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TROY, N. Y., AGENOY. Parties desiring any of the Apiritual and Reforms

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT pub-habes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed is us we desire it to be faily understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in de-scribing the phenomena they have seen, must alone bear the responsibility of their statements, -Publishers B, of L.

HOW DO WE KNOW WHAT WE KNOW? Tathe Editor of the Banner of Light:

What I know I know through my senses. I cannot see with the eye of faith, about which I often hear Christians speak, and never could get hold of that substance of things hoped for which the Christians say faith is, nor accept the evidence of things unseen which faith alone presents. Through my senses I see and read writing, hear talking, see objects and motions, and collect evidences of intelligence in forms and persons when I do not see them, as I did a few days since when I sent by telegram a message to the BANNER office from New York, and received an intelligent answer, by which I knew the messages went and came. I was not hallucinated, and no person can make me believe I did not communicate with the office. Now let me try my senses in another line.

On the cold and windy 27th of February, after having several reliable messages from my wife in spirit-life through Mrs. M. C. Morrell, whom I have known many years as one of our most faithful and reliable mediums, I stepped into the rooms of Mrs. Thayer, the well-known flower-medium, formerly of Boston, now at 323 West 84th street, New York. I was scarcely seated when the raps came on the table, and she said : "Charley Foster is here and wants to write on the slate." My wife and several others also soon reported, and rapped answers to questions. That was hearing the sounds that brought the intelligence, and not particularly different from the way I got the intelligence from the BANNER office by telegram.

Soon after Mrs. Thayer handed me two clean slates, and asked me to examine and hold them, put them together and hold them under the table, she taking one end in one hand, through the cloth which hung over the table, I holding with both hands, one at the end of the slates, through the cloth, and the other hand hold of the side of the bare frames, with about one third of the slates and frames in full view, outside the cloth, in broad, bright sunlight, and in plain sight of me all of the time, as I watched them, while I could hear plainly the writing on the inside as if with a pencil-and yet I knew no pencil was put in there, not even a particle of one, for I put them together and put them under the tawriting ceased and three raps announced the d nink fell on

at 488 Tremont street, Boston. The circle comprised eight visitors, and from one to five spiritfriends in materialized form wore recognized by each person present.

In one instance a form appeared to a gentleman present. (an entire stranger before the seance-as is capable of positive proof-to the medium and company,) in the perfect semblance, so he states, of a departed friend. Altogether, about twenty forms came from the E. R. KNOWLES. oabinet.

MATERIALIZATIONS WITH MRS. H. V. RO88.

To the Editor of the Banner of Light:

The mediumship of Mrs. H. V. Ross of Providence, R. I., was never more fruitful of excellent results than at the house of Charles W. Clough, 75 High street, Pawtusket, on the evening of Feb. 5th. The sitting was purely impromptu, not the slightest preparation having previously been made. Mrs. Ross had been invited to the house of Mr. Clough to tea. After tea the suggestion was made that she give an exhibition of her powers, which she rather unwillingly consented to do. A shawl was pinned across the doorway of a room adjoining the parlor and the lights turned low, though each of the five persons in the room could distinctly

see each other. Mrs. Ross had scarcely seated herself within the cabinet when the form of a woman dressed in white pushed aside the curtain and came into the parlor, followed by the brother and sister of Mr. Clough. These were distinctly seen by all and conversed with, The spirit-brother of Mr. Clough closely resembled him in this life, though larger in stature, and did now, so much so even that a gentleman present remarked upon the resemblance. Later, the form of a little girl drew aside the curtain, saying: "I want Charlie," to which Mr. Clough, whose Christian name it is, answered, the little one vanishing a few moments later as Mrs. Clough approached the spirit-child. The form of an Indian in full costume afterward appeared, giving the name of "Canonchet." He walked about the parlor, thook hands with all, and appeared to be under tracted by the bright fire in the stove, making motions of satisfaction and pointing to it. While examining a sofa-pillow of bright colors he suddenly paused and retreated to the room in which the medium was, but returned in a moment accompanied by two ladies in white, who with him still further admired the pillow The extreme beauty of one of these forms strongly impressed the spectators. "Canoncontinued to move about, expressing chet" himself by gestures, and allowed Mr. Clough to stroke his hair. He also was attracted by the ble myself, and held firmly to them till the cuff-buttons of the player at the organ, as well as the organ itself, and on his retiring the first work accomplished, when, on drawing them notes on the organ of "Yankee Doodle" would Ano se him to turn. Clough appeared and conversed with her upon matters she knew to be unknown to all except herself and the communicating spirit. During the evening no less than twelve distinct individual spirits were seen, and conversed as naturally as those in human form and occupants of this sphere. The manifestations, in view of no preparation having been made, strongly impressed all with the fact that under certain conditions spirits can become visibly present and prove their identity, and of the ability of Mrs. Ross to furnish those conditions.

thought of the affair for years, and certainly cott being among the number. Capt. Edward know that not a person in the room ever heard Roberts and Mr. Abbott took charge of the s6of the peculiar manner in which she passed away in Massachusetts fifty-two years ago. A young girl came who claimed me as her sister, and said she passed over when a baby. She evidently was my mother's first child, a girl, who passed to spirit-life at the age of three weeks. I speak of these two who came to me because they never came to me before, and their manner of appearing gave evidence that they were materialized spirits, not transfigurations

I invited Mrs. Allen to come to my rooms, No. 281 High street, Providence, and hold another test-seance, which she did on the evening of Feb. 7th. There were present seven gentlemen and three ladies. We used for a cabinet a clothes-press built against a solid wall. At her own request Mrs. Allen was examined by myself and other ladies, with a result satisfactory to ourselves and the company. The seance continued one and a half hours, during which five male and twenty-two female forms appeared. Our son Willie was the first to materialize. He walked to where his father and I sat, and said, "Mother, I have come here at last. I will try and sing outside the cabinet." (In this life he was called by all who knew him a very fine bass singer.) He sang one plece, then said, "I will have to bid you both goodbye; I can't stay any longer." Three young men came to their friends, then Mr. Foster's aged father. Emma came to her blind brother, who always knows her by a birth-mark which he can feel, being a ridge on her left hand. While he played on his harmonica she danced and waitzed beautifully, then dematerialized. Several who came at the scance above described came to this, while others also onme giving proofs of their identity.

In conclusion L would say that I have seen a great deal of Mrs. Allen's mediumship and have been to a great many of her materializing sóances; they have given me the very best of astisfaction. Yours respectfully,

MRS. S. W. FISKE. Attested by Dr. S. W. Fiske, William Foster, jr., George Harvey, U. F. Pike, Mrs. O. F. Smith, Mr. Albie Smith, Mrs. Paul Harrington.

THE MEDIUMSHIP OF MRS. BLISS. To the Editor of the Banner of Light:

It was in the scance-room of Mrs. Bliss I first became an investigator, and subsequently a firm believer in the phenomenon of spirit-materialization. Circumstances have given me an intimate acquaintance with this medium and a generous opportunity to understand the value and honesty of her remarkable powers. Through all conditions she has remained a faithful instrument in the hands of intelligent spirits seeking to demonstrate the fact of immortality to doubting minds. Understanding, as 1 do by personal experience, the trials and sufferings of a highly sensitive organism subjected to evil and antagonistic surroundings, I can appreciate the heroic struggle she has made to brave the ordeals through which she has been called to pass in her mediumistic work. Sunday evening, Jan. 24th, I spent two delightful hours with a harmonious company in Mrs. B.'s seance-room, 129 West Concord street. The cabinet, of simple construction, is placed in a corner removed from any chance of the medium's egress from the room unless the sitters make way for her by breaking the circle, the most liberal opportunity being given the investigators to scrutinize the apartment before the seance opens. The familiar forms and faces of Captain William T. Hodges, Harry Montague, Adah Isaacs Menken, Lucille and Helen Weston, "Billy," old Mrs. McCarthy and beautiful, statuesque Alico Brooks were the first to present themselves, amid demonstrations of cordial welcome. Capt. Hodges came out in full uniform, and calling a gentle man from the circle, gave him some Masonic grips while clasping hands and talking with him. By request, "Marching through Georgia" was sung, the Captain standing outside the cabinet and singing in a voice audible to all the inspiring words of the famous old warsong. Suddenly, before the strains of the melody had died away, the tall, manly figure sank out of sight, and the brave soldier was once more invisible to the material eye. During the evening "Miss Blueflower" gave a quaint description of her recent visit to Philadelphia and

was drowned in a pan of milk." I had not an honest intellectual investigator, and Dr.'Alances with a zeal deeply appreciated by Mrs. Bliss, who spoke in warm praise of the efforts made by generous hearts and hands to make her stay one of profit as well as pleasure. Years hence, when the susceptible conditions of mediumistic organisms are intelligently understood, liberal comprehension will take the place of bigoted denial in respect to the identity and progression of spirit manifestations, and the investigator will seek to surround the medium with proper elements in place of selfish and detracting suspicion.

I hear from friends that Mrs. Bliss has held highly successful séances in New Bedford and Chelsea this season. May the efforts of herself and guides to keep the standard of mediumship high and honest be duly appreciated by the public at large, is my sincere wish.

GEORGIA DAVENPORT STEVENS. 8 Pembroke street, Boston, Mass.

MATERIALIZATIONS WITH MR, AND MRS. CAFFRAY.

To the Editor of the Banner of Light:

As materialization seems to be a topic of general interest among Spiritualists, and to a great extent among those who are not, I would relate an experience in that phase with the sensitive, Mrs. Joseph Caffray, of this city. On Tuesday evening, Feb. 25th, there were twentyone persons besides Mr. and Mrs. Caffray in the séance, all believers in the phonomena. Forms to the number of fifty-five came from the cabinet to their friends, some appearing several times. Two and three at one time was the rule, not the exception. These forms consisted of both sexes, of all ages and sizes, and included several Indians. It was a very remarkable scance. At my left sat Mrs. E. E. Reynolds, a sensitive, who, when the scance was nearly finished, turned to me, and said, "There is a spirit friend of yours here, a lady; her name is Mary. She says she will try and materialize." Not many minutes elapsed before a form appeared, and my name was called. I went to the cabinet, achiricking both hands of the spirit in my own, here feil preventing my seeing the features plainly, asked, "Is this Mary ?" She replied, turning her face so I could get a better view of it, "Nol it is Josie. Mary will come very soon." She had hardly finished speaking when another form came from the cabinet, hands extended, and exclaimed, "I am Mary, and so glad to meet you. It was more difficult for me to come than for Josle." After a general conversation, between the two of several minutes, Mary said, "There is much more I would like to say to you and talk about, but cannot remain longer, as the forces are now nearly exhausted. Good-bye." They returned

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Saratoga Springs, N. Y.

Great as the interest has hitherto been in Saratoga in Spiritualism, it has recently seemed to have largely increased. This was evinced by the fine attendance at Grand Army Hall on the last day of last month, to listen to the lectures of Mr. H. A. Donnelly, who, taking for the theme of his remarks the passage in the fourteenth chapter of Job: "If a man die, fourteenth chapter of Job: "If a man die, shall he live again?" spoke of death as the twin sister of life, and said the momentons question was answered in the affirmative by hosts of angel visitors who throng the circle-rooms. At the close of the lecture Dr. Mills gave spirit names and descriptions, some of them quite remarkable in "minuteness of detail, and all of them highly satisfactory to an audience that filled not only every seat, but extra ones brought in for their secommodation. It was announced that Mrs. H. Morse-Baker was to occupy the platform last Sunday, and that on next Sanday Fannie Davis Smith of. Vermont, will be the holding materialising scances in Saratoga and Ballston, great interest being manifested in the phenomens counting at them.

slates, which I still have, as well as the slates. In plain, straight lines, and much better chirography than mine, was written on the upper side of the lower slate the following:

"My Dear Old Friend-How glad I am for this "My Dear Old Friend-How glad I am for this opportunity: God bless you! Many an hour we have spent together when I was in the phys-ical body, and I am with you still. Remember me to all who think of me. The dear BAN-NERI God bless them for their undaunted courage in defending me after I had gone from yiew. Accept this from your old friend, "URANT & ROATHER" CHARLES FOSTER."

On the under side of the upper slate was plainly written as my spirit-wife used to write when on earth :

when on earth : "My Dear Companion—How happy I am that you are here to day, and what pleasure it gives me to write you a few words. I am with you most of the time, and try to help you in your grand and noble work for humanity. You have habored hard and long for this great truth, and the good you have done will make your spirit brighter and brighter when you pass to our side of life; then, my dear husband, be of good cheer, for you shall be well cared for and sustained in your earnest work. There is a mighty spiritfor you shall be well cared for and sustained in your earnest work. There is a mighty spirit-power that is getting near to earthly mortals to aid the workers of the present day to break down the massive walls of old theology, for it must crumble and fall and pass away. This mighty truth shall conquer, and its light must shine and penetrate a creed-bound world. Never fear, my dear one ; you have a strong and pow-erful band around you that have guided you through many a trying hour, and they will never leave you. A few more years, then you will bave finished your work on earth, and your guardian finished your work on earth, and your guardian angel will say, Come, thou faithful servant, to the bright home prepared for you. God bless you. Your loving wife, MARY."

Mrs. Thayer and I sat talking while we could distinctly hear the scratching on the slates, and

MRS. CHARLES W. CLOUGH. Pawtucket. R. I.

MATERIALIZATIONS WITH MRS. W. H. ALLEN.

To the Editor of the Banner of Light:

Having attended séances for materialization held by Mrs. W. H. Allen, I propose, with your permission, to give a brief account of what I there witnessed, prefacing it with the statement that my son, Willie E. Fiske, passed to spirit-life from Norwich, Ct., three years ago last May, and has since many times come to me in materialized form, giving proofs of his identity beyond all possibility of doubt.

Mrs. Allen held a séance at her house on the evening of Jan. 31st under what may be termed strictly test conditions. She was dressed in black; during the seance twenty-two forms came dressed in white. A spirit came who said that in this life she was a healing medium, and that her name was Mrs. Pierce. She asked to man. Lusser and u. as: Lassing wine we could have ber height measured, and her wikb bejit measured. and her wike being the server in inches. Mrs. Aller's height is five for being the server inches. Bull File canne, beight, active traits to Fillade phila and the transfer traits to a God Orbit have her height measured, and her wish being complied with it was found to be five feet

Construction of the second second

To me this was very satisfactory evidence of materialization: Josie coming and giving her name when I was not expecting her, but was expecting and looking for Mary. At the close of the seance Mr. Caffray closed the folding doors, thus shutting the cabinet, with the medium, in the back parlor, and taking a handker- chief tied the knobs of the doors firmly togeth-

er. Turning the light low he requested that some spirit would materialize, and come through the closed door. In a few seconds, seemingly, a form was seen coming through the solid door. It was the daughter of a lady and gentleman present. They went to the spirit. The gentleman informed me that to all appearances his daughter looked and seemed the same as when she materialized from the cabinet. Otherforms came and returned in the same way. This closed one of the most remarkable and satisfactory seances for materialization it has ever been my pleasure to attend.

J. R. NICKLES. No. 161 Bleecker street, New York.

SPIRITUAL EXPERIENCES OF THOMAS R. HAZARD.

NUMBER EIGHTEEN.

In the earlier days of my spiritualistic experiences I was quite conversant with the late JOHN B. CONKLIN, of New York City, a medium who possessed the spiritual gifts alike of tipping, speaking and writing. As was then quite common with writing mediums, Conklin always wrote from the right side of the paper to the left, so that to read a communication the recipient was obliged to have the writing reflected from a mirror, or held up to the light so as to read from the blank side of the paper. The cause assigned by the

LIGHT. BANNER \mathbf{OF}

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have a volume to give, and I see your needs. It is a momentous question, my son, 'If a man die, abail he live again 7' That question we have come to settle; and not ooty give the evidence that a man doe slive after death, but that be retains his individuality and is able"—just here the pendil flew from the hand of the medium, and on calling the alphabet the following letters were indicated by the of the table : " I will speak if possible. If. Clay." George Fox then conclude this message, after which a new control took possession of the entranced medium and spoke slowly." That i might indite as follows: " " Will speak if possible. If. Clay." George fox then conclude this message, after which a new control took possession of the entranced medium and spoke slowly." " At a man to i the material body, I sait in your of the table is in the that ambition held a seat within and often gained the ascendency, for I was but more in often gained the ascendency. For I was but more held the ascendency. If I was but more held a seat within and often gained the ascendency. If I was but more held a seat within and often gained the ascendency. If I was but more held the aver i man but and the presidential share, sand they may builty. Now I am no aspirant for the Presidential for the presidential share, and there, and they residential share the divine tight to enter, and they ermitted the divine tight to enter, which he already aspiring mind. The cord has been with a loytil spirit connected the sympa shole of a set through a spiring mind. The cord has been which is held polyting mind. The cord has been attached from the sixth sphere to earth to night is been at the already aspiring mind. The cord has been attached from the sixth sphere to earth to night is been at the help of others, have been able they would have been able of whe freedium, and, through a spirint is there out, world, and the so-called people of God refuse to re-ceive it.

verify and the so-called people of God refuse to re-ceive it. "Go with me, and ask that old man whose head has whitened with the years of time, and who could never feel that when he crossed the river of death he would live again ; and ask him what good hath spirit maulfestations done? He will answer that all the beautiful asyings of the Saviour of mankind, and all the eloquence of the theological world, falled to estab-lish an immortal hope within, when the simple move-ment of a table told him that a dear one was present. Then search the manifestations that are being made in various places throughout the world, for in them ye may know that ye have immortal life. "That there are various grades of intelligences com-municating, the philesophical and reasoning mind must at once see; and that the laws of attraction and of re-pulsion predominate in every circle convened for com-munication, with spirits, also must necessarily follow. Then how important it is that every mind should have that child like simplicity, that pureness of heart, that faith in the goodness of a divine, kind, induigent Heavendy Father, who thus to supply the wants of those minds that could not from organization receive the evidence of their continued existence as it is re-corded in that could not from organization receive a known natural law to demonstrate their presence to earth. "Now within this enclosure are many anxiously.

dvine, though mixed with much that is error, its per-mitting those who have put off the mortal part, through a known natural law to demonstrate their presence to earth. "Now within this enclosure are many anxiously, prayerfully desiring to individually communicate, and all that prevents them from complying with the re-quest of their earth-friends is a lack of sympathy with the medium's sphere. The little buds that sprang up upon earth, and bloomed for a season, are cared for and carefully instructed by such relations as have preceded them through physical death. (Both my wife and sister had lost a little daughter in infancy.) "I recognize the locality and enclosure as a place where i once onjoyed a social visit. "Not that I feel anxious that the world should have my mame appended to this message, for names and worldly bonors I left with my body, but for the grati-fication of those present, I answer I was once known as After the séance my wife's sister told me that willst Mr. Clay (with whom we were both somewhat ac-quainted, he having been a guest at Vaucluse more than older), was alluding to the little buds, her mind was prayerfully engrossed with the memory of her little daughter who had died in lifancy. More the unitudinous and multifarious spirit-manifestations I witnessed in the presence of Mr. Conkiin were some occurring just before the close of the civil war, wither I can in no way recoucile with the truth except it be by first conceding that events that transpire on earth are preceded in some occuli way by their likeness in the spirit-world of causes. Whilst the question of peace or war was still depend-ent on the unanounced action of commissioners, both George Fox and Henry Clay assured me in the most positive terms that peace then existed, and wished me to so announce the fact. In the public pa-pers. I hesitated, but upon their most yehement so ilcitation I finally wrote a short paragraph in which I asserted that to be thefact, at themomentous puestion to be yet unsettled. My on diff was insert

"Friend, thou hast not been forgotten, nor hast thy interest been overlooked by those who have labored incessantly since the first influx of spiritual light in

The Rebiewer.

"Beyond the Grave."

At the present time a close observer can notice an unusual interest prevailing on the subject of the life after death. On every hand we hear of eloquent sermons preached upon it; in some of these a vell of mysticism is thrown over it, obscuring it, and leaving the mind in a state of clouded uncertainty in regard to it, but happily in others the bewildering mists of the old traditions are driven away, and the new hope is revealed in all its certainty to the awaiting minds of eager listeners. The subject also begins to attract more attention in the religious press, and various disquisitions are published in regard to it. It is beginning to be understood that belief in the doctrine of the life after death has a powerful influence in molding the character of the living, and may be halled as a means of deliverance from the despair of a hopeless unbelief. The despairing skeptic exclaims, in the words of Paul, "What advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die" and " If in this life only we have hope, we are of all men most miserable !"

Not only are sermons preached, but books are writ ten upon the subject ; and they appear in such an unexpected manner, springing up here and there, that they challenge attention as one of the more remarkable signs of the times. All this seems to indicate the beginning of a great awakening, drawing the minds of men to a deeper consideration of the object of their existence here, and, in view of its almost unlimited capacity and wonderful destiny, to realize the inestimable value of the human soul.

One of these books,'a duodecimo of about one hundred and filty pages, has lately appeared in New York from the press of the Harpers. It is the production of Dr. Hermann Cremer, Professor of Theology in the University of Griefswald, Northern Prussia, and is called, "Beyond the Grave." The translation from the German was made by the Rev. Dr. Lowrie, of Trenton, N. J., and it is graced with an elaborate introduction, prepared at the request of the translator, from the pen of the Rev. Dr. Hodge, Professor of Didactic and Polemic Theology in Princeton Theological Seminary.

