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### **OUTSIDE THE GATES:** THE STORY OF A SPIRIT'S WOE GIVEN THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHARLER.

### OHAPTER XII.

It is pleasant to bands of spirits, who have selected a medium for special work, to feel that their instrument is ready and willing to unite in harmony with them. Sometimes wise intelligences bring two sensitives, who are in sympathy with spiritual things, and whose natures are attuned to the harmony of the spheres, together for particular purposes. They unite the magnetic and electric forces, the positive and the negative qualities of the two, and thus form a battery of power for future work. From the centre of attraction thus arranged the spiritworkers go out to various places where help is needed, bearing with them stores of magnetism in the form of healing power, or of stimulating mental energy, or of impressive influences which they exert upon those for whom they labor. Thus may much be accomplished by invisible attendants, in ways but little known on earth.

By bringing my sister Lily, with her mediumistic qualities, and her lover, with his positive, yet magnetic nature, and his coöperative spirit, together, the spirit-world formed a battery for the utilization of powers and the concentration of spiritual forces that might otherwise go largely to waste, and thus succeeded in inaugurating a work for humanity, by sending out influences and magnetic forces from their cen-

than ever before. In aspiration, in sympathy, | tracted from nothing. I have embellished no | gladly hasten to our relief ; but they are bound FIRST PAGE .-- Outside the Gates. Free Thought: "Our In all things we were as one. A perfect understanding of each other was ours, and we now had no need of speech to comprehend each other's souls-our thoughts were clearly defined to one another.

Now my robes were no longer silvery gray and silken. They had become as white as the purest and freshest snow, and were as soft and beautiful as the finest, richest lace that your Eastern looms can produce. I had changed in appearance, too, having grown more ethereal, more into harmony with the exalted conditions of Certainly I could readily grasp the lessons I studied and complete the tasks I essayed without difficulty.

The snowy, glittering panel of my historical started out from the background as if springing been carved by my beloved as a token of my self-renunciation when I turned from him and heaven to protect my mortal Lily. Among the plants in my room I found a lovely flower blooming in the most exquisite fragrance and beauty. This was a living counterpart of the lily on the wall, and it still continues to delight me with its delicate odors and rich beauty.

Very soon after my return from earth I entered the academy that I had so nearly reached before. There I engaged in new studies, and entered the path of research for the hidden mysteries of knowledge with eager zeal. Truth after truth was revealed to me. My powers unfolded, my mental abilities began to express themselves, and received the kind encouragement of Benefice, my present tutor. After awhile I was assigned a class in moral philosophy. and, grateful for the trust imposed in me, I sought to do my best in inculcating moral principles in my pupils and in expounding spiritual ethics to them.

My home was ever open to my friends, and many rare moments of social enjoyment and associative labors were passed within its walls. Frequently, too, we met in the homes of those we loved; and whether it was the the pretty dwelling of my parents and sister, or under the hospitable roof of Father Pierpont, or within the spacious and inviting walls of Benefice that we met, our gatherings were always marked with inspiring song and instructive word, and never failed to leave us benefited by their occurrence.

In the spirit-world we gradually come to reject the names by which we were distinguished on earth, and to adopt some cognomen that is adapted to us. A distinguishing trait of character, some grace of spirit, some application of ability may furnish us with a name, and we are usually addressed by it by our discriminating spirit-associates before we learn to know it

tale. What I set before you are the simple facts of a spiritual experience. Truth is ever stranger than fiction, more potent, more telling, for it is of the spirit, and is lasting, while fiction is of an ephemeral order that decays. I have sometimes felt myself limited in describing to you the conditions and the surroundings of my spirit by the confines of mortal speech. I have been obliged to use terms and expressions that mortals are familiar with, and yet to me they seem very inadequate in describing the life of an immortal. I have confined mymy spirit-home; and it seemed to me that my self to simple language, that all who read mind was clearer, and more perceptive, also. might comprehend what I had to say, and because the most startling facts may be revealed in simple form.

I will now bid you farewell. What my future experience will be I cannot tell. Possibly I apartment now bore a single white lily, that may have to again come in contact with earth to work out some appointed mission ; or among to life. It was a beautiful creation, and had the dwellers of heavenly heights I may pursue my work in peace. Whatever my lot or labor, whether it be cast among the saints, or whether it be assigned me as a teacher among the unredeemed, I shall rejoice in the knowledge that never more, under any circumstances or conditions, will my soul become so deprived of selfrespect, so filled with unrest and gloom, as to feel itself Outside the Gates.

THE END.

NOTE .- The spirit who has revealed her heart his tory to you in these pages. is now a pure and holy being, whose entire work is given to the elevation o humanity. That her story may convey a grand mora lesson to the souls of those who read, is the prayer of that spirit-band to whom belong both she and

by conditions which declare that the greater their own progress, the more difficult it becomes to reach the mortal ; and what is of momentous importance, the mortal must himself furnish the bridge by which they may cross.

So we have mortal man in communication with man immortal, through mediumship, but with natural laws that render it most easy for him to reach those spirits who remain nearest to his own moral and mental level. Thus we have as an established fact that our mediums are most easily used by spirits of their own ilk; that is to say, whose mental and moral nature is most in harmony with their own.

The next point is that whilst mediumship is not at all affected by morality, it is absolutely certain that the quality of that mediumship will be colored by the life of the medium. Just as surely as you get bad grammar from an uneducated medium, so will you get loose morals from one of an impure life.

But mediumship, under the best of circum stances, cannot be kept on one level, whether high or low. Spirits return as much for their own good as ours. We must not think of Spiritualism as a one-sided affair. It is a business whose traffic must be to mutual advantage or it will cease. Spirits tolerate no monopoly of the bridges over which they cross. One spirit-control, like a one-horse-power engine, is of limited use; and mediums for any particular class of spirits often work more of ill than good.

All classes are in the spirit-world, and our safety consists in having all classes return, that we may learn life's lessons from the experience of all alike. Nay, I believe that danger to the medium lies in the fact that often she does not have all classes return. First, she cannot have a control consisting of bright spirits only. To be a medium one must be passive to the conditions of the hour, which may forbid entrance to a refined spirit, though adapted to one yet undeveloped. Secondly, our medium may have an ovewhelming control consisting of spirits so nearly on the physical plane as to represent the animal side of life. Of such conditions that which we call fraud is born, and all unlovely associations of Spiritualists. The next thought is that all that passes through the mind of a human being leaves its impress for good or ill. Every unconscious medium is a sensitive to whom thoughts flow from other minds in hours when she is perfectly conscious. Thought produces action. If it be my own thought that leads me to break the law you rightly hold me accountable. Suppose it is my thought which leads you to break the law, who is it stands responsible then? Now what is the position of our public medium?

First, she is surrounded by those whose thought is how much they can get out of Spiritualism. To-day it is test after test; to-morrow it is business, advice and counsel as to spec-

fraud and vindication alike proclaim to the thinker that the medium was genuine, and only giving you back the exact change for the dollar you had handed in.

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Let us study how to get at the highest truths which will always demand select conditions, and leave the public séance to the miscellaneous results of good or ill, of truth or deception, that inhere to their very nature.

But to the medium our hearts should be full of charity and brotherly love. Those most susceptible will suffer most; and when they are considered as victims to moral disease, to be treated patiently and kindly for restoration and cure, we shall prove that we ourselves have made a real progress toward the angel charity that thinketh no ill.

463 West 23d street, New York.

THE LAW OF DEMAND, OR PRAYER.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SUSIE WILLIS FLETCHER.

[Recorded by Prentice Mulford for the Banner of Light.]

(Recorded by Prentice Mulford for the Banner of Light.) The world generally will regard as absurd the assertion that anything desired of humani-ty can be had by persistently demanding it in mind, persistently insisting in mind on having it, and keeping always the mind fixed on such desire without wavering or indecision. It matters not what the thing desired may be, whether clothes, money, houses, lands, things material or things spiritual, keeping the mind fixed on this demand for them draws them to you and you to them. This is substance is prayer. Prayer is desire, or demand. The principle involved in any of these terms is the same. In that principle is involved the fact that whatever human will fixes itself upon it draws to itself, and does so with but relatively little external effort. Perhaps it is asked: "Do you mean that by simply desiring or demanding any temporal good that I shall bring or draw it toward me ?" That is precisely what is meant. Mind that we dwell with the utmost force on our words—"persistent desire." Not desire fixed on this object to day, and whifiling over to that to-morrow; not desire strong, hopeful, enthusiastio, to-day, and discouraged, despond-ent, hopeless, to morrow—but the desire, de-mand, prayer, ever impelled by the word "must." and, prayer, ever impelled by the word must."

mand, prayer, ever impelled by the word "must." Say, "I must have what I have set my wish upon, and I will not (in mind) accept of any-thing inferior," and keep on ever saying it. Before rejecting this as an impossibility, re-gard for a moment the lack of persistent deter-mination, the weak will, the general "shiftless-ness" of a large proportion of humanity. How many fix their minds on any single aim or ob-ject for a week at a time? How many have much thought or demand beyond the next meal? How many are the mere creatures of circumstance or condition, and whether in affluence or poverty, simply accepting with open mouths like robins whatever is dropped into them? If they work for a living, do not a large proportion stay just where they are dropped, or accept the first position they find, never keeping up within an unflagging resolve to better themselves; never keeping ever be-fore their internal vision the words "I must and will" do better than this?



'OUR RESPONSIBILITY TO MEDIUMS."

### BY CHARLES DAWBARN.

To the Editor of the Banner of Light:

We hear much from our inspired lecturers upon the result to momals of contact with spirit influences; but we their rimost mothing as to the effect mortals are producing upon the spiritworld.

There was a time when man saw in the agonies of the plague a mark of divine displeasure. To-day science discovers that the plague is man-made, born of filth and disobedience to nature's law. And so has it been with the teachings and influences for good and ill, for darkness and light, which have come in such strange mixture from man the spirit to man the mortal; for we can to-day discern clearly that all this is but the harvest of seed sown here on earth.

This view of the question is of serious importance, for if mediums be men and women sensitive to psychlo influences from both worlds, we may well pause, and try to determine our Thus one queenly, pure-souled teacher in our responsibility for what the medium thinks, says

tre for the advancement of needed measures.

Spirits, in attending to such means of concentrating power, of consolidating their forces and distributing their enforcements, do not always work after the example or in accordance with the opinion of mortals. Having become sure of their power over their instruments to do good, and seeing clearer the work to be done do, they press on in their purpose, undismayed by the criticisms of the multitude.

The union of my sister and her lover might not prove altogether advantageous in a worldly or an ambitious point of view, but spiritually and truly it would be all that could be desired. I now felt myself again free; my sister no longer required my care. Surrounded, as she was, by protecting influences on both sides of life, and herself grown self-reliant and strong. I turned longingly to my spirit-home, I yearned for the dear ones I had left within the gates, and I felt I must go to them.

When in the spirit-world, engaged in my pursuits, or engrossed in my musings, I noticed not the lapse of time. A spirit may experience an eternity of woe or bliss in a day; and measured by events our "years" may be hastened or prolonged. But here I was aware of the passage of time, and 1 knew when my sister's wedding day should dawn it would round out the eighth year that had passed since I drifted into the spirit-life. I had lived on earth thirty-four years; therefore I would now be forty-two; I did not feel older than when I left the earthon the contrary, there was a certain exhilaration and buoyancy of feeling I had never known in the body, and which made me feel perennially fresh and strong, and almost youthful.

My sister's wedding day at length arrived, and brought with it not only all the dear brothers and sisters and relatives and friends of earth, but also a large concourse of dear ones from the spirit-side, to witness the ceremony and to bless the happy pair. It was truly a re-

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academy, who has a faculty of illuminating and does. the minds of her pupils on any point she has to teach, is known as "Vesta." One whose powers of song are marvelous is known as "Melodia." Mr. Pierpont is universally addressed as "Father," so kindly paternal is his bearing and and the end in view than earth-children can manner. My noble instructor, to whom I owe so much, from his great benevolence of character and noble nature, is called "Benefice"; his lovely wife, who is a most beautiful and refined woman, is known as "Beulah"; their oldest daughter, one of the purest souls of a pure, exalted sphere, and who is like the morning light to many a weary heart, we address as "Morna," and their youngest, saint-like child is "Grace" to all.

To all my companions-except my beloved, to whom I was still Blossom-I soon became "Lyra,j' and by this name I am designated in my spirit-home.

"Lyra," said Morna to me not long since, "father wishes you to undertake another task in connection with earth. Do you think you can do it?"

"That depends on its nature," I replied; " would undertake almost any task at the bidding of Benefice; for I look upon your father as a patron saint. But what is it I am to do !"

"Return to earth, and through a medium he has chosen as your instrument, reveal the story of your life — the experiences of your spirit to mortals."

"And is this trial in store for me?" I asked, overwhelmed at the lovely spirit's request.

"Not as a means of self-abasement," she rejoined, "not as a process of humiliation to you, dear Lyra; you have risen above the necessity of all such experience; but for the instruction of mortals; that the people of earth may learn something of the conditions of spirit, and understand that not all at once can an erring soul step from its earthly state of unhappiness to

The first thought is that it is earth-life which has largely molded the spirits whose power controls our mediums. Every religion and sect on earth is adding to the numbers of its spirit brotherhood as the gateway of death flies open. But there was a time when some mortal brain caught an idea, and molded it into its own shape, and becoming its representative on earth afterward carried it to spirit-life. But he had sown his seed here on earth, and presently other minds in harmony with his also passed through death and joined him in the immortal life, till the spirit sect breathed into individualities and a strength that grew with ever-increasing numbers.

Just broaden out this thought and you will catch the idea that every group and society on earth must have its greater development in the inner life. And I think we are justified in believing that very little proselyting takes place on the other side, so that, practically, every society there must be built up from earth or else dwindle in the land of spirit.

I think this is almost proved by the fact that the necessity and doubt which force progress on earth do not inhere to our life in the hereafter. Man of to-day must have food and clethes, and civilization is born of his effort to obtain them. But the spirit-man seems to be as well supplied as those with whom he associates, and so far is liable to become celestially lazy.

We are taught that harmony of belief and aspiration determine his companionship; so, when all practically think alike, it will be by slow degrees that "doubt" will find entrance to any mind. Thus, mentally, that new life actually permits divine stagnation. But the spirit-stagnation of bigotry and superstition and ignorance and self-love and foul passion has a life below its spiritual dead calm, for it

ulation and lottery. Sitters bring every kind of influence, and such spirits as each attracts, who find in the medium a channel through which to sense old earth again. She opens her eyes, says "good-bye" to the sitters, but not to the spirits, who anxiously wait some sensation they may absorb to gratify their longings.

The medium has, of course, the usual amount of hereditary weak spots, besides being specially susceptible to every influence; and if these spirits lead her to her fall, we pretend to be amazed, and express pious wonder why God and the angels do not choose holier instruments, such, for instance, as our righteous selves.

Spiritualism means angels and devils coming back over the same bridge, with a mixed crowd pressing across which no man may stop. This is the essence of mediumship, for if you could always choose your visitors you would render mediumship of little value to yourself. and you would destroy its greater value to the spiritworld.

Now what is our responsibility toward the medium? for these thoughts amount to nothing if we will not make them practical. This is the lesson they teach:

First, that we hold the phenomena as something apart from the conduct of the medium. We cannot make conditions that will really avail, without the coöperation of the spiritworld. Most of our fraud-proof apparatus is an invitation to "Truesdell spirits" to try their wits against ours. We must recognize as a fact that if conditions are right for fraud, then fraud will come; and if they be right for truth and love to enwreathe our angel-friends, then we will have gained a blessing from celestial spheres. And in all this we count our medium as an instrument upon whom such a tune will be played as our ignorance or wisdom may demand.

Secondly, we may as well recognize first as last that our miscellaneous public circles in

Because must 800 not words merely, or sounds, but thoughts. Thoughts are things, powers, substances, and of these must and will are the greatest of such powers, and of efficacy to each individual in proportion to his power of persistency and de-termination ormination. Your persistent, secret\_demand in thought

shapes your external act. Your persistent reso-lution to do some one specific thing will continually present to your mind new methods of working to that end, new plans, new avenues for approaching the thing desired. Your per-sistent resolution is also ever strengthening it-self, no matter how often you fail, no matter self, no matter how often you fail, no matter how often you are unsuccessful in some move, still keeping in thought the resolution fixed, and you find, after a little, that your powers are refreshed and that if you have seemingly fallen back it is only on a stronger position, and that something has been learned from the last defeat to prevent another. If you vary and mix this thought-power of "must" with periods of "I can't," "I shall fail," "It is no use trying," "I'm born to ill luck," you are putting out destructive thought: you are by so much destroying the thought-structure which has commenced drawing to you the thing desired. The thoughts of "I can't," "I shall fail," are just as much things and powers as are "will" and "must." They, too, are demands, desires, prayers.

prayers.

Prayer may be unconsciously offered for evil

prayers. Prayer may be unconsciously offered for evil to self as well as for good or supposed good. Prayer, desire, demand is the working of a great law or force in Nature, and this force may be used with evil result as well as good. Does this Law apply to the getting of riches dishonestly, or to unjust usurpation of power? Can a man pray for a tyrant's place, and does this prayer help him to it? So we hold; the laws of the universe do not vary, be the intent on using them for good or ill. In setting fire to a building the incendiary intelligently uses his knowledge of a certain law to produce combustion, with diabolical motive. A child may open a railway switch and cause a horrible catastrophe to an ap-proaching train, yet in the mental and physical effort in opening that switch the child works under law, using that law for a childish gratifi-cation and in utter ignorance of the fearful consequences involved. Many are the wees in-filoted by grown-up children on others, done in similar ignorance.

### BANNER OF LIGHT.

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as material things. If you feel lacking in cour-age, confidence, patience, cheerfulness, decls-ion, in ability to control temper or appetite, you may also draw to you more and more addi-tion of these and other qualities by the same law of persistent demand. Wisdom clearly sees that the only true wealth, greatest power and greatest happiness, lie in the possession of qualities. A million of dol-lars cannot give courage to a coward, or decls-ion to the wavering, or cure a hasty temper. A coward or a waverer, stripped of the wealth he never carned, left him by others, will fail to beggary and never rise above it.

he never earned, left him by others, will fail to beggary and never rise above it. Qualities are a divine and an immortal pos-session. The richer stocked you are in these the greater your power over material things. The time is coming when, through knowledge of this law, the control of this world's money will be taken from the hands of the miserly and dishonest; when the best people will have, as their just due, the best things of this earth, not to enjoy selicity, but as a means most es-

as their just due, the best things of this earth, not to enjoy sellishly, but as a means most es-sential to contribute to others' enjoyment. "Seek ye first the Kingdom of God, and all these things shall be added unto you." The Kingdom of God implies the building up of the kingdom within, the possession of all desirable qualities and the proper balance and adjust-ment of such qualities. To such a character all things desirable and needful will gravitate as naturally and lawfully as does the needle to the pole. Demand for yourself this kingdom and it will come.

### **Proceedings of the Vermont State Con**vention at Stowe, Vt., Jan. 30th and 31st and Feb. 1st, 1885.

### [Reported for the Banner of Light.]

[Reported for the Banner of Light.] In accordance with the call, the Vermont State Spir-flualist Association met in Quarterly Convention at Benjamin Barrett's Hotel, on Friday, Jan. 30th, 1885. In the absence of the President, the meeting was called to order by the Vice President, Lucius Webb of East Granville. A song by Mrs. Lillie Turner of Duxbury was followed by an invocation by Mr. Lu-clus Colburn of Bennington. A conference of an hour was held. Mr. D. T. Averill of Northfield read an essay entitled "Recompense." During the reading Mr. Colburn state of the Science of a nour was held. Mr. D. T. Averill of Northfield read an essay entitled "Recompense." During the reading Mr. Colburn state of the spirit of an old lady standing beside Mr. Averill; she was recognized by Mr. A. Mr. B. F. Knight of Waterbury made ro-marks relative to earth-bound spirits. A short poet-ical address by Mr. Colburn closed the conference. After singing by Mrs. Turner, Mrs. Abble W. Crossett of Duxbury offered an invocation introductory to an able lecture upon "Spiritualism; its Workers and the Result of their Labors," which was attentively listen-ed to. Mrs. Gertrude B. Howard of East Walling-ford, a fine test-medium, described spirits seen clair-voyantly by her, and gave messages from them to friends present and absent. She said: "I see ayoung if, Ida Kellogc. She says, 'Only one year ago I waked these streets.' I see the spirit form of ayoung man, Joseph Manning; I hear Lincoln as his home; he seems very anxious to be recognized, and says, 'I want it known in my home.' A quite old lady comes body, Georgie Lacross. Ho says, 'Anga's name was fraud Lacross. Oh I had such a sore throat. I had optimer a, the doctors called tt.' Another little boy of georgie Lacross. Ho says, 'She says, 'I kis so frank Paintaree. An elderly lady of over sixty years, Mary S. Perin, Royalton; had great benevi-on fan elderly man, not been cone very long, and says, 'I wish to give my volce in favor of that f once ridi opter fina, Braintree. An elderl

ance closed with a beautiful poétical benediction by Mrs. Crossett. Evening Session.—Called to order by Mr. Webb. Song by Mrs. Lillo Turner. Conference. Remarks by Mr. Averlil, of Northfield, and W. B. Parish, the latter referring to a Methodist Centennial Meeting he re-cently attended, followed by Dr. Gould and Mr. Knight upon practical work, and citing the zeal and activity of the Methodists as worthy of emulation. Mrs. Lizzle S. Manchester, of West Randolph, the speaker of the ovening, said, "The subject that has called us tygether is no idle affair; there is a great work for us to do when we are arraigned before legal tribunals attempting to wrench from us the religious rights which others enjoy, claiming that Spiritualism is not a religion. We owe no thanks to the church for what we have attained, for it has ever stood out in bold opposition to us in every advance we have ever at-tempted to make. To be a Spiritualist means some-thing more than to believe in spirit-communion." At the close of this very able and interesting address, Mrs. Howard came forward, and, entranced, said, "The spirit form of a lady comes before me, Bhe says she left her home suddenly; gives the name of Rebecca Proctor. 'I wish they could realize this great truth.' left her home suddenly; gives the name of Rebecca Proctor. 'I wish they could realize this great truth.' I see two gentlemen, old John Gibson and Charles Eaton, who say they were from Brattleboro. Follow-ing these are Seth Hapgood, Bellows Falls, and Fred Darling, who at one time lived in Bellows Falls. A lady comes, Matilda Pease; gives her father's name as Calvin Pease. Burlington; an old lady, Martha Buzzel, Winooski; a little boy, Frankie Barber, whose father's name was Martin Earber; also Mary Banester, and with her Mary Soper and Enos Stimpson, Montpeller. An old gentleman comes, Uncle Peter Bass, Braintreo (recognized by Secretary); Mrs. Nellie Scott, Plymouth, follows. I see a slender, fair-halred girl; came to her death in a shocking manner; Cora Bridge, Plymoth, killed in Weston. A lady comes again, and wishes to killed in Weston. A lady comes again, and wishes to be remembered, and says '1 am anxious to do all the good I can. Mrs. Mary Perrin, of Royalton.'" At the close of the scance Mrs. Manchester gave a benedic-tion, and Convention adjourned. tion, and Convention adjourned. BATURDAY, JAN. 31ST. Morning.—Convention called to order at 9 o'clock by the President, Mr. Alonzo F. Hubbard of Tyson Fur-nace. Song by Mrs. Lillle Turner and Miss Lillle Gould of West Randolph. A conference of an hour was held. D. F. Averill and Dr. Gould related some of their experiences with physical phenomena. Mr. B. F. Knight said that on the day previous, while talk-ing with a lady from Burlington, he felt the approach of some one, and turning around, saw, spoke and shook hands with Mrs. A. P. Brown of St. Johnsbury Centre, a speaker we expected with us, but who had written that she could not be with us in the body on account of ill health, but should be in thought and spirit. Af-ter saying a few words he turned again to speak with Mrs. B. and she was gone. Mrs. Manchester spoke of the soclety with which she is connected having stud-for its share of the public money, it having been de-nied them, though paid to other societies. Being sum-moned as a witness she was subjected to a sovere eross examination by the opposing counsel, who claimed that Spiritualism is not religion and its teach-ings are not entitled to respect. Mr. Bugbee, Sec-retary of Queen City Park Association, made some very good remarks upon our rights and privileges as Byiritualists. Dr. E. A. Smith arose and spoke of the legality of our organization as a religious hody, re-marking that if we had no religious rights in Vermont we had better leave the State. Dr. S. N. Gould fol-lowed with equal earnestness. President Hubbard spoke forcibly in regard to the legality of our organization and proposed that an amendment be made to our constitution that would settle the question at once and forever. M. Webb made some excellent and earnest remarks. Dr. Smith spoke of the advance we had made in the practice of medicine, etc., and said magnetism was used everywhere with the best results. Conference closed. The Gleo Club favored us with a song after which SATURDAY, JAN. 31ST. had made in the practice of medicine, etc., and sau magnetism was used everywhere with the best results. Conference closed. The Giee Club favored us with a song, after which Mrs. Sarah A. Wiley of Rockingham, the regular speaker of the forenoon, spoke upon the differences of opinion among people, and upon the subject of Spirit-mainsm in particular: "Why are you here to day? What have you come here for? The response is-we are here to learn something of the future, something of our loved ones who have goue away, from our homes, gone beyond our mortal sight. I go back to my girl-hood; back to the scenes of my early life; then I heard a great deal about God, about heaven, hell and the devil; but I did not hear anything about spirits, or anything about our loved ones here or there. Baid a clergyman at a funeral, we know nothing of a future; it is a veiled mystery to us." Mrs. Wiley's grand and eloquent discourse was listened to with rapt attention by the large and appreciative audience. The session closed with a song by the Giee Club. After a song by the Giee Club. Mrs. Crossett, entranced. After a song by the Giee Club. Mrs. Crossett, entranced. After a song the so of the other life mingling with us, us at this Convention and elsewhere. Another song work doue by those of the other life mingling with us, as at this Convention and elsewhere. Another song was given, and then Mrs. Wiley said that silence is sometimes the most eloquent, and thought it would be so now in her case; but the sentiment expressed by the song just sung, that we are painting that which we shall look at by-and-bye, led her to dwell upon the thange; and she proceeded to make remarks that were highly entertaining and instructive. The conference closed. Mrs. Emma L, Paul of Morrisville, the speaker of

BANN loose a song was given by the choir. Mrs. Gertrude B, howard then occupied the platform and gave more of ber excellent tests. She sald: "I see the spirit of an elderiy man come before me; he gives the rame of Lewis Cirar, Waterbury. I see the form of ayoung giri; abould say abe was not more than twenty years old; Kiora Bell of Waitesfield. She sends a beautiful message to ber friends. Following is Mrs. Bethial Jos-lin. Waitesfield. Now comes an elderly lady, who suffered much, Mary Rand, Rockingham. The spirit of a lady comes who makes me feel bady: — Mun-son (first name losi); says abe wishes to be recognized by her friends, and that she manifested in Waterbury, also sending an excellent and earnest message to her, friends at home. I see the spirit of an elderly lady. An elderly man comes, Russel Underwood, Bt. Albans, and Quincy Baker, Bt. Johnsbury, sixty years old. I see the spirit of a maie, Alens Bmith, Northelie, I see the sub, man comes, Russel Underwood, Bt. Albans, and Quincy Baker, Bt. Johnsbury, sixty years old. I see the spirit of a maie, alens Burshell on the conterned. An elder-by soug me, along by the Gieo Club, and a bonediction by Mrs. L. I'aui. The fung-Called to order by Mr. Webb. Song by the law ery analous to be recognized. " Bestitieborid is nork in Vermont, occupying the haif hour allotted to conference. A song by the Giee Club, and an invo-cation by Mrs. Abble Crossett, after which, Mr. Webb is nee tair, President Hubbard gave the regular ad-dress of the evening upon "The Naturalness of this New Dispensition." He was listened to altentively by the large and appreciative audience, closing with an earnest appeal for investigation. At the close of his able and excellent address the Giee Club favored more of ther wonderful and convincing tests. " I see," most of the evening upon "The Naturalness of this New Dispensition." He was listened to altentively by the large and appreciative audience, closing with an earnest appeal for investigation. A

### SUNDAY, FEB. 1ST.

BUNDAY, FEB. 18T. BUNDAY, FEB. 18T. Morning.—The meeting being called to order by the President, after singing by Giee Club, Dr. Wetherbee, of Haverhill, N. H., related some very wonderful mani-festations he had witnessed through the medlumship of Mrs. Chamberlain. He said Dr. J. R. Newton mate-rialized, and after taking awhile went back into the cabinet, and taking the medium in his arms brought her out, and carried her to every one in the room, say-ing, "Feel of us, and see that we are both here." Lu-clus Colburn deprecated the cry of fraud against our medums, and censured certain parties who have em-ployed our bealers in their families, but are not will-ing the fact should be known to the world. Mr. Bil-lings made a few positive remarks. Dr. Smith spoke of his work as a physician, and in praiseworthy terms of J. W. Hobart, S. W. Cummings, and other railroad officials, remarking that they had not only been fair and just, but generous with us, and that we should ap-preciate such favors. Mrs. Crossett made remarks relative to a séance held in the parlor yesterday, glying an account of some

Mits. Crossett inder remarks relative to a scance held not be positive tests she then received through the medium-based positive tests she then received through the medium and President Hubbard, the desire belong curversed that every Spiritualist help make Queen City Fark the best camping-ground in the country. Mr. Luther Hunt, of St. Albanas, spoke very earnesity upon frauds; said the had been a Spiritualist name of a spiritualist having be. Smith and Mr. Webb in for the test process of the set of

### (From the Sacramento Record-Union.) AIR CASTLES.

### BY CLARA H. BRADNER.

BY OLARA H. BRADNER. A girl is standing with careless feet, At the point where the brook and the river meet; In her eyes there gleams a lambent fire As the castle she's building towers higher. "I will earn," she says to herself, "a name That will make the world acknowledge its fame; On my head shall be placed the laurel crown That the Muses wreathe for their favored own. I will visit the land of story and song, In the palace of Genlus I'll tarry long. There will come to me a lover as bold And as strong as the fabled princes of old; And in his brave heart the first I'll be, For true beauty and grace in me he 'll see. Thus smooth shall I weave my web of life, With love to untangle its cares and strife." In a vine-wreathed casement stands a bride.

