon. The subjects are as follows: 10:30 A. M. (W. J. Colville), "What Must We Do to be Saved?" 3 P. M. (Mra. Kendrick), "Am I My Brother's Keeper?" 7:30 P. M. (W. J. Colville), "Jesus in the Light of the Nineteenth Century." All seats free in the afternoon.

tion to occupy their building for our final services, but for their many acts of kindness, which were unbounded during the entire excursion. To Dr. Samuel Grover, Miss Rebecca Bowker, Hat-tie Richards, Maggie Folsom, and a host of others, for their liberal donations of money and floral tributes, we feel very grateful. And to all who in any way, how-ever trilling, contributed toward the comfort of our visitors, we are under many obligations. To Mrs. Nel-lie Temple Brigham, C. Fannie Allyn, A. J. Davis, and others, we return thanks for kind words of cheer ex-pressed by letter. We also present our thanks to Mr. Geo. A. Downs for his gentlemanly conduct in his ef-forts to make everybody happy during the occupancy of Amory Hall; to the Ladies' Ald Society, for use of property, also for their kind offer of the free use of their hall to hold our final meeting. May the angel-world bless you all. And in return for your kindness may our Lyceum, by its action, prove to you that we are not ungrateful, but that our whole life is devoled to the progression of our children. Per order of Committee. May L. Biggs, May L. Biggs, May L. Biggs, May K. HATTHE E. SHELDON, HATTHE E. WILSON, MAY S. HATCH, Chairman, C. FRANK RAND, MAY S. HATCH, L, MARY MITCHELL, JAS. DONLE, ENMA J. RAND,

IAS. DOBLE J. RAND. J. B. HATCH, JR., Secretary.

[Some forty ladies and gentlemen connected with he Shawmut Lyceum and Ladies' Ald Society gath-red at the home of Mr. and Mrs. A. G. Baxter, in the Charlestown District, on Monday evening, March, in the Charlestown District, on Monday evening, March 2011, to assist in c'lebrating the twenty-fifth anniversary of their wedeel life. Dr. J. H. Currler' acted as master of ceremonies. Short speeches were made by Dr. Richardson, C. F. Rand, J. B. Hatch, and others. Many of the friends brought gifts of silver, and left the wish that all might enjoy the anniversary when gold would be the order of the day. During the even-ing the host and hostess were presented with two beautiful baskets of flowers, one from the Ladies' Ald, of which Mrs. Baxter is a member. Mrs. Biggs, Guardian of the Lyceum, also presented a floral bas-ket. At the close of the recitation given by little Kit-tle May Bosquet, the company were invited to partake of a bountiful collation, prepared by the hostess. Our brother and sister are able workers in the cause, and long may they live to enjoy the blessings of this life and may good health and prosperity ever be their lot. Charlestown District, on Monday evening, March 29th

lot. ••••] LADIES' AID SOCIETY, AMORY HALL.-Notwith-standing the fatigue of Anniversary Day, the ladles of this Society turned out in full force. April ist, and with the many visitors from out of town the hall was well filled, all with joyous faces rehearsing over the enjoy-ments of Anniversary Day. At the business meeting many new names were proposed for membership, and the interest to become members of this Society seems to be still on the increase. The ladles, by a unanimous vole, tender their sincere and heartfelt thanks to the speakers, and especially to the mediums, who so generously assisted them, by giving circles dur-ing the day, thereby adding to the financial success of the celebration, swelling the receipts of the Society, and replenishing their treasury to the amount of \$122.00, alter all expenses were paid. The ladles, for the vending of aprons and other useful articles, which will continue every other Thursday afternoon until further notice. Thursday evening there was a grand reinion, many of our prominent speakers taking an active part, being assisted by good singing. The ladles most or daily invite those who are interested in alleviating the sufferings of the poor to meet with them, assuring all a hearty reception. A. A. C. P.

PYTHIAN HALL was crowded last Sunday morning At the close of the usual healing session a very lively and interesting conference ensued-growing out of reand interesting conference ensued-growing out of re-marks made upon the dire effects of the use of alco-holic drinks, by a stranger friend and physician-which was participated in by Messrs. Geo. Flummer, Sanderson. Jones. Dr. Court. Mirs. Emerson and others. In the afternoon Prof. J. H. W. Toohey gave a high-ly instructive and entertaining address upon "The Conclusions Common to Materialism and Spiritual-ism," summing up the effort in the following manner: "The general conclusion is that we must accept the

After a time spent in a social way, the company dis-persed. HERBERTUS. New York, April 10th, 1880. · ...

Everett Hall Conference Meeting Reports-Mrs. Hyzer's Grand Success in **Brooklyn-Illuminated Pictorial Ex**hibition for the Benefit of the Brook-

lyn Spiritual Society.