As may well be surmised, the labors of these learned men are directed to the elucidation of the doctrine of Life beyond the Grave, as it is partly revealed and partly suggested in the Holy Scriptures of the ancient Jewish theology.

The circumstances of the case warrant the inference that the attention of Dr. Cremer has been drawn to this subject by the present very general and popular reception of the basic idea of Spiritualism. In his litthe book, after having presented the Scriptural teachings concerning the after-life in the main body of its pages, he gives his readers in extense his condemnatory views upon the subject of Spiritualism, and as usual sadly and unfortunately reveals the limited knowledge of a non-investigator upon its facts, principles and legitimate tendency. Indeed, it should be noted that the title of the American edition of the book is not the same as that of the German, which was -Concerning the State after Death; together with some Intimations Concerning the Death of Children, and Concerning Spiritualism. Thus after giving what he would establish as the true elucidation of Death and the After-Life, he warns his readers with some bitterness against accepting what he designates as the faise views concerning it which are held by Spiritualists.

But as an illustration of the exceedingly vague and obscure manner in which this all-important subject is treated in the Scriptures, affording scarcely data enough upon which to base the commonly accepted doctrine taught by theologians, a wide difference of opinion has been developed between the learned author and his American sponsors in regard to the fundamental doctrine of a probation limited to this life. The theory of death and the resurrection upon which they substantially agree is as follows : That when men die they all, both the good and the bad, go to the same place, Sheol or Hades; that there they are destined to remain until the resurrection morn, when they all shall rise from the dead ; that thereupon they shall be separated, the good being forever blessed in Paradise, and the bad consigned to endless misery in Gehenna, or Hell. The necessity of teaching this doctrine, of the long detention of the souls of men without regard to character in Shcol, is made apparent when we consider that only in this way can the scheme of the future life which they advocate become consistent with their equally pronounced doctrine that the resurrection of the gross material body is always intended. whenever such reference in Scripture is made to the final quickening of the dead.

But the author of this treatise here advances a very startling and dangerous theory (according to the views of his translator and to those of the writer of the Inbelieve that before 'the judgment day the dead, who have lost the opportunity in this life, can report and be converted, and thus partake of happiness and heaven in the final resurrection. On page 108 he says heaven in the load resurrection. On page 108 he says : "Therefore it is scriptural, and not contrary to scripture, to believe in the possibility of conversion in the realm of death." "Hades is essentially a vesti-bule of hell; yet just because it is this, and only this, there remains the possibility of a deliverance out of it." "Perhaps God may employ many a Christian there above, who is mighty as a witness, to continue the preaching of the gospel among the dead." We are rejoiced to see that the Professor agrees so

der of those who encounter them. Ah! none are so blind as those who will not see! Our author commences his flual chapter on Spiritu-

alism by asserting that it is "One of the most repugnant manifestations in the sphere of spiritual and religious life, and one of the most lying distortions of the truth. What it pretends to offer, the Christian, in the first place, has no need of, and, in the second, cannot attempt to make use of without imperling his faith and salvation. Under such circumstances it is quite unimportant whether the performances of Spiritualism are real or only pre-tence and lies. They are, however, the latter." So, here is a learned Doctor in Theology who does not hesitate to assert his only on a to the truth or alism by asserting that it is

not hesitate to assert his opinion as to the truth or faisity of a fact or phenomenon in nature, without ever having investigated it. One would suppose that he would approach such a declaration with great fear and trembling, lest he break one of the commandments, viz., the one that forbids him to bear false witness against his neighbor. For he evidently does not know whether it is true or false, as he has not investigated it himself ; yet he very decidedly and kindly informs his readers that it is the latter. What thorough stultification is this i

He should be informed that there are a great many Christians who do have need of just the kind of evidence that Spiritualism supplies, and so far from their imperiling their faith and salvation by investigating it, they are all the more confirmed in the one and assured of the other by the testimonies they receive. Are you sure, Dr. Cremer, that you are not really unsettling their faith by advising them to join you in your remarkable infidelity to your best convictions, in rejecting what might be even to you at least corroborative evidence of the truth of the more valuable doctrines of the Christian religion? Beassured that there are as many humble followers of Christ among Spiritualists as among any like number of believers that reject this testimony. Be warned in time, lest in this matter you may even be found to be fighting against God.

You may recall what is written about St. Paul, who in the early part of his career so zealously persecuted the saints ; if you reflect humbly and deeply on this subject, you may experience almost as decided, if not as miraculous a conversion-and perhaps be able to witness almost as remarkable a spiritual manifestation as he did as he was traveling on his way.

You say that-You say that— "It does not even require the Christian conscious-ness, as determined by faith, but only that fear of God that is universal, in order to know that death does not end all, but that, on the contrary, there is for us all an existence beyond the grave, and a realm of the dead, a world of departed spirits." "Then why if this has an do we hear on every side

Then why, if this be so, do we hear on every side the great lamentations of Christians at the overwhelming tide of skepticism that is rolling in over the nations in this age of universal inquiry? With the ex-planations and promises of the gospel all men are familiar in civilized lands, yet how account for the despair that settles on so many minds, that throws all known evidences of a future life to the winds, and frequently ends in hopelessness and self-destruction? To save mankind too much proof of a continued existence beyond the grave cannot be given. Let us welcome all proof of this kind, and say God-speed to all workers in this field, whether they be of John or of Christ. But do not flatter yourself that you have a guit claim deed to the life and teachings of Christ; the school of humanity all over the world see in him the exponent of their principles, a reformer, a friend of the poor, and a revelation of the divine life as it exists in the spiritual world. He was a breaker of images and of the Jewish Sabbath ; he condemned the narrow conservatism of his time, and was denounced by the hierarchy which he exposed. He communed with the spirits of the dead, and had faith in that which you contemn. And yet, in the face of these facts, you say that the Christian-

say that the Christian— "Must unqualifiedly and from first to last repel every solicitation to assure himself by experiments of the existence of the world of spirits, and so he must as lies, if not as something still worse. He cannot for a moment put himself on the footing of negotiation and investigation with Spiritualism, but can only brand it as a lie oppugnant to God, as deception and self-deception of unbellef, and deplore the fact when earnest spirits, perhaps in the interests of science or forsooth of faith, gave dealings with it."

Here you see how far your conception of a Chris tian is from that of Christ, and how much you reveal the spirit of Paul breathing fire and slaughter, rather than Paul the apostle of good-will to men. You say

"Intercourse on our part with the dead, and inter-course of the dead with us, is impossible. This inter-course with spirits is impossible, because death sepa-rates from the life on this side the grave." And in another place you say :

"Jugglery and lies have all along been its instru-ments and performances, except when God turned the frivolous play into earnest, as in the case of the witch of Endor. But then this happens as a judgment on him that has become as depraved as Saul."

But were there no good spirits who appeared in the olden time to good men? Are not the Scriptures full of instances of this kind? Are you sure that when-ever the "Angel of the Lord" appeared, he was not each heart's nevermore, dawns the higher life beyond world. Their intellectual faculties should be so weak one "of your brethren, the prophets," and not of another race, as you say? Does not Matthew say that many of the saints arose from their graves and appeared unto many in the city? Or were these people -mediums perhaps-in the city practicing "jugglery and lies," and so imposed upon Matthew? Do you think that in this case Matthew would address (as you than persons who are physically and morally deprayed, ruined by debauchery, avarice, pride, or unbellef, so that they no longer have the mastery of themselves... they are on the surest road to utter ruin in body and soull?" In using this language would Matthew have shown a Christian spirit? would he have acted like a regenerated man, a follower of the meek and lowly origina tor of Christianity? "We pause for a reply." It is time that some sort of charity was shown for those whose judgments tell them that communications from their friends in spirit-land can be obtained. They are often justly indignant that those who have not proved the matter for themselves should call their judgment in question. But what are the true principles here involved? An almost undeviating regularity in nature's laws is observable upon every side. The order of the birth, growth, maturity, decay and death of individuals in this life is generally uniform. Nature seems to scorn all attempts to thwart her laws, made by the arbitrary will and the proud intellect of man. Mental and moral genius are frequently the product of the lowly cottage, while incapacity finds birth and training in the palace. The result is a general uniformity in the method of development among the different races of men. Then why should this law cease to act in the second stage of man's existence? Should not the same general law of the evolution of the spiritual man obtain in the spiritual world? Every man has a birthright to an orderly foreördained development beyond this lifenot" beyond the grave," for the spirit of man does not enter the grave ; the cast-off body is laid in the grave, there to decay and its elements to be dispersed, and the spirit finds an babitable world in brighter lands. It does not go down into Sheol, but up into the mansions of a superior life, and among associations which give it a more noble destiny. O. P. HATFIELD. New York City. -1

A BUTTERY IDYL.

Ob ! sing me a song of butter so pure, Of the days of long ago; Of golden rolls, In chiza bowls, Our grand dames used to show.

Oh I sing of the churn I used to turn, Filled with the flaky cream, As I stood on a stool, In the buttery cool, And of buttered toast did dream.

Alack and alas i for the days that are passed, When butter was pure and good i When our mothers could spread, On our home-made bread, An article fit for food i

Oh i sing of the flavors-those bucolic savors-Of clover in bloom and of mint, That dweit in that butter, So utterly utter, Of which we hear now but in print.

Of oleomargarine ! Oh i sing me a song, and ring with a gong, The disgrace of the times in a pæan-Of the nastlest mess Of nastless-

Of oleomargarine !

CHORUS. Of oleomargarine, my boys,

Of oleomargarine, my boys, Of oleomargarine i Soap fat and mean— Soap fat and benzine, Is oleomargarine i Somerville, Mass., Feb. 19th, 1886.—Globe.

Banner Correspondence.

New York.

BROOKLYN .- M. L. Gaylord writes : "Since the 'Man of Sorrows' bore the cross, it has been our stepping-stone to the portals of light; its symbol our talisman as we ascend life's golden stair.

There are few human hearts but can attest in some degree the realization of the beautiful and hallowed motto, ' Via Crucis, Via Lucis.' Just in proportion as we have learned to 'suffer and be strong' through the broken paths of earth's pilgrimage, has this truth been made manifest. How heavy the burden of experience along some mile stores in our journey, and how many would fain sink beseath the pressure of much that seems too heavy to be borne. Vainly we peer into the darkness for some sheltering arm to uphold, some beacon-light to mark the way. In the midnight of anguish we faint and grow weary, and question-is life not a failure after all, as it tosses our barques with no volition of our own this way and that, until we lie stranded on the very reefs of despair?' We have seen the symbol of suffering only in the deep down depths of woe.

But 'every Calvary has its Olivet.' Happily, the morning follows the night, and as our streaming eyes closed in their dimness, perchance the awakening of the dawn has crystallized each tear, and left us pearls of hope instead. With fresh impulse and renewed effort we start again in the morning light to climb the Parnassus of our soul. If we suffered not, we could not know the bond of sympathy between those that do. What more closely draws us one to another, as tendrils do the vine, than kindred sorrows? In the vibrating of some sympathetic chord, we may attune our own hearts to that more perfect key-note of life's plan, and in dropping one little flower by the wayside of another, may catch faint glimpses of the 'divinity that shapes our ends.'

The high noonday of sportive galety or listless ease will not paint living pictures on our walls of time. The shadows must be there, or the garish light would have no tone. What would a landscape be without its varied tints, its light and shade-some far-off gleam which has caught the artist's vision? Do not the woods and waters moan and sigh, as well as sing their lullaby?

Why do not the higher influences shield us better from the ills of life? The still, small voice, as in days of yore, replies, we must work out our own salvation. They cannot keep the thorns from our path ; it would not be for our ultimate good for them so to do. Though heart-strings may be broken for a time, each cry of misery will awaken to greater effort, nobler resolves. In our higher aspirations shall we not meet some effulgent ray, be bathed in some 'Balm of Gilead'? Out of disappointments and 'sorrows we shall walk more surely in the light, never to retrace our steps,

A spirit mother told her child she saw a wreath put upon her head; not of roses, but of thorns, and as each one sought to lacerate her darling's brow she tried to put her mother hand and love between to lessen the sharpness of the pang. From whispers such as these we feel we are not treading the way alone, and that loved ones waiting just beyond know and

good Dr. Newton than any I ever met; in short, I might have been here a long time, and not found the above, as well as many others. Therefore I say to all, Spiritualists in particular, advertise in the Ban-NEB, that the traveler may know of you, and help yourselves, and the good work for humanity."

Nebraska.

SARGENT .-- P. O. Mills writes: "I came to Nebraska last spring, and from the first Sunday in June have been constantly at work; have given fifty-one lectures up to Feb. 9th. I was challenged by a Rev. Mr. Eubank to a discussion, at Douglas Grove, in October, but when the time came he had it put off till November, and when that time arrived he had left the county. I went there, as advertised, and was to give four lectures on the questions to be discussed. At the close of my first lecture Mr. Cooper, the Method-ist minister on that circuit, was called upon. He said he came there because he felt it his duty to take notes and reply, but would put it off until Monday night, and so I put off my further speaking until his reply, supposing he would then make arrangements for a debate. But at the close of his reply, on my proposing a regular discussion under a chairman and a division of the evening, he refused to so discuss, and, as I found his intention was to take advantage of the prejudices of the people, I gave him all heasked, and consented to go on with the discussion in his own way, and we had a nine evenings' discussion. On his next to last speech he said, 'I will stand by this question until I die on the field, and be burled beside the gentleman !' In the next speech he made he said, 'I am done. Mr. Mills is going to speak on the teachings of Spiritualism, and I do n't care to hear of them." The resolu-tion discussed was, ' Resolved, That the teachings of Spiritualism are sustained by the Bible.' I had spoken two evenings on that question, and he had replied to them at this time, but had not discovered until now that he did not want to hear the ' teachings of Spiritualism discussed."

This discussion aroused a deep interest among the thinking minds all over this county, and I have given from one to three lectures every week since, and could not visit all the places I wished to. But the Spiritualists are few and scattered, and, the hard times making their resources limited, the movement talked of being made-of raising a fund to keep a speaker in the field all the time-has not been accomplished. But, without money and without price, I have thrown my life and soul into the work of arousing a spirit of religious freedom, and a good degree of interest has already been manifest. Did I have the means I would procure some of the best mediums and in three months revolutionize the religious sentiment of this part of the country. The people are hungry. starving for truth, but I am poor and powerless to supply their wants.

I wish to say to the friends of Spiritualism west of this place, that I expect to start for California about the first of May, and will make engagements to speak, from one Sunday to four, anywhere on the line of the railroad to that place, or within twenty miles of any station. I also intend to lecture through California, Oregon, or Washington Territory during the coming fall and winter, and will make engagements in any of those sections of country. Would like to make arrangements as soon as possible for places along the route from Omaha to Callfornia, so that I may know how to plan for the trip. I have been a lecturer for seventeen years; can give references if desired."

Pennsylvania.

JACKSON.-From a phrenological point of observa-tion, J. W. C. writes : "Christians, in order to enjoy happiness in the heaven they describe, should not have very large organs of Benevolence, for with Benevolence large they might be made unhappy by entertaining feelings of sympathy for the millions of lost souls that have been excluded from heaven. They should have small Causality, Comparison and Conscientiousness, for with those organs large they might be led to believe that it would be unjust to inflict endless punishment upon human souls for a few sins committed in this lower world, and some of the saints might condemn the ' Plan of Salvation,' under the working of which the number of souls lost is greater than the number saved. They should have small Self-Esteem. Combativeness and Destructiveness, for with those organs small and Cautiousness large, none of the saints could ever be persuaded to engage in a rebellion like that in which Satan engaged, that ended disastrously to him and to his followers. Conjugal Love should be weak, for if the doctrines taught by some of the Orthodox Christians are true, husbands will be required to rejoice over the damnation of their unconverted wives, and wives required to say amen to the damnation of their ungodiv husbands. And if parents will be required to praise God for the damnation of their own children, they should have small Philoprogenitiveness. Inhabitiveness should be very large, for with that organ small some of the saints might want to leave the

1800 "Friend, thou hast not been forgotten, nor hast by interest been overlooked by those who have hored incessantly since the first influx of spiritual light in its present phase upon earth. I have oftlines been one of the number of disembodied minds who have incompleted incessantly since the first influx of spiritual light in its present phase upon earth. I have oftlines been one of the number of disembodied minds who have incompleted with the at thy circles, and I can vouch for the truthfulness, as to its spiritual origin, for all thou hast received. Thou must take into consideration the important fact that when necessity compels the introduction of a prosser spirit to act as the operator on our side, nuch which may be transmitted will be contaminated more or less with the mind of the spirit medium and earthly instruments, and that which hears apparent evidence of falsebood or incounsistency viewed from the external plane, when seen with the spirit ere, all beats in union of thy four years' experience with the spirits entities a carcies of patience, faith and forberarance. "It is a carcies of patience, faith and forberarance." And that which noce told me of a striking test that a spirit, it has been and car and saitsfactory solution of thy four years' experience with the spirits a carcies of patience, faith and forberarance. "A free mean unknown to him (who had been an occasion is stored with him in the character of a resurrected spirit. The gentleman said the communication were the set in the the start west, however, the gentleman called again, and told friend had experienced a relapse and died suddenly, as whet have nerved to be seen informed by letter. "In our will developed will the set obscribed. A friend living near this gentleman called again, and told friend had experienced a relapse and the subscribed. "A had been site, when seen be eased when the net distant West, friend living near this down as correct, and that his freeden informed by letter." The wenthem an called again, and told friend had e vision, the whole car fly into hundreds or thousands of pieces-directly after which, as the train was pass-ing at full speed around a curve in the road, it collid-ed with an incoming train, when the spiritual scene foreshadowed in the clairvoyant vision was reducted on the mundane plane, the whole car in which he and his sister were scated being utterly smashed into fragments, whilst a heavy missile of iron or wood (I forget which) fell within a few inches of his sister's back. Several passengers were killed, and others wounded, and Mr. Conklin himself assisted in remov-ing the corpse of the German, who had sat next him, to an adjacent house. Respectfully, THOMAS B. HAZARD. to an adjacent house. Vaucluse, R. I.

Scott's Emulsion of Pure. Cod Liver Oil, with Hypephesphiles,

Has all the virtues of these two most popular remedies. Made into a form that is very palatable and acceptable to the most sensitive stomach, and is without doubt unequaled as a combined food and remedy for lung troubles and wasting conditions.

cordially with us, and in this respect is so good a Spir-Itualist as to admit of reform after death ; but so does not his translator nor the learned Doctor who introduces him to the American public. On page 112 the translator, in a very extended foot-note, remarks that :

translator, in a very extended foot-note, remarks that: "The reader will notice that what the author says on the subject of the possibility of conversion after death varies from the prevalent belief of the Christian Church regarding the teaching of Scripture. Though the view he presents has been made promineen of late by the advocacy of highly esteemed biblical scholars, the older view still remains in the representative con-fessions of the Church, and as the prevalent belief. According to that belief, the opportunity of receiving the saving benefit of salvation is confined to the pres-ent life, and men shall be acquitted or condemed in the day of judgment 'according to the deeds done in the body.''

So also on page xxxvii the writer of the Introduo tion says:

"The position that a *post mortem* probation for the unevangelized is possible is unwarranted. The posi-tion that such a probation is necessary to render God just, is logically inconsistent with the whole scheme of Redemption as revealed in the word."

In the chapter devoted to a consideration of the death of little children, as Dr. Cremer expresses himself, he is certainly in doctrine on the side of the Spir-

itualists. He says on page 128 : "But now one thing more: Do the children remain children? Certainly not. Even on earth it is misery when a child remains a child. That cannot be in the Kingdom of Heaven. But all children of God must Kingdom of Heaven. But all children of God musi eternally be asthe children (Mark x: 14). And yet the child will not loss tis youth; for heaven and eternity are the country and the season of eternal youth." "What a joy to find our children again, grown up and flourishing in the fullness of eternal youth, as the roses whose dew the Lord is !"

But some very unwelcome questions might be asked here: If the child grows up in this most unnatural intermediate state, how can it be reconciled in the resurrection to the tiny material body it left at its early death? What means are there in Sheol for the sustenance that this growth implies? Is not this a doctrine borrowed from the more consistent teachings of Spiritualism? Alas! while rejecting the inculcations of nature and reason, the revelations of science and philosophy, the humble beginnings of a discovery that is destined to revolutionize the prevalent theories of a future life, how can an answer be given to these or any similar questions? In true humility of heart and singleness of purpose only, can the truth be found when sought, or received when found.

What shall we say of a writer that prepares a treatise on the future life, and rejects all means for obtaining information about that life? that notwithstanding he is assured by earnest and religious men. as well as by men of science and of affairs, that they have investigated the phenomena that Spiritualism has brought to their attention, and have found that they are inexplicable on any other grounds than those which recognize their supermundane origin, yet turns away, and without examining the evidences offered him, villies and defames the character of those who have? In future ages books like these will be the won-

an Bargon

Brooklyn, N. Y.

To the Editor of the Banner of Light: The following resolutions were passed by the Brooklyn Society, on Sunday evening, Feb. 28th, on the occasion of the close of Mr. Fletcher's engage

the occasion of the close of Mr. Fietcher's engage-ment with that organization : Resolved, That the thanks of this Society be tendered to our belowed friend and brother, J. WILLIAM FLETOH-ER, for his sole and inspiring lectures for the past two months is and as he is now about leaving us for another field of labor for a season, our heartfelt withes go with him for his success and weilare wherever he may be. Resolved, That we also tender him our warmest thanks for his noble generosity in domain go this Society the pro-ceeds of his first lecture on Gen. Grant and the War, and we heartily commend it to all patrious and lovers of liker-ity wherever he may be called to deliver it. Resolved, That we shall cordially welcome his return to his work in the spiritual ranks, and do hereby offer him his first engagement whenever his restored health will permit him to resume his labors. Resolved, That so copy of these resolutions be sent to the BANNER of LIG for publication. A. WOERTENDYER, Sec. L. E. WATERMAN, Pres.