In a vine-wreathed casement stands a bride.

With love to untangle its cares and strife." In a vine-wreathed casement stands a bride, Her brown eyes shine with loving pride As afar she sees the manity form Of the one whose heart for her beats warm. And she dreams a dream as she waits him there Which more than a poem is even a prayer: " I care not for princes of olden story, Nor for palaces grand, nor for fame or glory. But give me a cot with its vine-clad door, And the glittering sunshine warm on the floor, With the dear opes' volces when day is done Atl these will be dearer by far to me Than the castles I dreamed of once could be. And may a grown come to me unsought That by love's labors shall be wrought. This sphere in life is the one I would fill— A faithful wite through good and ill." A mother is sitting with busy hand At the door where the bride's fair face was fanned By the long ago breezes that come through the vine Which had olambered there, and doth still entwine The door, where new children with busy feet Passin and out; and their volces sweet Ring loud and diart on the evening air To greet the mother who tolleth there. The work drops out of her hands so worn, And a far away look in her eyes is born While her floughts go back to the time passed by, When her glinhood's castles loomed so high. With a sigh she says to herself. "For me No crown awaits from the laurel tree, But in my children my life such a pattern should grow." Her eyes go bright hgain with joy As she dreams of a crown for her darling boy. And a he murmurs, "Ah, me i't is better so. That the web of my life such a pattern should grow." The grand-dame sits in her easy chair, With the sunlight soft on her silve hair,

That the web of my life such a pattern should grow." The grand-dame sits in her easy chair, With the sunlight soft on her silver hair, And thus she speaks to the bonny throng Of maidens fair, and youths so strong, Who have gathered about her to beed the thought Of wisdom, that comes to a long life fraught With happy faith, and with lowing deeds For each whose path such comfort needs. "In the days of our youth our dreams are bright, For life is filled with spring-time light, And we build gay castles with towers grand, With Self as the monarch to rule the land. But, my children dear, our lives grow on, And the castles fade out of them one by one. But if we obey the commandment golden, That is told us in language sweet and olden, That is told us in language sweet and olden, That is told us in language sweet and sill more wide, Till we reach our home on the ' other side.'" The sweet yoice stops and the dim eyes close,

The sweet voice stops and the dim eyes close, The sweet voice stops and the olm eyes close, To the tired mind comes a dream of repose; 'T is a dream of Heaven so clear and bright, That the earth-life is filed with its glorious light; And it brings the sweet call of "Peace, well done," To the life whose web for self was begun, But whose pattern changed as the years rolled on, And was woven for others at set of sun.

# The Rebiewer.

THE MISSING LINK IN MODERN SPIRITUAL-ISM. By A. Leah Underhill, of the Fox Family. Revised and arranged by a literary friend. Svo, cloth, pp. 447. New York: Thomas R. Knox & Co., 813 Broadway. Very appropriately, as another Anniversary of the

Advent of Modern Spiritualism approaches, this volunie from the hands of the eldest of the "Fox Girls." and an active participant in events that make the day a notable one in the history of the world, comes to us. Mrs. Underhill on the memorable days of March, 1847. was residing in Rochester, the wife of a gentleman by the name of Fish. Her first knowledge of the manifestations at Hydesville came to her by a proof-sheet of an account of them being brought to her by a printer, who came to question her about her relations; startled at which, she exclaimed, "For mercy's sake what has happened?" She then read the account was deeply affected by it, and said to all present, "If my father, mother and brother David have certified to such a statement, it is true," and all who heard her endorsed what she said. All the early incidents of the New Revelation are

related with a minuteness of detail that makes the book one of historic value. These accounts are based

from Horace Greeley, Alice Cary and Judge Edmonds: together with portraits finely engraved on steel of each of the three Fox girls, their parents, and the husband of the author; autograph illustrations of a baby's mediumship, a reproduction of Greek writing by a five-months' old infant, and an engraving of the house at Hydesville in which Modern Spiritualism made its advent, now bearing the inscription, placed there by its owner, Artemas W. Hyde, Esq., "HERE SPIRITUALISM ORIGINATED IN 1848."

### The Trials of a Minister.

THE REV. J. P. ARNOLD (Baptist), Camden, Tenn., in 1873 was taken with Bright's Disease, which produced two large abscesses. In-1878 another abscess formed which discharged for eighteen months. In 1881 two abscesses formed. He then began Warner's SAFE Cure, "which restored me to perfect health," and June, 1883, he wrote, "My health is as good as ever." Try it !

### The Latest Phase of Phenomenal Spiritualism.

To the Editor of the Banner of Light:

In Cleveland, Ohio, a young man who, less than six months ago, was not only a skeptic but a church-member, has developed a mediumship strange and wonderful to himself, his wife and friends. The gift came to him unsought, even while sharing in the common prejudices of the church against it; but so persistent was the force [manifested in his own quiet home that a neighbor, Mrs. E. A. Wilson, known to be a Spiritualist, was invited in to assist them in their investigations. Through the slow formed that some of their spirit-friends desired to communicate.

A short time after, while the young man was sitting alone with his wife, quietly reading. he heard a rap; not an ordinary one, but like a telegraphic sound. He called his wife's attention to it. It conveyed no meaning, but to the novice in spiritual phenomena it was recognized as a telegraphic sound, expressing a period. On desiring a repetition, the period was again rapped out, and after that short messages, signed "Johnnie Rife, Forest, Ohio," the name of an old friend, once an operator in a railroad office, in which our newly developed medium was clerking.

At this point the writer became a witness; and, unknown to the young man, a professional telegraph operator was smuggled into the next séance, to whose disappointment and my own the sounds at that time conveyed no meaning. While believing the medium was above suspicion, it struck us as very strange that only himself could read the messages he claimed to be telegraphed. This was soon explained, however, on getting permission to bring any operator we liked with us. After listening for a few minutes to the raps the writing was with difficulty read, and an operator from the Western Union Office explained to us that, there being no back sound, it was very difficult to distinguish the dots from the dashes. Every telegraph operator will probably appreciate the meaning of this if the average reader does not. To overcome this difficulty a well-known investigator and one conversant with telegraphy had an instrument specially made, under spirit-direction, for experimenting with. He

aced the sounder on the table, b

MARCH 28, 1885.

last time, "he expressed himself delighted with his visit, and said he was thoroughly convinced that no earthly power could make the sounds as he had heard them." During the visit of the Fox family to Ohlo, upward of thirty years ago, the late President, James A. Gar field, says Mrs. Underhill, "was a frequent visitor to my scances, to which he used to bring members of his family.... He was a convinced and warm Spiritual-ist, and his autograph name is a frequent one in my register." In addition to very full accounts of remarkable ex-periences of the three sisters as mediums with literary celebrities of New York, the Harvard Professors at Boston, Robert Dale Owen, and others, letters from various parties are given, including autograph letters from Horace Greeley, Alice Cary and Judge Ed.

Your wish is gratified." and the body was entombed with this rose in its hand, resting on the breast.
Another significant fact was this: The old lady took her son William into the cabinet, where, standing by the side of his mother, he put his hand on Mrs. Allen, the medium, seated in her chair, thus proving beyond a peradventure, a cavil, or a doubt, that three personalities were present, the medium. I cannot concluse of fraud so frequently asserted, or to prove the genuineness of materialization. Did not this manifestation effectually answer the question, if a man die, shall he live again? And did it not as effectually disprove the doot trine of annihilation as asserted in sundry pasages in the Old Testament, notably Ecclesiastes to most touching one, and in the perusal I hope the reader may feel its force and receive its lesson. WILLIAM FOSTER, JR. 50 Battery street, Providence.

50 Battery street, Providence.

### "Seven."

DAVID TOOKE, Esq., Columbus, Texas, in 1879, was attacked with black Jaundice, followed by hemorrhage of the kidneys, and was pronounced incurable. Seven bottles of Warner's SAFE Cure restored him to health in 1880, and July 1st, 1884, he writes, "My health has been excellent ever since." Try it, Try it!

### Verifications of Spirit-Messages. JOEL GILES.

In the BANNER OF LIGHT of Feb. 21st is a message from JOEL GILES. From a friend I learn that he was a resident of Townsend, a man of culture, long in the legal profession, and had an office in Boston many method of calling the alphabet they were in- years. When enfeebled by disease, he came home to his friends, and at the time he mentions in his message he passed from earth. I hope ere long he may reach his friends and communicate with them. I thank the BANNER and its medium for this and quite a number of other communications that have come to us from our loved ones across the river.

Yours for the truth, MARY L. FRENCH.

### Townsend, Mass.

### RICHARD ROBBINS.

In your issue of Feb. 14th I find a message from RICHARD ROBBINS of Farmersville, N. Y. It gives me great pleasure to verify the message. I knew him from early childhood to the time of his transition. The message is very characteristic. What he relates of himself as a Spiritualist while on the material plane is entirely true. He was one of the ploneers of Spiritualism in our town. Yours for truth, HATTIE H. SCOTT. Greeley, Colorado.

### PRUDENCE HATHAWAY.

I wish to give the readers of the BANNER OF LIGHT few words. In March 7th's issue the name of an old friend appeared among the Messages - PRUDENCE HATHAWAY. In 1850 we went to Duxbury, Mass., to live. She and her family were constant attendants at the Universalist meetings, of which George Severance was the pastor. We were very intimate friends and near neighbors. What joy it gave me to see her message! I did not know she had passed away from her earthly home until I saw her name in the BANNER. What can be more glorious than to receive letters from dear old friends who have gone over to the shining shore, telling us we are not forgotten, but that with affection and love undying we are remembered by them still ! That message was much like her. She did not look into the subject of Spiritualism while here, and of course things would look strange and new to her. I hope some of her friends in Duxbury will give more of the particulars concerning her, through the BANNER.

### IDA AND GEORGIE H. ALLEN.

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on personal experience, and a vast amount of documentary evidence, and include corrections of mistakes made in narratives of the events by others, omissions of facts essential to a full understanding thereof, and exposures of misstatements made by opponents. The history of the Fox family prior to the demonstrations of March, 1848, as here given, shows that mediumship existed in it through many previous generations, not continuously, but cropping out from time to time, and that it appeared most marvelously in an infant in that immediately preceding. Our space will not permit even a mention of the many intensely interesting and important facts Mrs. Underhill has here given, and for which she deserves the gratitude not only of the present but of many generations to come; we cannot, how ever, neglect to allude to a few.

The famous "argument" of the opponents of Spirit ualism, against its truth, so nimbly resorted to in these days, namely, the wagering a sum of money that certain phenomena cannot occur, or that mediums are not what they claim to be, has attended the movement from its inception. Prof. Mapes once took a friend of his to Mrs. Underhill, who, upon meeting her, produced six hundred dollars and a combination pad lock, set to a certain word, remarking that she was welcome to the money if she would open the lock. The lady told him that neither her spirit-friends nor herself would do anything for money, and refused to attempt it unless he returned it to his pocket. This he did, and sat in the regular circle, paying the usual fee. Just as the scance was closing, loud, emphatic raps indicated the letters LOON, and then the sen tence "Open your lock," which nobody understood until some one, repeating them aloud, said, "That spells loon," which Prof. Mapes's friend hearing, he started up excitedly and exclaimed, "Wby, that is my word I" The lock was then opened, and its owner throw the six hundred dollars to the medium, saying she was heartily welcome to it : but she refused to ac cept it. The gentleman attended Mrs. Underhill's sé ances many times afterwards, and became a thorough and earnest Spiritualist.

At one of the writer's scances Judge Edmonds was a regular attendant. On one occasion he came in late, about nine o'clock, and took his seat in silence. At the close of the singing in which the party were at the moment engaged, a peculiar sound was heard, and the alphabet being brought into requisition the following was received :

Was received : "My Dear Friends: I am free from all suffering and anxiety. I am reunited with the beloved partner of my youthul days. ISAAO T. HOPPER." Judge Edmonds exclaimed, "Graclous Heavens!

can this be true? I have been with him from noon until seven o'clock this evening; and when I left him he seemed likely to live a month." The Judge desired that some one be sent to ascertain the truth of the matter; but it being suggested that he go himself, he did so, and upon returning said solemnly, and with trembling lips, "When I got there he had been dead about an hour."

opened the conference with remarks upon the good work done by those of the other life mingling with us, as at this Convention and elsewhere. Another song was given, and then Mrs. Wiley said that silence is sometimes the most elequent, and thour, with the same attributes and attributes or own in her case; but the sentiment expressed by the sometimes; to members of the Geolus of our two substants, who generously responded to the demands of our phys-ing int suns; that we are painting that which what is none of the best and the physics of the Geolus for the sentiment expressed by the same just suns; that we are painting that which what is none of the best and the physics of the Geolus for the trances; and charter of the Association who, by their uniting ind there of the Association who, by their uniting the dibarter of the Association who, by their uniting the state of all preceding ages, and proceeded to minterst and edigenes, and proceeded to the size and comparing it with that so for our own times the meet. Scowe, Vr., Feb. 120, 1385. "Tes," said the selects of the figure and fine select of and comparing it with that is of our own time. I was a frequent visit at the sent meet. Scowe in adsociation who, by their uniting the library reflects a libre coming score of all preceding ages, and proceeded to minterst and eding the subsection of all preceding ages, and proceeded to minterst and eding the select of the file select the same the file select the same the file select to can the same select of the sents and sales of olden ago, then can be the sellect of and ecomparing it with that is of our own time. It was a freast that was that fully accepted by all. At the select or burnel and select or burnel and select or burnel on trembled by Mrs. Wurn, N. Cole, some the paster of the paster point was the book ago, adding to and select of the sents and the foor trembled by Mrs. Wurn, N. Cole, some

ating key inside a box, which is kept closed, the top and bottom of which is an ordinary school-slate, that they (the spirits) may write on independently if they wish to. Experiments are now being made, and communications, it is claimed, under test-conditions, have been received, containing tests of spirit-identity, but as yet the writer is not permitted to give details of the séances, though the readers of the BANNER may rely on receiving a full statement of the result at the proper time. I am informed that there is but one telegraphing rapping medium in the world, besides this young man, and he resides in Europe.

**O. I. O.** 

### If You Doubt, Try it and See.

D. M. DEWEY of Rochester, N. Y., Jan. 25th, 1882, wrote, "One of the most prominent physicians here found 22 grains of sugar to the fluid ounce of my urine; was unable to benefit me. I then began using Warner's SAFE Diabeles Cure and Warner's SAFE Pills. Having used five bottles of each I found myself cured." N. B.-Mr. Dewey remains well.

The Lesson of a Seance. To the Editor of the Banner of Light:

Life is a mystery, and death is no less so. The scientist, the philosopher and the theologian have in turn worked on the problem, but as yet the questions are involved in uncertainty. Life is, but where is its origin? How is it de-veloped? A speck, an atom, or rather the union ef two atoms becomes the germ of a human being, which for a season is nursed in its dark matrix, and finally emerges, and becomes a breathing, living entity. This entity runs a career, longer or shorter, then dies, and we say life is extinct. A cold, motionless form lies be-fore us, which soon surrenders to the elements, and becomes dust. What is death? Is there a cessation of life, or has life departed to be con-tinued in another form, still animating the real man who surrives the body which has only been his temporary habitation, a machine to be used for a season, then laid aside. Of old it was queried, "If a man die, shall he live again?" The querist could not answer affirmatively, but confessed his utter ignorance, seemingly being satisfied that death ended all. So through all the ages, life and death have been the serious problems pressing for solution. But in these last dwas a light hes dwared could not an work are the serious have in turn worked on the problem, but as yet the ages, life and death have been the serious problems pressing for solution. But in these last days a light has dawned, and men begin to know that death does not end all; that life is independent of the body, so that when we say of a man he is dead, it is only of the body that we predicate death. The body dissolves, disin-tegrates, becomes elemental matter to enter into other forms, grass, trees, flowers and ani-mals.

In the same paper was also given IDA ALLEN'S name, with little GEORGIE H., her darling boy, wife and son of H. B. Allen, one of our best mediums for many years (who is now in the West, giving good satisfaction, as I see by the papers). He was with us some five years ago and spent two weeks, and during that time we had circles almost every evening. As my brother expressed the facts, in writing by spirithand in a dark room: "Why," said he, "your house is full of old neighbors and friends, and still they are coming." The names of more than sixty were written or spoken to us, with shaking of hands, etc. It was one continual love-feast. They manifested such joy and happiness that we received them gladly and made them welcome.

I think it was a reunion of old friends as well as some new ones. We had communications written from David Boynton, who was cashier of a bank in St. Johnsbury, Vt., when he left, and he was very anxious to have his family know that he still lived. Epes Sargent also wrote a long letter to us, urging Mr. S. to go into the lecture-field and work, for, said he, you are needed to help on the glorious cause.

I always look first to the sixth page, and read with great interest the messages from the other shore. with "Questions and Answers," so full of wisdom and good advice to mortals. Every week I think the BANNER OF LIGHT is better, if possible, than ever ! Long may it wave over our earth, imparting light, life and hope to every child of humanity.

Angels strengthen and keep those who stand boldly in the front of the battle of right against might.

South Royalton, Vt. H. J. SEVEBANCE.

### MRS. M. B. KNIGHTS.

The communication of MRS. M. B. KNIGHTS in the BANNER OF LIGHT of Feb. 21st, 1885, was recognized as correct in every particular by myself and family. She passed to spirit-life about eleven years since. She was the wife of our son, Moses B. Knights, who also left the mortal form little more than a year since, of whom she speaks in the message. She alludes to having the care of little children. When in earth-life she was very much interested in the welfare of little children. Yours respectfully.

Great Falls, N. H. WILLIAM KNIGHTS.

### A Campaigner's Experience.

LAWRENCE, MIX, Esq., Warsaw, N. Y., a well-known campaign orator, in 1882 took 15 bottles of Warner's SAFE Cure for kidney trouble (after many physicians of excellent standing had given him up), and was cured. Dec. 9th, 1884, he says, "I have had no serious return of my trouble, and so conclude that my cure is permanent."

A GOVERNOR'S RECOMMENDATION. -- GOV. Robie, of Maine, advises the Legislature to change the law so as to "give woman increased opportunities to discharge the duties of citizenopportunities to discharge the duties of citizen-ship." Intelligence being in his view the only basis of suffrage, he tells the legislators that, if equality is assured, they should not ignore its logical consequences, "but give to woman all the rights of citizenship." As a step in the right direction, he advises the passage of a gen-eral law recognizing the eligibility of woman to hold any office not prohibited to her by the Con-stitution. stitution

Hale's Honey the great cough cure, 25c., 50c. and \$L. Glenn's Sulphur Soap heals and beautifies; 25 cts." German Corn Bemover kills Corns and Bunions, Hill's Hair and Whisker Dye-Black and Brown, Mo. Pike's Toothache Drope cure in One Minute, 200 Dean's Bheumatic Pills are a sure cure, 50c.

### Written for the Banner of Light. CHANGE.

### BY WILLIAM G. BROWNE.

Oh I hope was high and life was young As we walked by the rolling river; For love was the song that our young hearts sung By the side of the rolling river; By the watching moon that o'er us hung We vowed to be true forever.

### With thin white locks again I stand By the side of the rolling river;

But oh I for the form, the smile, the hand, That were mine by the rolling river;

I weep as I walk alone on the sand For a voice that is gone forever !

But I know, I know, that I soon shall be Far away o'er the rolling river; My eyes grow dim with the mists that rise From the banks of the rolling river;

Beyond the stream and beyond death's sea We shall live and love forever. Stevens Point, Wis.

### Banner Correspondence.

### New York.

BROOKLYN .- Dr. D. S. Brown writes: "The scances of Mr. A. W. S. Rothermel, at 130 Hall street, have of late been very interesting, he having become developed as a materializing medium of considerable power. At one which I wish now to especially mention there were sixteen persons present. Musical instruments were played upon by our spirit-guests. Among those present was Mr. C. R. Miller, to whom a spirit claiming to be one of the ancients of earth came, as did also Mr. Miller's daughter Carrie. The scance lasted from 8 to 11 o'clock, during which time fiftyseven materializations took place. Your space will not allow of a detailed description of them or of other events of the evening. Nearly all were recognized. They were of all sizes, from the infant in arms to the tall, sinewy, gladiatorial form of an adult. They wrote messages to their friends, mingled freely with the company, and seemed to be as much rejoiced at doing so as we were to have them. All the evening Mr. Rothermel sat within the cabinet, under conditions that precluded any successful attempt to simulate the phenomena.

On the 5th of March I attended another of Mr. Rothermel'sséances; the phenomena were as remarkable and convincing as those at the previous one. A spirit claiming to be one well-known as the author of several valuable books in elucidation and defense of Modern Spiritualism, came and wrote a lengthy message to his friends, in the course of which he stated that the most advanced minds of earth are now turning their attention to the subject of spirit-return, and showing a far greater disposition to consider the theories and facts in their support he gave to the world than when a few years since he dwelt among us. No one who visits Mr. Rothermel with honest intentions can fail to be convinced of the genuineness of his mediumship, and pleased with the phenomena occurring in his presence."

LAKE GEORGE .- S. H. Smith writes : "I attended a seance with Mrs. Grey and DeWitt C. Hough on the evening of Aug. 22d, 1884, at Lake Pleasant. There were twenty-two persons present, all strangers to me. I do not think there was a person in attendance who knew my name or place of residence. Very soon after we were seated and the lights turned down there appeared a beautiful woman, dressed in white, who called me to the cabinet. I stepped forward and she gave her name as 'Ella Hitchcock.' I told her that I did not recognize the name. Then she said that she wanted me to tell Mr. Little and Dr. Huntington, when I went home, that she was there, and that I saw her and after I took my seat a conversation came to me that I had had with Merideth Little, who lives in Glens Falls, a town ten miles from my home: I met Mr. Little in Glens Falls some time last May, and he told me of his being in New York City, and that he attended a scance at Mrs. Gray's and Mr. Hough's home, and that Mrs. Hitchcock materialized and gave her name; but I did not take a great interest in the matter, as Mrs. Hitchcock was a stranger to me, I never having seen her. Mrs. H. passed out of the body some time last winter.

On the 23d, the day following the occurrence just related of the seance with Gray and Hough, I attended another, and, after the circle was formed, there was a lady materialized and called me to the cabinet and said her name was 'Alice Huntington.' I told her that I did not know that I ever was acquainted with any one by that name, and she said that she wanted me to tell the Doctor, when I went home, that she wished to see him. I held out my hands and she placed her arms in my hands to let me know that she was flesh and bone as we are. Of one thing I know-it was not Dewitt Hough.

those above mentioned; in the last dark circle a spirit

BANNER

hand was seen and felt. Mr. Cordingly left here for St. Louis, Mo., with the best wishes of many friends. Spiritualism is rapidly increasing here. Many, who a few months ago were bitter opposers, are now stanch believers in spiritreturn. A lecturer might do great good by a visit to Southern Illinois. The spiritual field is ripening. We want more harvesters."