To the Editor of the Banner of Light :

To the Editor of the Banner of Light: I shall resume my brief reports of the Everett Hall Conference discussions in season for report of last Saturday evening's proceedings to appear in next week's Banner of Light. A somewhat severe illness, running through a period of nearly two weeks, is the reason of my silence, and I desire to make public mention of my delinquency in withholding my report of the Anniversary celebration by the Brooklyn Spiritual Society, the delay in both cases having its source in the temporary disability of the reporter. Mrs. Hyzer continues her Sunday lectures in Everett Hall, 395 Fulton street, with the same marked success and a constantly widening and increasing interest. A Benefit Exhibition will be given in Everett Hall

evening, April 4th. The day being the first Sun-day after the Anniversary, the morning dis-course was mainly on the rise and progress of Spiritualism in the thirty-two years of its ex-istence. The discourse was able, and the repu-tation of the speaker attracted a large audience. A committee, consisting of Mr. R. D. Jones, Mr. Austin, Mrs. Warren, Mrs. Parkhurst and Mrs. Gardner was appointed to present anniversary resolutions at the evening meeting. At the opening of the evening meeting, W. W. Parsells presiding, a Business Committee to make arrangements in reference to future meet-ings was appointed, consisting of Messrs. H. S. King, C. W. Austin, Darius Perrin, L. Warren and J. J. Marsh. Mr. Jones, from the Committee on Resolutions, submitted a series, which was unanimously

submitted a series, which was unanimously adopted, and of which a good idea may be ob-tained by perusal of the following citation :

Resolved. That whatever form the opposition to Modern Spiritualism may assume, whether assailed by scientists, the press or the pulpit, or all combined, as it has been, being founded in truth, and governed by laws as unchangeable as those which govern the revolution of the spheres, its phe-nomena cannot be silenced, nor its soul-cheering teachings be obliterated from the minds of those whose hearts have been blessed by the consolations it affords.

Mrs. Colby the delivered an address in re-gard to the entrance into the spirit-world, and its power of providing clothing and sustenance. Notwithstanding the rain, the large hall was filled with an audience that listened with ab-sorbed attention to the eloquent utterances of the speaker the speaker.

ACADEMY OF MUSIC.

The Spiritualists of Rochester and a goodly The Spiritualists of Rochester and a goodly number from adjacent towns convened at the Academy of Music, 40 and 42 State street, at 10 o'clock A. M. of Wednesday, March 31st. Mrs. Amy Post, the venerable and well-known phi-lanthropist, was appointed President; Benj. Fish, Schuyler Moses, Edward Jones and Mrs. Dr. Butterfield, Vice Presidents; D. M. Fox and Mrs. B. Fish Secretaries

Mrs. B. Fish, Secretaries. Mrs. Post called the meeting to order, and Mrs. Fox read the beautiful poem, "Jubilate," by Miss Lizzie Doten. Mr. J. W. Seaver followed with the opening

address, which was carnest, eloquent and log-

Mrs. Nettie Pease Fox being called for by the audience, responded briefly. She paid a glow-ing tribute to the mediums, referring to them as the power through which Modern Spiritual-ism had been so widely promulgated in such a brief period of time. She referred specially to Mrs. Cora L. V. Richmond, Miss A. W. Sprague, Mrs. Brigham, Mrs. Hyzer, Lizzie Doten, Nettie Coburn Maynard and others, all eloquent, effi-cient instruments in the hands of angels in the accomplishment of the wonderful work wrought out. Her remarks concluded the morning ses-sion. sion.

sion. In the afternoon, after the reading of a poem entitled, "A Religion for all Humanity," the Secretary read letters appropriate to the occa-sion which had been received from Prof. Joseph Rodes Buchanan, John Wetherbee, A. E. New-ton and Nettie C. Maynard. Some remarks by Mr. Seaver and others followed, after which the Chairman of the Committee on Resolutions re-ported twelve, which (after full discussion, in which Messre. Fish, Gregg, Seaver, Bottom, Harding, Saulisbury, Mrs. Post and Mrs. Fox participated) received the assent of the meeting -prominent among them being the following: *Resolved*, That for the rapid progress made in the teach--prominent among them being the following: Resolved, That for the rapid progress made in the teach-ing of Spiritualism we are indiched to the faithful, earnest lator of mediums used for the various phases of spiritual manifestations, and we regret the spirit of distrust and sus-pleion manifested toward these self-sacrificing instruments of the spirit-world. We are confident that the powers by which this grand movement was inaugurated thirty-two years ago will perfect the work commenced, using for this purpose such instruments as they choose, without reference to would-be earthly inspectors or directors. These sensi-tives, called to an upopular work, not from choice, but be-cause of organic adaptation, have rights which it is the duty of Spiritualists to sacredly maintain.

In the evening Mrs. Fox delivered an address in verse, which closed the exercises.

Mrs. King in the Lecturing Field. To the Editor of the Banner of Light:

I learn that Mrs. Maria M. King, of Hammonton, New Jersey, will be in Kansas in May next, going on in June to Colorado to spend the summer; and that during a portion of her stay in those States she would be pleased to lecture for Spiritualists and liberal thinkers. Mrs. King is well known to Spiritualists through her inspirational writings, "Real Life in the Spirit-Land," her several pamphlets, and her more elaborate work, "Principles of Nature," the speedy forthcoming of the second and third volumes of which Bro. Peebles brought to the attention of the Banner of Light readers a few weeks since. I regard her as one of the best of our inspirational mediums, able and sound : and to the Spiritualists of Kansas and Colorado desirous of hearing sensible, rational, practical lectures, with a good scientific base upon which to rest, I can cordially'recommend Mrs. King.

WILLIAM EMMETTE COLEMAN.

Married:

In Auburn, N. Y., April 8th, 1880, by J. H. Harter, Mr. Robert Harse, of Skencateles, N. Y., and Miss Mary Hali, of Auburn, N. Y.

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