A. WOERTENDYKE, Sec. L. B. WATERMAN, Pres.

Wise employers are seeking to prevent strikes and avoid arbitration by a prompt and voluntary conces-sion of better wages as soon as their business will per-mit it.— Herald.

the shadows, where the miscreres of our being shall swell into chorus an anthem with the angel-world, 'The way of the cross is the way of light.'"

LA FARGEVILLE -H. J. K. writes : "The beautiful philosophy of Spiritualism has not been agitated of late in this little hamlet, but still the spirit silently works in our midst, bringing light, knowledge and everlasting benefit. A lady medium (private) who has

been obliged to use crutches more or less in her life, has, the past two months, been receiving aid from the spirits of the other side of life; seeing that they could help her, they set to work. The first treatment the spirits made relieved her of the crutches, and she has since had no need of them. It is thought by the invisibles that she will soon be able to dispense with all use of crutches. This is a case of spirit-cure. No medicines were employed. She was benefited solely spirits.

A lady who has been a private medium for a number of years, at Great Bend, N. Y., has been developed for independent slate-writing. Being told that if Mrs. Van Duzee and herself would sit together this phase of mediumship would be developed, they did as directed and success crowned their efforts. I also learn that the independent voice is being developed with this medium.

There is talk of starting a Spiritualist Camp-Meeting ground or park at the Thousand Islands, River St. Lawrence. There is a piece of land with a nice grove that can be bought, in easy reach of boat, at a reasonable sum, that is said to be a desirable spot for a spiritual park; a good and fair-sized hotel near the grounds, with good wharfage, can be bought cheap. There has been some little talk among some prominent Spiritualists who think favorably of such a project, and will materially aid in the matter. The land can be bought and laid out in lots, and if all of our Spiritualists able to buy lots take one, and help carry the park along, no doubt it would pay. The Thousand Islands is getting to be one of the finest resorts in the world; and as crowds of people visit the place every season, it is guite probable that many Spiritualists are among them. It is our opinion this would be a fine place to start a Spiritualist campground, and I hope all Spiritualists who can will aid in helping on the proposed movement, that it may be said the Spiritualists have started a park at the Thousand Islands.

As one of the members of the 'Sun Angel Order of Light,' I extend my soul-felt sympathy for the loss of a member and sister, Mrs. Althadine Smith of Cleveland, O., who lately passed out by the hand of violence."

NEW YORK CITY .-- J. J. Fideld writes : "If all, especially Spiritualists, felt the importance of advertising through a good medium, the result would be the BANNER OF LIGHT would soon increase its dimensions as well as its circulation. "I appreciate its worth and write from actual experience, having traveled for years, and found it a sure guide in almost every town or city in finding places of meeting good mediums, some of whom are good physicians of both mind and body. In a great city like New York, where one can be surrounded by a multitude and yet be alone, after looking over its pages I first found a place of worship at Metropolitan Church, Bey. Mrs. Stryker the speaker, where I also found a stranger from San Francisco, Cal., who was also guided there by the BANNER.

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world. Their intellectual faculties should be so weak that none of the saints would have any desire to climb over the high walls in order to make philosophical observations upon objects outside of the Holy City. Large intellectual faculties would not promote the happiness of the saints in the heaven described by Orthodox Christians. In that heaven persons with weak intellectual faculties would enjoy more happiness than philosophers."

Massachusetts.

LYNN.-A correspondent writes : "In sending this communication my object is two fold : first, to give, some information in regard to spiritual meetings held in this city, as requested through the columns of the BANNER OF LIGHT ; second, to attract the attention of many Spiritualists of Lynn who do not take the BAN-NER, and induce them to subscribe for it. I think by magnetism used in the hands of wise and loving after taking it three months they would never be without it. To me it is an encyclopædia of spiritual knowledge, filled with interesting and instructive reading which they cannot afford to lose. For the last twenty years it has been one of my household treasures. To me it is an educator, both mentally and spiritually; so to all Spiritualists I say take the BANNER.

The cause of Spiritualism is still progressing in Lynn. Meetings are held in Mechanics' Hall, Market street, every Sunday at 1 and 7:30 P. M. Sunday, Feb. 7th, we held a Memorial Service in honor of our workers and friends in the cause of Spiritualism who during the last year passed to spirit-life. Our hall was, in a measure, decorated with flowers, while the faces of our dear ones looked out upon us from canvas and frame. Our platform was graced by the presence of most of the mediums of the city, who kindly contributed their spiritual gifts, and thus made the meeting one of great interest, and one that will not soon be forgotten. Among those present were Mrs. M. H. Mosher, who acted as Chairman, Mr. A. C. Bobinson, Mrs. Dr. M. C. Chase, Mrs. J. F. Dillingham, Mrs. Mary Stone, Mrs. Whittier, Mr. and Mrs. Adams, Mrs. Hurd, Dr. Orne, Mr. Estes, Mrs. Hammond, Dr. Furbush and Mr. Fernald. Mrs. M. J. Gould sent her regrets that she could not be present, being detained at home by sickness; thanking us for our sympathy for her in her bereavement, she having been called upon during the last month to part with a dearly loved daughter, Alice M. Gould.

Our sweet singer, Mrs. George N. Johnson of Lynn, assisted by Mrs. Graves, Mr. Eaton, Mr. Blainey, who in days past were an inspiration to many of our old lecturers and workers in the field, freely gave their services for the day, adding much to the success of the meeting. The exercises commenced by singing by quartette, "Journeying On"; invocation by Mrs. Adams; singing; introductory remarks by Mrs. Mosher, paying a tribute to the memory of our arisen alster, Mrs. Hannah Parker, and Bro. James Hudson. Mrs. Parker, at the time of her decease, which occurred Jan. 20th, was President of the Ladies' Aid Soclety of Bpiritualists, and one who will be very much missed, not only among the Spiritualists but among many of the poor of this city, to whom she often came as an angel of mercy. Singing. "Something Sweet to Think of," by Mrs. Munroe : recitation, Longfellow'spoem, "Resignation," by Miss . Mabel Obsever ; singing by quartette. Mr. A. C. Robinson was next called upon, who spoke upon the Principles of Spiritualism. referring to the life work of our late departed brother Cal., who was also guided there by the BANNER. Freeman Guerber, who, when in the form, was ever When sick and weary, through it I found Prof. John ready, even when Mekness laid its heavy hand upon McLood, one of the very best of healers, more like our him, to stand by these truths and give forth to the

The Belle alterna

MARCH 13, 1886.

world that which came to him as a blessing. He also saw the spirit of our young sister, Miss Lottie Bilsworth, enter the hall with her mother, and gave to her those words of sympathy which are so much to us in the hour of affliction. Singing by quartette; Mrs. Dr. M. C. Chase then read an original essay, written under the inspiration of the moment, just before entering the hall, prefaced by an original one on the death of a friend. Her line of thought tended in the direction of the philosophy and source of our religion, speaking in defense of our mediums, that they might be aided to the highest development of their gifts and protected from those who seem willing to prosecute the honest many in order to correct the guilty few, extending her sympathy to our brother medium Dr. Slade, speaking in eulogistic praise of his mediumistic gifts and concluding by reading a poem writ-ten by Mrs. Mary Stone, of Swampscott, and published in the BANNER OF LIGHT; singing by quartette. Mrs. J. F. Dillingham, as the spirits presented themselves to her, spoke those tender words of love which were consolatory to the bereaved ones present. Among the number were Miss Alice M. Gould, Miss Lottie Ellsworth, Miss Georgie Teele, Mrs. A. M. San-born, Bro. George Dillingham, William Chamberlain, Daniel Kimball, Eddie Parks, Mr. Hutchings, Alden Burrill. Singing by Quartette. Mrs. Whittier next gave delineations and names of some of the old workers who had passed on, Oliver Swain and Henry Smith being among the number. Dr. Orne, W. Arthur Estes and Mr. Fernald of Boston made remarks and gave clear and recognized tests.

Sunday, Feb. 21st, at 1 P. M., we were favored with a practical discourse on the Efficacy of Prayer, by A. C. Robinson. Remarks and tests by Mrs. Mosher, Mr. Estes and Dr. Thomas. At 7:30 P. M., recitation by Mabel Cheever, opening address by Mrs. Sherwin, followed by Dr. Orne, under the control of a German chemist, who brought us within the vestibule of the science of chemistry, showing us something of the law by which many of our spiritual phenomena occur. Mr. Eldridge of Lowell gave interesting experiences. A Children's Progressive Lyceum has lately been established, and every indication is given of being a grand success."

BOSTON.-S. S. Proctor writes as follows in defense of Dr. Slade's mediumship: "In consideration of the alleged expose of Dr. Slade, and the statements made by the parties concerned, I would say that from the first of September last till nearly the middle of January, Dr. Slade and his associate, Mr. J. Simmons, had rooms in my house, and nearly all of that time sat at my table. Being myself somewhat skeptical I availed myself of every opportunity to discover if possible any trick of fraud that might attend the manifestations that came through Dr. Slade's mediumship. I never laid down on the floor and looked under the door (as some in Virginia did), but I have many times stood on my feet and looked in the door (for very often the door was wide open during the sittings), sometimes at the suggestion of the sitters. Sometimes the parties knew I was there, sometimes they did not-the doctor neverand I have seen every manifestation performed which he is said to have done himself while in Weston, W. Va., without a single movement of his feet when they were at least six inches from the legs of the table. I will say that I almost felt guilty of a misdemeanor while looking in upon Mr. Slade's exhibitions of spirit power, but I now believe there was a purpose in it, for if my word goes for anything is it not as tenable as Mr. Barrett's, who had only one week's time for investigating Dr. Slade's manifestations, while I had him in my house over four months? I consider Dr. Henry Slade not only an honest medium, but one of the greatest mediums the world has ever known."

NEW BEDFORD .- The following preamble and resolutions were passed by the First Association of Spiritualists on Sunday, Feb. 28th, at the termination of Mr. Ripley's recent engagement there : Whereas, This evening closes a two months' engage-

ment with Mr. Frank T. Ripley, during which period his labors, under the control of the higher intelligences, have been attended with marked success in uniting us in our work, and awakening in this community an interest and spirit of inquiry, even with many heretofore indifferent to the subject of Spiritualism; therefore,

Resolved, That this autience join with the officers of this Association in a cordial invitation to him to visit us sgain at an early day, with the assurance that we shall greet his return to us as that of a teacher of the nobler a nd better ways of life here and hereafter.

Resolved, That we heartily commend him to all spiritual associations maintaining a free platform, and who can ual associations maintaining a free platform, and who can accept truth through an uncompromising Spiritualist, who by the help of his spirit-band strikes severe blows at the supersitions of the past, and points to the light beaming through "the gates ajar." Resolved, That the practical work of Bro. Bipley and his guides in healing the sick and causing the lame to walk, and his platform and public testa-conveying advice, mos-sages and emblems of tender affection to the many from their loved ones "gone before" -- are "proofs palpable" of life unending, inasmuch as they appeal directly to every stricken, wounde theart, and while answering the ques-tion, "If a man die, abali he live again ?" are sowing the seed that will spiring up and bear the fruit of knowledge an hundred fold for humanity's good. WM. F. NYE, Pres.

For the Banner of Light. SPIRIT HYMN.

An unseen hand now leads me on Where flowers unfold, and splendors rise

Far brighter than the fairest dawn, Or sunset hues of summer skies. A voice, by outward ear unheard,

Wakes the still chambers of my soul-My mother breathes each blessed word :

Earth narrows all-here life is full : An ample scope for widest thought, Yet, living still more dearly near To those we loved-for whom we wrought ; Such is our home immortal here."

Ah! starry faith and glorious hope t That bear us o'er this earthly tide, While we can pass our mortal scope, Or bld them linger by our side t

Indianapolis, Ind. JAMES M. ROGERS.

March Magazines.

THE CENTURY .- A portrait of Castelar, the eminent Spanish orator, who leads the politics of that socially turbulent country, and whose relation to creeds and church authority is about the same as that of Ingersoll in our own, is the frontispiece; an interesting sketch of his life, with eloquent passages from his speeches, being also given. There are likewise a few pages of "Reminiscences." A new and interesting series of papers under the itinerating title of "Italy from a Tricycle," profusely illustrated, gives a piquant account of a trip in the manner indicated, from Florence to Rome. "Mountaineering in Persia" gives Ex-Minister Benjamin's narrative of his trip in the Elburz Mountains "for health and trout." A powerful sketch of character and humor is "John Toner's Experiment," by Mrs. Kernan. The War Papers consist of "Shiloh Reviewed," by Gen. Buell, additional to which are articles on the same by Col. Lockett and Lieut.-Col. Chisolm, In "Topics for the Times" international copyright is discussed, and in the depart-ments of "Open Letters" and "Bric & Brac" there is food for thought and wit for merriment. The Century Company, New York. Cupples, Upham & Co., 283

Washington street, Boston. THE ATLANTIC MONTHLY has among other nota-ble points in a brimming table of contents an anonymous story entitled " A Brother to Dragons "; a paper on "Americana," by Justin Winsor; a consideration of the "Present Condition and Prospects of Architecture," by Henry Van Brunt ; an article, " Classic and Romantie," on the two great schools in literature, by Frederic Henry Hedge; and memorial papers on Dr. Mulford and Gen. Grant, by Horace E. Scudder and T. W. Higginson, respectively. Continuations are given of Henry James's and Charles Egbert Craddock's serials, and of Dr. Holmes's "New Portfolio,' which holds two "occasional" poems. John Fiske has an instructive paper on the "United States After the Revolution." There .are also in the present number some pleasant poetry, able reviews, etc., etc. Books of the Month and the "Club" make up a number as entertaining as it is valuable. Houghton, Miffiln & Co., publishers, Boston.

MAGAZINE OF AMERICAN HISTORY .- "The Van Corltandt Manor House" is the subject of an interesting article, the opening one of this number. Among the illustrations, of which there are many, is one of "the haunted chamber," where, it is said, for years a spirit has made occasional visits. Another legend of the manor house is that for a score of decades, at intervals, a coach and four has "been heard to rattle up to the door and then disappear in silence, in the darkness. One old slave declared to persons now living that she had positively seen the coach and four with her own eyes." The frontispiece is a portrait of Gen. W. T. Sherman. Gen. W. F. Smith writes an account of the battle of Shiloh, and G. B. Bacon of the breaking of the chains for Farragut's Fleet at the forts below New Orleans, on the night of April 20th, 1862. New York: 30 Lafayette Place.

OUR LITTLE ONES .- A growing love for pets, leading to more consideration for the comfort of all living things, is shown in this and all magazines and books for the young. Of the contents of this class in this number are, "A Feathered Hero,""The Pet Seal," "Coonie," "Scamp and the Dutch Dog," "A Hotel for Dogs," and "Pete in the House." For the youngest of readers this monthly is unexcelled. Russell Pub. Co., Boston.

The New York Pulpits—Their Outlook

Broadened by Spiritualism. To the Editor of the Banner of Light :

The religious notices in a New York Sunday paper

BANNER LIGHT. OF

New Publications.

IN MEMOBIAN WILLIAM WAONER. Proceed-ings on the Occasion of the Opening of the Spring Course of Lectures of the Wagner Free Institute of Science, March 7th, 1885. By Richard Westbrook, D. D., LL. D., with Introductory Remarks by Samuel Wagner, Esq., President of the Institute. Portrait, 8vo, paper, pp. 23. The subject of the discourse was born in Philadel.

The subject of this discourse was born in Philadelphia, in 1796, and when only twenty years of age was placed, by the well-known Stephen Girard, on one of his ships as assistant supercargo to his elder brother, Samuel Wagner. He subsequently engaged in various business enterprises and became wealthy. In 1847 he began giving lectures at his residence, which becoming too small, a hall was secured in 1852, and in 1855 the Wagner Free Institute of Science was inaugurated. To it he donated a large edifice, with its contents, valued at upward of half a million dollars, on condition that it shall forever be used for instruction in Natural Science. This memorial discourse furnishes a brief outline of William Wagner's life and of his devotion to its one great purpose-that of establishing an institution within whose halls all classes

might freely learn of the laws of nature and become imbued with those principles that underlie the true nobility of nations and of individuals. Of Mr. Wagner's religious views Dr. Westbrook says :

ner's religious views Dr. Westbrook says: "He was an *Evolutionist*, but, like Darwin, he never denied the existence of God. He saw more of the wisdom and power of Dietty in the hypothesis of or-ganic creation by slow and uniform development than he had ever been able to see in the old assumption of an instantaneous creation by a miraculous flat of Om-nipotence. He belleved in a moral government of the universe by laws fixed and eternal, and that we get nearer to God as we get nearer to nature.... He said to me shortly before his departure, with unwa-vering confidence: 'When I came into this world I found loving arms open to receive me, and when I go into another world the Heavenly Father will provide for me with equal carefulnes."

The discourse is creditable to its liberal-minded author, and a just and deserving tribute to the memory of a noble man.

RATIONAL COMMUNISM. The Present and the Future Republic of North America. By a Capitalist. 12mo, cloth, pp. 498. New York: The Truth Seeker Co., 33 Clinton Place. The author says that what he relates in this book

vas presented to him in the form of a vision. His early life was passed in one of the ruggedest portions of New England, where to wrench a living from the soll was no child's play. Entering the world's broad field of traffic, he found that telling the whole truth in a business transaction was to be termed "green and unsophisticated ": that the current standard of good conduct was for each to look out for himself, regardless of the rights and happiness of others, save only to keep within the letter of the law. On a day in June, 1880, he visited precincts peopled by the most abject and destitute of the poor of New York. On the atternoon of the same day he witnessed a fashionable wedding in a church. The contrast impressed him deep ly with the unequal condition of his fellow beings. Such," he says, "was my condition on that memorable night, when I beheld a vision of earth the most marvelous in magnitude, resplendent in beauty and sublime in grandeur." He awoke in the morning, bathed in a profuse perspiration, and with the whole night's scene as vividly before his mind as any reality ever witnessed by him. The vision was continued through ten consecutive nights, and he gives, so far as human language is capable of being employed for the purpose, a narration of what he beheld.

In chapters that follow he describes the present external appearance of our republic; gives his views and those of others of government and laws, finance, public improvements, production and distribution, education, morality and religion, marriage and divorce, etc.

THE TRUTH-SEEKER ANNUAL AND FREE-THINKERS' ALMANAC, 1886. 8vo, paper, pp. 106. New York: Truth-Seeker Company, 33 Clinton Place.

With its portraits of thirty distinguished liberalists, cientists and philosophers of Europe-among them Annie Besant, Bradlaugh, Comte, Darwin, Froude, Haeckel, Huxley, Spencer, Tyndall and John Stuart Mill-its calendar, including a chronology of events connected with the rise and progress of liberal thought, its statistics, etc., this will meet with the appreciation of those for whom it has been prepared and published.

An Indicator.

To the Editor of the Banner of Light:

People are continually called upon, throughout our broad land, to contribute funds for the encouragement, support and advancement of many and varied enterprises, erection of monuments, etc., for lasting form as goodly a column as the theatrical advertise. | tributes to redound to posterity. There are many turiving and prosperous cities, towns and hamlets whose people read in the columns of our spiritual press of the more fortunate of their closely alled friends who have opportunities of listening to lectures, tests, and many encouraging proofs of the doctrine we profess and advocate, of immortality, so stimulating to us all. Hence the idea suggests itself, should not some course be pursued by which we can organize an association, or form a fund from small contributions from all who have an interest in the furtherance of the cause and in the enlightenment and edification of our fellow mortals who are desirous of seeking light from those who have passed beyond to a higher plane of existence? While good and able papers are doing a great and gloious work, and circulating libraries of inspiration and thought are making an inroad, and probing minds in every department of life-even entering all denominations of creed and religious persuasion, inclining many to investigate-I am thoroughly aware that there is an actual need for something of the nature of a Spiritualist Missionary Fund to prepare a way for evidence, as an earnest desire is felt by thousands to have an opportunity whereby they can avail them selves of this privilege to tone up their spiritual strength, and quench a longing desire for a change, that their spiritual food may be better assimilated, and that the incredulous and doubting may learn more why we are Spiritualists, and what the true inwardness of the teachings is. Many enterprising cities and towns are penetrated by large and direct lines of transit, through which our best spiritual material for demonstration passes in journeying from the large cities, and it would seem that some of us could be accommodated, feasible arrangements being agreed upon. We want only those mediums who are thoroughly qualified to give the very best proofs, and fully capable to protect themselves easily and satisfactorily when met by any question pertaining to the phenomena. Will not some one of the many readers of the BAN-NER OF LIGHT act upon this indication, and give a suggestion, or express an idea relative to a Fund for the purpose mentioned? It really seems as if it was a thought in the right direction. -J. W. P.

Lord Byron.