### Massachusetts.

ADAMSVILLE (Coleraine). - J. W. Burrington writes: "There is a little band of Spiritualists here on these frozen hills, without organization, for we prefer such a condition to smothering our souls by creed and dogma-believing in purity, truth and human liberty more than in society worship. We sometimes have a lecture from Mrs. N. J. T. Brigham, and occasionally a visit from Father Alcott, a trance-medium and lecturer, and listen with pleasure to words of wisdom from their controls." SPRINGFIELD .- H. A. Budington writes: "At

the meeting of March 15th Mr. J. F. Baxter gave the following names of and messages from spirits, all of whom were recognized: Mrs. Mary P. Whittlesey, Watson Smith, of Springfield; Benjamin Leavitt of Chicopee, who also reported the presence of W. H. Gilmore of that place, the latter saving he would communicate with his wife at the first opportunity ; Johnnie Hopkins, son of Mrs. E. M. Lyman ; Edwin Hopkins, former husband of the same lady; James Eu gene Johnson, who came with his grandfather. Thomas Valentine, and said that a good inscription to place on the new monument for the three sons of James U Johnson would be: 'Early we went. Often we visit thee. Reunion awaits thee'; Mrs. Henry Gray, who said her death was brought about by an attack of a cow : Charles O. Chapin : Rev. Bezaleel Howard, pastor of the First Congregational Church, who passed to spirit-life a hundred years ago. He said he died in the old parsonage which stood on Main street where Fallon's Building now stands; Charles Howard, son of the preceding. The above were all of Springfield; Horace Smith, the first maker of gilt buttons, who lived in Connecticut.

Our society has been called to mourn the loss of George E. Lyman, son of Harvey Lyman, who died Friday night. The following Resolution was unanimously passed at our meeting Sunday evening :

mously passed at our meeting bunday evening: The Spiritanilist' Union, realizing the serious loss which has befailen them by the ascension to spirit-life of their he-loved and esteemed brother, George E. Lyman, a valuable member, who, by his integrity of character, devolon to our cause and faithful services has rendered himself of es-pecial worth in the maintenance of our public meetings, do most earnestly tender our profound sympathy to his parents, brothers and other rolatives and friends, so sud-denly bereaved, and invite this assembly, wont to convene in Ghir's Hail, to join us in this sincere expression of merit-ed appreciation.''

LEOMINSTER.-Mrs. Fannie Wilder writes : "The cominister Spiritualists and friends met, March 12th, to manifest their appreciation of the services of Mr. J O. Sanborn, who has long been a member of the society, and faithfully served them. The evening passed off very pleasantly; refreshments were served, social conversation, music and dancing participated in and enjoyed by old and young. Bro. Sanborn and wife went home feeling very happy, bearing an envelope containing a sum of money given them as a slight token of the love and esteem of their many friends."

### New Hampshire.

MANCHESTER .- A correspondent, "T," writes: "I was interested in the brief account given on the eighth page of the BANNER of Feb. 14th, of Mrs. Richmond's work in Chicago, and I think were the guides of Mrs. R. to visit Manchester, N. H., they would rechristen it 'Laodicea.' With a population of nearly forty thousand, boasting of the wealth of our manufacturing interests, our schools and educational advantages far above the average, proud of our improvements and the rapid strides of progress we have made in almost all the departments of life which enhance the interests of a prosperous city, we are without a spiritual rostrum that we may call our own, and from which may be proclaimed glad tidings of great joy. To compare our city, honeycombed as it is with Spir-Itualism, the lukewarm devotees of its philosophy al-most countless, and their wealth reckoned by hundreds of thousands of dollars, with some little country towns in other sections of our land, where every dollar subscribed means sacrifice on the altar of truth. should cause our cheeks to blush with shame that in our great city, with the facilities at our command, we manifest no disposition to emulate the example of those less favored but more earnest and sacrificing than ourselves.

I would not intimate that Spiritualism is dead, but terribly sleepy; although I am very glad to be able to note that there are several circles held at regular intervals which no doubt are accomplishing much for the cause, and we desire for them continual blessings of the angel world, and hope that among these circles may be found sufficient leaven to leaven the whole lump, and bring 'salvation free' to Manchester. Within the past month, under the auspices of these

### Heber Newton not a "Belated Theologian."

OF

The Rev. Heber Newton, in a recent discourse said he had aimed, not to prove several of the doctrines of Christianity, as they appear in the popular theology, to be wrong, but simply to show that, as shaped by the Calvinistic confesslons, and by the popular theology, "they give too much occasion for the irreverent wit of the scoffers and the audacious onslaughts of men who have thrown off all faith." He said he sought to penetrate the husk of the dogmas to bring out their inner substance. He asked God to forgive him for any offence which his words may have caused devout souls, and to forgive his brethren for any unjust reproaches upon one who was trying to help his fellows into a living faith.

He then proceeded to descant upon the resurrection of the body and future punishments, as formulated in the popular theology. He said it is "plainly inconceivable" that the actual physical body which is buried in the grave is raised again. At the core of this doctrine, he explained, is the world-old faith in immortality, which heasserted to be not contrary to anything we know of nature, and is in harmony with the simple teaching of scripture. "Beyond the grave"-is Mr. Newton's declaration-"life is not a purely spiritual existence, but an existence in which spirit clothes itself in some form of body. If you grant a continued personal identity reaching into a life to come, then it follows of necessity that there is a bodily existence, however spiritualized, and that bodily form preserves the identity of the personality." Could he have stated with greater accuracy or precision the condition under, which spirits return and manifest themselves to those in the flesh upon earth? The rising up of man into a new body after what we call death, is his belief, as he is ready to state and defend it. It is a palpable fact to us.

But it is the doctrine of future punishment that has, in his judgment, provoked more assaults than any other. First, he denies that the frightful vision of the Orthodox hell is a doctrine of the church's creed, or is in fact anything more than "a dogma of conventional religion." He denounces it as "a dreadful dream of the popular imagination." The great Catholic creeds, he says, are silent upon it. "Our own thirty-nine articles express," he says, "no opinion upon the nature or duration of this future punishment." And "but for the Evangelical Alliance, we might be able to say that the few official utterances on this painful subject have been by comparatively obscure churches, or in past centuries." Nevertheless, he is obliged to admit that the popular theology has fashioned a "most monstrous dogma," seriously to believe which would be to a sensitive soul simply madness. He does not therefore wonder that an outraged humanity should turn at last upon such a dogma of the popular religion, or that brilliant orators should carry their audiences with them in the scathing exposure of the follies of such a belief, and in their passionate invectives against these atrocities.

And he asserts that men within the Church have been making "this same indignant protest." This opposition, declares Mr. Newton, has now gathered such a force and volume as to have practically carried the day. Here and there, says he, a belated theologian, still dreaming the dreams of the Middle Ages, rouses to defend the old belief, which is now chiefly noticeable as a curiosity. But he asserts that it has been fading out of men's minds, much as the belief in witchcraft faded out among our fathers." Still he holds that there is a substance of truth in the ancient belief in retribution. Men of many different races and creeds have shared in this belief. Egypt and Greece firmly held to the secret principle it contained. It is founded on the perception that law ordained penalty and that wrong wrought suffering, and the conviction that this law must hold good of the next world as well as of this. This belief is only strengthened by our wider knowledge. "The fundamental truth of science is the reign of law." The most impossible belief for us to day is that any law can be violated

### New Publications.

LIGHT.

FARNELL'S FOLLY. By J. T. Trowbridge. 12mo, cloth, pp. 469. Boston: Lee & Shepard. This is one of the best of the many good volumes from the fertile pen of its author, and portrays in a vivid and impressive manner varied methods adopted by mankind for the attainment of happiness, and their diverse results. leaving it to the reader to judge which of them all can be taken as the safest and surest example to follow. The evils of speculation are shown, and the eagerness to acquire wealth that is transitory at the expense of principles that are eternal, deprecated. Numerous characters appear in the narrative, each a living picture, a mental photograph, as it were, of some one or more whom the reader has met, presented with that truthfulness of detail for which Mr. Trowbridge has acquired a world-wide reputation. "Farnell's Folly" is not a juvenile book, but a novel that will long hold a place in the front rank of American works of fiction and be read with interest by thousands.

THE STORY HOUR. For Children and Youth. By Susan H. Wixon, author of "Apples of Gold," etc. With nearly one hundred illus-trations. Square 8vo, boards, pp. 224. New York: The Truth Seeker Company, 33 Clinton Place. Place.

The author is well known as a Liberalist and a writer of some very excellent articles for the liberal press. The stories and sketches in this volume originally appeared in the Youth's Department of the New York Truth Socker, and are published in this form to meet a demand for a book adapted to the young that, while pleasing, will awaken healthy thought, and stimulate to right endeavor. Nothing objectionable to our readers, or to any free, progressive mind, mars its handsome pages; the hundred engravings are large and beautiful, and its typography of the best. Those in search of a book for the young will be pleased with this.

THE TRUTH SEEKER ANNUAL AND FREE-THINKERS' ALMANAC, 1885. With Portraits of Thirty-seven Prominent American Free-thinkers and Numerous Illustrations. 8vo, pa. pp. 120. New York: Truth Seeker Office, 33 Clinton Place.

Liberalism finds earnest advocacy in this by such writers as Col. Ingersoll, T. B. Wakeman, Courtlandt Palmer, George Macdonald, Elizur Wright, Susan H. Wixon and Horace Seaver. Among its many engrayings is one covering two pages, of the monument at Greenwood in memory of D. M. Bennett, with a description and the sentences upon it, one of which is this from Mr. Bennett's writings:

"I can hardly yield my consent that this is the last of our individuality; and I fondly think that Father and Mother Nature are able to accomplish the best, greatest and most desirable of all problems—a con-tinued individual existence. But I am borrowing no trouble from it."

ANTI-VACCINATION. Forty-five Years of Registration Statistics, Proving Vaccination to be Both Use-less and Dangerous. By Alfred R. Wallace, LL. D. pp. 38. London : E. W. Allen, 4 Ave Maria Lane. The reputation of the author as a scientist and sound reasoner upon all subjects brought to his special notice will command for the facts herein presented a serious consideration, and add force to his summing up, given by him in these words to members of Parliament, and others:

"We, therefore, solemnly urge upon you the imme-diate repeal of the iniquitous penal laws by which you have forced upon us a dangerous and useless opera-tion—an operation which has admittedly caused many deaths, which is probably the cause of greater mor-tality than small poxitself, but which cannot be proved to have ever saved a single human life." We commend the shows to the greater attention of

We commend the above to the special attention of the members of every legislative body in the United States.

### March Magazines.

LADIES' FLORAL CABINET .-... "Spring Flowers" are interestingly described by Wm. Falconar; E. L. Tap-lin writes instructively upon "Subtrophysical and an ing," lin writes instructively upon "Subtron and a variety of seasonable article to be upon the culture of flowers and vegetables, the write with information upon matters of housekeeping and home decorations. Published at 22 Vesey street, New York. THE SIDEREAL MESSENGER reports recent observa-

tions and discoveries in astronomical science, the students of which will find in this number much of value. Northfield, Minn.: W. W. Payne.

BABYHOOD.-Marion Harland continues her "Familiar Talks with Mothers." The remaining contents sustain the high reputation this new periodical has already secured. Published at 18 Spruce street, New York.

NOTES AND QUERIES contains a" Biography of Sam Patch. By Major Jack Downing," in a sort of old-time ballad rhyme; "Notes on Bibles," and many oddities in literature, one of which is an allusion to this, the first public mention of a piano, on a play-bill printed in London May 16th, 1767: "Miss Buckler will sing a new song, accompanied by Mr. Dibdin upon a new instrument called plano-forte." Manchester, N.H.: S. C. &

### In Memoriam.

On Monday, March 16th, funeral services over the remains On atomany, march 1010, inneral services over the remains of all that was earthly of George, second son of Mr. and Mrs. Harvey Lyman, were conducted in the Blackman House, Springfield, Mass., by W. J. Colville, who, under influence of his inspirers, delivered a sublime invocation, mark templant discusses and an excitizing page, which a very touching discourse, and an exquisite poem, which were afterward reproduced for publication at the special request of many friends.

request of many friends. The services were attended by between two and three hundred persons, at the lowest estimate, many of whom were personal friends, or also brether, and who assem-bled to do honor to his cherishei memory and express their heartfelt sympathy for the bercaved family. His out was very sudden: He went to sleep as usual on Friday night, March 13th, is a room adjoining those of his parents, who were astonished and affrighted on the following morning inconsolably over the sudden discovery of his brether's death. Rupture of a blood vessel was evidently the cause. Ho bad been in all things an honor and delight to his fam-lity, from his carliest childhood he had devotedly loved his parents, and was peculiarly his mother's boy; circumstances had favored his remaining at homo, while other members of the family attoed to business in other citles. He was universally bloved and respected, and made numerous friends by his rare intelligence and sweetness of disposition, accompanied by business abilities of no mean order. Ho cause in Bpringfield and elsewhere, and will be deeply miss-ced in all circles where he was known, as fow young men combines many qualities as he did entitling them to repectal regard.

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### The Test of S Years!

DAN. A. GROSVENOR, Esq., United States Treasury Department, First Controller's Office, Washington, D. C., took Warner's SAFE Cure in 1887, and Dec. 29th, 1884, he wrote, "Warner's SAFE Cure in my case effected a permanent cure, and for five or six years I have experienced no trouble from what was a serious kidney affection."

### **Passed to Spirit-Life:**

From his home in Norwalk, O., Feb. 23th, 1885, Ira Lake,

From his home in Norwalk, O., Feb. 23th, 1885, Ira Lako, in the 73d year of his age. His transition was sudden and wholly unlooked for by his family and friends; but just such an one as he had long hoped to enjoy. On the morning of his departure, unusual-ily well and happy, he took his familiar staff and walkod about the city, transacting business and enjoying the society of his many friends. Beturning near mid-day, after per-forming a few minutes' lahor in his yard, he entered the ever hospitable home, put the trusted cance in its wonied place and sat down in the old arm chair. The angel of Death approach-de him and caressed so tenderly his furrowed brow and shi-vor locks that the loving wife and daughter heard him not. He closed his eyes as an infant fails to sleep in its mother's arms. When the wife and daughter sough thim, the casket was still in the easy chair, caim and peaceful as a summer twillight, but Ira Lako had walked over a bridge built by his own kind deeds to heaven. On Feb. 28th we hore all that was mortal to the Universilist Church in a fitting cof-fin which tender hands had covered with flowers. So nu-merous were bis friends, all could not gain access, The writer delivered the discourse, and the Masonic Fraternity here the body to its instrepose. Thus passed the ever-zealous Spiritualist, faithful friend and kind husband and father, to a world not wholly unfamiliar, leaving to us the rich lengary of his noble life. A. B. FRENCH. Clyde, O., March 4th, 1885. his noble life, Clyde, O., March 4th, 1885.

From his residence, in Chicopee, Mass., on Sunday morn-ing, March 8th, 1885, Mr. William 11. Gilmore, aged 67 years.

years. The writer was called from Springfield to officiate, with the flow, O. W. Hoizer, at the funeral services, held in the Unitarian Church on Tuesday, the 10th Inst. Belections and prayer were the pastor's offerings, and the address devolved upon the undersigned. The church was filled with relatives, friends, brother Masons and Old Fellows, the brothern being from the Lodges of which Mr. Glimore was a member. At the close of the church services the Masons took charge of the remains and escorted them to the cometery, and there conducted the last and impressive rites. A male quartet supplied appropriate inuge at both places. Mr. Glimore was a pronounced Spiritualist, and will be recollected as one of the Directors for years of the "New England Association of Spiritualists," holding an-nual Camp-Meetings at Lake Pleasant. The oxercises were truly Spiritualistic, and the arisen man's oft repeated de-sires were therein sacredly enacted. The wife of the depart-ed was most pleased in graftfying her husband; and all inust have feit the manifest spirit of approval and peace. J. FRANK BAXTER.

March 5th, 1885, Samuel Carman, of Neshaminy Falls, Bucks Co., Pa., after an illness of three days, in the 69th year of his age.

year of his age. Mr. Carman was a good man, a Spiritualist, and an honor to the cause. Those who have attended our Camp-Meeting at Neshaminy will remember him as a man of pleasing ex-terior and a tree, noble sout. His functal was attended by a large concourse of friends from the surrounding country, as well as from the city of Philadelphia, on the joid hinst. There was no one present of our blessed faith to speak, but several friends spice of him in the warmest terms as a true, good and honorabio man—atitio his family will remem-ber with pride. May the dear angels bless and confort the wife and children, who are left to mourn his loss. MRS, S. M. SHUMWAY.

From her home in Omro, Wis., March 4th, after a pain-ful illness of nine months, Elizabeth Challoner, wife of

ful liness of nine months, Elizabeth Challoner, wile of John Challoner, in the 65th year of her age. She had been a Spiritualist for over thirty years, was a kind companion and a devoted mother. The funeral services were held in Spiritualist Hall on the 7th Inst., Prof. Wm. M. Lockwood speaking to a large concourse of relatives and friends. The nusle.—'Where the Roses No'er Shall Wither,'' "The Isles of the By-and-Byo'' and "Some-thing Sweet to Think Of ''-was furnished by the writer and family. Dn. J. C. PHILLIPS.

When I got home I paid Mr. Little a visit at his office and told him that I wanted to describe two individuals and desired him not to say anything until I got through, and when I had finished he said I had described Ella Hitchcock and Alice Huntington-the wife of C. H. Hitchcock, who passed to epirit-life in the winter of 1884, also the wife of Dr. Huntington, who passed out about the same time-both well known to him (Little), and that he recognized them by my description.'

### Illinois.

MOUND CITY.-John Linegar writes : "I desire to give the readers of the BANNER OF LIGHT an account of spiritual circles recently held in this place by Mr. Geo. V. Cordingly, a young man twenty years of age, whose mediumship was first discovered when he was in his seventeenth year. At that time there were but few Spiritualists here: now there are a great many. At the residence of Mr. Isaac Carkhuff a circle was held on the evening of Jan. 15th, at which several persons witnessed the following phenomena: Spirit lights floating around the room, and over the heads of the sitters, sometimes in groups of two, three and more, from which a luminous vapor arose. Spirit hands of adults and infants were felt by nearly all the members of the circle. A small music box, operated by turning a crank, was taken over the heads of the sitters, and played by the spirits. The father of a young lady, who had been in spirit-life five or six years, came, and conversed with her in audible whispers, she asking questions and receiving answers for some moments. Beside the host and hostess and their two daughters, were present Mr. and Mrs. E. A. Hays, Mrs. Monohan and her son, Miss Bemie Watkins, and the writer The seance was closed with a light seance. in which the spirits improvised several beautiful poems upon subjects given by members of the circle.

At the residence of Mr. Jacob Wilson, on the even ing of Jan. 16th, the same phenomena were witnessed, and in addition a violin was taken, and played upon by the spirits while floating about the room. Two oranges, that had been placed upon the table, were taken by the spirits, who, after removing the rind, gave a portion of the fruit to each of the sitters. The spirits in control during the dark circle wrote their names on a slate lying upon the table, in a large, bold hanđ.

On the evening of the 17th ult., at the residence of Mr. Edward A. Hays, the same phenomena occurred except that in place of oranges, candles placed on the table were distributed by the spirits among the sitters The plano and violin were both played upon, and a chair upon which one of the ladies was sitting was suddenly taken from her by the spirits, and placed upon the table. In this circle were two ladies who had never witnessed any of the phenomena produced at this circle, and were skeptical. One sat upon the right of the medium, and the other sat upon his left, each holding one of his hands from the commence ment of the seance to its close.

At the residence of Mrs. Monohan, on the evening of Jan/18th; the last of the series was held. There were present twenty-four persons, ten or twelve of whom were skeptical, and had never before witnessed spiritual phenomena; all of whom at the close expressed themselves perfectly satisfied of the genuineness of cles were given by the medium in succession. ... The price \$1 per box, or six for \$5. Send for the "Guide to phenomens witnessed on this occasion were similar to Health," which gives full particulars.

circles, lectures, public or private parlor, have been given through the mediumship of George A. Fuller, Edgar W. Emerson, N. S. Greenleaf and Daniel G. White, to the entire satisfaction of all who listened. The last gentleman named has never been before the public as a lecturer, although he well deserves to be, and we hope ere long to see him take the place he can so well fill. At a parlor lecture on Orange street, Feb. 1st, he was controlled by Spirit I. P. Greenleaf, who spoke to us some twenty-five minutes. It was very interesting to once more listen to his whole-souled humanitarianism, coupled with the glowing tributes he paid the red men (so characteristic of him), claim-

ing that they, as a race, were possessed of a richer fidelity, a grander integrity in the faith or fact of immortality, even when the white man first set foot on these shores, than we as a people to day, with all our hoasted civilization. 'Tell the dear BANNER.' he said, 'that I. P. still lives, and is as active and anxious in the cause of Spiritualism and the work for humaniity as when in the form.""

### California.

GREEN VALLEY .- J. Lorain writes : "I notice in the BANNER of Feb. 7th a few seemingly petulant questions from a correspondent, 'H. J. H.,' on the teachings of the serial, 'Outside the Gates,' detailing the unavoidable sufferings of a spirit from mistakes in earth-life, by which she was finally fitted for spiritlife and its progress. The questioner seems as one in mid-ocean, thrown altogether adrift, without either rudder, ballast or chart-entirely at the mercy of the elements.

I have been perusing the above-named serial with much interest and pleasure, and I believe that it will be instrumental in arousing a great number of socalled Spiritualists to think seriously of personal responsibility in their earth-career.

Your questioner, whom Spirit John Pierpont has so well answered, represents a large class in our ranks, who, having been convinced of spirit-return and of a continued existence, conclude to carelessly do as they please, rest on 'flowery beds of ease' here, and sall triumphantly to the home of spirits, never even dream ing that it requires vigilant effort and care in following our highest light, to, at the very best, partly un fold our individual spirits for progress in a spiritual state."

### A Woman's Happy Release.

MRS. E. F. DOLLOFF, Haverhill, Mass., Aug. 6th, 1881, said she had been cured of inflammation of the bladder by five bottles of Warner's SAFE Cure. December 24th, 1884, Mr. Dolloff wrote. "Mrs. Dolloff has never seen a sick day from that inflammatory disease since Warner's SAFE Cure cured her in 1881." Cure permanent.

New York School Teacher: "Which is the highest mountain in our State?" Boy: "Sing-Sing." Teach-er: "Why?" Boy: "Father went up a year ago, and hasn't come down yet."-Beacon.

-No lady need be without Mrs. Pinkham's Vegetable Compound because she is far distant from drug the phenomena. The number was so large that they stores. The proprietors send it postage paid by mail had to be divided into two circles, and two dark cir- from Lynn, Mass., in the form of lozenges or of pills;

with impunity. At the head of the hierarchy of laws stands the moral law. As it is the crowning law of life, it must vindicate itself, for the welfare of him who obeys it and the woe of him who disobeys it.

The history of nations fully establishes this great moral law. And it becomes clear in the history of individuals no less when that history is followed long and patiently enough. Much as the belief in future punishment has been exaggerated, we are advised not to dream of escaping the necessity of believing in the reality of retribution. Sins which look pleasant now will take on other forms when we try to escape from them, haunting us with shaming memories.

### Have n't You Felt Just So?

ISAAC N. WOOD, Fishkill, N. Y., July, 1884, wrote. "It is two years ago last spring since Warner's SAFE Cure cured me. I was called a dead man, but that medicine brought me to life. I take a few bottles every spring to keep me right." He was afflicted for six years with pains in the back, ending in kidney hemorrhage. Cure permanent.

ET The following letter has been sent to the Pioneer:

ADYAR, MADRAS, Feb. 7th, 1885. To the Editor of the Ploneer:

ADYAR, MADRAS, Feb. 7th, 1885. To the Editor of the Pieneer: Sir-Pray excuse my troubling you about a matter smail in itself but potential for mischlef. Your Ran-goon correspondent, reporting my lecture at the Shway Daighon Pagoda, on the Zith uitimo, made me say that, after deep research, I had been "convinced that Buddhism was the only true religion, and had accord-ingly embraced it." He was misinformed. I certain-ly said I was a Buddhist, and have made no secret of the fact since I became such, in America, in the year 1875. But Buddhism, however misconceived, is a phi-losophy and no creed, as I have often attempted. to show, among other places in the appendix to my "Buddhist Catechism," of which I beg to send you a copy herewith. Nor do I maintain, or believe, that the teaching of Gautama Buddha, esoterically consid-ered (and I am concerned mainly with that), is essen-tially different from the esoteric bals of the other ancient world faiths. Not only Hinduism, but also Zoroastrianism. Judaism, Christianity, etc., etc., with their so various surface aspects, are woven upon the same identical goiden woof. Bo; although for conven-lence I may be classed as a Buddhist, yet. it would be equally true to say that I find alike in all religions the same identical goidet truth, when I penetrate the hard and tough envelopes by which sectaries have en-wrapped or swathed it. In one word, I am a Theoso-phists, and to the full extent permitted by my natural imperfections, a respecter and admirer of every man, of whatsoever faith, who accepts it and follows its best teachings in sincerity. If I do my duty by the Buddhists, I none the less try to help others as much as I can to discover, value and practice the highest moralities embodied in their sacred books. FRANCIS L, DOW, assistant, police marshal.

FRANCIS L. DOW, assistant police marshal, Taunton, Mass., three years ago was cured of stone in the kidney and bladder by Warner's SAFE Cure, and in June, 1884, he wrote, "I have not seen a sick day since I began Warner's SAFE Cure and never felt : better; have gained eighteen pounds." gainer Him and start at

L. M. Gould.

### Scott's Emulsion of Pure

Cod Liver Oil, with Hypophosphites. In Strumous Children and Cholera Infantum. DR. W. E. RANSOM, Hartford, Ind., says: "I find your Emulsion to be an excellent remedy in lung troubles, and especially in Strumous children, and a most valuable remedy in chronic cases of Cholera Infantum."