John Russell Young relates a strange story of Byron, which goes to prove he had a belief in spirit communion (as did Bulwer). Here it is :

spirit communion (as did Bulwer). Here it is: Speaking of men who have known great men, said Mr. Young to an interviewer, I remember meeting a gentieman who had been a personal friend of Lord Byron. He told me a curlous story. He was in Greece with Byron, and they were traveling together to Missolonghi. A heavy rain-storm came on, and they had to ford a river, and they came to a little Greek of the part of the greek wet. ford a river, and they came to a little creek inn, riding horseback, and of course very wet. Byron and his friend went to their room until their clothes became dry. Byron lay down upon the bed, put his arms under his head, and said : ""Down holds in middle up of up head, and and 20

"Why?" asked his friend. "You know," replied Byron, "I am almost a Scotchman. I spent my early days in Aber-deen, and whon I was a child a gypsy read my fortune. She told me that very important events would happen in my life at ten, twenty-eight and thirty-six. At ten I was a lord by the death of my granduncie. At twenty-eight I was married. And now," continued Byron, "the third event comes. What will it be?" My friend said to Byron :

My friend said to Byron : "Oh I that's all nonsense." "No," said Byron, shakin "No," said Byron, shaking his head, and talking in his slow, lisping way, "Don't you disbelleve the witches and warlocks." He died in ten days.

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MANUAL OF **PSYCHOMETRY:** THE DAWN OF A NEW CIVILIZATION.

BY JOSEPH RODES BUCHANAN, M.D. Author of "Anthropology," "Therapontic Sarcognomy" and "Moral Education" -- Professor of Physiology an Institutes of Medicine in four Medical Colleges suc-cessively, from 1815 to 1831-and for five yoars Dean of the Eclectic Medical Institute, tho parent school of American Medical Eclec-ticism -- Discoverer of the Impressi-bility of the brain-of Psychometry and of Sarcognomy.

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BY MRS. S. C. HORN,

Author of "Strange Visitors,"

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"Do you believe in witches and warlocks?" "Why?" asked his friend.

Virginia.

CLIBTON FORGE .- Mrs. J. M. Nicely writes: "I have three hundred acres of land, one hundred improved. There is a large creek of pure, soft water running through the land, and two fine mineral springs, a red sulphur and a chalybeate spring, also a strata of valuable slate and black marble. 'This is a beautiful locality, within three miles of two railroads and the town of Clifton Forge. Va. I do not think a lovelier spot, with its fine, mildelimate, its pure air and mineral springs, can be found. Only a day's ride by rail, west from Philadelphia. Baltimore and Washington, and the same distance east of Columbus and Cincinnati, Ohio. I desire to see these valuable springs opened up to the public for those who are seeking health or pleasure, our mild climate making it available both winter and summer. I will give the springs and pleasure-grounds free to progressive friends who will put up a hotel or institute large enough to accommodate one hundred guests. I would like to have a large temple or college built here where every branch of science can be taught, and I will donate the grounds free, for this purpose, to those who will put up the building this summer. Will some of our liberal friends avail themselves of this offer? Come and see the springs."

District of Columbia.

WASHINGTON. - Mrs. L. A. Crandell (Lucy's mother) writes: "My attention has been called to a communication in the BANNER OF LIGHT of the 20th ult., wherein C. M. Keith states that at a séance held at Mr. Rothermel's rooms in this city Lucy Orandell came and brought a flower to her mother, who was present.' I was present at a seance held at Mr. Rothermel's rooms, and a flower was presented, but there was not the smallest evidence that the figure bringing the flower was my daughter, but I have intuitive as well as other reasons) for believing that she was not in the most remote degree connected therewith.

÷.,

With due respect to Mr. Rothermel and C. M. Keith, sincerity impels me to state that the former was not under test conditions during the 'materializing seance.' This correction seems only just to one who is looking carnestly and prayerfully upward for light and communion."

Illinois.

QUINCY .- A. A. O. Pfuhl writes : " It is often asked is there not a God, a Opeator of all things? a supreme being, whom every one should worship? To me it appears that ' all are parts of one stupendous whole,' and that 'whole' is God. As regards the present dis-turbed state of mundane affairs. I will say that in 1888 there will be a change for the better. The present inharmonious relation of the planets will cease. Saturn will then be ruler, the vell of darkness be lifted, the chain of stubbornness, selfishness and ignorance removed, and man will listen to reason, eager to receive the food of intelligence and wisdom."

New Hampshire.

NASHUA.-Mrs. A. M. Coad writes : "At her rooms, No. 48 Looke street, by the Bey. H. B. Smith and in the presence of a few intimate friends, Dr. Fannie C. Dexter was united in marriage to Mr. James Miller of Bellows Falls, Vt., where they will make their fu-ture home. The weeding was an informal but very pleasant affair, and the friends who gathered around her on the joyous occasion left with her their congratulations and warmest wishes for a happy future."

ments form for the week-day, and the happy crowds go ing to the popular churches indicate as strong a desire in this materialistic age for spiritual enlightenment as for amusement. This bright Sunday morning, following the crowd, I went to hear Heber Newton in the Anthon Memorial Church, and enjoyed the unusual sight of seeing in a conventional Episcopal Church the aisles packed with people-young men and oldcrowding even the steps leading to the altar, and sitting on chairs carried up for the occasion upon the elevated platform where the clergymen officiate, and which in the church is denerally considered a place too sacred for the unconsecrated. And what a soulstirring, liberal discourse Mr. Newton gave to crown these innovations! How he held up hefore our eves the scholastic creeds heavy with incomprehensible tenets which the simple, plain-speaking Nazarene never dreamed of promulgating, and flung them back to the dark ages whence they came ! Christ's creed, he said, was "that we have a Father in Heaven, a Father who loves us, and we are immortal"-the creed of Confucius, the creed of the Buddhist, the creed which to day is coming again to the surface because it is eternal and true. Christ did not sermonize people on the wickedness of their nature. He told of his house of many mansions, where even the most depraved may find a pleasant resting place. At this point of his address he paid a great compliment to Spiritualism, saying, "The marvelous growth of Spir-Itualism is due to the graving of the soul of man for immortality, and a desire to know something certain of the future state of existence."

Mr. Newton possesses the gift of personating, and he carried his hearers in poetic strain along the path of Jesus, the great humanitarian. He has a strong magnetic personality, a face of pale, classic mold. such as sculptors would love to model, and a somewhat Byronic physiognomy. He is a poet in the truest sense, inasmuch as he throws the better part of human nature into high relief, and gives the Thirty nine Articles to the wind. Coming in contact with such a soul, makes one feel that church-life is not all sham and externalism; that in him we shall see a spirit that utters its inspiration free of all conventionalities and theologic training. Evidently it is to Spiritualism we owe the flow of liberal thought which to day is given out from the so-called Orthodox pulpits of New York. I have received several complimentary letters from

the readers of my new book, "The Next World Interviewed," and my publishers tell me it is selling well, and I must here express the pleasure it gives me to know this, as it proves that however Spiritualists may differ about minor matters, they are all interested in the one grand fact of our faith, that spirits communicate with the denizens of earth.

MRS. SUSAN G. HORN. 49 West 16th street, New York.

Verification of a Spirit-Message.

JOHN H. GRANT, I have been waiting some time to be able to verify a message given in the BANNER OF LIGHT Dec. 12th. 1885, from Spirit JOHN H. GRANT. I knew him well; he was in the express business, and, as he states, met with his death on Fulton street, New York, where a parrel or cask fell on him and crushed him, causing his death. Some time afterward I also learned that he did live in Clifton Place, Brooklyn, as he stated Yours most respectfully. in his message.

STEPHEN ROTHWELL.

1702 Fulton street, Brooklyn, N. Y.

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Semi-Annual Meeting of the Mississ/ppi Valley Spiritualist Association.

The Mississippi Valley Spiritualist Association will celebrate the Thirty-Eighth Anniversary of the Advent of Modern Spiritualism in Liberal Hall, Ottumwa, on Tuesday evening, March 30th, and Wednesday and Wednesday night, March 31st. There will be present as speakers Walter Howell of Eng-Ind, Moses and Mattie Hull of Maqueketa, M. Larkin of Ostanlocas, and probably Dr. J. H. Randall of Chicago, and othere

Ostanovs, and provedy Dr. 5. H. Handarloi Chicago, and others.
 As mediums, Mrs. Blodgett, Mrs. Schroder, Dr. Adams and others.
 Bealdes the celebration exercises, which are to consist of music conferences, fact meetings, tests and speeches, there are to be important business meetings, music of by the second state of our camp meetings, but of Spiritualism in lows.
 It is hoped every officer of the M. V. S. A. and of the M. P. P. J. S. Co. will be present.
 The Liberal Society of Ottumwa kindly donate the use of their Hall, and will be present.
 Board will be procured at reduced rates at hole's for these who cannot be entertained.

Cleveland Anniversary Celebration.

The Spiritualists of Cleveland, O., and vicinity will calebrate the 38th Anniversary of the Advent of Modern Spiritualism on Wednesday, March Sist, at Weisgerber's Hall, itualism on Wednesday, March Elst, at Yveisgerber's Hall. Morning session. 10:30 ; afternoon, 5:35; evening, 7:30; con-cluding with Anniversary Ball. The geneters engaged are Mrs. H. H. Late of Iowa and Lnes. Huntington of New York, assisted by several resident mediums, and a corps of talented singers. N. B. - Refreshments will be served dur-ing the day in adjoining hall at reasonable rates by the ladies of the Good Samarian Heller Bociety. The Unlidern's Lyceum will give its Annual Exhibition Sunday, April 4th. THOS. LEES, Chairman of Committee.

work to introduce the subject to the general reader-not an elaborate memoir for scientists, which need not be offered antilit is called for. As a science and philosophy, Psychometry shows the nature, the scope, and the modus operandi of these divine powers in man, and the anatomi-cal mechanism through which they are manifested, while as an art it shows the method of utilizing these psychic facuities in the investigation of character, disease, physi-ology, blography, history, paicontology, biolosophy, an-thropology, medicine, geolegy, astronomy, theology and supernal life and destiny. Granting, as this volume will show, that Psychometry gives us the command of all these sciences, it is apparent that the introduction of Psychome-try mist prove the dawn of a new era in science, philosophy and social progress, more important as to human enlighten-ment and elevation than all the arts and sciences hereiofore known to the skillital and icarned." . j Price 82.00, postage 16 cents. For sale by COLBY & RICH.

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AT In quoting from the HANNER OF LIGHT care should be taken to distinguish botween oditorial articles and the communications (condensed or otherwise) of correspond-onia. Our rolumns are open for the expression of imper-sonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give atterance.

Lie varies undre of opinion to which to the polating siteration. Mer We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranity of good faith. We cannot un-dertake to roturu or preserve manuscripts that are not madd. When howspapers are forwarded which contain mat-ter for our inspection, the scudor will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal. Notices of Spiritualist Arceitugs, in order to insure prompt intertion, must reach this office on Monday of each week, as the Bart wan goes to press every Tuesday.



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

A Feast of Good Things.

The first number of our New Volume (next issue) will be a choice one. We shall publish a lecture by the guides of Mr. W. J. Colville, entitled

"THE GREAT NEED OF MORE SPIRITU-ALITY AMONG SPIRITUALISTS."

A fine Spiritual Essay,

17

"WHAT I FOUND IN SPIRIT-LIFE," BY SUSIE,

Through the mediumship of Miss M. T. Shelhamør.

A very readable original article, "GEORGE ELIOT'S MATERIALISM,"

BY PROF. HENBY KIDDLE.

An original poem,

"NEWS BOYS AND VAIN BOYS."

BY WARREN SUMNER BARLOW. We shall also print in this number

AN INTERESTING HISTORY OF THE IN DIAN SPIRIT MAIDEN "LOTELA."

By particular request that a sketch of the little Spirit Indian maiden LOTELA-whose name often figures in the Message Department of the BANNER OF LIGHT-be written out for publication, one of her and our spirit friends volun-

of human conditions, that the selfish rich man the vicious, and the other three will not be will not always be rich, and the self-sacrificing formed." will not always be rich, and the self-sacrificing poor man will not always be poor. Not that all rich men were selfish and bad, nor that all poor men were self sacrificing and good. But he speaks in condemnation of the employment that in that other land outward condition and inward character more nearly correspond.

Selfishness sinks, goodness rises. Life is by no means completed here; seeds are sown in man's nature that never ripen here, but are sure to ripen hereafter. But it is said, "there is a great gulf fixed "across which there is no passage. There are those who teach that this impassable gulf is eternal hell. This Dr. Townsend said he sincerely and earnestly denied, because the term itself does not include the idea of eternal punishment, because Christ never said there was a hell of eternal punishment, because it is nowhere explicitly declared in the Bible, and because it is an atrocious affront to the goodness of God. He said he was utterly unable to see how any one who studies the fact of eternal punishment can accept this interpretation of the parable in question. He next proceeded to give a couple of ex-

tracts from the utterances of two ministers who have endeavored to express the idea of eternal punishment. They surpass anything for ferocity of conception to be found in Danté. The man who could riot in such devilish fancies, feeling that such a vast majority of human, beings are surely to be consigned to such torments, deserves to keep the company of none but devils himself. He can have no excuse for his language but in the supposition that he is in the very delirium tremens of old theology, which teaches that even a child is exposed to the eternal wrath of God. We would not desecrate the white space in these columns by the reproduction of the horrible picture of hell sketched by the two ministers whom he quotes-one of them speaking to a graduating class of theological students. Nevertheless, as Dr. Townsend himself says, the description of hell given by them is insipid, cold, tame, colorless, in comparison with the great reality, if the dogma of eternal hell be true. The words are rose-leaves compared to the rocks and hills that fall upon the damned. Eternal hopelessness-who can describe it? If it were true, those who deserve heaven would be persistent with tearful prayers

ing tongues of the damned. It is beyond human power to conceive of a being so indescribably malignant as to put such a punishment on any of his children for the sins of this transient life. It is a trocious in the thought. This doctrine of eternal hell the preacher declared to be a lie against God and man. He denied, on the authority of the most eminent scholars, and after a careful examination by himself of the words in the original, that any one of these words-damnation, hell and everlasting-had any right whatever to be in the Bible; all of them are imported words, mistranslations. They have no critical, or just, or moral right to be there. And once taken out, as they should be, the idea of punishment is mitigated, softened, ameliorated. The "impassable gulf" of the parable consists not of any physical differences between men, but of their moral differences.

for leave to go and carry water to cool the burn-

In answer to the question whether a man can change his character after having passed over the line we call death, Dr. Townsend unhesitatingly said he believed he could. The rich man in the parable, it seems, began to have a better feeling in his bosom, for he asked that Lazarus might go and warn his brethren, so that they should not come into the place of tormenthe was in. The parable simply contains the lesson that if we sin we cannot escape the penalty. As soon may we annihilate the universe itself as escape the punishment of sin.

One More Word for the "Rights of Man."

Our leading editorial on the question of Labor and Capital, published in the BANNEB OF LIGHT of Feb. 27th, has attracted much attention among thinking minds, as the letters of approval and indorsement of he opinions expressed in that article we are receiving from thoughtful and observant correspondents fully We are in receipt of a copy of a sermon delivered on the Labor Question by the Rev. D. L. B. Libby, at New Britain, Conn., Feb. 21st, and published in the Hartford Sunday Globe of one week later, which is full of practical thought Unable, from lack of space, to utilize the full report of this discourse, we place before our readers the following extracts, that they may see how those questions of import to humanity from communicating through their medial in- | are laying hold of the clergy, and forcing their way into the pulpit, as well as through the press of the country. Despite the too patent fact that money and aristocracy seek to rule, it clety rest upon that solid stratified soil which is made up of the moral and physical strength. the industry, integrity and manliness of the sober, energetic and intelligent working classes. This the clergy has found out, and it will not and readable numbers of the BANNER we have do for them to ignore the rights of labor, or to keep silent when the mass of their followersthose who look to them for guidance and counsel-are harassed and oppressed by the grinding claims of a moneyed monopoly. Mr. Libby speaks truly when he says : "But you ask what shall determine the stand-ard of wages? I answer that there is a law governing this which both capital and labor ought to regard. And that law is, that the cost of producing labor ought always to set the standard of wages. And in the cost of produc-ing labor must be included that of rearing up a family of educating the abildment to the area of

Every word of this we commend. We also endorse the following strong language, in which of child-labor:

"One question in which workingmen must have strong interest is that child-labor reduces the wages of adults. We are thus making the shackles with which to bind our free limbs and the wages of addits. We hick to bind our free limbs and shackles with which to bind our free limbs and to enslave ourselves. We are creating a class of weaklings, physically, mentally and merally. Do you doubt it? Thengo with me to the great factories in England. Let us visit Manchester and look upon the men and women we see en-ter there. Look upon their half-grown and weakly forms, their pinched features. Look upon the children covered with mops of rags and filth, and then doubt it no longer. Do we want to produce such a class as that in Ameri-ca? What is true of England is true of France. Indeed, conditions of labor are even worse. From reliable tables of statistics I find that out of a draft for the French army 4,000 men were rejected from 10,000 drafted, and this was in an agricultural district. From a draft of 10,000 taken from industrial and factory de-partments 9,900 were rejected. Not a very en-couraging phase of human progress."

Then follows this good word for the poor working-girl who is employed at starvation prices. The italics are ours, for they emphasize our own sense of respect and honor for the poor girl who amid the temptations and trials of toil and hardship can maintain her womanly virtue and dignity :

"There is another evil to which I would briefly allude in passing, and that is the over-work and under-pay of women in the factories, of the unhappy conditions and moral evils to which they are exposed, conditions under which we would shudder to place our daughters. I have the most profound respect for the virtue and purity of young teomen who have gone through the temptations which assail them because of factory life, of poor pay and over-work. A famous writer and observer has said that poverty as the result of starvation wages is the main cause which induces impurity among women."

The BANNER OF LIGHT stands firm and square upon the humanitarian side of every question or issue of vital importance to mankind—of which we are satisfied this subject of Labor is one.

The adjustment of the relative position of Labor to Capital, leading to the final settlement of its important points, for the highest mental, moral and physical advancement of the people-not the few-is a question that not only works upon the sympathies of every justminded mortal, but that calls out the thought and influence of every wise and humane spiritual intelligence who toils for the redemption of man from the bondage of oppressive injustice. Our spirit-friends assure us that the present agitation of this vast and momentous subject has been stirred by unseen powers, who, breathing upon the ideas of thinking minds on earth, have fanned them into the flame of thought that has burst into outward expression. We are informed by our spirit-friends that this movement will continue until some definite and honorable platform is adopted, through peaceful arbitration, upon which Capital and Labor may stand side by side-to the end that the uplifting of down-trodden humanity may speedily become a grand fact.

Protect the Public, not the Doctors.

In a recent number of the BANNER we noted the fact that a bill had been introduced into the New York Senate, the aim of which was to protect the Regulars from being sued at law, should it prove that they had made incorrect, not to say blundering, diagnoses in their practice. At the time of such mention we expressed surprise at the unparalleled assurance of these Allopathic satraps, who, having first gotten a law passed, giving to themselves and their allies the monopoly of medical practice in the State, on a plea that so-called Irregulars were ignorant and dangerous to the people, next turned about and demanded a law that should protect them from the legal results of their own demonstrated ignorance. The Boston Globe's New York correspondent, "Howard," has given this bill the following sharp criticism, the concluding portion of which we have italicised as being a statement of fact that but few outside

In Re the Message Department.

Light, of London, Eng., in its issue of the 20th ult., speaks as follows regarding our Public Free Circle Meetings :

lic Free Circle Meetings: "Attention having recently been drawn to the BANNER'S 'Message Department,' it may not be out of place to refer briefly to this re-markable feature of our Boston contemporary. For many years it has been the practice of the proprietors of the BANNER to hold, with few intermissions, free public circles every Tues-day and Friday afternoon. To these meetings the public are freely admitted. Proceedings commence punctually at the advertised time; the doors are closed, and no one is allowed, ex-cept in cases of necessity, either ingress or egress during the progress of the scance. The medium, Miss Shelhamer, devotes herself entire-ly to this special work, and only exercises her by to this special work, and only exercises her gift on these occasions. The meeting is opened by an invocation, after which questions are an swered by the controlling spirit. These inqui-ries relate to every conceivable subject, and are answered impromptu by the medium, the re-ples heling and to the point and in many cases plies being apt, to the point, and in many cases clever-the all-round knowledge displayed being in itself phenomenal, and such as few mor-tals could display if approached without notice, for information on any subject whatever. The chief interest of the proceedings, however, lies in the messages which claim to be the utlies in the messages which claim to be the ut-terances of spirits anxious to communicate with their friends. Message after message is given, each with its peculiar characteristics, and the communicants are anxious for recogni-tion by friends scattered all over the world. This has been going on for years. Hardly a week passes without the publication in the Bayway of latters from persons who have re-BANNER of letters from persons who have re-cognized the communicating spirits. If we take the last issue as a representative one, we find no less than four cases of recognition, the particulars of which appear to have been sponta-neously given... In one of the cases referred to the spirit had given a personal test to his wife in the course of his communication :

'Tell my wife I read the endearing message writ-ten to me when the first great grief was upon her-read and understood, and have answered her prayer.' ten to m The widow acknowledged the truth of the

statement as follows : "I wrote a letter to him after his death, and put it in his bosom after the body had been laid in the cas-ket. In this letter I bade him a last farewell. I told him of my great sorrow, which seemed more than I could bear, and prayed to God that I might be blessed with his spirit-presence. This is the message he re-fers to ers to.

The 'test,' though simple, was one which it was very unlikely the medium or any of those present could have been aware of, and yet hard-ly a more conclusive incident could have been chosen by the spirit for the purposes of identi-fection." fication.