### Judge Carter's Life and Transition. fo the Editor of the Banner of Light:

One week before I reached this city our old, tried and true friend, Hon. A. G. W. Carter, passed to the higher life, leaving a lonely wife awaiting her time to follow him. The Judge had been a great sufferer, with no hope of regaining health, and hence he was anxious to go and be relieved from the bodily afflictions.

and be relieved from the bodily afflictions. He was so well and fully acquainted with the other life, and had been so long a faithful co-worker with the spirits, that he had no fears of the change, but longed to have it come. A short time before he passed over he told his wife they had come for him, and he was glad and ready, and should be happy when it was over. Although some years my junior, Judge Car-ter had filled out a long and useful life, and been an early and efficient worker in our glori-ous cause, never finching in any trial that arose. Both his tongue and pen were ever ready and active in the good work, and he is too well known to need any eulogy from me; he was a personal friend and a highly esteemed co-laborer for many years, and his departure makes one the less of the few who linger with me who began this work when it cost something in reputation and means to ad-vocate it.

vocate it. A Swedenborgian clergyman attended and spoke at his functal. I read his remarks in the daily papers, and found that much he said was fitting to the personal character of the Judge, while some was not appropriate to his labors and his reward as he now has it. The Judge will never be confined to the narrow creed of any church in a new or old Jerusalem; he is a worker for the human race. He has, l ne is a worker for the human race. He has, I understand, been heard from since he passed over, and may be expected to take an active part on that side with our other faithful work-ers who have gone thither. The widow, I am told, has been invited to make her home with a told, has been invited to make her home with a very dear friend of theirs on the Kentucky side of the river, a widow, whose husband passed on a few months before the Judge. There in quiet waiting they will listen to counsel from the other shore, and bide their time to join their companions. WARHEN CHASE. Cincinnati, O., March 7th, 1885.

### A Notable Arrest.

C. H. OBERBECK, Deputy Sheriff, St. Louis, Mo., in 1882 took Warner's SAFE Cure for a very severe kidney and liver complaint; he had lost, 75 pounds in weight under the dootor's care. Five bottles of Warner's SAFE Cure arrested and cured the disease, and December, 1884, he wrote, "I now weigh 260 pounds, and never felt better in my life. I recommend Warner's SAFE Cure."

From Danvers, Mass., Mrs. S. Ireno Sawyer, wife of

From Danvers, Mass., SALE, ... Amos Sawyor, aged 52 years, The funeral services, at her home in Haverhill, Mass., were conducted by Mirs, S. A. Byrnes and the writer. EDGAR W. EMERSON,

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

### **BANNER OF LIGHT:**

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY At Bosworth Street (formerly Montgomery Place), Boston, Mass. COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH......BUSINESS MANAGER, LUTHER COLBY.......EDITOR, JOHN W. DAY......ASSISTANT EDITOR, Aided by a large corps of able writers.

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world, etc., etc.

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### BANNER OF LIGHT.

### TO BOOK PURCHASERS.

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### SPECIAL NOTICES.

SPECIAL NOTICES. The quoting from the BANNER OF LIGHT careshould be taken to distinguish between editorial at ticles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give uterance. A we do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indisponsable 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. Notices of Spiritualist Meetings, in order to insure prompt invertion, must reach this office on Monday, as the BANNER OF LIGHT goes to pressevery Tuesday.



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COLBY & RICH,
PUBLISHERS AND PROPRIETORS.
IS LAC B. RICHBUSINESS MANAGER.
LUTHER COLBYEDITOR. JOUN W. DAYA6818TANTEDITOR.

Business Letters should be addressed to ISAAC B. RICH, Hanner of Light Publishing House, Boston, Mass, All other jetters and communications should be forwarded to LUTHER COLBY.

temble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

### The Last Ditch of Scientific Exposure.

The persistent efforts of denizens of the spiritworld to cause their presence to be felt, and their power to be recognized by mortals, have at length reached a point of success that renders their ultimate triumph over every opposing force, and that speedily, no longer a question. Investigations are now being proceeded with in circles that have hitherto barricaded every approach of the subject, and whose members have individually and collectively bandaged their eyes against every ray of light from the realms of the immortals. Witness the "London Psychical Research Society," and the furor of excitement caused by the Gladstone inquiry; the new Society in this city, and the Seybert Commission in Philadelphia, not to mention similar associations and events in every other civilized nation of earth. To be sure, the moral cowardice of many prevents them from coming boldly to the front, and avowing their real intentions. They fail to admit publicly that under the cloak of "Mind Cure," "Psychics," "Thought Transference," "Metaphysics," "Telepathy," etc., they are looking up Modern Spiritualism ; but we all know they are.

Our readers are informed somewhat of the facts in relation to the establishment of what is termed "The Seybert Commission" in the University of Pennsylvania. One of the members of this Commission is Prof. Geo. S. Fullerton, who is also a member of the so-called "American Society for Psychical Research" in this city, and is, or was, a Presbyterian cler-

all are legitimately included in the last-" Spiritualism."

It is in his remarks on the latter that Prof. Fullerton displays the tendency of his creed and collegiate teachings to warp his views and lead his mind to conclusions not justified by facts attested to by millions of witnesses. For instance : he says, "It is possible that the way mediums tell a person's history is by the process of thought-transference, for every person who is thus told of these things goes to the medium thinking of those same points about which the medium talks." Now, however pleasant it may be for the Professor to suppose such a thing "possible," in order to bolster up his theory, it is as far from the truth as anything can possibly be; every person who has had a fair amount of experience with mediums knows this to be so. It is not one time in five hundred, we can safely say a thousand, that one goes to a medium thinking of his own past history; and more seldom that he is told of it. He does not visit a medium for that purpose, and it not infrequently happens that when his lifehistory is recounted, events, names and dates are mentioned of which he was entirely ignorant at the time; and only by inquiry of others, ofttimes strangers, or in searching old records, is the truth of the medium's statements veri-

Looking back a third of a century, even our opponents cannot repress a smile at the theories then gravely advanced respecting the cause of the rappings. They were ascribed to the pouring of water over the falls at Rochester, to the snapping of toe-joints, partial dislocation of the knee, percussion of the ankle bones, leaden balls attached to the foot, and finally to the "devil." But these are cast entirely into the shade by what Prof. Fullerton presented with all the gravity of Presbyterian science to his Cambridge audience as likely to be the agency of their production. According to the report he said :

"In regard to the sounds, the rapping and talking, they may be due to disease. When a man has a cold he hears a buzzing noise in his ears; and an insane person constantly hears sounds which never occur. Perhaps, then, disease of mind or ear, or some strong emotion, may be the cause of a large number of spiritual phenomena.

What a preposterous idea! Half a dozen or more persons-strangers to each other, and meeting for the first time at a spiritual séance -all distinctly hear rappings, or other sounds not produced by any visible agency. Is it supposable that each and every one of these persons, known perhaps to be intelligent, quickwitted business men, and brilliant, intellectual women, should suddenly and unaccountably be attacked by disease of so strange a nature as to cause them to hear a buzzing in their ears, which they describe as clearly defined raps, not near themselves, but ten, twenty or more feet distant? or that by a derangement of mind, each one and all of them should have their sense of hearing rendered so acute that they "hear sounds which never occur" / Think of a man of the reputation and in the position of Prof. Geo. S. Fullerton, of the University of Pennsylvania, publicly stating before the Harvard Philosophical Club that from such causes-" disease of the mind or ear"-a large number of spiritual phenomena proceed like such the case, what grand centres of manifestations would be our eye and each maries, our hospitals, et cetera ! What an astounding "medium" must be a buzz saw! We have thus noticed the Professor's superficial remarks at Cambridge only that our readers may see to what subterfuges a learned man is forced to resort in order to evade the recognition of a truth that to those he looks upon as "common people" is as plain as the unclouded sun at noonday.

### Charity.

How beautiful is charity; and yet how few possess this divine gift ! It would seem that, with the knowledge they possess of the teachings of exalted spirits in this particular, Spiritualists of all people in the world should pracwhich the Commission is formed, or at least tice charity toward one another oftener than they do. It is a melancholy reflection, when we look over the whole ground of human affairs, to find-even among those who have been the most earnest in teaching harmony-so much inharmony; such a chronic tendency to belittle one another; to misrepresent one another; to. if possible, degrade one another. Is this condition of things never to cease? We have often silently prayed that a revival of good feeling might ultimately be inaugurated; and we still have faith that such will be the case, notwithstanding the fact that those who should unite in doing good seem to be growing more selfish every day. Charity goeth forth like an angel, with consolation on her tongue, love in her heart, pity in her eyes and relief in her hands, heeding neither the scorn of the proud, the shrinking of the fearful, nor the eyes of the inquisitive. It dispenseth its alms in silence. Yet those who are blessed with charity do not escape calumny. Their good works are attributed to selfishness; their characters are aspersed; yet they patiently work on, knowing full well that God's messengers of love are guiding and guarding them

### The Coming Anniversary. TURSDAY NEXT.

The following notices demonstrate that the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism will be well remembered by the Spiritualists of Boston and elsewhere, which is as it should be. The places of assem-

bly are among the finest, and the speakers to be present, and other attractions noted, will leave nothing to be desired toward calling together large gatherings of the friends : . The contemplated celebration of the Thirty-Seventh An-

niversary of the Advent of Modern Spiritualism by the BOSTON SPIRITUAL TEMPLE, at Horticultural Hall, 100 Tremont street, bids fair to be one of the most successful ever held in Boston. The celebrated test mediums, J. V. Mansfield of Boston, and F. O. Matthews of Brooklyn, N. Y., (who upon this occasion makes his first appearance before a Boston audience.) will be present and give tests dur-ing the day and evening. The little musical wender, Miss Jennie E, Harvey of Boston (but six years of age), will also be present, and her performances will add to the attractions of the occasion. Particulars can be learned by pe-rusing the advertisement of this Society, to be found in another column.

The Anniversary will be celebrated by the FIRST SPIRIT UALIST LADIES' AID SOCIETY of Boston, in Tremont Temple, Tuesday, March 31st. At 10:30 A.H. an address will be delivered by Mrs. Sarah A. Byrnes, followed by Miss Jennie B. Hagan, Dr. W. L. Jack and local speakers. At 2:30 P.M. Mr. J. Frank Baxtor will lecture and give tests, and at 7:30 P.M. Mrs. Emma Hardinge Britten will deliver one of her able and eloquent lectures. Test mediums will be present at each session. The talented elocutionist, Miss Lucette Webster, will be present through the day and even-ing. Singing through the day and evening by Miss Amanda Bailey, Mrs. Hall and the celebrated Tufts Family. Refreshments served in the lower hall.

F. B. Woodbury, Corresponding Secretary, informs us that CHILDREN'S PROGRESSIVE LYCEUM NO. 1 will celebrate the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism at Paine Hall, Appleton street, Sunlay, March 20th, at 10:30 A. M.

Action Dynamic and Market Parties and Argeneous Steer, Sufficiency, March 20th, at 10:30 A.M. Elocutionists and Readers engaged for this occasion: Little Luiu Morse, Flossic Builer, Jennie Harrey, Miss Minnie Nickerson, Mr. Harry Woodbury, of the "Lucier Comedy Company," Mrs. Bates, "Mr. Fred T. Cooley," Miss Amy Peters, Master Haskell Baxter, Miss Maria Falls, Miss Beulah Lynch. Musical Talent: Barrows's Orchestra, five pieces; A. L. Gardner, Cornet Soloist; Lyceum Instrumental Quartet; Little Jennie Harrey (a gifted vocalist only siz years old); Miss Nettle Wilson, Soprano Vocalist; Miss Eva Morrisen, Miss Nettle Wilson, Soprano Vocalist; Miss Eva Morrisen, Miss Nettle Wilson, Soprano Vocalist; Miss Eva Morrisen, Miss Nettle Bilno, Harmonica Soloist. Anniversary Poem by Dr. Dean Clarke of California. Brief Address by Dr. A. H. Richardson os Rominscences of the Lyceum Movement. Short speeches by many other mediums. Spirt Aggie Davis Hail has signified her Inten-tion of speaking from our platform for the first time through her medium, Miss Emma Ireland, subject for her address taken from the audience. Mirs. C. H. Wildes, Mirs. A. E. Cunningham, Mrs. Carlisle Ireland, Mirs. Coffin, J. V. Mansfield (the spirit postmaster), and others will be pres-ent. The Children's Dinner will be served in Kneeland Hall at

The Children's Dinner will be served in Kneeland Hall at

The Children's Dinner will be served in Kneeland Hall at the close of the session. Friends are earnestly requested to remember that all do-nations of cake, pastry, confectionery, fruit, etc., will be thankfully received by the Committee at the hall. To se-cure good seats, come early. No seats reserved. The Annual Anniversary Assembly will take place in the large Paine Hall Monday evening, March 30th, at 8 F.M. Limited number of tickets for sale.

Mrs. Maud E. Lord, assisted by W. J. Colville, will open PARKER MEMORIAL HALL, 55 Berkeley street, at quarter of 3 o'clock, on Sunday afternoon, March 29th, for Anniversary services, which will be free to the public. Mr. Colville will address the people, and Mrs. Lord will give tests for their ediacation. Prof. King, organist, and Eloise L. Fuller, soprano singer, will contribute of their gifts to render the meeting additionally pleasant. The date is of special significance to Mrs. Lord in that it marks both the anniversary of her birthday and the commencement of her public work as a medium.

Parties stopping over in Boston the day following the coming Anniversary will find a pleasant retreat at Eben Cobb's Wednesday afternoon meeting at COLLEGE HALL, No. 34 Essex street. Fine mediumistic and speaking talent will be present. Anniversary services will be held at the hall on Sunday, the 29th.

L. L. Whitlock, President PROVIDENCE SPIRITUAL

L. L. Whitlock, President PROVIDENCE SPIRITUAL-ISTS' ASSOCIATION, writes:
"Our new Blackstone Hall, including parlors, dining rooms, &c., will be open and appropriately decorated in honor of the Thirty-Seventh Anniversary. Our first ses-sion will commence at 10:30 A.M., and will be devoted to a conference and descriptive searce on the platform by either Mr. Edgar W. Emerson or Mr. Joseph D. Stilles, both of whom will be our guests and give seances on that occasion. Singing by that wonderful musical mudium, La Petite Lon-ise Marguerite (only twelve years old). There are several of our old friends-mediums, lecturers and prominent Spir-itualists-whom we hope will be present. Although the day will be full of instruction, we donot ex-pect to have any lectures, it being our intention to hear from as many of our friends as possible in the mortal as well as fumorial side of ilio; therefore we have engaged the ser-vices of both Mr. Emerson and Mr. Stilles, two of the most wonderful mediums of this age. La Petite Louise Marguerite and her Company will give an opportunity for those who wish to dance. [See advertisement on another page.]
H. A. Budington states that on Tuesday. March sist. tha

H. A. Budington states that on Tuesday, March Sist the Spiritualists' Union of SPBINGFIELD, MASS., will hold a meeting at Gill's Hall, to begin at 2 P. M. W. J. Colville. of Boston, will deliver two addresses. A free collation will be served in the hall at 5 P. M. The meeting will be free. All are invi especial pirit r friends from outside the city. Visitors will be lodged Tuesday night as guests, as far as practicable. A fine time is expected.

### The Doctors' Plot Law.

Up to time of going to press we are without advices as to the fate of the doctors' protective, the pharmacy and the dentist bills, which are now before the Massachusetts Committee on Public Health. We trust all friends of freedom in medical practice, etc., will carefully treasure the fact in mind, however, that such bills are still "in the air," and will bring to bear whatever personal influence they may be able upon the members of the Legislature by calling on them or writing to them and earnestly requesting them to oppose on general principles all legislation of this unjust and unconstitutional character.

### Just How It Is.

Some very important truths concerning "Our Responsibility to Mediums" are given in an article bearing that title, on page one of this issue of the BANNER, by Mr. Charles Dawbarn. The writer has, as it appears to us, a very clear perception of the laws governing spirit-phenomena, and whatever he writes relative to the agencies employed for their production, both in this world and the unseen realm, is worthy of serious consideration.

### The Seybert Commission.

It will be seen by the advertisement in another column that the acting Chairman of the Seybert Commission, Mr. Horace H. Furness, is desirous of communicating with mediums for independent slate-writing (and no others at present) who are willing to submit their manifestations to the examination of the said Commission in Philadelphia.

BT The SPIRIT MESSAGE DEPARTMENT for the current issue opens with a fervent petition to the Source of Truth that light may take on earth the place of darkness, and power be given to the weak, that they may "rise above their lowly conditions unto the plains of knowledge | Baron Du Prel and Prince Trautmansdorff. and wisdom"; the cause of the light and heat of the sun, the nature of Deity, the source of habit, the office of perspiration, the effect upon the spirit of witnessing the successive results of its acts done while in the material body, spirits who have never been incarnated, the personality of God, etc., are among the queries considered in the QUESTIONS AND ANSWERS DEPARTMENT; GEORGE A. MCCLURE of Mc-Keesport, Pa., desires to give his friends a ment which is eminently worthy the attention for wrong-doing ; NANCY PULLING of East Galway, N. Y., wishes that her people may be led to understand, as far as they can, the truth of spirit-communion, and give a warm welcome in their own homes and by their own firesides to the friends of the other life; GEORGE C. THUBSTON of Boston is anxious to find some medium through whom he may be able to "do some work which" he thinks "ought to be done"; D. P. HOLLOWAY hopes that friends in Washington, D. C., will not put him away from their hearts as merely a memory; ANNIE HUNTER of Chicago purposes sometime to go to her home, in private, "and give personal messages which may perhaps be of some benefit; JOSEPH G. CHANDLEB, the old artist, so well known to Boston Spiritualists, gives a message which, like a beautiful instrument of music, breathes a tender chord of memory for laborers who have gone before, a clear note of gladsome purpose for the years to come, and a profound strain of moral incitation to all who may read-telling them, as it does, that, to those who seek unselfishly to discharge the duties of human existence, death only comes as a friend, to usher them into higher compàny upon a grander plane, where they will find greater powers and grander labors ; "DAISY,"

through the Controlling Spirit, conveys good advice to her medlum-Mrs. W .- in Boston; and SAMUEL G. LAYCOOK, who passed to spirit

### Notice to Patrons.

April 2d having been appointed by the Governor of Massachusetts to be observed as the Annual Fast, the BANNER OF LIGHT establishment will remain closed throughout that day. Friends having advertisements or notices which they wish to have inserted in the BAN-

NEB for April 4th must see that they reach this office early on Monday, March 30th, as our forms for that week go to press one day in advance.

### Prescribing Belief.

A recent incident in a Chicago court, where "insanity," "idiocy," and like unbalanced characteristics were attributed in seeming passion to Spiritists, shows how far we are from due and honest respect for beliefs not generally in accord with every-day suggestions. Whether we be fools or wise men, the right to be judged by fair standards is one that inalienably belongs to us. A very liberal member of the Chicago court said he believed that Spiritists should be incarcerated for the safety of the State. This opinion was probably thought neither startling nor ill-conceived. Who, however, with brain to comprehend, can fail to see that an exercise of such policy is ruinous to every honest continuation of our form of State? And this is aside from the personal ignorance and hatefulness displayed by the speaker. It is not the public right to prescribe a man's creed for him. The odium attached to Spiritism-be the faith right or wrong-outrages liberty .- The Commonwealth, Boston.

A correspondent informs our London contemporary, Light, that Mr. W. Eglinton gave his first seance in Vienna at the house of the Baron Drasche-Wurtemburg, when there were present, in addition to his host, the Baroness Drasche, Prince Auersperg, Baron Hellenbach, Great satisfaction was expressed by the members of the circle at the remarkable phenomenon of psychography obtained in full light. It is authentically reported that Baron Du Prel, an author of considerable repute, intends to treat of his experiments with Mr. Eglinton in a work he is now preparing for the press.

It gives us pleasure to be able to announce that Henry Slade is once more ready knowledge of his present life, of his where- for mediumistic labor at his office, 11 E. 13th abouts, and his ability to come to them-he street, New York, his health having improved also emphasizes a point against capital punish- to such an extent as to warrant the step on his part. Dr. S. R. Elliott of that city has conof all who still favor that method of explation ducted his case, but during the severer periods of his illness the treatment, so we are informed, was largely directed by his (Slade's) guides, who, when unable to speak through his lips, would communicate their wishes by raps or signals agreed upon when certain remedies were required.

> Colby & Rich have just issued a new edition of Warren Sumner Barlow's great work, "The Voices." It is printed on fine paper, and contains an excellent likeness of the author. Price \$1,00 per copy. Of "The Voices," Bro. Kates says in Light for Thinkers :

"We appreciate this gift of our poetle brother. This volume of radical rhymes will be a portion of the literature of to-day which will go down to posterity, doing an active work for the liberalizing of humanity from the thralldom of theological superstitions."

Under the heading "The Reviewer" will be found a notice of Mrs. (Fox) Underhill's new book, "The Missing Link in Spiritualism," which will prove interesting reading at this Anniversary Period.

The Spiritualists of Ionia, Mich., will hold Anniversary services on Saturday and Sunday, March 28th and 29th.

10 Wm. Foster, jr., of Providence, has an article on our second page which will richly repay perusal.

### MARCH 28, 1885.

material of the mental bias of one of its members, may be gained, we give the leading points of a lecture delivered by him on the evening of March 3d, under the auspices of the "Harvard Philosophical Club," at Cambridge. The report given by the Evening Record of this city is prefaced with a brief statement respecting the Seybert Commission, its origin and objects. Prof. Fullerton having been a member of it since its formation, two years or more ago, it is reasonably presumable that, though not speaking directly for, his utterances reflect in no small degree the prevailing opinions of that body. Be that as it may, the Professor seems to be floundering about in a quagmire of speculative theories, with little prospect of finding any solid ground on which to stand and see the ridiculousness, not to say utter absurdity, of his situation.

The lecturer introduced his remarks with this very just observation :

"The fact that large numbers of men are believers in these phenomena should certainly have much influence even with the most incredulous. Because we do not know a thing, we cannot say there is no such thing; and hence should be willing to aid in a fair investigation of the subject."

He then adopted the five classifications of the British Researchers, though in naming them he failed to give the terms they employ for their designation; Prof. Fullerton's were as follows: (1.) Thought Transference; (2.) Mesmerism or for many years looked for something of the Hypnotism; (3.) Halos Around Magnetic Poles; (4.) Apparitions or Ghosts; (5.) Spiritualism. Of the first he said, "This is a fair problem which Science has until lately been inclined to neglect as absurd, but which is now becoming more seriously considered." En passant: possibly there may be other subjects which Science has "been inclined to neglect as absurd" that it may at no distant day be forced to seriously consider. "The English Society." says the Professor, "has proved by card-guessing that the remarkable number of correct guesses made by a mind-reader cannot be accounted for by ohance. Not only do they believe that mental impression can be transferred, but even sensations of taste and odors; and Prof. Barrett, of Dublin, has found that it is possible to thus transfer will-power, so as to make a patient think and act as desired, even without contact with him."

Is it not evident to any but a "scientist" that this transference of thought, taste, odor and will is identical with the results of mesmerism? Mesmer demonstrated the same in 1772. and his followers have, unremittingly, from that time to the present; but it is one of those things that Science has "been inclined to neglect as absurd," though it (Science) ventures just now to "seriously consider" it under a new name, as though changing the name of a fact changed its nature. This division of the Anniversary services, an opportunity of witspeaker's subject, therefore, includes the second ; and as for the third, fourth and lifth, they | their presence.

### against selfishness from whatever source.

Alluding to the interesting narrative, "Outside the Gates," (which is concluded in the present issue of the BANNER,) William Phillips of Clackamas, Ore., writes: "I have kind. When one goes to a new country on earth. any description he may write and publish of it is read with avidity, though they who read it never expect to visit the place. To the country where all our departed have gone we shall some day go ourselves, each one and all of ns: then why may we not look for those who have gone thither to send back a narrative similar to this one of 'Outside the Gates'? I thank that spirit, whoever she may be, for what she has given us from her book of life while in the spirit-spheres."

1 A friend of ours writes from Washington under recent date that he had had the pleasure of interviewing the Indian chief, Red Cloud, who was in that city seeking justice for his tribe. The chief, says our correspondent, expressed himself in bitter terms regarding the mismanagement of the Indian agent, McGilliouddy, whom he is emphatic in saying should be removed, and a more just and capable man nut in his place.

EXTRA SEANCE .- The Berry Sisters will hold a special sitting for form-manifestations at their home No. 1 Arnold street. Boston. on the evening of Monday, March 30th, for the purnose of affording the friends from out-of-town who may visit the city to participate in the nessing the surprising phenomena occurring in

[It will be seen by reference to notices contained in the present issue that the recurrence of the Anniversary will be duly honored in New York City, Brooklyn, N. Y., Milwaukee, Wis., Cleveland, O., Maquoketa, Ia., Lynn, Mass., Ionia, Mich., Corinna, Me., and elsewhere.]

### Impostors.

A yellow handbill has just come to this office, headed "Linden Hall, Geneva, Sunday, March 22d "---and it goes on to say that "Mr. Jno. Davenport will give a religious illustrated lecture of spirit-power in full light on the open stage," etc.-all of which is fraud. The names attached to the said handbill are unquestionably bogus-not their real names. We have before put the public on their guard respecting these parties.

### Spiritual Convention at the South.

Read the call on our eighth page for a Convention of Spiritualists to be held in New Orleans, La., April 18th, 19th and 20th.

27 Prof. J. W. Cadwell, who for many years has been known as a man possessing a wonder ful power through which thousands have been amused, instructed and entertained in nearly all parts of this country, namely, his remarkable control of others through psychology or mesmerism, has recently been fully unfolded as a healing and developing medium. For the past few months some astonishing cures have been performed by him. Our readers, who are of course familiar with the "Experiences" of this gentleman which have appeared in the BANNER from time to time, wherein he demonstrated more facts in regard to mesmerism and psychology than the "New Psychic Research Society " could possibly solve in a generation. will be pleased to learn that another of the series from his pen will appear in our forthcoming issue.

19 We learn, in a business note just received from Senor Louis Berger of Mexico, that Spiritualism is on the increase in San Juan Bautista and other parts of the country. He says the friends of the cause there are much interested in our spiritual literature.

HP Admirers of good books at a modest rate will find in the column headed: "Rare and Valuable Works at Greatly Reduced Prices," some announcements which will be of marked interest to them.

We were sorry to hear of the illness of Mr. D. M. Fox of The Offering some time since, and are now gratified to learn of his convalescence.

Prof. Alexander Wilder's latest bulletin of the medical "civil war" came too late for this week-will appear in our next issue.

life from Baton Rouge, La., says he does not come to deliver "a lecture on therapeutics "but he shows that he has original conceptions regarding the matter of bodily ailments and the cures therefor-he comes to send regards to friends, and give his testimony in favor of the grand truths Spiritualism reveals.

Mrs. Miller, once of Memphis, Tenn.who while residing there received the unqualified endorsement of Rev. Samuel Watson, J. M. Peebles, and others, as a genuine medium for materializations of a pronounced characterhas of late resided in Denver, Col. Within a short time the St. Louis, Mo., papers have given publicity to a story (which has been carefully copied broadcast among the secular papers) to the effect that she had been detected in 'assisting" the form manifestations which so many worthy witnesses positively declare to have taken place in their presence at her seances. This statement by the above-named journals moves L. A. Caswell, of Denver, to write as follows to The Offering of the 21st inst.:

"I see from the St. Louis papers that they are making a great fuss over the alleged exposure of Mrs. Miller, of our city, but I feel certain it is only on a par with all of the so-called exposés, and in newspaper reports they always manage to get in more or less falsehood. I have attended three of Mrs. Miller's materialization stances, and I claim she is one of the best mediums in the country (and I have seen nearly all of them), and there is not the least doubt in my mind but what they are genuine."