A correspondent of the same paper, J. H. Gledstanes, writing from Bordeaux, says:

"Mr. Massey tells us, in a recent number of Light, that the messages given at the BANNER Circle do not meet with verification. That re-mark is wanting in exactitude. There is a column devoted in every number of the BAN-NER to 'Verifications of Spirit-Messages.' I to me. There are people who write from all have unexpectedly come through Miss Shelha-mer, gratejuly acknowledging the evident gen-ulneness of the communications. One lady, in a late number, says she has been a subscriber for twenty years, and considers herself amply repaid by hearing from a dear friend, to her great joy, through this source. Had not Mr. Massey given up reading the BANNER, as he tells us, he would have seen how many communications are acknowledged and appreciat-

The Devil and Dr. Munhall.

At a roaring revival in Los Angeles, Cal., this last winter, an evangelist, so termed, and named Dr. Munhall, set forth the prince of darkness in colors of the liveliest description. He wanted it understood, he said, that he believed the devil to be, wicked from the very beginning of his existence. He said the devil was "no joke"; no merely evil influence, but an actual "roaring lion."

After paying his bigoted respects to the Unitarians, Dr. M. turned on the Spiritualists, saying that they "are roaring, but it is the roaring of the devil." He admitted that they had some power, and supernatural power at that; but he knew it to be the devil's power. He said, poor power of God is greater. If, however, it is simply the power he fears, we should suppose of progress that is now moving triumphant he would stand in the greater fear of the being over creeds, dogmas, and every kind of super-

Prof. Wallace to Visit America.

It is announced that Alfred Russel Wallace whose name is familiar wherever among men the Spiritual Dispensation has been under special inquiry, is about to make a lecturing tour in the United States next winter on his way to Australia. We are pleased to note that the usual acerbity visited upon any public man be, cause he dares to announce himself a Spiritual. ist, does not seem in this instance to be dealt out toward Prof. Wallace by the press of the nation. The Boston Herald states that "probably no foreign scientist would receive a hearti. er welcome to this country" than Prof. W. and adds :

and adds: "The death of Darwin leaves Mr. Wallace as the most eminent living representative of the evolutionary theory, which has now taken almost complete possession of the reaim of physical science. Mr. Wallace abares with Dar-win the houor of first formulating the theory, both having arrived at the same conclusions through independent in-vestigations, unknown to each other, and their first pa-pers on the subject were made public simultaneously. The generous treatment which these two great natural-ists accorded to each other, caring little for personal dia-tinction and ambitious only for the promungation of the truth, will ever be recorded as an instance of the chivalry of science and a high example of the unselfast pursuit of whowledge, the only means by which the world's store of wisdom may be increased."

The Christian Register of this city prints in full, in its issue of March 4th, his celebrated article, "Science and Spiritualism," with which the readers of the BANNER have been already made familiar, and in referring to the matter editorially. remarks :

matter editorially, remarks: "His [Prof. Wallace's] interesting and valuable works, which give the results of studies over a large section of the globe, have proved him to be an acute and accurate ob-server, and a man in whom the caudor of the scientific method is conspicuously illustrated. It is an interesting fact, therefore, to know that Mr. Wallace is a thorough-going Spiritualist; and whatever opinious our readers may have in regard to that movement, thoy will read with in-terest, we think, Dr. Wallace's view of the harmony be-tween Spiritualism and Science."

The Chinese Question.

How to get rid of this exciting and growing question is puzzling the wisest heads in the nation. One class is determined that the Mongolians "must go." Another class asserts that the laws should protect them here. The latest information we gather from the Pacific slope is that there are twenty thousand more Chinese in San Francisco than ever before, and every incoming train adds to their number; that thousands of them are on the verge of starvation, etc.; that a quantity of spoiled fish was dumped in an alley-way in Chinatown, and the hungry Chinamen fought for it with the ferocity of famished beasts, clutching it with their fingers and swallowing it in chunks. Another account states that the Chinese question has more than one aspect on the Pacific coast. The San Francisco Alta informs its readers that it is in receipt of letters from fruit-growers in all parts of California, asking what they are to do with this year's fruit crop if they are not allowed to employ Chinese labor. They say that white labor is not immediately available, and that the prosperity of the State will be seriously impaired if the fruit interest is to be treated the same as the manufacturing trades. They say that they would prefer white labor, but it must become trained and skillful before they can dispense with the Mongolians.

"Liberal Lectures."

The admirers of the eloquent, truthful and progressive utterances of A. B. French, will be pleased to learn that, under the above comprehensive title, has just been issued a volume containing some of his best discourses, in compliance with the frequent importunities of hosts of friends who desired to possess them in a durable form for quiet, home perusal.

It will be readily conceded by those who have the good fortune to have the personal acquaintance and friendship of Mr. French, that these lectures have not been issued as a spur to his popularity as a speaker, as such motive is foreign to his nature and disposition, and nothing of the kind is needed. They are put in this form that by printed page, as well as by word of man, that he would be afraid of it, but that the mouth, their author may help on the cause of spiritual truth, and give an impetus to the car that possesses the most power. The devil, said stition that has for ages enslaved mankind. We

teered to give us the points from his side of life. More especially did we feel the necessity of giving an inside view of why Indian messen- attest. ger spirits are so often kept en rapport with trance mediums, because even at this late day the public have but a faint idea of the facts in the case. It is because the Indian spirits possess more powerful magnetic qualities than on the great subject with which it deals. other spirits, and therefore they can control the physical forms of mediums when adverse conditions prohibit the higher intelligences struments.

In addition to the above Messages from the socalled Dead, Verifications of Spirit-Messages, is well known that the foundations of true so-Correspondence from different sections of the country, Editorials on a variety of current topics, Reports of public meetings, etc., etc., will be given, making one of the most interesting ever published.

ET As it is the earnest desire of the publishers of this paper to put forth a sheet deserving of public patronage, they feel to call upon all its friends, who have not already done so. to renew their subscriptions and induce others to lend a helping hand in the same direction.

"The Impassable Gulf."

"The Impassable Gulf." The same Rev. Mr. Townsend of whom we have taken occasion to speak before in con-nection with liberal preaching, has recently de-livered a sermon in Jamestown, N. Y., on the subject of Hell, or Sheol, as the revised trans-lation has it. As we find it reported in the iation has it. As we find it reported in the Jamestown Sun it forms rather impressive and certainly fresh reading. His audience was a crowded one, showing that the general mind is very far from being indifferent to matters relating to the other world, whatever Ortho-doxy may think or any about it. The tart of lation has it. As we find it reported in the relating to the other world, whatever Ortho-doxy may think or say about it. The text of Dr. Townsend was the familiar parable of Laz-arus and the rich man. He began with stating that eminent scholars have differed in their interpretation of this remarkable passage Among them, Neander said it was beyond the scope of this parable to give us any clue to what might occur in the spiritual world. Oth-ers have located the scenes of the parable on this side of the line we call death. Others still hell of fire. And so forth and so on. Our preacher, however, wished to apply to it the simple method of common sense. It was a plo-ture, not a logical statement. It was given, he said, to reveal a certain for the targent may be a reversal

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the "Regular" limits will dispute :

"I see there is a bill in the State Senate, in-troduced by Senator Daly, to shield physicians who make errors in diagnosing diseases from being sued or held to account for so doing. The being sued or held to account for so doing. The bill is indoubtedly put forward by the New York County Medical Society... With a great major-general dying from diabetes, while being treated only for a carbuncle, and the general laxity of physicians in making diagnoses by jumping to conclusions with their eyes only in-stead of logical deductions from the conditions of all the important organs of the body, it is about time that the public, and not the doctors, should be amply protected by law."

Beware of Impostors.

The yellow-paper handbills, setting forth the wonderful" manifestations, purporting to be of spiritual origin, of a brazen set of wily impostors, are still being circulated to deceive the public. We have exposed these frauds so often it seems hardly necessary to revert to them again ; but we do so, as correspondents are still sending us these handbills, and asking us to caution the public against the base counterfeits. The latest comes from Woonsocket, R. I., purporting to be a "reappearance of the world-renowned Eddy Brothers." Now the fact is, one of the genuine Eddy Brothers is an invalid, and therefore is not exercising his mediumistic gifts at the present time. The Woonsocket Evening Reporter, we are pleased to know, showed up the humbug in its true light, for which it has our thanks. Later, another similar handbill advertised these humbugs as exhibiting at Lyceum Hall, East Boston, last Sunday. The Woonsocket bill announces " William Harris" as "manager." The East Boston bill gives the name of "J. T. Palmer" as "manager." These parties are not known as Spiritualists at all.

Notice.

Those of our readers who having forwarded to this office questions to be answered at our Free Circle, have not yet seen the appearance of those queries with their answers on our sixth page, are requested to bear patiently with us: Each question we receive is presented at the Circle by its Chairman, and attended to-if deemed suitable-by the Controlling Intelligence. It then appears in print in due time, but it sometimes happens that a question with its reply is not printed for two or more months after its receipt, there having been others waiting their turn for consideration in advance of it

13 The National Woman Suffrage Associa tion of Massachusetts will hold its fourth annual meetings in the Meionson, Boston, on Tuesday and Wednesday, March 16th and 17th. Meetings will be held on Tuesday evening at 7:80, and on Wednesday at 2:30 and 7:30 P. M. Mrs. Lillie

will take to flight; but some of you "-he crushingly added-"can't quote ten verses to save your lives." This is the kind of ammunition the "revivals of religion" are made of in that part of the country. Moody and Sankey have have just opened their fire in Texas, where Mr." Moody is bound to tell them all about "The Blood." In Tennessee, as we have heard, they jump the sisters to and fro over hollow logs that are said to be filled with the holy ghost. We should say the devil was more of a roarer at these revivalist riots than at places where people mind their own business and quietly let him alone.

Dr. Munhall is too much afraid of the devil. we fear, to hope to vanquish him. The Los Angeles people cannot be a people who care to be driven into goodness by sheer affright. If this goodness is not worth while embarking on for its own sake, then it is just good enough to be let alone. We should say the devil is in such kind of preaching, and occupies poor quarters at that.

To Spiritualistic Societies.

The BANNER is ready and willing to publish all the Reports sent in from the societies which celebrate the Thirty-Eighth Anniversary of the Advent of Modern Spiritualism in the United States. They should be written out as concisely and briefly as possible. The secretaries of societies, wherever located, are requested to bear this invitation in mind.

LESS MEDICINE AND LONGER LIFE.-It seems LESS MEDICINE AND LONGER LIFE.—It seems to be a clearly proved fact that since the aboli-tion of phiebotomy, dosing and other empiri-oies of the old school, the average longevity of the north Caucasian natives has increased nearly seven years. Many men who have an unyielding prejudice against medicines, and insist on treating their disorders after a fashion of their own, do seem to maintain health as well and live as long as people who run to the doctor with every besetting ill.—Inter-Ocean. This fact is near to avery person of common

This fact is patent to every person of common sense, yet the "regular" M. D.s have been endeavoring for the past eight years in this State to get enacted a law prohibiting people from maintaining their health by "treating their disorders after a fashion of their own "-i. c., employing whom they in their own judgment prefer.

13 We are informed that a number of Spiritualists and investigators are holding a series of strictly private seances for materialization phenomena, in Charlestown District-remarkably successful results attending their meetings.

BT Mrs. C. A. Dean, writing from Portland, Ore., informs us that the Spiritualist meetings Devereaux Blake, of New York, will be the now held in that city are well attended, and that public interest is on the increase.

this energetic evangelist, "can't stand more have no question but that our readers will give than three quotations of Scripture before he the book a hearty welcome, and hasten to become possessors of it.

> 197 THE SPIRIT MESSAGE DEPARTMENT opens with an Invocation, followed by Answers to Questions by correspondents and others, and by a number of strongly marked spirit messages. The queries considered by the Controlling Intelligence treat of the "stone-throwing" phenomena, the difference between the highest animal and the lowest man, records in the spirit-world, a spiritual counterpart to earth, spheres," homes in the hereafter, etc. Robert Dale Owen in his communication makes use of language regarding the phenomenon of materialization which merits the attention of every reader of the present number; James Vance wishes to come into communication with Mrs. Mary A. Vance, of Philadelphia ; John Richardson, of Moultonboro', N. H., speaks for his wife and himself to those who knew them when in the mortal; Ellen Dacey, of East Boston, wishes to meet her friends more privately, certain that she can then "say things to them which will be of use to us all"; William Hill desires to attract the special attention of John Wood, of Salem, Mass.; Mary Steele, of Boston, brings cheering words to and an assurance of continued love for her friends left behind ; Mrs. Caroline Blossom Tisdale, of Brooklyn, N. Y., expresses her thanks "that I am not separated entirely from the loved ones of earth, but that still, at certain periods, I am permitted to return, and in a measure guide their lives and watch their interests"; and Charles F. Fulton, of Lowell, Mass., delivers a message for Thomas Parker, as well as one on his own behalf.

15 The Medium and Daybreak of the 26th ult. gives reports of Spiritualist meetings in forty-one cities, towns and districts in and near London. The growing interest in Spiritualism in England is shown in these reports, about an equal number of places being thus heard from each week.

Mrs. Cora L. V. Richmond, trance speaker, appeared, on invitation, before the Chicago Philosophical Society on the evening of March 7th. We shall speak of the occasion more fully next week. Second Constant Constant

BF F. A. Heath, of Boston, was advertised o speak in Veteran Hall, Amesbury, last Sunday. Why don't the friends in this locality send the BANNER an account of their Sunday meetings and scances ? and stand to be

15 The Ladies Spiritual Aid Society of Providence, B. I., has for its officers, President, Mrs. M. A. Waterman ; Vice-President, Mrs. H. V. Ross, Treasuror, Mir. Bounds.

10 The Spiritualists at Liberal, Mo., intend celebrating the coming Anniversary

MARCH 13, 1886.

LIGHT. OF BANNER

In Memoriam Mrs. Mary E. Currier Wallingford.

We noted in a recent issue the decease, on the 19th of February, of the lady whose name heads this sketch-she passing to spirit-life at the age of thirtyseven years and one month. This earnest mediumis tio laborer in the field was privileged during her term of action to accomplish remarkable results as a physical. clairvoyant and musical medium, columns of the BANNER baving been devoted in years past to the record of phenomena occurring in her presence at the home of her parents in Haverhill, in Boston and elsewhere, and vouched for by many of the leading writers and exponents of the cause.

As an example of the endorsements which her me diumship received from time to time, from some of the foremost in the spiritual ranks, we cite the following from a letter written by F. L. H. Willis while lecturing in Haverbill and making his home with Mr. and Mrs. Currier, in December, 1866. He says : " Mary is a quiet, ladylike girl, with an air of perfect sincerity and frankness about her that renders it difficult to believe for a moment that she could possibly lend hersalf to a wicked imposture upon the most sacred (celing of the human heart. I have had several séances with her, and though I instituted no special tests save those of a mental character. I received during those séances what to me were most positive and most satisfactory demonstrations of the wonderful power of spirits to manipulate matter and do with it as they will. I pursued my investigations in slience, preferring to share my observations with no one. I dis tinctly heard sounds produced during this stage of the manifestations that would require at least six pairs of hands to execute, and I cannot conceive how a same man can sit through one of those seances and listen carefully and closely to the effects there produced and ascribe them all to the two hands of the medium.

"During this part of the seance I repeatedly asked mentally that certain effects might be produced upon the different instruments. To my delight, invariably my thought was responded to, showing a wonderful power of mind-reading somewhere. This was no chance result, for I tested it again and again, and so varied my experiments as to make the demonstration triumphantly beautiful and satisfactory.

"Once, while notes were being executed at the ex treme ends of the key-boards, requiring the widest possible distance between the two hands of the medium-granting for the moment that she was the per former-I heard a beautiful minor interlude perform ed upon the middle register of the keys, that could not by any human possibility have been executed without the presence of another pair of hands upon the key-board.

"Again: the plane lid was always down and covered with heavy articles, music books and various instruments; and yet the most surprising effects were produced inside the plano. I defy any mortal to imitate them, even with the cover removed. The power seemed to penetrate to and pervade the inmost recosses of the instrument, and the wires were manipulated as if by hands between them and the soundingboard, imitating new the harp, and again the guitar or banjo. Here again I applied my mental tests, and with the same success; invariably and readily came the responses, giving the effects asked for mentally, nowupon one set of strings and then upon another.

"During this time the other instruments frequently chimed in, producing effects as beautiful as they were novel.

"And now let me give you a little experience that was more satisfactory to me than all that I heard in the darkness, wonderful as that was : So true is it that I am most fully satisfied by the evidence of all my senses -and also demonstrating to me one of the most frequent causes of failure in manifestations of this character.

"One evening the medium went into the circle-room and took her seat at the plano. I was in the sittingroom : the door between was open, and a flood of light from the room I was in made every object in the circle room distinctly visible. Bearcely had the medium struck the first note upon the plano when the tambourines and the bells seemed to leap from the floor and join in unison. Carefully and noiselessly I stole into the room, and for several seconds it was my privliege to witness a rare sight. I saw the bells and tam-bourines in motion. I saw the bells lifted as by invisible hands, and chimed each in its turn accurately and beautifully in unison with the plano. I saw the tambourine dexterously and scientifically manipulated. and no mortal hand near it. But suddenly, by a slight turn of the head, the medium became aware of my presence in the room. Instantly, like the severing of the connection between a galvanic battery and its poles, everything ceased. Mark this : so long as my presence in the room was known only to the invisibles, so long the manifestations continued in perfection. The moment the medium became aware of it, everything stopped. A wave of mental emotion passed over her mind, which was in itself sufficient to stop the phenomena at once. So wonderfully delicate a thing is mediumship I Even the veterans of Spiritualism have no real appreciation of it, nor can they realize that a medium is of necessity an instrument so delicately strung that the slightest jar, even the vibration of a thought on the mental atmosphere, may entirely disintone it. This little incident proved to my mind most clearly that, in nine cases out of ten. It is the condition of the medium that renders it so difficult for spirits to perform these wonders in the light, rather than any lack of power or disposition on their part." The following will serve as an example of her clair voyant powers : On one occasion Mr. 8----, a rigid unbeliever in the spiritual phenomena, took occasion to visit the maiden " of Endor " existing in his neigh borhood, urged on by pardonable curiosity as to what might result. He requested of her a proof of her clairvoyant gift concerning something with which he was familiar, but the controlling influence (Mayflower) informed him that should it be given he would go away saying it was only "mind-reading," and so the invisibles were determined to give him a test which he could not escape from by any such solution. They wished to tell him something which he did not know, that he might be assured the information was not surreptitiously filehed from his own thought. Accordingly Mayflower told him the correct time by his watch, which was then in his pocket-although such a performance would have been impossible to mortal eyes had the timekeeper been exposed, owing to the darkness of the room : on the instantaneous introduction of light it was found that Mayflower was correct, and that she could not even have obtained the knowledge from Mary's watch, as it differed ten minutes from Mr. -'s time. This is one of the many which might be 8cited. The funeral services over the remains of the late Mrs. Wallingford occurred at her late home in Maplewood, Malden, Mass., Tuesday, the 23d ult., at 11 o'clock A. M., and were attended by a large circle of relatives and friends from Haverhill and Boston. The remains rested in a white casket amid one of the largest floral offerings ever witnessed in that place. Among the contributions were : From her parents, a pillow of white carnation pinks, with the words" Our Daughter" in purple violets; from the husband, a beautiful piece representing the "Gates Ajar"; from Miss Anna F. Flanagan, & crescent. star and bar combined, with the word "Mary" in purple violets ; from Mrs. Chase and family, the nurse who had watched by the sick bed with untiring devotion, a wreath ; from Ex-Alderman Clark and family, a bouquet ; Mr. and Mrs. E. Fuller, a bunch of French roses; Mr. C. T. Small, bunch of white roses; Mrs. Sophis Ames, a wreath; Mrs. B. M. Gale, a wreath; Haverhill and Bradford friends, lyre with broken cord; W. A. McCrillis and family, basket of flowers; Benjamin Tarbox, star; Frank Tarbox. bouquet. Belections of Scripture were read by Rev. Mr. Sev erance, pastor of the Maplewood Baptist church. In-vocation and fraternal expressions of friendship followed, by Boy. Mrs. Bruce, editress of the Myrile, a Universalist paper, and a very intimate friend and companion of the deceased. Words of consolation were offered by her life-long friend, (it being her special requesty Rev. James B. Morrison, of Lancaster, N. H. Mr. Morrison spoke of their early life and school days together ; of the friendship that found expression as brother and sister through all their years ; of her faith in immortality, and the fact of spirit communion between the two worlds. He spoke of the fact of his officiating at her matriage to Mr. Wallingford, and street, Boston, Mass.

placing her hand in that of her husband for a life union, and of his being at her bedside to see her per-fectly calm, peaceful, and yet triumphant, passing on to spirit from the mortallife. Mr. Morrison closed his remarks by reading the following lines by Edwin Arnold, entitled "The Secret of Death ":

"She is dead," they said to him; "come away, Kiss her and leave her, thy love is clay." They smoothed her tresses of dark brown hair ; On her forehead of stone they laid it fair ; With a tender touch they closed up well The sweet, thin lips that had secrets to tell; And over her bosom they crossed her hands-'Come away,'' they said ; "God understands." But he who loved her too well to dread The sweet, the stately, the beautiful dead,

He lit his lamp, and took the key And turned it. Alone again—he and she.

Then he said, "Cold lips, and breast without breath, Is there no voice, no language of death? See, now I listen with soul, not ear ; What was the secret of dying, dear?

Oh! perfect dead ! oh ! dead most dear !

I hold the breath of my soul to hear. There must be pleasure in dying, sweet, To make you so placid from head to feet,

I would tell you, darling, if I were dead, And 't were your hot tears upon my brow shed.

You should not ask vainly, with streaming eyes, Which of all death's was the chief surprise?" Who will believe what he heard her say, With a sweet, soft voice in the dear old way?

The utmost wonder is this : I hear,

And see you, and love you, and hiss you, dear;

And am your angel, who was your bride, And know that though ' dead' I have never died." At the tomb Mr. Morrison made a few farewell remarks, and pronounced the benediction.

We cordially thank all the friends who have favored us in the past by continuing their subscriptions, and hope that they will still assist in obtaining an increased patronage with the commencement of our new volume. The importance of the work in which the BANNER is engaged warrants us in asking every true friend of the Cause to aid in this direction.

#5 MRS. MAUD E. LORD will hold one more of her descriptive seances at United Fellowship Hall, 1371 Washington street, Boston, on Sunday afternoon next. at 2:30.

13 Read the announcement made on our seventh page by Mrs. A. E. King, who is an excellent psychometrist.

17 Elegant life-size carbon portraits of guides of mediums can be obtained. Address M. Milleson, psychic artist, care this office.

Meetings in Washington.

To the Editor of the Banner of Light:

Several wide-awake, intelligent correspondents of late have kept your many readers well informed as to the progress which Spiritualism seems to be making at this central point of national observation. I am glad that other pens than mine in this city feel to report whatever of interest falls in their way, and through your columns give to those in all other sections a knowledge of what is transpiring here. This public exchange of personal facts and representative spiritual items occurring in private, forms not only instructive matter to the general reader, but serves as cumulative testimony in furnishing material for the upbuilding of a spiritual philosophy that shall endure for all tíme.

time. I simply wish in this connection to emphasize the good work wrought by Bro. J. Frank Bax-ter during his month's labor in February with the Spiritual Society of this city. From every point of view it proved most serviceable and satisfactory. Being his first visit, his coming was looked for with unusual interest. His pres-ence and performance filled the bill. His audi-ences were the largest of the season only exences were the largest of the season, only ex-ceded by one of Mr. Fletcher's. His lectures were full of meat, and though specially design ed for those not familiar with the phenomena and philosophy of Spiritualism, were also replete with instruction to those who claim to "know it all." His audiences gave him their undivided attention, while his descriptive se-

ances evoked the most profound interest. I notice that he is far less confined to his notes than formerly—on one or two occasions seldom using them. This gives him greater freedom and added power. Spontaneity is an open door for Inspiration. The following list of his lectures delivered

are show

ALL SORTS OF PARAGRAPHS.

Spiritualism bears in its palm, leaves for the "healing of the nations," and is determined to elevate humanity to the plane of brotherhood and peace. Let us work with might and main for this grand achievement, says a correspondent of the Religio-Philosophical Journal. This is what the BANNER has been endeay. oring to bring about for many years. But the new converts who have entered our ranks-many of themseem to forget this fact, and in their eagerness for notoriety or fame lose sight of its beautiful teachings, and continue their abuse of those who have long borne 'the heat and burden of the day." It is evident, however, that we need much more "brotherhood and peace" than exist to-day, ere the "grand achievement" will be attained.

A vestryman in one of the fashionable churches of New York declares, after years of experience in passing the platter, that the richest helresses rarely put in more than a dime, no matter what the occasion for benevolence. They take the lesson of the widow's mite metaphorically.

In 1880 there were, it is said, 85,000 licensed physiclans in the United States, or one to 585 persons. No wonder the death-rate is so large.

The cost of putting down the Riel rebellion in Canada is officially stated as nearly \$4,000,000. It would have been far less expensive, and a great deal more satisfactory, had the government spent half as much money in settling up the trouble before it came to fighting. Four million dollars would have bought and stocked a farm for every one of the half-breeds,

Mrs. Desdemona Wadsworth Fullmer Smith, who died recently in Salt Lake City, aged 76 years, was one of the first of "Prophet" Joe Smith's wives.

A gentleman, who recently got swindled into the purchase of a "salted " mine, came to the conclusion that " taken as a hole it might be a success, but taken in the abstract there was nothing in it."—Texas Sigiings.

The year 1885 marked an important epoch in the history of this planet, and more important events are about to startle the world. Remarkable things are occurring, unnoticed daily in our midst, because the masses are absorbed in material affairs, and weighted with cares and responsibilities grievious to be borne. There has never been such universal uurest as now; such anxiety for the means to live on the one hand, and such greed for accumulation of wealth on the other. This is one of the many questions to be settled.

On Sunday, March 7th, Rev. Dr. C. A. Bartol preached a sermon appropriate to the fortieth anniversary of his pastorate and the one hundred and fifth eth anniversary of the founding of his church.

The colleges of the United States contain 18,000 fe male students.

The labor agitation is increasing. The strike on the Gould railway system is increasing, more than 10.000 men being engaged in it. Extensive strikes have begun in the coal fields of Pennsylvania and Maryland ; 4000 carpenters and joiners have struck in New York.

Mrs. Julia E. Smith, one of the famous "Smith sisters" of Glastonbury, Conn., (who endeavored to test the law of taxation without representation as bearing upon woman) died at Hartford Saturday night, 6th inst. in her 94th year.

An earthquake has occurred at the city of Cosenza. in Southern Italy. The shock was so severe that a number of houses were thrown down. One person was killed and several were injured.

There was a million dollar fire at Akron, Ohio, early Saturday morning, March 6th, and on the afternoon of the same day the American House, Boston, was damaged by fire to the extent of some \$50,000.

The Fall Brook Coal Company, which employs over one thousand men in its mines and on its railroads in the semi-bituminous coal region of Tioga County, Pa. conducts its business on the strictest temperane principles. In December, 1882, it adopted a rule that any employé who was known to use intoxicating liquors would be dismissd from the company's service. Since then over three hundred of its railroad hands and nearly as many other employes have been discharged for violating the rule ; but the list of fatalities in its mines and on its railroads has decreased. fifty per cent, and the employés all have funds ahead.

Some of the clergymen are seeking notoriety by at tacking the secular press. If it were not for the press these gentlemen would not be known outside of their congregations, and their sermons would never find their way into print.

Overwork, mental or physical, is given as the chief ise of pneumonia. Sudden changes of the v

Notice to Nubscribers.

Volume LVIII. of the BANNEB OF LIGHT ends with the present issue ; and on Saturday, March 20th, we commence Vol. LIX.

We earnestly request all of our present pa-trons whose terms expire with Vol. LVIII. to do us the favor of renewing their subscriptions. We earnestly request all of our present pa-We also trust that all our readers will do

their best to bring in new names for our subsoription list. In order to prevent loss of papers, and other

mischances, and as an act of direct accommodation to our mailing department, we desire that all who propose to renew with Vol. LIX. will, at the earliest convenient point in time after reading this notice, forward their names and amounts to this office.

Response to Warren Chase.

My OLD FRIEND-I did not suppose, when I penned those suggestions under the head of

How to Recommend Spiritualism," that they would meet the approval of persons of such different mental tendencies and habits of thought as yourself, and so I am not in the least surprised that you take exception to them. You have, however, done yourself much credit in presenting your exceptions in kind and courteous language, which I fully appreciate. But I did expect that the views presented would commend themselves to a large class of minds whose love of truth is stronger than sectarian animosities and whose awakened spiritual perceptions enable them to see some truth and good, even in narrow-minded and bitter oppogood, even in marrow-innuced and inter oppo-nents. In this expectation I have not been disappointed, as testified by numerous con-gratulations privately received, as well as by those published in connection with your mis-BIVO.

sive. But I wish, if possible, to disabuse your mind of one misconception. You seem to construe my suggestions as a plea in favor of "compro-mises with error and falsehood," and of "yield-ing" to the attacks of ignorant opponents. I meant nothing of the kind, and do not see that my language can justly bear any such con-struction-nor am I accustomed to making such comprehenses of a relating to the set in the set in the set of the set struction-nor am I accustomed to making such compromises, or of yielding to assailants. It surely is not compromising the truth to recog-nize such portion of it as our adversaries may possess; on the contrary, to do so is the highest fidelity to truth. The only thing compromised, that I can see, by the course I recommend is that belligerent, liliberal and sectarian spirit which is unable or unwilling to see any truth or good in an opponent, but delights to paint him in the worst possible colors, and indulge in wholesale and indiscriminate condemnations. wholesale and indisorminate condemnations. If the church or any portion of its members pursues this course toward Spiritualists or Spiritualism, it does not justify us in imitating

their example. As to my own case, to which you refer, I am glad that the unkind treatment received from some individuals in the church with which I was once connected, or the action of that church as a body, did not have the effect to em-bitter me toward all church-members and all churches, or to blind me to the good and truth that still exist in them and in their beliefs--by annealing to which I have been she to aid in their example. that still exist in them and in their beliefs-by appealing to which I have been able to aid in bringing large numbers into the clearer light of spiritual truth. This I should not have been likely to do had I joined in the sweeping de-nunciations that have been common in some quarters. There is good sense in the homely adage that "honey draws more files than vine-gar."

gar." It is not "pandering to the ignorance of pu-pils" for a teacher to adapt himself to their mental states, and to seek some common ground of conviction from which he can lead them for-ward to higher truths. This is what I have re-commended, and is the course which every wise and successful teacher pursues. Yours for "truth without compromise," but with bindness and discrimination.

with kindness and disorimination, Arlington, Mass. A. E. NEWTON.⁴ Arlington, Mass.

Grand Anniversary Celebration of Modern Spiritualism at Louisville, Ky.,

To be held in Liederkranz Hall, Sunday, March 28th, to Suuday, April 4th, under the auspices of the Southern Association of Spirit-ualists and the Spiritualists' Society of Louis-ville.

The location of this reunion, and the time it occurs, should and doubtless will attract Spiritualists from every section. The following programme has been arranged, and the speak-ers and mediums named are engaged for the dates specified :

be at Cassadaga Lake, N. Y., where he will deliver the closing lectures of the meeting H. F. Merrill is to occupy the platform of Cataract Hall, Dover, N. H., next Sunday, March 14th, at 2 and

7 г. м. Mrs. A. L. Pennell will speak in Haverbill, Mass., April 18th.

city, which have been much admired. J. W. Fletcher lectures in Low's (Dpers House, Provi-dence, R. L. on Sunday night. Subject: "Through the War and Around the World with General Grant." Great success has attended these lectures so far-the Harfford (CL) Telegram for March skih using the follow-ing language in the course of its reference to his deliv-ery of it in that city: "The audionce last night was large and appreciative, and it is safe to asy that no lecture ever given in Hartford has been more interesting and instructive. Mr. Fletcher un-derstands his subject thoroughly, and places it lectore his audiors in a manner that cannot fail to entertain."

Mrs. Clara A. Field will answer calls'to lecture wherever desired. Address 2 Hamilton Place, Boston. Edgar W. Emerson filled an engagement in Haver-hill, Mass., March 7th, and will be in Newburyport, Mass., March 14th, in Boston, for Spiritualistic Pho-nomena Association, Berkeley Hall, March 21st; in Providence, R. I., March 28th, and for coming Anniversary.

Charles Dawbarn, of New York, is to speak at Onset Bay next season, on Sunday and Tuesday, 25th and 27th of July.

of Juy. Dr. J. K. Balley spoke in Louisville, Ky., Jan. 31st; in Evansville, Iud., Feb. 6th and 7th; in Union City, Tenn., Feb. 13th and 14th; in Houston, Texas, Feb. 21st; in Galveston, Texas, Feb. 2sth, March 2d and 5th. At all these meetings much interest was mani-fested and appreciation expressed by the anditors. Address him for engagements, Box 723, Scranton, Pa. Dr. Dean Clarke will lecture in Brockton, March 21st; in Portland, Me., April 4th and 11th. Would like au immediate engagement for March 28th, and in Maine or New Hampshire the last two Sundays of April. Will be at Lake Pleasant, Aug. 8th and 10th.

Horsford's Acid Phosphateasa Nerve Food. Dr. J. W. SMITH, Wellington, O., says: "In impaired nervous supply I have used it to advantage.

RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and every insertion on theilith or eighth page, and filteen cents for each subsequent in-sertion on the seventh page. Mpretal Noilees forty cents per line, Minion, each insertion. Husiness Cards thirty cents per line, Agaie, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Psymenis in all cases in advance.

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

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known, that dishonest

accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of con-fidence.

SPECIAL NOTICES.

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Dr. F. L. H. Willis may be seen every Tuesday. Wednesday and Thursday, from 9 un-til 1. at No. 20 Worcester Square, Boston. J2.13w*

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. \$3, and 10c. postage. 4w* Terms F20

Read Andrew Jackson Davis's advertisement in another column.

To Foreign Nubscribers the subscription or \$1.75 per six months. It will be sent at the 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 em-braced in the Universal Postal Union.

H. A. Kerney, No. 1 Newgate street, Newcastle-on Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

ADVERTISEMENTS.

Dr. J. E. and C. M. Steers's

here shows his general range of thought: Sunday, Feb. 7th, A. M., "Position and Tend-ency of Modern Liberal and Spiritual Thought"; evening, "Spiritualism and the Church Face to Face." Sunday, Feb. 14th, A. M., "Spiritualism : Its Facts, Philosophy and Fancies." Sunday, Feb. 21st, A. M., "The Persistence, Permanence and Purpose of Spiritualism"; evening, "An Object in Life." Sunday, Feb. 24th, A. M., "A Scientific Basis for the Study of the Mental and Trance Phenomena of Spiritualism": evening. Trance Phenomena of Spiritualism"; evening, "The Claims of Spiritualism on Man, and Man's

The oralms of Spirituinsmon max, and man B Duty Thereto." The press of this city, with barely one or two exceptions, regarding this phase of thought as lacking conventional respectability—which fact measures their character and provincialism— finds in largely-attended meetings by thinking men and memory interacted in accurate on mass men and women interested in a series or mass of consistent facts, the necessary deductions from which irresistibly lead to the establishment of a philosophy that at the statistic the domain of mere materialism, only a sub-ject to be tolerated, if at all, but by the great-est indifference. Mr. Baxter has been the recipient of several

complimentary receptions extended to him by his host and hostess, Mr. and Mrs. Daniel C. Chapman, and also by Capt. and Mrs. Cabell, the pleasant parlors of these respective parties on each occasion being filled to overflowing

on each occasion being miles to orthogenerating with invited guests. Mr. Baxter's entertainment on the evening of the 26th ult. in behalf of the Society here proved successful, despite the unfavorable con-ditions under which it was given. I under-stand that this able lecturer has been engaged for next season. The Ethical Society of this city—a young or-

ganization composed of materialists, agnostics, radicals, liberals, etc. — hold their meetings each Sunday afternoon in the hall used by the each Sunday afternoon in the hall used by the Spiritualists. 'This Society listens to a regu-lar address of about three quarters of an hour from some previously selected speaker, after which ten-minute speeches follow from mem-bers who discuss the subject of the lecture. Of late various phases of the Spiritual Philoso-phy have received considerable attention owing to saveral recoursed evolution of the cause to several recognized exponents of the cause having occupied the opening hour. Among these may be mentioned J. L. McCreery, Esq., Dr. John B. Wolff and the writer.

I regret to have to state that the health of Bro. Thomas Gales Forster does not specially improve, though he is philosophically serene as ever.

Among some of the late comers to this city Among some of the late comers to this city are Dr. Anthony Higgins, Col. Tappan, Mr. and Mrs. Carey, A. A. Wheelock, Mrs. Butler and others. Mrs. Glading speaks here this month; and A. A. Wheelock is provisionally engaged for April. Washington D. C. March 4th 1896

Washington, D. C., March 4th. 1886.

Ampivermary Celebration in Beston under the Ampices of the Spiritual Temple, Horiscul-taral Hall.

The Thirty-Eighth Anniversary of the Advent of Mod-ern Spiritualism will be celebrated with appropriate exer-cises Wednesday, March Sist, at Horticulfural Hall, 100 Tremont street. Bervices will commence at 10:20 in the morning, 21m the afternoon and 7:20 in the evening. Mrs. Amelia H. Colby, Mrs. B. 8. Lillie, Mr. Eben Cobb and others of distinguished talent will take part in the ex-ercises of the day.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Olarendon

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are also to be guarded against.

The Boffin's Bower late Fair, at 1031 Washington street, was a success, as it deserved to be. Still the public cannot do too much in aid of so laudable an institution. It was inaugurated at the instance of spirit-world workers, who saw the necessity of it, where poor destitute girls could procure temporary relief, as the Manager, Miss Jennie Collins, is fully aware, whether she is willing the public should know the fact or not.

Two ministers of the East Pennsylvania Conference have made public confession of the use of tobacco. One of them smoked to cure toothache, and the other for a throat trouble. The Conference excused them, and an epidemic of toothache among the ministers is feared.

Two deaths have recently occurred in New York Oity from the misuse of chloroform in two hospitals, which are run by "regular" M. D.S. In one case the doctors reported the cause of death as "failure of the heart," whatever that may mean.

The telephone does a good deal of talking about these days-in the public press and the courts. We wish now that we had n't been the originator of the ides a quarter of a century ago.

The National Woman's Suffrage Association, of which Mrs. Elizabeth Cady Stanton is President, held its eighteenth annual convention in Washington, D. C., on Wednesday, Thursday and Friday, the 17th, 18th and 19th of February. Mrs. Stanton was detained at home by illness, and Miss Susan B. Anthony presided in her place. Very gratifying reports of progress in the movement were made from many States, and a vigorous plan of work for the coming year arranged.

A good many editors have the impression that this is the cheatnut month, when in fact October is the one For that matter, though, these same editors indulge in chestnuts all the year round.

[TOUGH ENOUGH I]-A Red cation prospector gath-ered rabbit meat enough during the late storm to do him till June. He cuts lot of trees, painted the ends black, and the rabbits butted their brains out trying to jump into what they took for holes. He got 140 the first night.-Genoa (Nev.) Courier.

VAMORE

Go back to your cavern, oh I blizzard ! To the cave of the winds, there to stay, And give us a chance for our gizzard To thaw out a trifle to-day.

-New York Journal.

HE BLAMED IT ON THE WOMAN.-Heber Newton asks: "Was Adam a white man?" We are not in-formed on this point, but he did n't act very white.--Philadelphia Press.

tiously that "the Illinois Board of Health has been judicially asked to take a back seat," and further avers that "it is said that a Ohleago doctor put his own name to a death certificate, in the space left for cause of death."

A Chicago rag picker, named Ida Schneider, filtyseven years of age, has just been taken into custody there. It was found that she had been insane for over two years. The woman has had a most, singular history. Year after year she has turned over the ashheaps and refuse piles of the city until she had laid away upward of \$50,000, all in money.

121 1

dates specified: Programme.--March 28th--Morning, Samuel Watson, afternoon, G. W. Kates, night, War-ren Chase; March 29th--Afternoon. Miss Zaida Brown, night, Samuel Watson; March 30th--Afternoon, Miss Lizzie D. Bailey, night, Charles Afternoon, Miss Lizzle D. Bailey, night, Charles Dawbara; March 31st — Morning, Mediums' meeting, afternoon, Samuel Watson, night, Mrs. A. M. Glading; April 1st—Afternoon, Me-diums' meeting, night, Mrs. A. M. Glading; April 2d—Afternoon, A. O. Ladd. night, Charles Dawbarn; April 3d—Afternoon, Visiting speak-ers and mediums, night, Visiting speakers and mediums: April 4th — Morning, Miss Zaida-Brown, afternoon, Samuel Watson, night, Mrs. A. M. Glading, and short addresses by all the speakers and tests by the mediums.

speakers and tests by the mediums. In addition to the above, Mr. Bert Woodward has been engaged as a platform test medium, has been engaged as a platform test medium, to give daily tests after the regular lecture. Mrs. Anna Cooper Clisna, the well-known slate-writing and materializing medium, will be pres-ent. Mrs. A. C. Hawkes, a slate-writing medi-um, will also be present. Other mediums are expected. All are invited. Mrs. A. M. Glading will give psychometric readings and delineate spirits present. Miss Zaida Brown, under con-trol, will improvise songs and give tests. Miss Lizzie D. Bailey will give platform tests. Short addresses and tests after each lecture will be given by visiting speakers and mediums. Friday, April 3d, will be devoted to speakers and day, April 3d, will be devoted to speakers and mediums present, not on the programme. Sing-ing and music will be a special feature provid-ed by the Louisville society. This meeting will be a historical event, and should be largely attended. Special rates for board at hotels and private boarding-houses will be arranged. Reduced rates on all railroads entering Louis-ville will doubtless be arranged. For further particulars see Light for Thinkers, published at Atlanta, Ga., or address H. C. Kreil, 618 East Jefferson street, Louisville, Ky.

For membership tickets and general business of the Southern Association, address G. W. Kates, Secretary, Atlanta, Ga.

Movements of Mediums and Lecturers

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

Mrs. Zeila S. Hastings is so much improved in health that she will resume her vocation. Mrs. H. will speak at the Opera House, Beimont, N. Y., March 7th, and at Nash's Hall March 14th. Mr. Nash (a fine medi-um) will take a part in the services.

P. C. Mills has a letter under Banner Correspondence wherein he announces his willingness to make engage-ments en route to the Pacific slope.