We are informed by our Providence correspondent, William Foster, jr., that Mr. D. E. Caswell recently held two seances in that city, at one of which, that attended by Mr. F., fortytwo illuminated forms appeared, many of them with great distinctness. One of these, purporting to be Fannie A. Conant, passed behind him, placed both hands on his head, invoked a blessing. and the bestowal of increased power that he might be able to do more effective work for the cause of Spiritualism. The séances appear to have been very satisfactory to all who attended them, says Mr. Foster.

We have an essay on file for publication from the pen of Mr. John Cuningham, of Charleston, S. C., entitled "The Issues and the Conflict-The Christ-The Atonement-The Dogina of Evil-Spiritual Ethics," which we shall publish in our next issue.

### Permanent Security.

T. O. LEWIS, San Francisco, Cal., Oct. 28th, 1881, says, "I have suffered for ten years with congested kidneys, and have passed stones ranging in size from the head of a pin to a pea, which caused strangury of the neck of the bladder. The best physicians in this city said I could not recover. I used four bottles of Warner's SAFE Cure, and got rid of four calculi." Writing June 23d, 1884, he "The cure effected in 1881 was perma-SAVS. nent."

The work of demolishing the old Hollis-Street Church edifice in this city has begun. With the exception of the old North Church on Salem street, and King's Chapel on Tremont street, the Hollis-street Church, from the days of Mather Byles, is the richest in traditions. The pastors of this society have been among the ablest, the wittlest and most scholarly of the divines recorded in the church history of Boston. Matters, however, have not always been harmonious there between pastor and people. Some fifty years ago, when the temperance cause in this State was in its infancy, Rev. John Pierpont was the pastor. Like his predecessor. Byles, he was independent and eccentric. His tall, erect and commanding form is still fresh in the memory of a few of the oldest inhabitants. Unfortunately for Mr. Plerpont, he took the unpopular side; that is, temperance. The principal members of his congregation took the opposite, or popular side. They were wealthy and distinguished, each in his own sphere. Mostly they were merchants. The principal pew-owners were Richard Childs, John D. and Moses Williams, Winsor Fay, John Tyler, Geo. Gay, Nathan Viles, Henry Atkins, Warren White, Joseph Lovering, Henry K. Hancock and Henry Smith (of the old firm of Smith & Gore.) Mr. Pierpont on one occasion preached an ultra temperance sermon. This was offensive to a degree, and on the next Sabbath the pews of many of the wealthlest of the congregation were nailed up. Mr. Plerpont had to yield, and did so in a temporal way, but still adhered to his temperance convictions.

Mrs. Charles M. Whipple of Providence, R. I., writes that Mr. Roscoe recently held a séance at her residence with very satisfactory results. Various physical phenomena took place; a plano was played by invisible hands, flowers were brought to various members of the circle, etc., all of which occurred un-der conditions that precluded all possibility of deception. Various mental tests were also given. The writer is enthusiastic in her recommendation of Mr. Roscoe to all who desire to avail themselves of the services of a good medium.

乙

The Spiritualists of Atlanta, Ga., meet every Sunday at 3 P. M., in Good Templars' Hall, corner Whitehall and Hunter streets.

F. A. Balley of Oakland, Me., writes us that Dr. H. J. Tibbetts, test medium, has held circles at his house several weeks, and given great satisfaction.

### Text for a Sermon to Everyone.

REV. S. P. SMITH. (Universalist) of Marblehead, Mass., suffered for years from billions attacks and gall stones. In January, 1883, he was cured by Warner's SAFE Cure. June 2d, 1884, he says, "There has been no return of the bilious troubles; I have not experienced the least pain or suffering since my restoration by Warner's SAFE Cure." Cure permanent.

Do you ever have soute pains in your left breast, extending to your arms? Do you ever have suffocating feelings in the region of your heart? If so, you have Heart Disease. Use DR. GRAVES' HEART REGULATOR, a sure specific. \$1,00 perbottle. Free pamphlet of F. E. Ingalis, Cambridge, Mass.

and "Nothing Succeeds Like Success." 209 Washington street, Boom A. Boston.

all heads and no tales.

### OF BANNER LIGHT.

### To Correspondents.

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

Henry Irving will undoubtedly carry home with him as the fruits of his American tour about \$150,000. His four weeks' engagement in New York netted him \$75,000. How is this for " hard times "?

ALL SORTS OF PARAGRAPHS.

The jokes in the daily newspapers now-a-days are

Plantsville item in Waterbury American: "While an up town doctor was engaged in looking at the recent eclipse of the sun, three of his patients recovered." This is the "unkindest cut of all."

It is said that fresh proofs have been discovered in Bonora, Mexico, of the existence of an ancient pyramid eight hundred feet high. That is higher than the Washington Monument.

The Egyptian fellah is not the owner of the soli, but merely a laborer under a master. Just as the same class of men were, three or four thousand years ago, under the mighty Pharaohs, so are they now-slaves.

An editor of an Alabama paper winds up an editorial on the corn crop with the remark : "We have on exhibition in our sanctum a pair of magnificent ears."

In the debate in the New York Senate on the so-called "freedom of worship" bill, nobody made the obvious suggestion that people can secure for the adherents of their sects all the freedom they require by simply keeping them out of prison. As too many cooks spoil the broth, so too many chaplains might spoil the services.

Some of the daily papers are so often filled with lies about Spiritualism in order to please the church bigots, that even the very types of such sheets often become pius!

Two Maryland pastors have been charged with immorality. One plead guilty, but the other did not.

It is the general opinion in Washington that every competent non-partisan subordinate office-holder ought to be kept in his office during good behavior. So they ought.

Mrs. Livermore in her lecture on Wendell Phillips says: "Of all his once large fortune Mr. Phillips left but \$25,000. The day before he died he burned all the notes he held against others-a small fortune in itself -remarking: 'My executors might make trouble for these people. I will make it sure that they shall not do so."

THE DEPARTED.

THE DEPARTED. Think joyful of the dead: As of sweet friends, whose blissful harp notes ring In that fair clime where kindred souls are wed, And heart to heart like lips of lovers cling. Think joyfully: they breather thy name in prayer, And wait, and long to bid thee welcome there. —T. L. Harris.

The Globe says poet Bryant's ancestors sleep in the

old burying grounds of North Bridgewater. No they do n't. Only their earthly bodies rest there.

· We fully believe in cremation. The health of the living demands it.

The contemplated war between Great Britain and Russia is off-at least for the present-notwithstanding the newspapers talk to the contrary.

The great man is he who chooses the right with invincible resolution; who resists the screet temptations from within and without; who bears the heaviest burdens cheerfully ; who is the calmest in storms ; whose reliance on truth, on virtue, and on reason is the most unfaltering.

President Cleveland is forty-eight years of age-in the prime of life.

The Dominion government (Canada) wants Massa chusetts to pay damages for keeping Amero in prison illegally.

Dr. Dean Clarke desires a home with some New England farmer (who is a Spiritualist), where he can engage in manual labor to recruit his health. He is unable at present to lecture, but believes that gardening or farm work would soon give strength sufficient to do so-occasionally at least. Address BANNER OF LIGHT Office.

Mr. Vanderbilt is to have a tomb built at a cost of \$250,000. A good job for workingmen.

TO

Last week the Wisconsin Woman's Suffrage Asso-ciation presented to the Legislature the names of sev-enty-two women of Marathon County who pay in the aggregate over \$5,000 in taxes on property worth over \$300,000.—Randolph Radical, March 10th,

A Minnesota farmer raises sunflowers for chicken feed and fuel. An acre of the plants produces seed enough to pay the cost of production as food for his chickens, while the stalks and seedless heads make abundant fuel for six months' use.

AGES OF THE U. S. CABINET MINISTERS.-Thomas 57: Manning, 54; Endicott, 58; Whitney,

### (New York Telegram.) Many a strong, well-built man leaves home

to-day, before night he will have a chill, and in a few hours he will be dead I This is the way the dreaded pneumonia takes people off. The list of notable men who are its victims is appalling i

"PNEUMONIA."

Why not Call it by its Right Name?

Dr. Damrosch, the famous musician, is seized by a chill while conducting rehearsal; next day his physicians tell us he is doing well. Next day he is dead !

The Rev. J. E. Latimer, D.D., S.T.D., Dean of Boston University Theological School, preaches eloquently one morning, has a slight chilliness thereafter, feels unwell for a few days, and unex-pectedly dies ! A gentleman in Albany goes to his physician one morning stating that he feels strangely uncomfortable, is examined, advised at once to settle up his affairs, does so, and dies before night! before night!

Every one dreads this prevalent disorder. Its coming is sudden, its termination usually apsedy.

speedy. What causes the terrible scourge? It is not "in the air," infectious or conta-gious. It results from exposure, changes of weather, prevails more among men than wo-men, more among the apparently healthy than among the feeble.

among the feeble. Pneumonia, we are told, is invited by a cer<sup>2</sup> tain condition of the system, indicated if one has occasional ohills and fevers, a tendency to colds in the throat and lungs, rheumatic and neuralgic pains, extreme tired feelings, short breath and pleuritic stitches in the side, loss of appetite, backache, nervous unrest, scalding sensations, or scant and discolored fluids, heart flutterings, sour stomach, distressed look, puffy eve sace, hot and dry skip, loss of strength and eye sacs, hot and dry skin, loss of strength and virility. These indications may not appear together; they may come, disappear and reap-pear for years, the person not realizing that they are nature's warnings of a coming ca-

lamity. In other words, if pneumonia does not claim baying such symptoms, as a victim the persons having such symptoms, some less pronounced but more fatal malady certainly will.

certainly will. A celebrated New York physician told the *Tribune*, a year ago, that pneumonia was a sec-ondary disorder, the exposure and cold being simply the agent which develops the disease already dormant in the system, because the kidneys have been but partially doing their duty. In short, pneumonia is but an early in-dication of a Bright's diseased condition. This impaired action may evidet for years without impaired action may exist for years without the patient suspecting it, because no pain will be felt in the kidneys or their vicinity, and often it can be detected only by chemical and microscopical examination

be felt in the kidneys or their violnity, and often it can be detected only by chemical and microscopical examination. Nearly 150 of the 740 deaths in New York City the first week in March, and in six weeks 781 deaths, were caused by pneumonia ! The disease is very obstinate, and if the ac-companying kidney disorder is very far ad-vanced, recovery is impossible, for the kidneys give out entirely, and the patient is literally suffocated by water. The only safeguard against pneumonia is to maintain a vigorous condition of the system, and thus prevent its attacks, by using what-ever will radically and effectually restore full vitality to the kidneys, for if they are not sound pneumonia cannot be prevented. For this purpose there is nothing equal to War-ner's Safe Cure, a remedy known to millions, used probably by hundreds of thousands and commended as a standard specific wherever known and used. It does not pretend to cure an attack of pneumonia, but it does and can remove the cause of and prevent that disease if taken in time. No reasonable man can doubt this if he regards the personal experience of thousands of honorable men worthy his favor. When a physician says his patient has either Bright's disease or pneumonia, he confesses his inability to eure, and in a measure he consid-ers his responsibility ended. In many in-stances, indeed, persons are reported as dying ers his responsibility ended. In many in-stances, indeed, persons are reported as dying stances, indeed, persons are reported as dying of pneumonia, heart disease, apoplexy and con-vulsions, when the real cause of death, and so known by the physician, is this kidney con-sumption. Thousands of people have it with-out knowing it, and perish of it because their physicians will not tell them the facts 1 The same fate awaits every one who will not exer-cles his judgment in such a matter and be true to himself, his family and to society.

### Movements of Mediums and Lecturers.

[Matter for this Department should reach our office by Monday's mail to insure insertion the same week.]

Mary A. Charter has returned from a very success-ful tour in East Jaffrey and Rindge, N. H., and can now be found at her home, 100 Meridian street, East Bos-ton, Mass. She will attend Lake Fleasant, Mass.

A. M. C., PERRSEILL, N.Y.-In reply to your note, recently received, we would say that we never, under any circumstances, make use of psychological or will-power to compel spirits to appear and manifest at the BANNER OF LIGHT PUBLIC FREE CINCLES. All spirits are cordially invited to come; all who do so are made welcome; but none are commanded to put in an appearance. Each spirit who manifesta, does so because power and choice in the matter are his or hers. If the spirit (or spirits) whom you desire to come should make himself or herself known to Mr. Pierspirit will receive all the aid it is possible to render.

D. E. S., CABDINGTON, OHIO.-Evidently one (or both) of the ladies referred to has mediumistic powers, of which the spirits made use at the time mentioned. It might be well to cultivate the mediumship thus indicated by sitting two or three times a week for development...

Bisbee's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3,00.

# ALLEN The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, BSQ., will answer calls to lecture, solemnize marriages, or attend funerals, wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

### **BATES OF ADVERTISING.**

Each line in Agaie sype, iwenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in sertion on the seventh page. Special Notices forty cents per line, Minion, each insertion. Baainees Gards thirty cents per line, Agaie, each insertion. Molices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

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

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertifeers. Advertifeements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

### SPECIAL NOTICES.

Dr. F. L. H. Willis will receive calls at 20 Worcester Square every Thursday and Friday, from 10 till 3. Mar.21.

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Term \$3, and 10c. postage. 4w\*.Mar.21. Terms

Mrs. Anna Kimball gives Psychometric Readings. Terms, \$2,00. 310 Shawmut Avenue, Boston. 4w\*.Mar.7.

### **BUSINESS CARDS.**

THIS PAPER may be found on file at GEO. P. HOW-Bureau (10 Bpruce street), where advertising contracts may be made for it in New York.

TO FOREIGN SUPSCRIPPERS The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal, Postal Union.

NOTICE TO OUB ENGLISH PATRONS. ACTION TO OUR ENGLISH PATHONS. J. J. MORSE, the well-known Englishlecturer, willedt acuragent, and receive subscriptions for the Hanner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at 16 Dunked street, West Derby Road, Liverpool, Eng., where single copies of the Hanner can be obtained at 4d. each: If sent per post, id. extra. Mr. Morse also keeps for sale the Spir-lius and Beformatory Works published by COLBY & BICH.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TEBEY, No. 84 Russell Street, Helbourne, Australia, has for sale the Spiritual and Esformatory Works published by Oolby & Bisb, Hoston.

KAILASAM BROTHEBS, Booksoliors, Popham's Broadway, Madras, have for sale and will receive orders for the spiritual and Beformatory Works published by Colby & Bioh. They will also resolve subscriptions for the Baumer of Light at Rupees 11-12-0 per sunum,

SAN FRANCISCO, CAL., AGENCY. I. K. COOPER, 746 Market street, San Francisco, Cal., keeps constantly for sale the Banner of Light, and will take orders for any of the Spiritani and Beformatory Works published and for sale by Colby & Rich.

DETROIT, MICH., AGENCY. AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spir-itualistic Sale and Chroniating Library. Agent for Han-ner of Light, and all publications of Colby & Rich.

PHILADELPHIA BOOK DEPOT.

### Nature's Remedy,

**Nature's Remedy:** Reader, are you sickly, *Exoliv*, nervous, all broken Redom in constitution? Are you suffering every day-yes, every moment? Are you tired of iffe? Bay, dear read-er, are these your conditions and feelings? If so, will you hear us through to the end? What made you sick? Why don't you get well? What can you do to got well? Follow us through these few lines and we will answer these three questions. Life and health depend on the 'vital forces'' of the body. When these forces have been too rahidly con-sumed, the blood becomes sluggish, and the various vital organs do not perform their functions, and sickness is the result. The 'vital forces'' are consumed by habit, and you still use it up too fast; this keeps you sick. This vital force is magnetism. This is ''Why you are sick.'' '' Why do you not get well?'' There are tons of drugs and thousands of physicians. It is not because the physician does not understand his work. He is a faithful servaut. Where is the trouble? Bay, reader, did it ever occur to you that there might be something wrong in the drugs? We claim that the fault is always in the patient and in the *king* the curative principle is simply the complete and full pos-session of all parts of the order sub to be course dual in the *king* that hore might leave and ure disease. It is about the it fung used. The curative principle is in man, and not in the ining used. The curative principle is in man, and not in the ining used. The curative principle is in puby the owned and number did, and never can cure disease. It is about the it force, '' will cure and restore more sick people to health it force, '' will cure and restore more sick people to health it an and other remedies conbined. To get well, means to supply the deciency of vital force. Magnetism is the only substance or power that will do this. We ask all the six to osm us a statement of their condition and let us adviso what to do. **CHUCAGO MAGNETIC SHIELD COMPANY**,

CHICAGO MAGNETIC SHIELD COMPANY. No. 6 Central Music Hall, Chicago, Ill.; and 106 Post Street, San Francisco, CaL March 28.

CRAND CELEBRATION Thirty-Seventh Anniversary

MODERN SPIRITUALISM, BY THE

**Boston Spiritual Temple,** On Tuesday, March 31st, at HORTICULTURAL HALL,

100 Tremont Street, Boston.

100 Tremont Street, Boston. LeoTURE at 10 A. M. by J. William Flatcher: at 2 r. M., by Mrs. Amedia H. Colby: and lu the evening, at 7:30, Mrs. Susie Willis Fletcher will relate how the spirits ad-instant of the spirits of the spirits of the spirits of the number of the spirits of the spirits of the spirits of the cert medumas will be present, and testa will be given through-out the entire day and evening. The young and talented elocutionst, Miss Leux Onthank, will give recitations both day and evening. Mrs. Herberton, the original Yankee Giri, Matilda Jane, of Father Gray's Old Folks' Troupe of New York, will be present and give representations of Yan-kee and African character both day and evening. A superior Quarter will furnish the music. Ample refræshments may be obtained in the bail, and parties coming from a distance can remain in the building throughout the day and evening, if they desiros to do. Tickets, at 25 cents each, admitting to the entertainments of the entire day and evenings of the Birlitual Tom-pie, Horitcultural Hail, of the ushers, also of the members of the Anniversary Committee, or by applying to H. HOLMES, Chairman, March 14. 73 Budbury street, Boston.

### La Petite Louise Marguerite

Will sing at the 37th Anniversary of Modorn Spiritualism, March 31st, at BLAUKSTONE HALL, Providence, R. I. March 29.

# DER WILDER, M. D. "Not only do these explanations afford a key to the re-ligion and mythology of the ancients, but they also impart a more thorough understanding of the canous and princi-ples of art. It is woll known that the lattor were closely allied to the other; so that the symbolism of which the ro-ligious ombloms and furniture consisted likewise constituted the essentials of architectural style and decoration, textilo ombolilishments, as well as the arts of sculpture, planting and engraving. Mr. Knight has treated the subject with rare erudition and ingonuity, and with such success that the labors of those who come differ him rather add to the re-sults of his invostigations than replace them in important particulars. The labors of Champoliton, Bunsen, Layard, Bonomi, the Rawlinsons and others, comprise lis deduc-tions so remarkably as to dissipate whatever of his assertions that appeared fanctful. Not only are the writings of Greek and Roman authors now more easy to comprise the ductions the the light has been afforded to a correct understanding of the canon of the Holy Scripture."-Extract from Ed-tion's Preface. Mon vol. 8vo, cloth, handsonely printed, \$1,50; postage 15 cents; former price, \$3,00. FACTS Premiums.

BOSTON, Jan. 10th, 1885. MR. L. L. WHITLOCK: Dear Sir-Many thanks for the plotures of mysolf. 1 am more than pleased with them. I never dreamed that 1 looked laif so well. The artist has done his work in an excellent manner. I have also examined the entire list of plctures offered as premiums with Facts, and recognize many oid, familiar faces, so nicely reproduced by the photographer's art that they seem ready to speak. May you in your noble work meet with that success your labors so richly merit. Yours truly, GEO, A. FULLER.

WINCHESTER, MASS., Jan. 8th, 1885, MY DEAR MR. WHITLOCK: I have looked with pleasure over your fine collection of photegraphs of eminent medi-ums and Spiritualist, intended as premiums for your sub-scribers. Any one of them is worth more than the price of a year's subscription to your excellent Magazine, Facts. Youre, with sincere regards, E. A. BHACKETT.

BOSTON. MASS., Jan. 0th, 1885. MR. L. L. WHITLOOK: Dear Friend-Accept my thanks for the photographes of my wife. I think yoursritet has done bimself great credit on this as well as all of those I have seen in your possession. I hope these pictures will be the means of increasing the circuitation of your valuable Maga-zine, Facts. Those who desire good pictures of mediums cannot fail to be pleased with them. March 7. Your friend, H. FAY.

Mr. Edgar W. Emerson Will give DESORIFTIVE SEANOES at BLACKSTONE HALL, Providence, R. I., March 3ist. March 28.

### K. COONLEY, M.D.,

NATURAL and Educated Clairvoyant Phycician. He tells your disease at sight; reads your life-past, pres-ent and future-and gives advice on business. Slittings, 60 cents; Magnetic treatment, 81,00. Ar Has most wonderful powers to cure Rheumatism, Nerrous Doullity, Indigestion, Paine of all kinds, and Weakness in both sexes, without medicine. Will giveStittings and attend Circles by engago-ments, as to time and price. Will visit the sick where they reside, attend funerals, or locture. Call or address 20 Har-rison Avenue, Boston, Mass. Ar Hefers to the readers of the BANNER of LIGHT for many years. 1w-March 28.

MR. JOSEPH D. STILES

Will give an ANNIVERSARY POEM at BLACKSTONE HALL, Providence, R. I., March 31st. March 28.

Shawmut Educator,

This work is most aptly expressed by the title, and the author, who is one of our most learned and accomplished modern vriters, has done ample justice to his subject. Ho price boldy into Bluebeard's closet, little recking whether he shall find a ghest, skeleton, or a living bolng; and ho tells us very bluntly and explicitly what he has witnessed. Several years since he gave to the carned world bis treatise on Ancient Faiths Embodied in Ancient Names, in which were disclosed the ideas underlying the old-world roligions, and the nature of hieroslyphical symbols comployed in the East. The present volume complements that work, elab-orates more perfectly the ideas there set forth, and traces their relations to the faiths, worship, and religious dogmas of modern time. One vol. 8vo, cloth, 82,00; postage 20 cents; former price, \$5,00.

THE PHILOSOPHY OF EXISTENCE

By JOHN'N NEW TON, M. R. C. S. E., etc. This book contains in a nutsholl the essence of Dr. In-man's other publications, and for the reader of limited means is just what he requires. The subject of Symbolism is as a deep as human thought and as broad in its scope as hu-manity itself. The erudite thinker finds it not only worthy of his best energies, but capable of taxing them to the ur-most. Many peus have been employed upon it, and it has never grown old. Dr. Inman's views are somownat pecu-has best energies, but capable of taxing them to the ur-never grown old. Dr. Inman's views are somownat pecu-he bolieves to underlie the symbolism of the ideas which be bolieves to underlie the symbolism of the ideas which be bolieves to underlie the symbolism of the ideas which he bolieves to underlie the symbolism of the ideas which he bolieves to underlie the symbolism of the ideas which he bolieves to underlie the symbolism of the ideas which he bolieves to underlie the symbolism of the ideas which he mysterles of the Bacred Grove, of which the Oid Teata-ment says so much, are unfolded and made sensible to the common intellect. Scholars will welcome this volume, and the religious reader will perves lits moges with the profound-est intorest. The symbols which characterize worship con-stitute a study which will never lose its interest so long as learning and art have admirers. Third solition, with two hundred illustrations. One vol. stor, cloth, \$1,50 s former price, \$3,00. ANCIENT ART AND MYTHOLOGY. The Symbolical Language of Ancient Art and Mythology.

RARE AND VALUABLE WORKS.

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ANCIENT

**P**agan and **Modern** 

CHRISTIAN SYMBOLISM.

BY THOMAS INMAN, M.D.,

Author of "Ancient Faiths Embodied in Ancient Names," etc.

"Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Bacred Grove," and other allied symbols. By JOHN NEWTON, M. R. C. S. E., etc.

5

### AN INQUIRY.

BY RICHARD PAYNE KNIGHT. Author of "Worship of Prinpus,"

A new edition, with Introduction, Notes translated into English, and a new and complete index. By ALEXAN-DER WILDER, M. D.

ANCIENT FAITHS AND MODERN.

A Dissertation upon Worships, Legends,

and Divinities in Central and Western

Asia, Europe and Elsewhere, before

the Christian Era. Showing their

Relations to Religious Customs

as they now exist.

BY THOMAS INMAN, M. D.,

Author of "Ancient Faiths Embodied in Ancient Names," etc., etc.

43 ; Vilas, 45 ; Lamar, 60 ; Garland, 53.

Disease among the troops has driven Wolseley from Korti; where he will " bring up " is an enigma, though the has started for Dongola. Gen. Graham is still doing what he may at Suakin on the Red Sea coast to uphold the military credit of England, but it is uphill work. He, however, killed eight hundred '" rebels" lately.

During the recent eclipse of the sun, lasting from 12:13 P. M. till 2:51 P. M., which occurred on Monday, March 16th, the most interesting feature was the appearance in profile of the great mountain ranges on the eastern edge of the moon's disk. The practical importance to the astronomers of this collose was that it enabled them "to correct the moon's position." There has not been so large an collpse before since 1869.

The trial of dynamite projectiles recently, by the committee appointed by the Senate, was highly satisfactory. The six-inch shells contained charges of eleven pound bursting capacity, of ninety-five per cent. of pure nitro-glycerine. The shells were fired on a range of one thousand yards, or three-fifths of a mile. When the shells struck they exploded with sufficient force to destroy any iron-clad vessel now afloat. These experiments would seem to indicate that a new projectile-explodent has entered into maritime warfare and sea-coast defense which bids fair to revolutionize all existing methods.

A multitude of laws is like a great number of doc-tors: it is a sign of weakness and malady.- Voltairs.

Speaking of the proclamation of Gen. Wolseley offering a reward for Olivier Pain "dead or alive," the Hartford Times remarks with truth :

Hartord Times remarks with truth: "It is to be hoped that the war in Egypt will not as-sume an utterly barbaric phase.... We take it that Frenchmen, or even Dutchmen, have a right to fight on the side of the Mahdi, if they see fit, and they are not, by so doing, deprived of their right to be treated according to the rules of what is called (by a curious use of terms) 'civilized warfare.'"

John R. Kelso, a Materialist, who says he goes in for fair play, writes to the Truth Secker in this wise : "While I cannot believe in Spiritualism, I, recognize most of the Spiritualists as true and earnest Liberals. I can heartily join with them in any Liberal work Give them an equal hearing. Who knows but that there may be some truth in their teachings? And if there be not, let us refute their arguments, and not refuse them a hearing." This is a manly way of putting it. It is the antithesis of Blenkerism.

Love and will are the very soul of deeds and works; and this forms itself a body in the sincere and just ac-tions that a man performs. The spiritual body, or the body of a man's spirit, has no other origin; that is, it is formed of no other things than those which the man performs from his love or will.-Swedenborg's Heaven and Hell, 475.

Fully two thousand Mormons settled in Arizona last year.

. .1

MRS. CARRIE D. T. SWIFT, Rochester, N.

Y., for 25 years suffered from hereditary rheumatism, many times being utterly helpless, especially in warm weather. In July, 1883. she used a few bottles of Warner's SAFE Bheumalic Cure, and in January, 1885, said her, restoration to health was as complete as miraculous. Cure permanent. Try it.

Bindge and Sunapee Lake Camp-Meetings, New Hamp-shire, the present season.

Hon. Warren Chase closes his engagement in Cin-clinati, O., March 29th. His address for April will be Toledo, O.

Mr. J. Frank Baxter was in Cummington, Mass., on Mr. J. Frank Baxter was in Cummington, Mass., on Friday evening last, and lectured, sang and delineated spirits to a large audience. Last Sunday, his seventh and eighth lectures this month in Springfield were given, and next Sunday the last two of the present en-ragement will be given. On Tuesday afternoon, March Sist, at 2 o'olock, he will give the regular annual An-niversary address at the celebration of the Advent of Modern Spiritualism at Tremont Temple, under the auspices of the First Spiritualist Ladies' Aid Society of Boston. of Boston.

Joseph Caffray, having concluded his trip to the Pa-cific slope, has arrived in New York City.

Mrs. Dr. J. M. Wright lectured and gave platform tests in Baker Hall, Philadelphia, Fa., on Sunday last. She speaks in Trenton on Sunday, March 20th. She can be addressed at 924 Spruce street, Philadelphia.

adelphia. J. William Fletcher speaks before the Spiritualist Alliance in the Bijou Opera House, New York City, on Sunday in commemoration of the Thirty-seventh Anni-versary of the advent of Modern Spiritualism. He will lecture before the First Spiritual Temple in Hor-ticultural Hall, Boston, on Tuesday morning, 31st, and Mrs. Willis-Fletcher will lecture in the same place in the evening.

the evening. J. W. Keuyon addressed a large audience in Worces-ter, Mass., on the 8th, upon." The Scientific and Phi-losophic Evidence of Man's Immortality," the evolu-tionary theory being advocated, and the deduction drawn therefrom that the development of man extends beyond this life and continues eternally. He lectured in Willimantic, OL, on the 15th. Next Sunday he will again speak in Worcester.

again speak in Worcester. Dr. H. P. Fairfield has removed from Newburyport, Mass., to Rockland. Me., where he will answer calls to lecture and heal the slok. He will lecture for the Rockland Spiritual Union, Sunday, March 20th. Ad-dress him, P. O. Box 347, Rockland, Me. Hels engaged to speak at the Onset Bay Camp-Meeting, July 29th.

to speak at the Unset Bay Camp-Meeting, July 29th. Dr. Dean Clarke has been engaged to speak at the Anniversary exercises in Lynn, next Sunday morning at Templar's Hall, and evening at Meebanlo's Hall. Will return to Boston to deliver a new Anniversary poem on the 31st. He spoke in Lynn last Sunday with good acceptance.

good acceptance. The Anniversary will be celebrated at Oorinna, Me., on Sunday, 20th of March, in Titcomb's Hall, at 10½ at 10½ and 2 and 7 P. M. Frank T. Bipley will lecture and give tests morning and evening. Conference in the alternoon. Public cordinally invited. Mrs. Leah Fox Underhill will be present at the An-niversary exercises, March Sist, at 3 and 7:30 p. M., in the Church of the New Spiritual Dispensation, 416 Adelphi street, Brooklyn, N. Y., and describe some in-oidents that occurred in her home, March 31st, 1848.

"Wonders."

E. H. BECKWITH, Norwich, Conn., Dec. 18th, 1884, stated, "I owe my life to Warner's SAFE Diabetes Cure; when I began its use I passed ten quarts of water daily, which contained 14 per cent. of sugar; after using seven dozen bottles my doctor pronounced the water free from sugar; it has done wonders for me."

Dr. Babbitt informs us that he has been 27 Dr. Babbitt informs us that he has been unable to accomplish his full purpose in Vine-land, and has established himself at No. 33 Stuyvesant street, near the Cooper Institute, New York, where he proposes to sell the patent on his sun-healing instruments for different States. He says his new instrument called the grand disc concentrates twenty-five times the ordinary force of sunlight, and will charge up a system with new buoyancy and power in a few minutes.

The Spiritual and Beformatory Workspublished by OOLBY & BIOH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 815 North 10th street. Subscriptions received for the Hanner of Light at \$3, 00 per year. The Banner of Light cap be found for sale at Academy Hall, No. 810 Pring Garden street, and at all the Spiritual meetings; also at 503 North 8th street, and at news stand at the Chestnut-street end of the new post-office.

NEW YORK BOOK DEPOT. The Spiritual and Beformatory Workspublish-ed by Obly & Bioh, also the Banngut or Light, can be found at theofice of The Truth-Seeker, 33 Olinton Place, New York City.

SPRINGFIELD, MASS., AGENCY. JAMES LEWIS, 63 Fynchon street, Springfield, Mass., is agent for the Banner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich.

### ADVERTISEMENTS.

All Speakers and Mediums

Are invited to attend the 57th ANNIVERSARY OF MODERN SPIRITUALISM, March 31st, at Blackatone Hall, Providence, R. I. FIREE PASSES to Boston from Providence. March 23.

Frovidence. March 29. March 29. March 29. March 29. March 29. March 29. Store wont from 45 to 41", 415, 500, 100 March 20. This stock wont from 45 to 41", 415, 500, 18 now selling at \$25, and we think will reach par (4000 Inside of stx months. Ye think will reach par (4000 Inside of stx months. Ye show the march and see large machine, investigate Company's affairs, and see large machine, investigate Company's affairs, and bird a first-class maister of 20 years' experience, and a building in which to make mail. NEW ENGLAND MALLT 20. 20. 200 Washington street, Room A, Boston. See advertised at 29. March 28.

Massage Treatments. M<sup>189</sup> A. M. LEDYABD has opened parlors at 64 Temple Place, Boaton, Boom 5, where she will be pleased to re-ceiva her former patrons and all others needing her services. Bheumatism, Neursigia and Nervous Diseases successfully treated. 1w<sup>e</sup>-March 23.



Take the Ten O'Clock Train To Providence, March 3ist. MR. STILES, MR. EMER-SON, LA PETITE LOUISE MARGUERITE and LEAD-ING SPEAKERS will be there. March 28.

PIERRE L. O. A. KEELER. SEANCES for Form-Materialization every Wednesday, Thursday and Baturday afternoon, 3 o'clock, 44. Dover street, Boston. Seats \$1,00. 1w°-March 28.

### Mr. Joseph D. Stiles

Will give TESTS at BLACKSTONE HALL, Providence, B. I., March 31st. March 28.

A STROLOGY.-For Astrological Information oncorning your prospects during March, sender the "Prognosite Star Gaser," price 10 cents. Address "The Star Gaser," 70 State street, Boston, Mass., P. 0. Box 3408. uvis\*-March 28.

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### MODERN SPIRITUALISM.

The 37th Anniversary will be colebrated at Binckstone Hall, Providence, R. I., March 31st, FREE PASSES home to all stations on the Boston and Providence R. I. March 28.

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All the view concord sheat, hoston.
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### BANNER OF LIGHT.

these columns that does not complete the perceive-no son. All express as much of truth as they perceive-no more. ACT it is our earnest desire that those who may recognise the missages of their spirit-friends will verify them by in-forming us of the fact for publication. ACT Natural lowers opno our Circle-Room table are grate-fully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasare to place upon the altar of Spiritual-ity their floral offerings. ACT We invite suitable written questions for answer at these scances from all parts of the country. (Miss Shelnamer desires it distinctly understood that she gives no private sittings at any time; neither does shere-ceive visitors on Tuesdays, Wednesdays or Fridays.] ACT Letters of inquiry in regard to this department of the BANNER should not be addrossed to the medium in any Case. LEWIES.

### SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

## Miss M. T. Shelhamer.

### Report of Public Séance held Jan. 13th, 1885. Invocation.

**Invocation.** Accept the love of grateful hearts, ohl our Father God. We look to these for the satisfaction of every want, for the answer of every question which arises in the human soul. Oh let thy grand light of truth bline forth until it shall illuminate every home, and be felt in every heart. Grant that thy unistering angels may go forth with power, bearing burdens of comfort and cheer to those who are in need. May those of earth who are now sunk in darkness be given power and strength to rise above their lowly condition, unto the plains of knowledge and wisdom.

### **Questions and Answers.**

CONTROLLING SPIRIT.--We will now consider your questions, Mr. Chairman. QUES.-[By A. F. J., New York City.] Can you tell me the cause of the light and heat of the sun?

you tell me the cause of the light and heat of the sun? ANS.—No. We may theorize and speculate upon the subject, but of absolute knowledge concerning it we have none. Q.—Do you regard Deity as the author of all matter, or as a principle of matter? A.—We regard Deity as the Supreme, Over-ruling Intelligence of the Universe, as the Cre-ator of all being, and certainly the Creator of all matter. We may also regard that Supreme Intelligence as a principle of matter, inasmuch as it permeates all things and all material life, and without its presence, power and potency matter would be nothing. Q.—[By J. H.] Man is subject to habits both good and evil, and, when contracted, finds it difficult to extricate himself. Is habit the re-sult of an unknown influence or power, not re-alized or understood by the person affected? A.—Habit is the result of either acquired or inherited tendencies, or both. We do not look upon it as the ultimate of some influence or subtle power not understood by man; we be-lieve that wherever a human being is intelli-gently trained to exercise his reason and judg-ment it is at his own option whether he be-comes a victim to good habits or the reverse, consequently it lays with himself whether he shall acquire those habits which will enslave him in the time to come and render his life

consequently it hays with himself whether he shall acquire those habits which will enslave him in the time to come and render his life miserable, or whether he shall cultivate such tendencies as will make him a free moral agent, one whose life is beautiful to behold, and one that will make himself a happy being. Q.-[By J. H.] Is perspiration of the body the result of capillary attraction of the pores of the skin, or the expansion of the blood produced by animal heat, which causes the blood to ex-pand and part with a portion of its water? Does perspiration have a tendency to divest the system of certain diseases that might other-

**The bilds the BANNER OF LIGHT OFFICE, BOSWOTH Are belds the BANNER OF LIGHT OFFICE, BOSWOTH Street (formerly Montgomery Place), erery TURDAY and Furday AFTERNOON.** The Hall (which is used only for these solarces) will be open at 2 or lock, and services com-mences is o'clock precisely, at which thus the conclusion of the state, arry with them the characteristics of their those who pass from the earthly sphere in an undeveloped state, ereatually progress to nigher conditions. We ask the reader to receive no doctrine put forth by spiritish those who pass from the earthly sphere in an undeveloped state, ereatually progress to nigher conditions. We ask the reader to receive no doctrine put forth by spiritish those who pass from the earthly sphere in an undeveloped state, ereatually progress to nigher conditions. We ask the reader to receive no doctrine put forth by spiritish these columns that does not comport with his or her rea-son. All express as much of truth as they perceive-no mome. **For It is our earnest desire that these who may recognise** the future. I think it is the greatest commen-tary one can make on the barbarous system of capital punishment, and if you mortals could realize that the spirits of those earthly beings whom you undertake to revenge are attracted, through some psychological law which I do n't pretend to understand or explain, to the side of those unfortunate beings, and are obliged to suffer with them, I think you would seek for some other mode of punishment than that which you call capital. Well, I have had my say, and I will go. 1 am very much pleased for the opportunity of coming, and thank you, sir, and all others. I hope I will be able to serve you a good turn some other way.

### Nancy Pulling.

"I am the resurrection and the life." Those "I am the resurrection and the life." Those words come to me very plainly, like the echo of something which I have heard in the past. I know they are to be found in the "good book," and I know that they serve to point to a grand resurrection and life in the future. It seems to me now, with my present knowledge, that I could preach a sermon on the resurrection which would certainly be more truthful and more important than anything the ministers give who stand in their pulpits week after week. I remember that a sermon was preached on the resurrection over my earthly remains. week. I remember that a sermon was preached on the resurrection over my earthly remains, and I was present to listen to those words which fell from the preacher's lips. I enjoyed them, with those who were there, but in viewing the present, with my knowledge of the past, I can realize that what those here-most of them-think of the resurrection is very far from the real, vital truth. I cannot say that I was resur-rected immediately after passing from the body. I was an old lade, weak and worn with the

think of the resurrection is very far from the real, vital truth. I cannot say that I was resur-rected immediately after passing from the body. I was an old lady, weak and worn with the effects of sixty-six years of earthly life, but when I passed from the old form, and regained consciousness of my surroundings, and saw dear old friends standing around me with pleasant faces, and an enger desire to give me greeting, and found myself in a quiet, pleasant home, where the sunstreamed, and the waters gurgled along, and the birds sang, everything looking as bright and beautiful as the open country does in the summer-time. I felt that I had in-deed come to my home, and then when I began to feel strong and active, more like a woman in the prime of life, I began to realize that the resurrection had come to me, and I had arisen from a weak, worn-out creature, to a strong and active being. I wanted to tell my friends this, but I could not. I have tried to study, to learn the law of return, how to communicate in this way and how to express myself in an in-telligent manner, and now I am here to send my love to my friends, and tell them all things are well with me. I am happy in the higher life, and pleased with its conditions. I have dear friends with me, those for whom I mourned in times past; we have been reuniti-ed and are together; there is nothing to be de-sired but knowledge, and that knowledge is coming to us just as fast as we are ready to re-ceive it, through our own studious efforts. I wish all my friends to know that there is life overlasting, and jthat the dear ones who pass on can return. I hope they will try and under-stand it so far as they can, and give a welcome in their own homes and by their own firesides to the friends of the other life. I am Nancy Pulling, of East Galway, N. Y. It is about thirteen months since I passed away.

### George C. Thurston.

Q.-[By J. H.] is perspiration of the body the skin, or the expansion of the blood produced by animal heat, which causes the blood to ex-pand and part with a portion of its water? Does perspiration have a tendency to divest the system of certain diseases that might other-wise prove destructive to the human frame? A.—The process of perspiration is induced by those fluids in the body which have performed their work or which are superfluous. It is a well-known, established fact in the realm of physics that the process of perspiration pre-vents the accumulation of disease or morbid conditions of the body, and that where this pro-cess is carried on in its fullness there is little danger of contagion where infectious diseases are known; consequently the body should be kept in a condition where it will freely perspire, thus leaving all the avenues and porces of the skin open, giving nature an opportunity of throwing off those secretions for which she has no use, and which, should they remain in the system, would create poisonous substances or an effluvia which, if retained in the body, would throwing on thick, should they remain in the system, would create poisonous substances or an effluvia which, if retained in the body, would not be conducive to health. **George A. McChare.** I have come here to speak. I have come to send greeting to my friends and toll them I am well. I am satisfied now with all that is tak-ing place with those with whom I was connectarrange and guide matters as they should go. I see things differently from what I did when here; perhaps meeting with one who passed out sometime before my own death, one belonging sometime before my own death, one belonging to me, a quiet, gentle spirit, who felt that I ought to have done differently, may have some-thing to do with my present desire to guide matters. However that may be, I have met with that spirit, and I am trying to do as she would like to have me. I want to say to those concerned in these matters here, that spirits have a certain power, I am told, to influence matters and friends on earth, and I wish to learn how to do this for the settlement of cer-tain affairs. learn now to do this for the section of or con-tain affairs. I have friends here to whom I send my re-gards. I want them to know I am not dead, and as the first man who spoke said, nor am I and as the first man who spoke said, for an i silenced; I think I can speak about a good many things that might be useful, if I had a machine to make myself known through—I be-lieve you call them mediums—and I want to hunt up one in this city that I can use, so as to do some work which I think ought to be done. do some work which I think ought to be done. I was, sir, employed by the Highland Rail-road Company when here, and I managed to lay up quite a snug little amount, which I dis-posed of as I thought was all right when here; but after I went over to the other side I thought I had been a great donkey, and might have done much more good with what belonged. have done much more good with what belonged is to me; also I might, perhaps, have been more just; and that brings me back. I cannot over-turn things, but I can say what I have to to my friends, and tell them they had better look out and be sure they are doing just the right thing while they are here on earth, because if they do n't, when they get over to the other side and see where they have made mistakes, gone wrong, ignorantly or purposely, they will feel very bad and uneasy about the results: feel as though and uneasy about the results; feel as though they wanted to pitch into somebody some-where, and do n't know exactly what is the matter. It is an unpleasant feeling to have; I have been there, and I know what Lam talking have been there, and I know what I am taking about. I want my friends to feel that if they arrange things all right here, and do as near right as they know how, they will be in a pleas-ant position when they go out of the body. I am George C. Thurston.

friends he has left, is not at all to my mind nor to my liking. I want to be identified, or considered as pres-ent with my friends, taking an interest in their affairs. I desire to greet them socially, and give them counsel and sympathy, or hold pleas-ant converse with them, that will make me seem to them the same old companion that I was of yore; that would just about suit me. If I could take each one of my friends by the hand, and give them a good affectionate greeting, it would give me great satisfaction. I send my love and kindest remembrance to all friends, requesting them to give me an audience in private, so that them to give me an audience in private, so that I may identify myself, and give them some in-formation of the great beyond, which I would be pleased to do be pleased to do. I belonged to an Order which took action

I belonged to an Order which took action upon the occasion of my death. (It seems strange to speak of my death, when I feel so in-tensely alive as I do to-day, but that is as my friends understand it.) I wish to say to the members of the Minnehaha Lodge that I was with them in their "Lodge of Sorrow," and while I felt grateful for all the observances, the conclusion of a more that is a supervised of the second second

with them in their "Lodge of Sorrow," and while I felt grateful for all the observances, the condolence and sympathetic expressions con-cerning my life-work, and their sadness because of my departure to other scenes, yet it seemed almost incongruous to me, for there I slood, a living man, watching the proceedings, and try-ing to make my presence manifest. But I could not, and it seemed as though there was hothing there but a vague remembrance of some one who had died, and the memorized form of con-dolence was being enacted. Now, if my friends can only understand that the real living man was there, and that it is possible for them to take him by the hand and renew past congenial moments of communion, it seems to me it would give them a new idea of life and its purposes, a higher conception of the real meaning and duties of existence, as well as open before them a knowledge of the life beyond. That is my object in coming, and I trust I shall succeed. It seems to me to be a good object, because it really means the en-lightenment of men's minds upon a vast, stu-pendous question, that of the soul's destiny. I bid you good day, Mr. Chairman, and feel grateful for this opportunity of sending a few words to my friends.

### Annie Hunter.

Annie Hunter. I am Annie Hunter. I was the daughter of William Hunter. I suppose I may claim that I am his daughter now, for I love my friends and my family just as much as I did when on earth, and, indeed, I thiak I do more. My friends live in Chicago, and I hope to reach them from this place. I have tried to communicate through mediums there, but have not succeeded in man-ifesting well at all; and I thought if there was only some way through which I could send a brief message it would be so pleasant to me; then I was guided here, and told I might speak. I now send my love to my friends, as-suring them I am happy and so glad to be out of the body. My earthly life was not all unpleasant, but I had many long weeks of pain and suffering even before I was stricken down by my last illness. I had through many years of my life hours of pain and of weakness. I did not have my physi-cal strength and could not endure fatigue or any-thing that told upon the vitality, and so, when at last I was taken down and for months lay ill and weary, I felt as though it would be a relief to be sent out of the body, and I did not grieve when the hours came which I felt were to be my last. I did not understand Spiritualism, and had not

my last. I did not understand Spiritualism, and had not

my last. I did not understand Spiritualism, and had not the hope and comfort which Spiritualists have when they pass away; but I did believe and feel that there was nothing worse on the other slde for mortals than is to be found on earth, and that there must be some compensation for the weariness and pain which we are obliged to undergo here, and I felt that I could more safely trust a higher power than any of earth, so I had no trembling or fear when called from the body. I found that my hopes were indeed prophecies of what the future was to bring, that I had not counted unwisely, and that in meeting death with pleasure, with gladness, I had only welcomed a friend—for in passing out from the body I met dear friends whom I had known: a well-loved aunt, a bright young sis-ter and other dear ones, and I knew that where they were I should find peace and comfort. I come back to tell my story to my friends, that they may know I am not unhapy and that it is all as I used to tell them it must be, bright and beautifui on the other side of life.

bright and beautiful on the other side of life. There is compensation for pain and sorrow; there is sunshine to take the place of clouds, and peace that follows strife. To be sure, I see spirits who seem to be unhappy, who are restless, full of antagonism and inharmonies, yet I find it is because of the lives they led on earth, and not from any surroundings or conditions on the other side; they are antagonistic within; with the laws of life; so they go on, restless, unhappy, indifferent to everything, until they are led to understand the laws governing in spiritual life, and the conditions of happiness through their own sufferings and disappointments I wish my friends to know something of Spir-I wish my friends to know something of Spir-itualism, to know of the dear ones who come to them from the other side, trying to bless their lives and influence their hearts, to make them tender and affectionate, and give them a better knowledge of life and its duties. I hope that my little message will be the means of giv-ing the means of give them and the the means of give ing them some new ideas on the subject, and perhaps lead them to investigate it further. I hope they will go on until they gain full in-formation such as spirits can give when the means are afforded them. The dear ones who are with me send their love and wish to be remembered, for they feel that they have not only a right to send loving messages, but that they should be taken into the hearts of those who remain here, and be thought of as present, as loving companions, kind, sympathetic and ready to be of use. I hope sometime to go to my home, in private, and give personal messages which may perhaps be of some benefit.

from their lives, as one who, if he has an exist-ence at all, must be away in some distant re-glon, from whence he can take no observation of their plans and their careers, and where he is so entirely concerned in his own aggrandize-is so entirely concerned in his own aggrandize-ment that he has no further thought of the friends he has left, is not at all to my mind nor has been performed right here in your midst, as it is largely to spirits that you owe the en-lightenment of your minds, not only in regard to the spiritual life, but to all questions of the age. So, friends, I am glad to be in such company, and happy to come here and say that I am well off, and glad that I got safely over to the other side, and glad also to get back, and let all those who knew me and who cared anything about me know that I am going on, studying and try-ing to learn, and expanding my powers for beting to learn, and expanding my powers for bet-

ing to learn, and expanding my powers for bet-ter expression. What seemed strange, but beautiful to me, and filled my soul with gratitude, as I journeyed from place to place in the spirit-world, was my ready recognition of places, beautiful land-scapes, charming scenery and people, all of which I remembered to have seen before ! It must have been that, in my quiet moments when in the form, my spirit was transported to those scenes that looked so familiar to me on visiting them after throwing off the mortal body. It was pleasing to me to know for cer-tainty that such was the case, for I always fully believed that I was helped in my work by inbody. It was pleasing to me to know for cer-tainty that such was the case, for I always fully believed that I was helped in my work by in-visible intelligences, and that with them I often visited the spirit-world. I cannot now give you an accurate description of the transcendent beauties of that world as I see it, but wish I could. The half has not yet been told, nor even dreamed of. I cannot give utterance to my overflowing emotions as I view this majestic country. I can only say I am truly happy. I have lately been in company with that good and rising artist, Joseph John-who is engaged in some grand work on the spirit-side of life. He kindly gives me his attention and assistance, and I feel that I am among the blest. Friends, when you think of approaching death as something that will cut you off from the beauties and pleasantries of life, just make up your mind that that idea is one that should be

your mind that that idea is one that should be exploded; for death only comes to you as a friend, to usher you into higher company upon a grander plane, where you will find greater powers and grander labors; where it is all good and pleasant—of course, I mean if you try to be good, and do good yourselves, and do n't try to overreach your neighbor, and do mischief here. Do not exercise a selfish nature, and grasp all you can get, irrespective of the rights of others, for if you do then you may well tremble to meet you can get, irrespective of the rights of others, for if you do then you may well tremble to meet death, because it will then come as an avenger, and hold up before you all the dark deeds of your life, which will appear as though seen through a powerful magnifying glass, and you will try to get away from them, but somehow you will find you can't.

you will ind you can't. This is all I have got to say to day, Mr. Wil-son, and I am glad to meet you. Tell Mr. Colby I send him my greetings, and hope to meet him some day. I am Joseph G. Chandler, the old artist.

### Daisy, to Mrs. W.

**Daisy, to Mrs. W.** The controlling spirit said : A little spirit desires to say a few words to her medium, who lives in Boston. She cannot control the instrument herself, so we will speak for her. She gives the name of Daisy, and says that she has been attracted to a lady in this city, a Mrs. W. She has made herself known, but nothing to what she hopes to do by-and-bye, when her medium becomes fully developed. She feels it important to give a few words of advice to the lady, and ask her to be patient, not to let sudden thoughts flame in her heart, not to feel unkindly toward any one, but to rest her trust in the spirit-friends who desire to help her. She has good mediumistic powers that have never been utilized as they may be, and perhaps will alter a time, for this little spirit thinks that she, alded by others, has the power of giving instructive and convincing messages through that lady's organism, which will be of benefit to many—as well as individually to the lady herself. Little Daisy tells us that her medium has two children, both boys, one quite young, and the other several years older. She gives this that the lady may know to whom she refers.

fers. She says: "You have been surrounded by strange conditions; you have folt that you were buffeted about here and there, and tossed on strange conditions; you have felt that you were buffeted about here and there, and tossed on south there and there, and tossed on every wave that came along, until you knew in comparison of whither you would land, but it has all been for a purpose. You have been obliged to pass through those conditions, but they will only unfold your own powers better, if you are wise and will attend faithfully to what the spirit world presents to you. Be patient; do not mind what others may say or do: faer; do not mind what others may say or do: walk well in your own pathway, performing your own labor and duty, and you will find, day after day, new power coming, stronger evidences of the protection of the spirits, until you will feel it safe to step out into the new field of through your organism as they desire, but we give to do more, and so, after a time of practice, they will be able to accomplish what they desire, and what you look forward to."
Report of Public Scance held Jan. 16th, 1885.
Ques.-[By J. H.] Are disembodied spirits made happy or unhappy by witnessing the suctores is to ge found the grane statudy in gury cever or of the approximation of the body, can be overcome by the application of certain principles. These by the application of the body, can be overcome by the application of the body, can be overcome by the application of the sole to accomplish what they are inciples if an opportunity evercomes, I shall be most happy to communicate to them the instruction which I am gaining. Principlely in the field of magnetism I am extending my researches, because I realize that there is to be found the grand reservoir of vital formal condition the part is to be the dudy ?