Individuals or societies, desiring the services of J. H. Harter, at weddings or funerais, or to lecture on Temperance or Spiritualism, can address him at Au-burn, N. Y.

Mrs. H. S. Lake will speak for the Spiritual Society of Cleveland, O., at its celebration of the advent of Modern Spiritualism, March 31st. She will lecture in Providence, B. 1., during the month of April.

Frowidence, H. 1., during the month of April. A. B. French (an account of whose farewell recep-tion at Haverhill, Mass., will be found on our eighth page) speaks next Sunday in Norwich, Ct.; the third Sunday of that month he attends the anniversary meetings in Ionia, Mich., where he delivers the Ad-dress; in April be speaks in Cincinnati, O.; during May and June his time is engaged for Northern Ohlo; July 25th to 30th he will be at the Neshaminy Falls Camp. Heeting; the first week in August at Onset Bay Camp; the 5th of August at Niantic, Ct.; from the 13th to the 16th at Cinton, Ia.; Aug. 22d to 30th he will

SPIRITUALIZED REMEDIES, specially prepared and magnetized to suit each case under the direction of spirit controls Dr. Nicolan and Rosie. If you are suffering do not fail to try our Wonderful Vital Al-Healing Remedies. One trial will assure you of their virtue. Ferer Pills, for Maiartia and Contagious Fovers. Liver Pills, for all disor-ders of Liver. Toule Pills, for Stomach and Kidney Com-plaint. Pain Pills, for Norvey Prostration. Consumption Pills, for Jung Troubles, Asthma and Bronchilts. Vigor Pills, for General Debility and Female Weakness. All-Healing Pills, for all Mucus Discharges. Blood Pills, for Krysipe-ins, Scrotula, Sait Rheum, Concers, Pilos, Fisulas, Ucers, and all malignant Bores. Price por box, \$1,00. Sent post-paid to any address. Correspondence solicitod. 251 Heennepis Avenue. P. 4. Box 1037. Dis

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GIVES six private sittings for Development of Spiritua Gifts for 45. Single sittings 1. Also highly successful mental and magnetic treatments. Apply at 136 Chamiler street, Boston. Public Circle in Langham Hall every Thursday, 7:30 P. M., 22 cents.

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Mrs. Carrie M. Sawyer,

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DROF. BEARSE, Astrologer, 259 Meridian st., East Boston, Mass. Your whole life written, horoscope hereof free of charge. Reliable on Business, Marriage, Discase, and all Financial and Social Affairs. Seudare, stamp, and hour of birth if possible. iw Bi3

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A. B. FRENCH,

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This Pamphlet contains one hundred and forty pages, with portrait of the author. All who admire profound, thought-sparkling eloquence and a broad spiritual philoso-phy, should order this book. The following are the con-tents:

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 Lecture 1.—Conflicts of Life.
 2.—Power and Permanency of Ideas.
 3.—The Unknown.
 4.—Probability of a Future Life.
 5.—Anniversary Address.
 6.—The Egotism of Our Ago.
 7.—The Spiritual Enstrum—its Duties and Dangers.
 8.—What is Truth?
 9.—Future of Spiritualism.

Paper. Price 50 cents. For sale by COLBY & BICH.

The St. Louis Medical Journal remarks senten-

OF LIGHT. BANNER

Message Bepartment.

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SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMBHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Jan. 12th, 1886. Invocation.

Invocation. Oh i ye bright angels from another life; ye blessed souls who dwell in mansions not made with hands, eternal in the heavens; ye who delight to do our Fa-ther's will, and to minister unto the needs of human-ity, we invite your presence here at this hour; we ask your cooperation in the work before us. We would receive from homes beyond those of earth such minis-trations, such magnetic power as will stimulate us anew to press on with the battle of life, until each soul shall rejoice in a knowledge of immortality, and every heart sing its praises to the great Supreme, because of its knowledge and comprehension of the truth that there is no death, but that only change comes to the soul, to give it unfoldment, higher opportunity for growth, grander facilities for culture, and better con-ditions in every respect. Oh i ye bright ones, if any there be here who are suffering, and need especial en-couragement, may it be bestowed. May spirits and mortals allke unite in one universal song of peace and praise, for life and its unfoldments.

Questions and Answers.

CONTROLLING SPIRIT. -- We will now consider your questions, Mr. Chairman. QUES.-- [By T. Harris.] In several instances I have seen accounts of houses being stoned, or stones thrown against the house in large quanstones thrown against the house in large quan-titles, by or through some mysterious power outside of any known material human aid, which is supposed by many to be the work of disembodied spirits. If the above supposition be true, please explain the aim and object of the spirits in so doing; also in what way they derive this wonderful power. ANS.—There are spirits closely allied to phys-ical life who have in their organizations a pre-ponderance of vital force which is of a certain physical nature; that is, the vital nerve aura

ponderance of vital force which is of a certain physical nature; that is, the vital nerve aura which they throw off derives certain of its ele-ments from material life. This subtle force enables such spirits not only to come into close contact with physical beings, but also to hold a certain power over material things. Such spirits are usually of a very positive nature; they may be crude and coarse in their develop-ment, and struggle after external or sensual life and its conditions more thoroughly than for the more exalted spirituelle conditions of eternal life. Such spirits have been known to take such an abiding interest in certain mortake such an abiding interest in certain mor-tal friends or in certain localities on earth, to which perhaps they were attracted when in the body, as to strongly desire to manifest their power in those localities or to those parties, and also to draw attention to invisible life. and also to draw attention to invisible life. Under certain conditions these spirits are en-abled to gather up this force, and by special combinations so weave around material ob-jects, like stones, sticks, or something of that nature, an electric force sufficient to assist them in making use of these objects by hurling them great distances, by lifting them from the ground or from their resting case are moving ground or from their resting-place, by moving them from one spot to another. They have also been known to ring bells and to create other disturbances in order to attract the attention of mortals to these supermundane things. Such spirits are usually harmless in their intentions : spirits are usually harmiess in their intentions; they do not desire to injure anybody, nor are they malicious in wishing to destroy property; their great object and wish seems to be to mani-fest their physical power, and also to declare to mortals that there is an agency at work in the universe not explainable by material condi-tions and by mortal agency. tions and by morfal agency. U.—(By Dr. B. F. C., Belvidere Seminary, N. J.] What is the difference, spiritually, between the highest animal and the lowest man? A.—We may question if there is a great "dif-forence between the highest animal and the lowest man": indeed, in point of intelligence we might almost declare with truth that the highest type of animal life displays a more re-finement, than does the lowest type of humani-ty. We personally believe in the descent of man. We are friendly to the Darwining theoty. We personally believe in the descent of man. We are friendly to the Darwinian theo-ry, and we can see in that theory no cause for man to feel humbled or ashamed of his pedi-gree. We believe that the entire universal plane of life has an unfoldment from perhaps one simple primary origin, and that the subtle essence of that life has been unfolding, expand-ing. ripening out through various forms and essence of that life has been unfolding, expand-ing, ripening out through various forms and gradations; therefore it is not difficult for us to accept the Darwinian theory, and to believe that man is but the unfoldment of the animal plane, the highest oreation, perhaps, of life, and yet distinctly traceable in his progress from the animal kingdom. Could we place before you the highest animal known to humanity, side by side with a specimen of the lowest type of humanity, and allow each one to express what intelligence he possessed, it would not be difficult for you at once to declare that in the unfoldment of intelligence, reasoning powers, and even rofinement, the animal led the way. Q.—In the spirit world are there books or records kept which are impervious to water and indestructible by fire? A.—Yes; we have books and records in which are preserved the history of the universe; not

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TREDITIEST AGE DEPARTMENT. Inner life, and I realize just how far they are worthy of attention. Inner life, and I realize just how far they are worth of attention. Inner life, and I realize just how far they are worth of attention. Inner life, and I realize just how far they are worth of attention. Inner life, and I realize just how far they are worth of attention. Inner life, and I realize just how far they are worth of attention. Inner life, and I realize just how far they are worth of attention. Inner life, and I realize just how far they are worth of attention. Inner life, and I realize just how far they are worth of attention. Inner life, and I realize just how far they are worth of attention. I attention of the inner inner life, and I realize just how far they are worth of attention. I attention of the inner inner life, and I realize just how far they are worth of attention. I attention of the inner inner life, and I realize just how far they are worth of attention. I attention of the inner inner life, and I realize just how far they are dong in the spirit. I attention of the inner inner inner life, and I realize just how far they are worth of attention. I attention of the base of the should be and the should be attention of the spirit. I attention of the substances and the should be attention of the spirit. I attent the state of a boolute necessair. The public attention of the spirits the the anter in an undereloped in the spirit. I attent the state of the attention of the should be attention of the spirits the the attention of the spirits attent the should be attention of the state of the attention of the spirits attent of the should be attention of the spirits attention of the should be attention of the spirits attent the should be attention of the should be attention of the spirits attention of the should be attention of the spirits attent the should be attention of the should be attention of the spirits attention of the should be attention of the spirits attention attentin the sp

the material side. In the beginning, in its incipient stage, this materializing power promised rare and won-derful unfoldments for the comprehension of mortals; it prophesied that the time would not be far distant when spirits would have the power of so clothing themselves upon with mat-ter as to step out into full view of their earthly friends, and be able to converse and to take part with them in their exercises and their home life; and I believe that this will yet be accomplished. But this beautiful phase has not been received, by either its instruments or those to whom it appealed, in the spirit that it should have been; it has before; some have entered upon its investigation from motives of entered upon its investigation from motives of curiosity, or less worthy ones; some mediums have engerly sought its power for their own aggrandizement, for the purpose of enriching aggrandizement, for the purpose of enforming their pockets, and gaining personal popularity, but not at all thinking or caring for the true spiritual unfoldment of their own natures, and the exaltation of those who came to them seek-ing for truth; not at all caring whether the cause was glorified or debased by the manner in which these things were put forth, and so this particular and meaning for the data cause was glorified or debased by the manner in which these things were put forth, and so this particular and peculiar condition of medi-umistic unfoldment has, if not been set back, at least been kept at a stand-still, and has not unfolded in that special department of spiritual beauty and utility that it was destined to. I speak of this because my heart is in the work, because 1 am deeply interested in the glorification of humanity through the higher and sweeter powers of the spirit. It seems to me that man can be uplifted from his lowly, ignorative defaultion, from superstition

ignorant, degraded condition, from superstition and error, more fully, by the revealments and the living power of Spiritualism, than by any the living power of Spiritualism, than by any other means. I do wish to see mankind beati-fied, exalted, raised up. I do long for the day to dawn when misery, and oppression, and wrong-doing shall cease on this plane of life; when they will be relegated back to the dark ages where they belong; when humanity will stand upon such a plane as will challenge the admiration even of the angels themselves, and every earnest spirit and every earnest worker on earth must combine their forces and work together in love and harmony, each one looking toward the general good, if they desire this state of things to come.

state of things to come. I send my greeting to all friends in every part of the country. I would have them know how interested 1 am in them, personally and collectively, how pleased 1 can be at knowing now interested 1 am in them, personally and collectively, how pleased 1 can be at knowing they are joining in any good work; that their hearts, their sympathies, their best thoughts go out toward humanity in a helpful way, to bless, to inspire and to instruct. I am always glad when I see them at any time putting forth aspirations and desires to learn, to grow, spir-itally and mentally, to become large in thought and expansive in ideas; it does me good to find them gaining in this way, and I know that as they cultivate such a spirit they will send abroad an influence that must be felt—one strengthening and stimulating in turn. To the friend whom I would have spoken to in the Circle-Room last week I bring fraternal greeting. I say to him: I have kept my prom-ise of attending you from time to time, giving such spiritual influences as I could. I have not remained at one place, nor in connection with one medium, but have spread my influence out, here and there, as I felt it might be utilized. I have talked with you on the good work of environments.

have taked with you on the good work of spirit return, and of how rejoiced earnest spirit return, and of how rejolced earnest spirits are whenever they come in contact with a mortal who is alike sincere and who desires to be of use, to spread the truth, to make the world better because he has lived within it; and I can repeat those words, and say again that it gives us great joy to come in contact with any worker, with any individual, however humble he may be, who desires to be helpful and to do good. I will in the future do as I have promised in the past, so far as conditions are provided me. Robert Dale Owen.

James Vance.

l seem to gain power through the influence of the good man who has just spoken to you, to speak for myself. I have tried to do this beand want to send words of cheer to friends who are here in the body. I have seen that my wife is lonely; she has felt more alone during the past few months than ever before, and because one very dear to her has passed from her sight. Perhaps she cannot feel the presence of the spirit and know that our loved daughter can come to her; per-haps she does not realize that a hand from the angel world is often placed mony her to bring a angel-world is often placed upon her to bring a soothing influence and to make the heart less sad; but as the door between is left open, and those who go on to another world can return and minister to their friends, so it is true that every one here who mourns the loss of their dear ones may be comforted by the knowledge and thought that those dear ones are not separated from them; they are not carried far off, but can return with influences and cheerful thought to aid and to bless.

come here to say a few words, and tell them that everybody is doing well on the other side, and if they will mind and do as well on this side, take care of their hearts and their souls, and also do a little for those who are more in need, they will get along first rate, and find a good home when they come to the other side. I am plain John Richardson. It may be I'll be better known in Moultonboro', N. H., than in other places.

in other places.

Ellen Dacey.

My name is Ellen Dacey. I did not live far from here. I have friends in East Boston that I want to get to, if I can. I do not suppose they know much about spirits coming back, and I do not wish to frighten them. I want to send them my love, and tell them I am getting along nicely now.

them my love, and tell them I am getting along nicely now. For a while before I went from the body I did not get along very well, for I was sick and could n't attend to my work, and things seemed to go kind of wrong. Before that I had good prospects, and hoped everything would turn out well. They have, for me, because I am sat-isfied and happy with what I have found. Sometimes I visit my friends, and I see they are sad, and mourning over the things of life; they wonder why they cannot do better, and be better off like other people, and then I feel sorry for them, because it makes me think of my own earthly life, how I used to feel, and how all those things are changed for me. I think then if I could speak and tell them about

how all those things are changed for me. I think then if I could speak and tell them about it, and that if they try to do right they will surely find a brighter life after a while, it might help them. I tried to come before, but could not. Now, I am glad of the chance. Hannah is with me; she, too, sends her love, and Ellen, whom we always called Nellie, is also with me; we come together to day, each sending love to friends, and trying to bring some cheerful influence that will brighten their lives. We do not wish to see them bowed down. We know life is sometimes a struggle, still they are better off than others we know of. I want them to count up their blessings as well I want them to count up their blessings as well as their trials. I think it will do them good if they know their friends who have gone before are living in a pleasant home, in a bright world --they may feel reconciled to the changes that come to them. It is all true. We have not been passing through any black, dark condi-tion : we have bad our sorrows and reprist as tion ; we have had our sorrows and regrets, as you have them here. In looking back over our past lives we have seen where we would do differently if we had the same things to do over that we had before ; and we have tried to make use of our experience in our future conduct. If the time comes when I can speak to my friends alone I shall be pleased, and I think I can say things to them which will be of use to us all.

William Hill.

William Hill. I come here, Mr. Chairman, hoping to get the ear and attention of a friend of mine by the name of John Wood, who I feel sure is in Salem. Mass. When in the body, my friend John and I had many interests in common. Not only material affairs interested us allke, but we also seemed to grow in harmony in our opinion of spiritual things; at least we discussed cer-tain religious questions, and each one freely expressed his thought concerning them. We never differed very widely on any points; and so I feel to day that I am in harmony with him, and that perhaps we can, if an opportuni-ty opens, come together and exchange views, and again find ourselves still occupying similar ground. ground. I remember once, just before we separated of

an evening, after we had spent hours in discus-sion and in social talk, we began to speculate upon the future life beyond this of earth, and upon the future file beyond this or earth, and to wonder if it was possible for those who pass out from the body to watch over and to see the doings of their friends. At that time I said to John: "Old fellow, if I die before you do, and it is possible for me to make myself known, I

It is possible for me to make myself known, I will endeavor to do so in some way." I have been gone a good while, and Lhave not been able to keep my promise; and yet all the time I have known that it was possible for spirits to return to their friends. I have just felt that John must think all this while that it is impossible for the departed to know anything of their earthly friends, else Will would have been by his side in some palpable way. This has disturbed me. I have wanted to come, but have not been able. I am here to day to keep my promise, al-

I am here to day to keep my promise, al-though this is not exactly what I thought of doing, or what I wished to do, yet I did not know spirits could take possession of another

organism and speak or write—communicate in some way to mortal life. I do not understand Spiritualism at all, but now that I am here I am glad to take advant-age of it and to send my hearty good will and friendly greetings to John and to all friends and associates, and to tell them I am doing very well on the spirit side. I one wat a weaker in well on the spirit-side. I am not a useless in-dividual. I belleve I may say I employ my time to some end, and that, taking all things into consideration, I don't know but what I have a larger share of life and a better part than I had larger share of life and a better part than 1 had here in the body. I was not an old man; some of my friends thought me but in my prime when I was taken from earth; indeed, I felt at first almost de-prived of something which belonged to me. I was somewhat disposed to rebel at fate, or whatever it was—the laws of life and death— but since I shook myself together and realized I had as square a footing and certainly as good but since I shook myself together and realized I had as square a footing and certainly as good a charce on the other side as I ever had here, I soon lost my disposition to grumble, and set to work to find out what was before me. Now I am quite ready to tell my friends all about it, if they are as ready to hunt up a way for me to get to them. I never felt more kindly toward them in my life than I do at this minute; it seems as though I was running over with good them in my life than I do at this minute; it seems as though I was running over with good feeling, and I hope they will catch a little of the spirit and respond. I know they were very friendly to me when I was here, and I am sure that, because I have parted with the outside covering, they will not turn the cold shoulder upon me, for I want them to understand I am just the same boy that I was years ago when I stood in their midst, tangible to their sight. I am William Hill.

and kindness to others who have not the bless-ings which are mine." And then sometimes they would smile, and say, "Mary, dear, do n't deprive us of the pleasure of caring for you as we wish." Now, they do not need to show me these attentions, for I am beyond want. I am in the spiritual world, and supplied with spir-itual things, but I come back to bring my love and sympathy, and my hearty good-will to my dear friends, and to again repeat the old re-quest, that they remember the forlorn and hap-less, and be kind to them as they can be.

quest, that they remember the forlorn and hap-less, and be kind to them as they can be. Those dear friends who are with me, one having joined the band since 1 went to the spirit-world, and others having gone before, unite in love, in benedictions, in messages of cheer and greeting to the dear ones who are yet on earth. Mary Steele. My friends are in this city of Boston.

Report of Public Séance held Jan. 15th, 1886. Questions and Answers.

QUES.-[By H. G. Pitkin.] Does the surface of the "Land of the Hereafter" coincide with the surface of the earth? If so, is it not sim-ply the spiritual part of the earth, and main-

ply the spiritual part of the earth, and main-taining a fixed position with reference to it? Ans.—The surface of the spirit-world does correspond to that of the earth, inasmuch as it has elevations and depressions, land and water. There is a spiritual counterpart to this planet, earth, which holds a relative position in refer-ence to it, and also a fixed place in space. Those spirits who return to you speaking of their houses, their lands, their homes and of the beautiful scenery which they enjoy, find their spiritual abiding-place on this spiritual planet the counterpart of this earth. Q.—Does its axis and that of the earth coin-Q.-Does its axis and that of the earth coincide?

A.—They do. Q.—We are told that there are different spheres, one above the other. Do they overlay spheres, one above the other. one another, so that one is completely enveloped by another?