MARCH 28, 1885.

your beings, they would be unable to under-stand or to profit by your instruction, Q.-[By the same.] Please define your idea of the personality of God? A.-It would be almost impossible for us to cor-rectly express, through a mortal medium, our idea and conception of the Deity. God to us is something more than a personality, as you of earth understand the term. While we believe that God is the Supreme, Over-ruling Intelli-gence, the Master-Soul of Will, Wisdom and Power, we also believe that this Infinite Being contains within himself all the possibilities of life. Certainly, to our comprehension, he can be nothing less than a personality, because were it so he would beless than the finite creatures he has created. Believing, as we do, that this Supreme Intelligence contains within himself all the powers of being, all the possibilities of activity and consciousness, we must attribute to him all that belongs to personality, or even to individ-unality. But allowing the mid to expand and and consciousness, we must attribute to him all that belongs to personality, or even to individ-uality. But allowing the mind to expand and to follow out its ideas of the Delty, we can con-ceive of him as not only containing within himself those powers of which we speak, but as expanding outward to something infinitely greater and grander than it is possible for us to convey to you in mortal language, some-thing that may be called a force, if you will, because it permeates the entire universe, but which holds within itself an intelligence which can grap the active line of life and hold it in can grasp the entire line of life and hold it in. control

can grasp the entrie inte of the and hold it in control. Q.-[By the same.] Do you recognize the dis-tinction theologians have made between his moral and his providential will? And, if so, please state or illustrate it? A.-We recognize no distinction between the moral and the providential will of God. We believe that the will of the Supreme Being is unchangeable and eternal. That this will is eminently moral in its nature, we can admit; that it may appear in gradations to the com-prehension of man, we will allow, but that there are two or more distinct wills of the Deity we cannot believe, for that which is his is eternal, unchangeable, perfect, and there can be no deviation from it.

### Samuel G. Laycock.

Samuel G. Laycock. What strange experiences man is called upon to undergo in his passage through life! This thought appeals to me to-day, as I stand here, surrounded by spirits and mortals, most of whom seem interested in what is going on, and eager to take some part in the proceedings, and I here, as an intelligent, conscious man, find myself in company with those who appear high and exalted, who wear the impress of wisdom upon their brows, as well as those who seem very ignorant, scarcely understanding the first principles of life, yet eager to acquire the knowledge spreading out before them. I never expected to stand in such a position, although I was a man of experience when on earth. It is only one year since I passed out of the body, and during that period of time I have met with many strange experiences. I have been gaining more information and knowledge than I thought it possible for a disembodied be-

been gaining more information and knowledge than I thought it possible for a disembodied be-ing to acquire, for I did not understand the laws of the higher life as well as I should have done. It seems to me now that a reasoning, in-telligent man, who has opportunities and means for acquiring knowledge, does not perform his whole duty by himself unless he seeks earnest-ly to investigate the laws of his spiritual being, and to understand something of them ere he is called upon to part with his mortal frame. But and to understand something of them ere he is called upon to part with his mortal frame. But I am aware that the usages of life, the experi-ences of the past, with custom and the opinions which one acquires, hamper and crowd upon him so that his interior being has no opportu-nity for expanding, becoming cultivated as it needs, or for gaining that instruction which is to be its sole guiding-star by-and-bye, and so I can pity those who are ignorant of those higher laws, and only desire and see to give them

can pity those who are ignorant of those higher laws, and only desire and seek to give them something which will brighten their way, and encourage them to seek knowledge from the higher life. I was, Mr. Chairman, a native of Indiana, but I did not pass my whole life in the Hoosier State; on the contrary, aftor a varied experi-ence there, I went to other places. I made my home, later in life, and passed on from Baton Rouge, La. I have many friends in the South. I was quite extensively known in Louisiana as a planter; but earlier in life I practiced in the medical profession. I acquired much experi-ence and knowledge during my career, and I am still interested in aught that pertains to the practice of medicine. But I am rapidly learn-ing many strange lessons concerning the nature of the human system, the practice of medicine and the principles of disease.

I have come here to speak. I have come to send greeting to my friends and tell them I am well. I am satisfied now with all that is tak-ing place with those with whom I was connect-ed and in whom I was interested. I am not and in whom I was interested. I am hot satisfied with the way in which I went out of the body. I suppose I never shall be; but I don't have any hard feelings against those who were instrumental in putting me out, because I have been trying to overcome all feel-ings of vindictiveness. I did not harm them, but they were after what belonged to me. but they were after what belonged to me. They were a kind of rough natures, that gang who robbed me of my possessions, and then when I tried to regain them, took the means, as they expressed it, of silencing me forever. I felt only pity for the poor fellow who was cap-tured, for I thought he was the least to blame of all; but I couldn't say anything then, as I wished. Now, when I come here and look back over that affair, it seems strange and indistinct; it is not clear to me as something that took It is not clear to me, as something that took part in my own life; still I have a little feeling of dissatisfaction in regard to the way in which I went out. I would have preferred to arrange my affairs and talk them over with those in-terested, and to go out peaceably in my bed,

terested, and to go out peaceably in my bed, but we cannot choose these things. I am not illy situated in the spirit-world, al-though I have no such business as I had here. We cannot take our material affairs with us over there, and settle down always into the same kind of occupations. I find that those which really belong to the earthly side, and have no place in the spiritual, cannot be attend-ed to over there; and if we wish to still inter-est ourselves in them, we must come back here and become connected with some one who pur-sues them on this side. But there are plenty of pursuits for the spirit, and we find enough to do to keep our minds engaged and our brains busy, and our hands, too, when we wish to embusy, and our hands, too, when we wish to employ them.

was interested in the hardware business when in the body, at McKeesport, Pa. A good many will remember me, no doubt. I come many will remember me, no doubt. I come here to send them greeting, and tell them I am getting along very well on the other side; that I have no wish to come here to take up any other one's place. I only desire to give my friends a knowledge of my present life, of my whereabouts, and my ability to come to them. I would like their eyes to be opened on this side concerning the realities of the life beyond; and, Mr. Chairman, I come, hoping to call their at-tention to this subject, hoping, also, to set them on the track of investigation through which they may learn something concerning their own souls, and to question the spirits who come to them concerning what is to be found beyond to them concerning what is to be found beyond the grave.

the grave. You cannot silence a man by depriving him of his mortal life; you may, for a little while, believe that he has been quieted, but he may start up again in unexpected places, and make himself heard. In these days the doors are open everywhere between the two worlds; those you think may be out of the way may pop through one of these doors just when you are least looking for them; so, my friends, live in such a way that you will not be afraid to meet any one who comes back from the other side, or any one who still lives on this side; if you do that, you will be very well prepared to go to "that other life when the summons comes.

### D. P. Holloway.

Put me down, if you please, Mr. Chairman, an D. P. Holloway, to friends in Washington, D. C D. P. Holloway, to friends in Washington, D. C. There was an honorary prefix to my name when here, which had been accorded to me, and which, of course, I felt truly grateful for, but returning spirits, as you will understand, do not have pre-fixes and titles to their names; they are known as simple, plain so-and-so. It would hardly be-come them to give anything of the kind in the ahape of a title, unless it should be for the pur-pose of Identification. I am here, sir, hoping to call the attention of some friends to my pres-ent position. I do not feel at all satisfied to have those who remain-on the earthly side. esleast looking for them; so, my friends, live in such a way that you will not be afraid to meet any one who comes back from the other side, or any one who still lives on this side; if you do that other life when the summons comes. My name is George A. McClure: I want to any there was one unpleasant experience which have those who remain on the earthly side, es

### Joseph G. Chandler.

Joseph G. Chandler. [To the Chairman :] I feel good now, and I am glad that I am in the spirit-world. I was glad to find myself there-and was happy to go. I didn't fear death, for I knew what it would bring me. I felt, when I opened my eyes to its realities, that I had simply gone home at last. I always thought that when I passed away I would take the first opportunity of manifesting at the Banner of Light Circle. And now I want to speak from this platform and tell the people that I have found it all true. Spiritualism is real, the spirit-world is grand, and we have over there opportunities for expanding the pow-ers within us, giving them a more glorious ex-pression. pression.

I am glad I have got safely over. I was happy to meet the friends who gathered around me with outstretched hands to give me welcome. I was glad to see that glorions spirit, Fannie Co-nant, standing on the spirit-shore, as though she had come to greet a personal friend, and when I took her by the hand and realized what celestial company I was in, I felt as though all the beauty, all the glory of life had been heaped upon me. Since then I have met other wise and good spirits; I have seen your old friend Dr. Gardner, who is busy, and like an old warlor is battling for what he believes to be the right. He is not idle because he don't come here and to other places to speak, but he is actively at work sending ont a strong, magis actively at work sending ont a strong, mag-netic force from his own intensely positive being, and which he knows will be useful in sup porting and protecting mediums against the assaults of all those forces which are arrayed against them; and his work is just what it should be.

I have seen other spirits who were Spiritual-I have seen other spirits who were Spiritual-ists when on earth, none of whom are idle. Al-though you may sometimes think their voices are silent, and they do not make themselves known as you expected they would, yet that is no reason for you to suppose they are not en-gaged in doing some useful: labor that will count by and bye. I think you people of earth will, find, when your eyes are opened on the other side, that a great and glorious work

made happy or unhappy by witnessing the suc-cessive results of acts done while in the materi-al body ?

ANS.—Disembodied spirits may be made hap-py or unhappy, as the case may be, by witness-ing, recalling and memorizing the transactions and incidents through which they passed when in the mortal life. The more intelligent a spirit in the mortal life. The more intelligent a spirit becomes the keener will be his suffering or his joy in recalling past events. The soul whose moral sensibilities are rapidly unfolding will find cause for sorrow or rejoicing in looking backward over his past life; but the intelligent spirit, while recognizing the justice of the sen-sations which come to him, either of pain or pleasure, will also remember that while he can-not undo the past, but must allow it to bear its record forever, yet he can make amends hy record forever, yet he can make amends by striving to live an honest, pure, upright life, by becoming unselfish in his desires and aspira-tions, and by seeking to bless and uphold those more unfortunate than himself. By living such a life he will bear a clear record of deeds pera life ne will bear a clear record of deeds per-formed on the other side which will counter-balance those which were his on earth, and through this career he will gain peace and sat-isfaction. The soul, looking over the past, will learn to profit by experience, so as to avoid the mistakes which have hampered him in his pre-vious career; he will also endeavor to press for-ward in the second lightment of cood works ward in the accomplishment of good works. They who can look backward and behold a record of well-doing on earth, of righteous liv-ing, of seeking to do unto others as they would have had others do unto them, will find only satisfaction and joy in the contemplation of their past. their past.

Q.-[By J. D. Hull.] Please give some account of spirits who have never been incarnated—and especially say whether they ever communicate

especially say whether they ever communicate with mortals, and if so, in what ways? A.—We have before given our ideas of spirits who have never been incarnated, which we can but reiterate to-day. To our comprehension, those spirits who have never been embodied on those spirits who have never been embodied on earth are the only elementary or primal spirits whom we know anything about. Those spirits are in an immature state or condition; they ap-pear like inexperienced children; they are intel-ligent, so far as they understand their condi-tion, and desire to gain an experience through matter, which they feel will give them an im-petus to press forward and unfold an individu-ality of consciousness and activity. Those spirits are unacquainted with the laws of life, unfamiliar with the hard, yet positive condi-tions of existence; material, physical or spirit-ual; they are really little ones, who have never known any of the discipline of life, but who are awaiting an opportunity of gaining such expe-rience for their, soul's advancement. We have never known of a circumstance when such a rience for their, soul's advancement. We have never known of a circumstance when such a spirit has communicated with mortals, nor do we believe it possible for them to do so. They are not familiar with your language, your mode of thought and reasoning, or with your life in any of its details, therefore are incompetent to give you any communication, either by way of instruction or of imparting information, nor would they be able to learn from you, because until they had experienced something of the conditions surrounding your lives, and the con-ditions which mold your characters and unfold

tending my researches, because I realize that there is to be found the grand reservoir of vital power, which, if applied to the human system, may become a preventive as well as a curative agent to disease.

agent to disease. But 1 am not here to give a lecture on thera-peutics, or upon any department of the medi-cal profession; I only come to send regards to friends and assure them of my well-being; cer-tainly I am interested in them and their ma-terial affairs, and am happy to give my testi-mony in favor of the grand traths Spiritualism reveals. I believe I can faithfully and truly say that I was not an old fossil who denied the possibility of any truth existing that I did not say that I was not an old fossil who denied the possibility of any truth existing that I did not possess. I was glad to welcome truth wher-ever it appealed to my reason. I could interest myself in any reformatory measures that prommyself in any reformatory measures that prom-ised to be beneficial in the affairs of human life. That spirits can return from the other life, is a grand truth. I am ready to take an active part in any effort for the elevation of mankind. I hope the time will come when a-scheme of universal education will be granted, so that every individual on earth may be sup-plied with the facilities of acquiring informa-tion and instruction upon every question of im-portance. I shall welcome the time when soci-ety becomes so vitalized by spiritual power that it will feel it a duty to care for those who are now called outcasts, so that the better part of their natures will find opportunity to un-fold. I shall be most happy to assist in such a fold. I shall be most happy to assist in such a work

Work. Friends, I am grateful for this privilege of speaking to you, but I shall not take up any more time. If what I have said is accepted, I may endeavor to come again; but if it is rejected, I shall still go on working for the elevation of humanity. I am Samuel G. Laycock.

### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Jon. 18.—MRE. (Caroline J. Smith: Lottie Gettys; Pat-rick Cassy: H. B. Elliot; Crystal. Jan. 20.—Albridge Hoyt; Sampson B. Taibot; Ellen Tur-ner; Rev. Zenas F. Wildes; Controlling Spirit, for Henry H. Hoiroid, Aaron Moss, Tsabella Goodwin, John F. Giles, Jan. 22.—Mrs. Louisa Helm; A. Howland; Mrs. Lucy G. Baker; Edward H. Guernsey; Helen Burt; Davis Gallup. Jan. 27.—Controlling Spirit, for William Sanborn, Jason M. Terbell, Neille F. Jenkins, Sister Ann F. Bunby, John Morrison, Martha Coolidge, Auguste LeCompte, Lizzle French, Anoka, Beth Godfrey. Jan. 30.—Dr. Peter S. Snow; John A. Hammond; Claris-ta Blake; Charles Scott; Jennie Newman; Black Hawk. Feb. 3.—Mrs. Ida T. Shepeard; Harry F. Olaburg; John Hearn: Charles Grubbins; Benjamin L& Farge. Feb. 13.—Officiers Boy.—Arthur Henry Pike; Jessie Bradbury; Harry S. Hitch; Alice Maynad; Edwin Elmore Morrow; Esther Gracle Forbes; Eddie E. Fletcher; Wille Johnson; Lotels, for Staward E. Comine Hen-medy, Robbio Seldon, Mamie Prat, Katie Harlow, May-flower. Feb. 17.—Timothy Devine; Elizabeth Woodbury; Francis

### MARCH 28, 1885.

# BANNER OF LIGHT.



END, two S-ct. stamps, lock of hair, name in full, age and ser, and twill give you a CLAIRYOTANT DIAGNO-B PRES. Address J.C. BATHORF, M. D., Principal, Agnetic Institute, Jackson, Mich. Im - March 7. SEND, two Sec, and sta Pars, add Magnetic Institu

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### BANNER OF LIGHT.

# Banner of Fight.

### BOSTON, SATURDAY, MARCH 28, 1885.

Spiritualist Meetings in Boston:

Spiritualist Meetings in Boston: Banner of Light Circle-Boom, No. 9 Bosworth Street-Every Tuesday and Friday atternoon at 20°clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman. Boston Spiritual Temple, Horitcultural Hall. -Loctures Sundays at 10% A. M. and 7% F. M. R. Holmes, President: W. A. Dunklee, Treasurer. Wells Memorial Hall.-The Shawmut Spiritual Ly-ceum meets in this hall, S7 Washington street, every Sun-day at 10% A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor. Paine Memorial Hall, Appleton Street, near Tremont.-Children's Progressive Lyceum No. 1. Ses-sions Sundays, at 10% of clock. Benj. P. Weaver, Conduct-or, All are cordially invited. Seats free. Berkeley Hall. 4 Berkeley Mircet, corner of Tremont.-Public sorvice every Bunday at 10% A.M. and 7% F.M. Permanent lecturer, W. J. Colville. Organist, Hudolph King. The public ordially invited. South End Spiriual Temple, No. 20 Worcester

South End Spiritual Temple, No. 30 Worcester Square (in connection with Berkeley Hall Society).-Bunday, public sortice at 3 r.M. Monday, Ladies' Union, 2% p.M., public meeting, 8 r.M. Wednesday, concert and locture, 8 p.M. Friday, lectures on health and healing, 3 P. M.

bosition; the rest of life you take will you, and that is the future body. This spirit body belongs to you and no one else. You have your spirit body within the physical. It does not belong to the physical, but to the spirit, hence it becomes the body of the spirit in the next sphere. On earth I lived in a time which was different from the present. At that time, twenty-five hundred years ago, there was not that justice there so are at now. I believed then I should live in an after-life, and tried to show that that life was continu-ous. With all the powers to could utilize, I tried to in-still into the minds of men that weatth and labor should be coëqual. I tried as governor to hold this relation among my people. Spiritualism was known in my time, but of a lower order; priests were of that order, and used their power over the people, selfably. My toountry, so high in culture, so proud in learning, benm used their power over the people, selfably. My country, so high in culture, so proud in learning, be-came a prey to priestly control of subsequent relig-ions. What was needed when witchcraft prevailed was a proper culture of those mediumistic persons in-stead of priests declaring it of the devil, and stamping it out? it out.'

you something higher; can it be obtained by reading the Bible? Not often; but the truths of Spiritualism will reveal it to you and your longing will be satisfied. Let us be true to ourselvee; our surroundings make it almost impossible. I suppose, but do be true one day out of the week; choose not Sunday, for that is the hardest day in all the week to be true, because so many of you go to church three times that day, and you do not take your church with you, for you leave your true life at home.—Spiritualism is always doing wonders, and the one great wonder is that a line of communication is established which bridges over the guil between the two worlds. Another one is that is is always tearing down, and will continue to do so until the churches are toppled over. I want you to protect carefully your mediums; do not be negligent in this; do not allow sorrow and suffering to come to tham. I want you to live one day in the week true, and thus far you will help to destroy crime, end war, sorrow, etc.; then joy and subshine will follow, and the cries of the poor unfortunate no more beheard to arise even to the seventh heaven." A benediction by Mrs. Dyar closed the exercises. WM. H. BANKS, Scc. No. 17 State street, Boston.

No. 17 State street, Boston.

### Berkeley Hall Meetings.

On Sunday, March 22d, W. J. Colville conducted both services at Berkeley Hall, well filled with intelligent

and appreciative auditors; the musical services were

Berkley Hail Meetings.
 Berkley Hail Mee

day. Excellent readings were given by Carrie Huff, Rether Cohen, Sadie Edminster, Mrs. Francis and Mr. Fred T. Cooler. Vocal selection by Miss Helen M. Dill. Brief address by Mrs. Como, who also gave some fine psychometric readings. Plano solo by Eva Morrison.
 It is expected that the exercises next Sunday will be very interesting. Grand Banner March at 10:30. FRANCIS B. WOODBURY, Cor. Sec. 45 Indiana Place.

45 Indiana Place. IPRESERTATION. -- About forty of the Lyceum workers sasembled at the home of Mrs. S. J. Peters, Tuesday even-ing. March 17th, the occasion being the Dirthday anniver-sary of Mrs. Joele Halden, the highly respected Guardian of Lyceum No. 1. After partaking of a bountiful repast, the company assembled in the parlors, and were entertained with accellent music, both vocal and instrumental, by Miss Fannie Ramer, Miss Maud Gill, Miss Amy Peters, Miss Heien M. Dill and Mr. William Peters. Mr. J. T. Bouther then in a few well-chosen words pre-sented Mrs. Halden, in behalf of her many friends, with an elegant casy-chair. Mrs. Halden, although completely surprised, made a brief speech, thanking all for the gilt and their best wishes for her future weifase. All joined thereatter in social song and conversation, and at a late hour, withing Mirs. Halden many happy returns of the day, departed to their several homes, glad that they had had the opportunity to pay their tribute of love to one who has worked so faithfully in our progressive school. FRANCIS B. WOOBURY, Sec. No. 1 Lyceum.]

THE SPIRITUALISTIC PHENOMENA ASSOCIATION at Wells Memorial Hall, Sunday, March 22d, opened at wens memorial Hall, Sunday, March 22d, opened its meeting as usual by singing, followed by an invo-cation by Mr. David Brown, who described spirits present. Little Lulu Morse recited "Come, Papa," in a most satisfactory manner. Dr. H. B. Storer re-marked upon the general subject of Spiritualism, fol-lowed by Dr. Thomas, who described a large number of spirit-children, all of whom except one—Jimmie O'Brien, a Horaid newsboy—were recognized. Mrs. Pennell's control, "Prairie Flower," gave many fine tests, describing children and adult spirits, all of whom were recognized.

tests, describing children and aduit spirits, an or whom were recognized. Mrs. Maud E. Lord made a few remarks, referring to the growth of and the increased desire for knowl-edge in the philosophy of Spiritualism, as observed by her in her recent trip to the West. She described the surroundings of a number of persons in the audience, and gave some fine tests of spirit presence. The Chairman announced that on Sunday, April 5th, Mrs. Emma Hardinge-Britten would occupy the plat-form. G. O. PAINE, Cor. Sec.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY held its regular meeting Friday, March 20th. In the evening remarks were made by Mrs. M. V. Lincoln, Mrs. Alice Waterhouse, John Wetherbee, Dr. Rich-ardson and Mr. Dowling; singing by Miss Balley, Mr. Charles W. Sullivan, Dr. Sweeny and Mr. Lawrence. The Anniversary services of this Society will be held in Tremont Temple Tuesday, March 3ist. At 10:30 A. M. Mrs. Sarah A. Byrness will deliver an address, followed by Miss Jennie B. Hagan, Dr. Dean Clarke and others. At 2:30 P. M. Mr. J. Frank Baxter will deliver the Anniversary address and give tests. At 7:30 P. M. Mrs. Emma Hardinge-Britten will lecture. Test-mediums, Mrs. Fales, Dr. W. L. Jack and others, at each session. The talented elocutionist, Lucette Webster, has been engaged for this occasion, also little Jennie E. Harvey, the child vocalist. Singing by Miss Balley, Mrs. Hall and the celebrated Tufts Family. Refreshments in lower hall. MRS. H. O. TORREY, Secretary. evening remarks were made by Mrs. M. V. Lincoln

HARMONY HALL, 34 ESSEX STREET .- The exercises were opened by Spirit Aggie Davis Hall, through the organism of Miss M. A. Keating, with remarks the organism of Miss M. A. Keating, with remarks that were highly appreciated by all, after which the usual controls took possession of the medium and gave many clear and positive tests. David Brown gave a large number of tests to strangers, entering lito the minutest details, which were pronounced correct in every particular. Mr. O. M. A. Twitchell offered re-marks of unusual interest. Dr. M. V. Thomas, under spirit-control, made an excellent address, and admin-istered to several patients in the audience with good results.

latered to several patients in the audience with good results. Excellent remarks were also made by Burnham Wardwell. Dr. Richardson, Miss Jennie Rhind, Mr. Fernald, Dr. L. K. Coonley, Mrs. H. Dean Chapman, Prof. Milleson, Mr. Chase of Lypn and several others. Mrs. E. C. Dickinson, under control of her guides, gave a number of clear tests, all of which were recog-nized

nized. The remarks and typical readings by Miss Jennie Rhind were, as they always are, highly appreciated. Mrs. M. E. Johnson gave several excellent tests which were recognized. Little Allie Cummings gave a reci-tation which delighted every one present. Mrs. Dr. Root gave a large number of psychometric readings, all of which were pronounced correct.

COLLEGE HALL MEETINGS .- On Sunday last Eben Cobb gave an excellent discourse in answer to the question, "What is the real substance of our heaven-ly homes?" John Wetherbee outshadowed his own "Shadows" with an inspiration that so moved the spirit of Mrs. Pasco of Hartford, she predicted a new and grand development for him in the near fu-ture. Dr. A. H. Richardson, and J. B. Hatch of Shaw-mut Lyccum, favored us with stirring words that called forth hearty responses from the audience. The controls of Mrs. M. A. Chandler and Maggle A. Keat-ing delivered instructive addresses and gave many welcome communications from spirit-friends. Inspira-tional poems were given through L. F. Jones, Dr. Harry Donnelly and Mrs. Chase. Mrs. James Har-low's remarks were listened to with close attention by appreciative hearers. Tests and readings were given by Mrs. Emma Odiorne, Miss Mary Jones, Mrs. L. A. Coffin, Dr. H. F. Tripp, L. F. Jones and Dr. Donnelly. VINDEX. question. "What is the real substance of our heaven-

CHELSEASPIRITUAL ASSOCIATION, PILGRIM HALL,

Journal, and included in the records of the Spiritualists' Progressive Union. J. F. SNIPES, President: GEOBOR E. GADEN, Scoretary.

### People's Spiritual Meetings.

We are in receipt of the report of these services for Sunday last, which we unfortunately have not the space to print. Next Sunday this Society will rememspace to print. Next Sunday this Society will remem-ber the Thirty-Seventh Anniversary, commencing its meetings at 10:30 A. M., to continue at 2:30 and 7:30 P. M., adjourning over to Turesday, 31st, at 2:30 r. M., and 7:30, evening. Good speakers, mediums and musical talent will be present at all the Anniversary exercises. A musical, literary and social entertainment will be given at Arcanum Hall, 57 West 25th street, corner of 6th avenue, Monday evening. March 30th 1855, ten-dered by the patrons of the Feople's Bpiritual Meet-ing, to their Conductor, F. W. Jones, exercises com-mencing at 8 o'clock.

### Meetings in Providence, R. I.

Two fine discourses were given us by Dr. F. L. H. Wilils, Sunday, the 22d. In the morning the subject was lis, Sunday, the 22d. In the morning the subject was "God as Revealed in the Affections," in a treatment of which he set forth the nature of love, wherein and whereby a clearer and juster view of God could be obtained than through or by the dogmas and creeds of theology. The evening lecture upon "The Religion of Spiritualism" fully met the cavilings, denuncia-tions and assertions of opponents, clearly demonstrat-ing the superiority of its ethics and its ability to supply all the needs of humanity in this rudimentary state. Mr. Joseph D. Stiles followed both discourses, giving the names of one hundred and twenty-five spirits who appeared, most of whom were recognized. WM. FOSTER, JR., Cor. Sec.

### Fifteen Years!

JNO. L. CLARK, M. D., Waterloo, N. Y., in 1881 was prostrated with Bright's Disease, crick in the back, rheumatism and malaria. From the latter he had suffered for fifteen years without help. In 1884 he says, "Warner's SAFE Cure cured me, and I am sound and well." If you doubt, ask your neighbor l

### Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualists boldsits meetings every sunday in Conservatory Hall, Bed-ford Avenue, corner of Fulton street. Morning service at 11 o'clock, evening at 7:45. Mr. J. William Fletcher speaks in March and June. All are cordially invited. Spiritual literature on sale in hall.

Church of the New Spiritual Dispensation bolds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A.N. and 7% P.M. Sunday School at 2, and Conference at 3% P.M. Mrs. J. T. Lillie from March to July. Hon. A. H. Dalley, President; S. B. Nichols, Vice-President; C. G. Claggett, Secretary. All spiritual papers on sale.

The Eastern DistrictS piritualConferencemeets

The Eastern Districts piritual Conference meets every Wednesday evening at Composite Room, Ath street, corner Bouth 2d street, at 7%. Oharles B. Miller, Presi-dent; W. H. Coffin, Secretary. The Everecti Hiall Spiriual Conference, 398 Ful-tonstreet, meets every Saturday evening at 8 o'clock. Spir-itual papers and books on sale, and meetings free. Capt. J. David, President; Lewiss Johnson, Vice-President. A Spiritualist and Mediums' Free Meeting will be held every Sunday at 8 P.M. at Everott Hall, 308 Fulton street. Lectures, tests and meessages by Dr. J. M. Shea and other mediums. The public cordially invited.

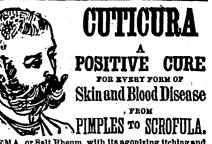
### Brooklyn (N. Y.) Lectures.

Two large audiences listened to Mr. Fletcher's discourses on Sunday last. The one upon " The Lesson in Spirit" was a strong appeal to all that is highest In Spirit" was a strong appeal to all that is highest and truest in buman hearts. It demonstrated that while this world is governed by the command, "get ahead," and a spirit of policy is the prevailing one, the higher life crowned as victors those who are alone controlled by principle. Earthly power not infrequent-ly meaus spiritual weakness; especially so, if the aspi-rations of the heart are all stified upon the altar of worldly gain. This is always the lesson taught in spirit-life: devotion to duty, and firmness in the way of right.

worldly gain. This is always the lesson taught in spirit-life: devotion to duty, and firmness in the way of right. There were many old Bpiritualists present, quite a delegation from New York City, among whorn was Horace Richards, who has so nearly recovered as to make his friends say, "Richards is himself again." He has found many kind friends, and hopes to take up the work of healing ere long. He desired the writer to ex-tend friendly greetings to all old-time associates. . In the evening a crowded audience followed the "Lights and Shadows of Spiritualism," with every evi-dence of interest. Mr. Fietcher is never more at home than when meeting the enemies of the truth, and "giving them as good as they send." The Anniversary exercises will beheld next Sunday. Mr. Fietcher will lecture in the morning upon "The Promise Fulfilied." In the afternoon Mrs. Isabella Beecher Hooker will lecture upon "The Spiritualism the Bible has Taught Me." And in the evening Mr. Fietcher and Mrs. Hooker will both occupy the plat-form. A goodly sum has been subscribed for music and flowers, and everything goes to show that, next Sunday will be long remembered as a giad day of re-union.

### ---Anniversary Celebration.

The Church of New Spiritual Dispensation will celebrate the Thirty-Seventh Auniversary of the Advent of Modern Spiritualism in their Church, 416 Adelphi street, Brooklyn, N.Y., March 31st. 3 P.M., the Phenomena of Spiritualism; with Practical Demonstrations of Spirit Presence: 7:30 P. M. Addresses by Walter Howell of Philadelphia, Mrs. T. B.



EOZEMA, or Balt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with OUTI-CUBA BOAP and a single application of OUTICUBA, the great Skin Cure.

This, repeated daily, with two or three doses of CUTICURA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the jeneration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Ecce-ma, Tetter, Ringworm, Peoriasis, Lichen, Fruritus, Scald Head, Dandruff, and every species of Itching, Scaly and Pimply Humors of the Skin and Scalp, with Loss of Hair, when the best physical second culture remarking for when the best physicians and all known remedies fail.

ween the best paysicians and all known remedies fail. CUTICURA REMEDIES are absolutely pure, and the only infallible Blood Purifiers and Ekin Heautifiers, free from polsonous ingredients. Bold everywhere. Price: Cuttoura, 50 conts: Soap, 25 cents; Resolvent, §1. Prepared by POTTER DRUG AND CHEMICAL CO., 135 Columbus Avenue, BOSTON, MASS. Send for "How to Cure Skin Diseases." Feb. 23.

SECOND THOUSAND.

# LIFE AND LABOR In the Spirit-World:

Being a Description of Localities, Employments, Surroundings, and Condi-

tions in the Spheres.

### BY MEMBERS OF THE SPIRIT-BAND OF

MISS M. T. SHELHAMER.

Medium of the Banner of Light Public Free Circle.

Meanum of the Banner of Japai Public Pres Overs. When one becomes fully convinced that friends who have passed from existence on earth still live, the questions natu-raily arise. How do they live, and what are their occupa-tions? The purpose of this book is to answer these inqui-ries, and, so far as the language of a material life is capable of describing a spiritual one, it does so. These descrip-tions are not mere theories and surmises of what may exist beyond this state of being, the acceptance of which depends mainly upon the faith of the individual to whom they may be presented, but statements of facts made by those who live that life, and are familiar with the scenes and experi-ences of which they write. In one volume of 425 pages, neatly and substantially bound in cloth. Price \$1,00, postage 10, cents; full glit, \$1,50 postage free.

in cloth. Price 81,00, postage 1 postage free. For sale by COLBY & RICH.

NEW BOOK. "SHADOWS":

Being a Familiar Presentation of Thoughts

and Experiences in Spiritual Matters,

with Illustrative Narrations.

### BY JOHN WETHERBEE.

The features of this book are simplicity of statement-freedom from dogunatism-and manifest truthfuiness, by one who claims to have common sense, and presents his ideas and experiences to like-minded people. It is a book that will be appreciated and valued by Spirit-ualists, and one also that skeptical and indifferent people will read with interest, and credit the author certainly with being intelligent and homest. The several chapters are distinct articles in themselves, without reference to consecutive order, but in their whole-ness will show why the author is a Spiritualist and why every one else must be who believes in the truthfuiness of his statements. In one volume of 288 pages, handsomely bound in cloth, beveld boards, with portrait of author.

beveled boards, with portrait of author. **Price 81.25, posinge free.** For sale by COLBY & RICH.

Call for a Convention of Spiritualists at New Or-

Call for a Convention of Spiritualists at New Or-leans, La., April 18th. 10th and 20th. 1885. In accordance with a request from officers and members of the Southern Association of Spiritualists, we hereby call upon the friends of the cause from all sections of the Unit-ed Btates to assomble in mass moeting at New Orleans, La., on Saturday, April 18th, 1885, at 10 o'clock A.M., and con-tinue in session three days. The object is for a reinion and mutual elevation. No legislation is desired, as this will not be an executive convention. Lectures, public tests and so-clai fraternity are the desired objects of the meeting. Public locturers and mediums are invited and urged to attend. The hall wherein the meeting will be held will be announced hereafter. Attend the meeting if possible, and help us make it a grand rally of Spiritualists.

Ally of Spiritualists. SAUUEL WATSON, Memphis, Tenn., President Southern Association of Spiritualists. G. W. KATES, Atlanta, Ga., Secretary.

MARCH 28, 1885.

Mrs. Colby speaks next Sunday morning and even-Mrs. Colby spears her out Anniversary, 2:30 P. M., ing at this place; also at the Anniversary, 2:30 P. M., W. A. D.

### The Working Union of Progressive Spiritualists.

This Bociety met as usual at Berkeley Hall at 2:43 P. M., Sunday, March 22d. The opening exercises con-

sisted of singing by the assembly, invocation by Mrs. E. R. Dyar, followed by another song, after which Mrs. Amelia H. Colby, the speaker for the afternoon, in her usual and powerful manner, said: "This is a time and age of intelligence; the spirit-ual manifestations of to day cannot be disputed by any thorough and fair-minded investigator. In all core of the next program though the spirit bas here

"This is a time and age of intelligence; the spirit-ual manifestations of to day cannot be disputed by any thorough and fair-minded investigator. In all ages of the past, progressive thought has always been destructive. Note what a great change has taken place within an hundred years, and to-day the world is more absorbed in thought than ever before. Spirit-ualism unfolds you intellectually and spiritually, and the spirit-intelligences are ever endeavoring to mani-fest, to overcome prejudice, overcome the old theo-logical ideas of an individual God, an individual de-mon, a located heaven and a located hell, a place of devastation and destruction. Spiritualism comes to earth and finds superstition and ignorance, and wages war with them and everything which hinders human advancement. It brings a tidal wave of justice and kindness to overcome all oppression; it unlooks the door of mystery of your immortal life. Underlying all human life there is a spiritual pro-gression hald out; an evolution of power and progress for the human family. How favored are the people of these United States; they are far advanced beyond other nations. See what a great amount of power and liberty you have in politics and religion and the right of investigation; no clanking of chains, no usurpa-tion of power for you here in this country. If you were to-day as Great Britain is, I know you would have to go backward an hundred years; her priest-hood riles her people. You ask what good is to come out of this great spiritual arcanum for you? I say, shut the door if you can; it was opened nearly forty years ago and never can be closed. It came to the Ameri-can Continent first. The spirit-world saw you were ready for it, and it came a the right time and to the right place-to a country of advancement and pro-gression. Note the progress of Spiritualism; to-day spiritual manifestations are becoming very common in this country ; mediumship is in the houthern States, and away acrose to the Pacific Coast. Your friends are returning to you in

and a second second

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ten's engagements in New York.

### At 30 Worcester Square

At 30 Worcester Square The following meetings will be held during Anniver-sary season: Friday, March 27th, Mr. Colville will lecture at 3 P. M., on "Health, Healing and Spiritual Gilts," in answer to questions from the audience, and at 8 P. M. on "Spiritualism in the Book of Revelation." Monday, March 30th, 2:30 P. M., ladies meet for benev-olent work. 8 P. M., Anniversary lecture by Mrs. Ricker, Wednesday, April 1st, lecture by Mrs. Har-dinge-Britten; subject. "Magic, Witcherait, Occult-ism and Spiritualism," Friday, April 33, W. J. Col-ville at 3 P. M. Reception by Mrs. Hardinge-Britten, 8 P. M. P. M.

W. J. COLVILLE will deliver Applyersary lectures W. J. COLVILLE Will deliver Anniversary lectures as follows: Sunday, March 29th, Hadley Hall. Rast Somerville, 2:45 P. M. Monday, March 30th, Green-field, Mass., G. A. R. Hall, 7:30 P. M. Tuesday, March 31st, Springfield, Mass., Gill's Hall, 2 and 7 P. M. Wednesday and Thursday, April 1st and 2d, Cummington. Mass.

Mr. Colville is open to engagements anywhere with-in reasonable distance of Boston for week-day even-ings. He can also be engaged for funeral services; terms reasonable. Address 304 Shawmut Avenue. Whenever music is required, Mr. Rudolph King can be engaged at the same time.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL. The opening exercises last Sunday were of the usual manner; after which we listened to recitations from manner; alter which we listened to recitations from Gracie Dyer, Bessle Brown, Aldie Bradford, Josie Myers, Alile Cummings, Louise Irrine; songs by Kdith Jewett and Charlie Lang. A short address, but to the point, was given by our arisen worker, Kd.S. Wheeler, through the mediumship of Dr. D. E. Caswell, in which were emphasized the value of the Lyceum work for the children, who were to be the men and women of coming time, and the duty of Spiritualists to sus-tan the nurseries for the impartation of spiritual truths.

Next Sunday will be our natal day. We shall ob-serve it in a becoming manner by reading from the Anniversary Series of the "Shawmut Educator." It would be pleasure enough for us if on that day all our children should be instructed to know why we cele-

we owe a word of recognition to the Phenomena As-sociation, meeting in this hall every Sunday afternoon, of which Mr. Henry Cook is Chairman. The managers of this Association prove themselves considerate enough to speak of this Lyceum every Sunday from the astronometer also encourage the appendence of the platform; they also encourage the appearance at these meetings of volunteer talent from among our members. A LONZO DANFORTH, Sec. S. S. L. 28 Windsor street, March 22d, 1885.

members. ALDRAD DAROLTTA, DOC. S. S. L. 23 Windsor street, March 22d, 1885. (THE SHAWMUT YOUNG FOLKS gave a flue entertain-ment on the evening of Wednesday, March 18th, In Weils Memorial Hail, under management of Dr. J. A. Shel-hamer; assisted by others of the Lyceum. The programme embraced an address of welcome by Conduct J. B. Hatch; vocal selections, humorous and otherwise, by Mirs. Herber-ton, of New York (who well sustained the character of "Topy"), Master Eddle Hatch, Miss M. T. Shelhamer, Miss Hosmer, Mrs. J. B. Hatch; Jr., and Mirs. French; readings of a high order of merit by Miss Emma G. Green-leaf, Miss Minnie Nickerson, Mirs. B. E. Kennedy, and Misses Hoss Wilbur. Edith Jeweit, Louisa fring, Allie Cummings, Mabel Hoberts and Josephine Myers. Mirs. Neille M. Day, planist, contributed finely scented selec-tions, and "Liftle Blanche's' efforts as a whistler, etc.. were enthusiasileally received. The entertainment, which reflected great credit on all concerned in its arrangement and rendition, closed with a farce by members of the Shaw-mut Dramatic Association, cantided, "A Sea of Trouble."] ceived on a hote for one hundred thousand dollars or ten dollars, unless the note is a good one-that is, Miss Minnie Nickerson. Mrs. B. E. Kennedy, and Misses host is a good endorsers. If you will a good signature and good endorsers. If you cannot get it if conditions prevent.
 T want each family to sit in slience one hour out of cach twenty-four, with an aspiration and desire for something purer, higher and nobler than is generally found in earth-life; do so for three hundred and sixty first endition, closed with a farce by members of the Shaw mut Dramatic Association, entitled. "A Sea of Trouble."
 PAINE HALL-ON Bunday last there was a well at ondy our present comprehension. Try it, andyour progress will atomish you. There is a some taken up in making final arrangements for next Sun-

ODD FELLOWS' BUILDING, HAWTHORNE STREET .-Conference at 3 P. M.; at 7:30 Mrs. Sarah A. Byrnes will occupy the platform. E. S. WELLS, Pres.

### The Farmer's Heavy Debt.

A. WAY, Navarino, N. Y., in 1879, was afflicted with neuralgia, ringing sensation in his ears, hacking cough, pain in the back, irregular urination, dropsy, nauses, and spasms of acute pain in the back. Then came chills and fever. The doctors gave him up, but after using 22 bottles of Warner's SAFE Cure, he said, "I am hale, hearty and happy." On June 29th, 1884, he writes, "My health was never better. I owe my existence to Warner's SAFE Cure." Cure permanent.

### Spiritualist Meetings in New York.

The First Society of Spiritualists holds its meet-ings every Bunday in Republican Hall, 55 West 33d street, Morning service 11 o'clock; evening, 7:45. Beatsfree, Pub-lic cordially invited.

Arcannum Hall, 57 West 25th street, corner 6th Ave-nue, The People's Spiritual Meeting (removed from Fro-bisher Hall) every Bunday at 23 and 73. P. M. Frank W.

The Ladies' Aid Society meets every Wednesday af-ernoon at 8 o'clock, at 128 West 43d street.

### The Thirty-Seventh Anniversary

Of the Advent of Modern Spiritualism will be celebrated at Republican Hall, 55 West 33d street, New York, Sunday, March 29th, 1885, commencing at 2:30 P.M. Order of Exercises.-Mr. Geo. S. DeWeir, Song; Henry

J. Newton, Introductory Address; J. G. Withers, Flute Solo; Chas. Dawbarn, Address; Mrs. Belle Cole, Song; Mrs. Emma Hardinge Britten. Address: Clarence Brig ham, Cornet Solo; Henry C. Bowen, Address; Mrs. Geo. S. DeWeir, Song; Mrs. Shepard-Lillie, Address; Mrs. T. B. Stryker, Address; J. G. Withers, Flute Solo; Mr. an Mrs. Lillie, Vocal Duett: Mrs. Nellie J. T. Brigham, Address. Doxology. In addition to the talent named above, Prof. J. Jay Wat-

son, companion of Ole Ball in his life-time on earth, the great violnist, and himself to-day one of the most famous violinists in the United States or Europe, will be present to discourse the sweetest of musical notes.

A genuine feast of reason, inspirational wit, and a flow of song and soul, are certain to be enjoyed by all present on this forthcoming celebration, at which the friends both in city and country are expected to be present and take part. Admission 25 cents.

### The Thirty-Seventh Anniversary

Of the Advent of Modern Bpiritualism will be celebrated on Sunday, March 23th, at 2:30 P.M., under the auspices of the American Spiritualist Alliance, at the Bijou Opera House, 1239 Broadway, New York,

Eminent speakers, inwical and elocutionary talent and well-known mediums will take part.

Admission free. All invited to participate.

NELBON CHOSS, President, J. F. JEANEBET, Secretary,

### Memorial.

Whereas, Announcement is made of the sudden death of MR. JAMES S. CHEW. an honored member of New York business circles, and of the Spiritualists' Progressive Union; hait

Stryker, Mrs. R. Shepard Lillie, Hon, A. H. Dailey others. Single admission 15 cents, or to both sessions 25 cents.

Further particulars in next week's BANNER OF LIGHT.

### "O! Suffering Woman!"

C. F. B. HASKELL, (formerly of Vernon, Vt.,) now locating engineer on the B. C. R. and N. Railroad, Dakota, stated in 1883 that his wife was utterly prostrated with female difficulties, and did not seem to be amenable to physicians' remedies. She could not sleep, trembled like a leaf, periodically lost her reason. They then began the use of Warner's SAFE Cure. Writing in July, 1884, from Dakota, Mr. Haskell says, "My wife has never seen the slightest inclination of a return of the difficulties Warner's SAFE Cure removed." Try it. O suffering woman !

### Mrs. Richmond's Work in Chicago. To the Editor of the Banner of Light:

I am pleased to announce the continued interest in Mrs. Richmond's work here; and we hope to keep her

Mrs. Hilchmond's work here; and we hope to keep her for an indefinite length of time. The public ministrations are eagerly looked forward to and most gladly welcomed, and those given in pri-vate are incomparable; in the light of these teachings all material things fade into insignifcance; and we can but feel sorry for those who are deprived of these blessed spiritual truths, whether through inability to perceive them, or outward circumstances. Last Sunday evening the subject of the discourse was: "The Throne of God." The Mercy Seat," and the last. "The Throne of God." The Mercy Seat," and the last. "The Throne of God." The indegment comes from within, the mercy from the only one who can give it, outside and beyond self, and in the end all is merged into the throne of God, which is Infinite Love.

can give it, outside and beyond seir, and in the end all is merged into the throne of God, which is Infinite Love. The discourses on Sunday mornings are still on "Revelation," and continue to be more and more won-derful and sublime each week; I believe there is to be but one more, next Sinday morning. Every one who has listened to them hopes that they will all be written out and published some time in the near future. Onina is kept busy, giving personal poems through her medium whenever an opportunity offers. Last evening, at the "Band of Harmony," she gave twelve. Chicago, March 20th, 1885. CONVOLVUIUS.

### Neverl

MRS. HELEN LEIKEM, West McHenry, Ill., two years ago used Warner's SAFE Nervine for complete nervous prostration. August, 1884, she wrote, "I have never enjoyed such good health, have had no return of my old trouble." Try it.

Springfield, Mass.

Springfield, Mass. "The Etbles of Virtue" and "Jesus the Man, Spir-itualist and Medium," were the subjects of the iwo discourses of Mr. Baxter at Gill's Hall, Sunday, the 22d. The subjects were handled in a bold, out-spoken manner, evincing careful preparation and sound rea-soning. Mr. Baxter's selections of songs were appropri-ate. In the evening be described the following spirits: Mrs. Cora Kanlek Mediecott, wile of William G. Med-lecott of Longmeadow and Springfield; Eodolphus Kingsley, Seth Bliss, Daniel J. Rose, Isaac Daree, all of Bpringfield; Chauncey Newbury, Mrs. Merritt, the medium, both of Bloomfield, Ct., and Eil Lamberton of Poquenock, Ct.; James White of Springfield and New York City, father of Mrs. Harvey Lyman of this city; Moses Goldthwalte of Marblehead and Spring-field; Clifford Oricek of Chicopee, who died at Pough-kcepsle, N. Y., as Mr. Baxter understood. The above were recognized by persons in the audience. Next Sunday, the 29th, Mr. Baxter appears here for the last time under his present engagement, H. A. BUDINGTON.

G. W. KATES, Atlanta, Ga., Secretary. By request of associate officers of the Lookont Camp-Meeting Association, we hereby join in the official call for a massmeeting of Spiritualists at New Urleans April 18th, 10th and 20th, 1885. This is not to be an executive meeting, but one simply to which we lend our aid in behalf of the general cause. Therefore we feel that all Stockholders of the Look-out Association should attend. As matters of importance now need attention, we desire to meet all the Biockholders at New Orleans and hold an informal consultation. P. R. ALBERT, Chattanooga, Tenn., President Lookout Mountain Gamp-Meeting Association of Spiritualists. G. W. KATES, Atlanta, Ga., Secretary.

Thiriy Seventh Anniversary of Modern Spirit-ualism.

The Thirty-Seventh Anniversary of Modern Spiritualism will be colebrated at Musical Society Hall, in the Academy will be celebrated at Musical Boclety Hall, in the Academy of Music Building, No. 381 Milwaukee street, Milwaukee, Wisconsin, as followst: Baturday, March 28th, 1885, at 10:30 A.M.; Lecture by Wm, Nicol of Chicago; subject, "Spirit Communion; its Relation to all Religious Systems." At 2:30 o'clock P.M., conference, and lecture by Mrs. L. M. Spencer of Milwaukee; subject, "Does Death End All?" At 7:30 o'clock P.M., lecture by Mrs. B. DeWolf of Chica-go; subject, "Beauties of the Spiritual Philosophy." Sunday, March 29th, at 10:30 e'clock A.M., lecture by Prof. Wm. Lockwood of Ripon, Wis.; subject, "The Gos-pol of Structure," At 2:30 o'clock F.M., lecture by Mrs. B. DeWolf: subject, "Proofs of Immortality." At 7:30 o'clock r.M., lecture by Mrs. J. Anson Shepard of Mil-waukee; subject, "Lights and Shadows of Modern Spir-itualism." Good mediums will be present and give public tests. Per-sons from a distance can return at one-fifth fare on all rali-roads. Board at Collins House, 414 and 416 Broadway, 75 cents a day.

sons from a distance can a fouse, 414 and 418 broadway, ... cents a day. For further information, address J. SFENCER, Secretary, 470 East Water street, Milwaukee, Wis. The officers of the Wisconsin State Association of Spirit-ualist have thought best to defor meeting until June, and join with Local Society of Milwaukee in celebrating the Anniversary. We hope all Spiritualists, and especially members of the State Association, will attend. DR. J. C. PhilLLDIPS, Sec. Wis. State Ass'n of Spiritualists.

Cleveland Lyceum Anniversary Exhibition.

Cleveland Lyccum Anniversary Exhibition. The Thirty-Seventh Anniversary of the Advent of Mod-ern Spiritualism will be celebrated by the Children's Pro-gressive Lyceum of Cleveland, O., in a manner every way worthy of the occasion. Added to the speaking an artra fine programme is arranged for the Children's Exhibition on Sunday evening, March 28th. Conspicuous among the many good things on the pro-gramme are the reception of "The West-Side Progressive Lyccum; the "Flute Solo," by the celebrated Italian art-ist, Signor Bocco Rotunno, accompanied by Cleveland's well-known planist, Fauline Yanghaus; "The Anniver-sary Foem," by Miss Ethel Fern; "The Calitannics," by nine select scholars; "The Solo," by the Lyceum's Queen of Song, Miss Ethe Fern; "The Calitannics, Solo," by Prof, Charles W. Palmer; "The Kritonics Solo," by Prof, Charles W. Palmer; "The Kritonics Solo," by Prof, Charles W. Palmer; "The Kritonic Solo," by Prof, Charles W. Palmer; "The Katonic Solo," by Prof, Charles W. Palmer; "The Solies, under the tutorship of Miss. Neille 'Heywood (formerly of Boston), the musical director. "The feasibilic on Monday evening with the meand Anniversary Ball, the whole under the direction of Conductor Thom S Lazz, who contally invites the friends in and around Oleveland to stend, and help make the Thirty-Seventh Anniversary equal to, if not superior, to any efforts former efforts. Per Order, Orn.

Thirty-Seventh Anniversary at Maquoketa.

Thirty-Seventh Anniversary at Maquoketa. The Anniversary of the Nativity of Modern Spiritualiam will be observed with approving encroises in the Opera Honse in Maquokets, I.a., on Saturday night, Sunday, Mon-day and Theeday, March 28th to Sist. Saturday night and Sunday the exercises will consist of addresses by various speakers, conferences and a Lyceum. Monday will be a business meeting of the Joint Stook Company; at night, speaking. Tuesday, business meeting and conference; at night, an exhibition of the Children's Progressive Lyceum; all to conclude with a grand ball. Arrangements will be made to entertain many workers free of charge. Others can be entertained at the Phomix House at greatly reduced rates. Per Order Com.

### California Camp-Meeting.

Californis Camp Heeting. The Californis Spiritualists State Camp Meeting Asso-clation has arranged to hold a Chimp Meeting at Stan José. fity miles south of this city, commencing the last Wednes-day in May. Its officers desire, through the columns of the BANNER OF LIGHT, to extend a condial invitation to all Eastern friends about to Visit the coast to be present and participaties with us on that occasion. Also to invite all pub-lic speakers and mediums, who have serious thoughts of coming to Californis this sping, to communicate with me in reference to taking part in our public exercises. (2.212) 11 Bush street, San Francisco, 1211 Bush street, San Francisco,

MRS. S. A. SLOCUM, MRS. M. E. BUNDAGE, MRS. F. A. DAVIS, Arrangemente.