A.—There seems to be a confusion of ideas regarding the spheres. Some spirits who re-turn to earth, speaking of the various spheres of spirit-life, mean simply and solely the vari-ous gradations of spiritual expansion and development, and as they rise from one condi-tion of soul-attainment to a loftler conception tion or soul-attainment to a lottler conception of life, to a more expansive view, and to the understanding of higher and diviner labors, they assure you that they have ascended to a higher sphere, which is correct, and yet such spirits may not have changed the locality in which they have been dwelling since passing to the spirit, world; they have only increased their ideas and perceptions of the life around them. Other spirits, coming to you, may employ the term sphere in speaking of a change of loca-tion, and declare that they have passed from one violity to another in the spirit-world, tak-ing upon themselves new surroundings and conditions in life. While we assert, in reply to the first query, that there is a spiritual coun-terpart to this planet, earth, and that the spir-itual counterpart is a land of reality, compris-ing woods and waters, hills and valleys, and furnishing an abode to those departed spirits who have ascended from the mortal, yet we have also distinctly declared that there are other spiritual worlds in space, inhabitable by exalt-ed and refined intelligences. We do not speak, in our world of spirits, of these worlds as spheres; we do not say that such and such a spirit has passed on to the fourth, fifth, sixth or seventh sphere, although such a spirit may have reaped all the experience it is possible for him to attain on the spiritual counterpart of this planet, and have ascended to a higher and more exalted spiritual worlds. They do not overlap each other, as different strata of the earth orerlap one another in the soil of your planet, but they are scattered about in space. As the spirit gains in power, gains an under-standing of its own interior will-force, as it enlarges and grows above the conditions which surround it on a lower plane, it passes onward to reap still compare to achieve and such a surround it on a lower plane, it passes onward of life, to a more expansive view, and to the understanding of higher and diviner labors, make use of its own interior will-force, as it enlarges and grows above the conditions which surround it on a lower plane, it passes onward to reap still grander experiences in some such world as those of which we speak. Q.—We are also told that we have houses prepared for us when we pass over. Are those houses located on the surface of the first sphere?

and are they permanent, or do they ascend from one sphere to another as we progress? A.—The homes prepared for you, the homes

A.—The homes prepared for you, the homes you are daily engaged in preparing for your-selves—for you are constantly throwing off ele-ments which spirits adjudge as proper material for the erection of your spiritual homes—you will find on passing from the body in that par-ticular locality of the spirit-life adjacent to this planet to which you are attracted. These homes may be brilliant and refined, they may be possessed of beautiful appointments, and open their hospitable doors to such spirits as are themselves exalted and glouffed or they open their hospitable doors to such spirits as are themselves exalted and glorified, or they may be merely hovels, presenting an appearance of decay, or at best as being half finished, as the case may be. If your aspirations are grand, exalted, far reaching, if you desire to learn and to grow, not only that you may yourselves be-come wise and learned and influential, but that from your attainments you may reach down to others who are ignorant and lowly, and in need others who are ignorant and lowiy; and in need of assistance, to help them, to stimulate their powers, to give them light and instruction, then the elements going forth from your lives will be of such a refined character as will enable your spirit-friends to prepare for you beautiful homes, such as even the purest and best will not disdain to enter; but if you are groveling in spirit if you are selfath proved, ambittons in spirit, if you are selfish, proud, ambitious, desiring only the benefits of life for your own aggrandizement, caring not for the elevation of aggrandizement, caring not for the elevation of others, those elements passing forth from you daily, will appear dark and unpleasant, and of a perishable nature; they are the best which your friends can gather up for the arrangement of your spirit home, and such a home as they will prepare and provide, you will find in pass-ing over. As your spirit still continues to grow and to advance in thought, in culture, in aspi-ration, and in all soul attainments, you will, after having reaped all the experience it is possible for you to attain in your present condition of spiritual life, pass on to some higher world, some grander unfoldment than that you now experience; but you do not remove your home with you; the habitation which has served you for so long will have served its pur-pose, and in passing on to a higher stage of de-velopment you will still find a home prepared for you, one fitted to assimilate with your life and your aspirations, and to provide for you those comforts which your higher nature de-mands. mands.

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and did not shrink from the trials that awaited and did not shrink from the trials that awaited me. I did not feel that I was going out into darkness, for there seemed to be a light before me which I could constantly follow, which led me onward. This abiding faith held me up and bore me across the waters, to the glorious heav-enly life; it has been with me through all the past, and I feel it still illuminating my path. way onward to brighter scenes and more glori-fied conditions. I met with sorrows on earth. I was called upon to part with dearly beloved ones whom f

I met with sorrows on earth. I was called upon to part with dearly beloved ones whom I cherished so tenderly, yet I could say, in the deep recesses of my soul, "All is well; they are cared for by a Divine and Heavenly Power," And I could only bless his heavenly name, Now I have met them all again, there has been a blessed reunion, and life aud joy are mins in my snirit-home.

Now I have met them all again, there has been a blessed reunion, and life and joy are mine in my spirit-home. I come bearing this testimony, as I would bear testimony to the truth wherever I find it. I would have done this on earth had the truth in this light appealed to my convictions, and now, as I experience it for myself, as I know there is everlasting life, there is eternal re-union for the loved and loving souls who are akin, so I feel it my duty to return and speak to the dear ones whom I left behind. I am so grateful for the wore of watching over and caring for them. I am so thankful that I am not separated entirely from the loved ones of earth, but that still, at certain periods, I am permitted to return, and in a measure guide their lives and watch their interests. I hope at some time in the future to come to them privately, and with the still, small volce of the spirit speak to their hearts, that they may learn of the future and its conditions. At present I only come in love, bringing my bless-ing, asking to be received, and assuring them that I still hold them in my heart of hearts as dear and sacred treasures. It will soon be two years since I passed from

that I still hold them in my neart or nearts as dear and sacred treasures. It will soon be two years since I passed from the body. I did not realize very long before my decease that the end was so near, yet some, times I had within me a strange feeling that perhaps there was some disorganization of the body which I did not understand, which night lead to very serious results. In time it became the case, and under the

lead to very serious results. In time it became known that such was the case, and under the effects of what promised to be a very painful operation. I passed from earthly scenes. There is very much I would say in relation to this and other matters if I could speak in a leas public way. Fifty-nine years I dwelt in the body before ascending to a higher, purer life. I am Mrs. Caroline Blossom Tisdale, wife of Mr. William S. Tisdale. My home was in Brooklyn, N. Y.

Charles F. Fulton.

I would like to report myself as Charles F. Fulton from Lowell, Mass. I would like to bring greetings to my friends in that city, wherever they may be found. Over two years, and it is getting along toward the third year, since I first tried to manifest here, and send few words to those who are interested in the arrangement of my affairs and the settlement of what belonged to me. I could not do it, and it may be as well.

it may be as well. I come at this late day, not to speak of those material affairs which I left behind me, but to

material affairs which I left behind me, but to bring regards and good⁶ wishes to friends and report to them that I am doing very wellin the spirit-world I have found. I cannot tell whether it is a part and parcel of this earth or not. I do not much care; it presents to meall that I require by way of getting a good living, and, as far as I can see, those around me areas well situated as myself. We have to work for what we get the same as we do on this side, and those who work the steadlest and longest get those who work the steadlest and longest get along the best. It is true, I have seen some poor unfortu-

nates who nover seem to get along at all, but I think it is their own fault, because, with the who made the effort could manage to move along at a good rate. Well, I will not say a great deal to friends, only to tell them I have tried at different times

to come to them in a private way. There was a medium up at Lowell, not long since. I thought if I could get hold of him and speak my name and just give a few words so that I might be known, it would be of some use; but while I saw other spirits making themselves known, I could not, and I felt somewhat disap-pointed; still I shall make the effort to come pointed; still I shall make the effort to come at different times, until I succeed in accom-plishing something, for there are many people know of who would be very much better off for this knowledge than they are to-day. They are groping along in ignorance, not realizing the blessings which they possess, and not know-ing to what end they are coming by-and-bys. While I am here I want to do a good turn for an-other. Because I have been such a long time in getting here myself I feel sympathy for any on else who is in the same situation, and there in one here by the name of Thomas Parker, from the same place. He heap also heap some time

the same place. He has also been some time trying to manifest. He wishes to send hil regards to friends, and have them know he has kept a good watch over their doings he has seen how they have been moving along especially in matters with which he was con nected when in the body. There is a youn man standing by the side of this spirit, whose name is John, who has a connection there; h wants also to manifest himself for some practi-cal work by and by a cal work by-and-bye.

A.--- Yes; we have books and records in which are preserved the history of the universe; not only of this planet, but of others with which we are en rapport. These records and works of historical worth are not destructible either by fire or water; they are imperishable, and pre-serve their truthful accounts of the progress of mankind, of the development of the life-princi-ple, intact, so that the earnest student, the sin-cere seeker for knowledge, may explore them cere seeker for knowledge, may explore them and gain information for himself. Whoever comes to the spirit world eager for knowledge, ready to carefully and closely study and inves-tigate the laws of life, the principles of the uni-verse, will be assisted in his search by those records. records

Robert Dale Owen.

I greet you, Mr. Chairman, with grace and cheer, as I would greet all my spiritualistic friends on this plane of life, as I would greet all humanity could I come in contact with it. all numanity could I come in contact with it. I was present at your last scance, quite ready to say a word to a friend whom I saw present, but the privilege was not for me at that hour, there being other spirits here who certainly needed to manifest more than I did. That friend is from the Pacific alope, and there I have conversed with him through medial agen-cles. I have not only manifested in California. cles. I have not only manifested in California, through those mediums whose hands I can use as machines and whose brains and vocal pow-ors are sometimes at my service, but I have also been privileged to step forth in material-ized form and give greeting to those earnest investigators into the spiritual phenomena who desire to know the truth for themselves. I speak understandingly, and know that I am only speaking the truth; for this phase, as well as other phases of mediumship, is an establish-ed fact in my knowledge.

As I said, I feel assisted by the man who has just left you. I know that his power is upon me, and I can speak as I could not do before, so I feel thankful.

I wish to send love to all, and assure them that we will be glad to talk with them of these things, if they will search out a way for us to come. I would like my few words sent to Mrs. Mary A. Vance, Federal street, Philadelphia. James Vance.

John Richardson.

John Richardson. [To the Chairman :] You do n't mind if an old man comes in to look at you? I'm not old now, but my folks would tell you I was old if they were talking about me. I feel very well, and I have been feeling very well for a good while. I am quite taken up with the life on the spirit-side, and don't often try to get back this way, but I've thought perhaps some of them who are left here would get a little light if I came, and then while my wife is very much pleased with her new life, and don't want to leave it and take up the old burdens here, yet sometimes it seems to me she is kind of fretting like to let people who knew her here know like to let people who knew her here know how well she is getting on, so taking it all round. I thought I'd come and see if I could

say a few words. The long and short of it is, that we are doing The long and short of it is, that we are doing exceedingly well. We have a comfortable little home in the other country; we've got a good lot of land, and we are making the most of it. Why, you should see our flowers ! They grow, they spread and beautify everything around them; and that's the way it is with other things: they grow and increase, until we hardly can count our blessings. Strange for a man that has been called "dead," to find himself taiking in this way, and know that he is not dead at all, and those that have been thinking so have just made a mistake, that's all. I would like 'em to know, and re-member it, every time they count one as dead,

Mary Steele.

I have seen spirits coming here full of sympathy for their friends, because those friends were sorrowful and bowed down with the bur-dens of life.

dens of life. I come to-day to my friends full of sympathy and cheer, not because they are bowed down in that way, but because I see they are happy, and full of life and pleasure. To some of my very dear friends I have seen a great joy come recently, and I can indeed sympathize with them, and rejoice with their gladness, as though it were my own, and I thought if 1 could bring them a token of love from the spirit-world it would only add to their happiness, put another drop in their cup of rejoicing, so I come, stretch-Would only add to their nappiness, put another drop in their cup of rejoicing, so I come, stretch-ing out my hand to them in warm friendship and affection, and bringing the love of many dear ones who are with me in the spirit-home. We are all happy, and glad to see the dear ones here moving on in prosperity and enjoy-ment, and appreciating the good things which life has brought to them as well as the mony

ment, and appreciating the good things which life has brought to them, as well as the many friendships which are theirs. Perhaps it would be well for me, just at this time, to say to those dear friends: While you are enjoying all that is yours, making the most of it, and appreciat-ing it as thoroughly as you do. I beg that you will not forget those who are not so well con-ditioned as you are. This is a good time for you to share your pleasures with those who have none; this is a beautiful time for you to show your appreciation of the bounties of life by giv-ing something of Assistance and cheer to the hapless and forlorn.

as machines and whose having a data vocal pow-ers are sometimes at my service, but I have also been privileged to step forth in material-ind form and give greeting to those earneat investigators into the spiritual phenomena who desire to know, the truth for themselves. I speak understandingly, and know that I am only speaking the truth; for this phase, as well as other phases of mediumship, is an establiab-ef fact in my knowledge. I have taken advantage of it since passing to the spirit, worki, as I investigated and became intersented in it previous to my departure from the samthly body. I understand'it somewhat folks: I would not possibly be mistaken or misled in relation to it now, be-smale I have searched into its claims from the cause I have searched into its

Mrs. Caroline Blossom Tisdale.

I trust, Mr. Chairman, that you will grant me pardon for approaching you in this way. I am a stranger to you and to this place, and my friends, perhaps, may refuse to believe that I have approached you for the purpose of speak-ing in a public way. They may say: "That was so unlike her; she did not push herself forward-she rather shrap' forw and never was so unlike her; she did not push herself forward-she rather shrank from any promi-nence, preferring to remain in private life, among her own immediate circle of friends." But it seems to me that I am quite justified in the step I am taking, and although I shrank at first from doing this, yet I have gained courage. What wife and mother, what dear friend and companion, would hesitate in making use of whatever means lay at her command in reach-ing the loved ones of her household, the dear ones of her heart. if she was shut out from ing the loved ones of her household, the dear ones of her heart, if she was shut out from them and could not gain the private ear, could not communicate with them personally in the sweet and congenial way she would most de-sire? Would also not send out a loud call, or make some effort to reach their understanding, even though it might not be through such ways and means as she would most desire? And this is my average for coming in this way. and means as she would most desire? And this is my excuse for coming in this way. I cannot get close to my loved ones otherwise, and I wish to speak to them. I desire very much to tell them of the beautifal life I have

It is a grand and glorious kingdom that I have It is a grand and glorious kingdom that I have entered upon, although my surroundings are as natural and lifelike. I might almost say as earth-like, as those which I had on earth. I have a pleasant home and congenial compan-ionship, all things are bright, and I am passing along from day to day, striving to gain a higher knowledge of my condition and of my inmost being. being. I had perfect faith in my Heavenly Father,

MESSAGES TO BE PUBLISHED NEXT WEEK. Jan. 15-Continued.-Josephino Carroll; Lewis Bhtt reil: Elizabeth Benn; Hannah Atwood. Jan. 19.-John Waterman; Charlie Jacobs; Addie Sto vens; Julia Dunbar; Fred Cotton; Hannah Brightman.

MESSAGES GIVEN

Feb. 26. - Mary Holnes; Sarah Davis; N. B. Smith; Chai lotte Codman; Frank W. Hill; Henry Brewster, March 2. - Dr. Robert Capen; Dr. Elljah N. Cooper; Let tle White; Thomas Wells; John Dyer; Ellzabeth Brown (The messages left out of this list will appear in due cours as to dates.]

Passed to Spirit-Life

Passed to Spirit-Life From Westerville, O., Feb. 25th, 1886, W. W. Whith head, aged 63 years 11 months and 25 days. Bro. Whitehead was born in Nottingham, England, Marc 3d, 1817, and in 1811 left for Columbus, Ohio. When about 24 years of age he was engaged in poddiing dry goods, and atterward kept astors in Westerville. He married Amar da Brinkehoff Nov. 24th, 1844. He was also postmasteri Westerville. He embraced the Spiritual Philosophy in 185 was mediumistic, and often spoke in public, under conf of his guides, with logic and force; he also diagnosed di wite died June 13th, 1874, leaving a husband, two sons an two daughters to mourn her loss. The writer was acquain ed with Mr. W. over forty years, and knows that he wi honest and truitful. I visited him almost every day durin his last illness, and we have had many pileasant convers tons in regard to Spiritualism, of which he was a firm b liver. During the winter his children joined the M. A Church, and the father's name was handed. In for the sar yinguitualism, and on one of my latest visits I told him who protees. A report soon got aftoat that he had freenout Spiritualism, and on one of my latest visits I told him who is how set and, and asked him how he then foit in regard the matter. He repiled: "I am still strong in the fail good man, was very much attached to his family, and w respected by his fellow-clitzens. W. SHARP.

From Nashua, N. H., Nev. 24th, 1885, Mrs. Mary Brewer, aged 46 years 10 months and 15 days.

Brewer, sged 40 years 10 months and 15 days. She leaves a husband and one child to mourn her los She was a kind wife, devoted mother, and a friend to it poor. In her youthtil days she was developed as a mediu and gave comfort to many through her mediumistiopower but circumstances were such the was obliged to its? Usi si aside, though she remained firm in her beilef. She long for the time to come when she might leave the weary bu den that held her spirit. She saw and conversed with spirit and saw the epiritual boat that was to bear her awy sever hours before her spirit left its mortait thement. Bhe had fears, and gladly entered upon the journey. She said to it friends around her, "I will be with you often.", COM.

From Portland, Me., Feb. 22d; Samuel Bryant, aged YPAIR.

FAIR. Mr. Bryant was for a long time a firm believer in 1 truths of Bpiritualism. His passing away way says made the was returning benne Monday evening, and when ou abort distance from his residence, suddenly fell to the si walk, and before the friends who came to his assistan-the beautiful Bummer-Land. Only the day before he co pled a front seat. In the Bairitual Temple and listened earnesity to the text medium, Dr. H. S. Merrill. His fa ily all being connected with the Baptist Church, the func-sorrices ware conducted by a Haptist Inhistory. D. F. A

From Bacramento Olty, Cal., Jan. 3d, 1886, Christoph

From Sacramento City, Cal., Jan. 4d, 1885, Christoff McGinniss, aged 70 years. Bro. and Bister McGinniss were convarted from the Ca olio Ohursh by the unexpected development of Bister McG niss as a medium of strong powers thirty years age, and did good service as such in this city for many remer. They ever since been consistent Spiritualists and respec citizens, as the large attendance of friends at his observi-ties and a strong as the strong towards and respec to stiffed. The many remers they were unbering the BANTAR for McGins at an any strong the strong to the BANTAR for McGins at an any strong the strong the for strong for some addition at leave were subscript, som even in overvare make a bine. He profing all the strong Mentary J

Sector States and sector

MARCH 13, 1886.

BANNER OF LIGHT.



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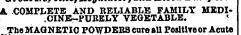


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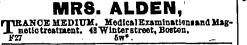
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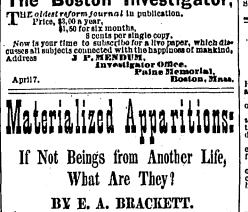
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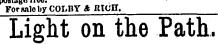
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best results. The following is the table of CONTENTS: INTRODUCTION. PART I.-Materialization and Domatorialization of Forms and Objects; My First Béance, and What Came of Lit; Per-sonification by the Medium of Materialized Formis; Maie-rialization and Domaterialization of Objects; Materializa-tion and Dematerialization under Test Conditions; Anterializa-neces with Mirs, Fairchild; Education of Miss Helen Herry at Omed; Béance with Mirs, Carrie M. Basyler; Bé-meces with Mirs, Fairchild; Education of Miss Helen Herry at Omed; Séance at the Herry Sisters' in Boston; Material-ized Forms-How Shall We Miydo Them? PART II.-Opinions and Theories; A Giance Behind the Curtain; Exposures of Meditimus; Fublic Séances; Ine At-titude of Scientists; Public Opinion; Conclusion. "LLUERTATIONA.-Diagram of Mirs, Fay's Séance.Room; Diagram of the Misse Bierry's Séance-Room. The work contains 182 pages, 12mo, and 18 printed in large type, suitable for readers of advanced age. Cioth, \$1,00.

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OF LIGHT. BANNER

A Farting Reception. On the evening of March 1st a large delega-tion of the members of the First Spiritualist Society of Haverhill and Bradford, Mass., as-sembled in the parlors of Mr. and Mrs. J. C. Sturgis, 186 Merrimack street. Haverhill. to sembled in the parlors of Mr. and Mrs. J. C. Sturgis, 186 Merrimack street, Haverhill, to meet socially Mr. A. B. French, of Clyde, O., prior to his leaving for other engagements in the West. Mr. French was in his best mood, after closing a very successful engagement in Haverhill, and entertained the friends present with event of the covertained the friends present

Haverhill, and entertained the friends present with some of his experiences as a speaker over the country. A general good time was enjoyed by all pres-ent, which cuiminated in passing the following resolutions as an expression of the high respect we have for him and the labors he is engaged in, and his faithful work during his engagement for the Rivet Sprittrality Society.

for the First Spiritualist Society: Whereas, Mr. A. B. Fronch, of Cirde, O., has served the First Spiritualist Society of Haverbill and Bradford faithfully during his engagement ending Feb. 23th, 1886; and

faithfully during his engagement ending Feb. 28th, 1836; and Whereas. This Society desires to express its high appre-clation of Mr. French as a man of noble character and abi-ity as a champion in the cause of all vital reforms of the day; it is therefore. Resolved, That the First Spiritualist Society of Haver-bill and Bradford tenders to Mr. French its sincere and most cordial thanks for the highly acceptable manner in which he has administered to this organization during his engagement just closing; and that we extend to him the separance of the sincere love and esteem we as a Society and as individuals have for lim-and the further assurance that our love and sympathy will go with him as he shall go forward in the procecution of his labors for the eslighten-ment, advancement and elevations in harmony with our own, and that we trust he may again come among us, and brighten and strengthen the link that has been forged in friendship's chain. W. W. CURRIER.

W. W. CUBBIER.

Meetings in Norwich, Ct. To the Editor of the Banner of Light :

Our Society has been favored this season with some of the best talent in the spiritualistic field—Mrs. Juliette Yeaw, Mrs. Sarah A. Byrnes, Warren Chase, J. J. Morse, Edgar W. Emerson, and Mrs. R. S. Lillie, all too well known to require one word of ours to assure you we have had rare spiritual and intellectual discourses. Mrs. C. Fannie Allyn occupied our platform during February. Her impromptu lectures and poems were gems of truth and wis-dom. The last Sunday of the month she deliv-ered a lecture upon the labor question. the sublectures and poems were gens of truth and war-dom. The last Sunday of the month she deliv-ered a lecture upon the labor question, the sub-ject being "The Siamese Twins of Civilization : Capital and Labor." G. A. R. Hall was filled to its utmost capacity, and the speaker proved that her whole soul is interested in the cause of humanity. We regretted exceedingly that her engagement ended so soon, and a unani-mous vote of thanks was extended to her for these her first labors in our midst. We would mous vote of thanks was extended to her for these, her first labors in our midst. We would heartly recommend her to all spiritual socie-ties as an earnest, willing worker in the vine-yard of truth. Prof. A. B. French will be with us March 14th; J. Frank Baxter March 21st and 28th; Mrs. A. H. Colby in April; E. W. Emerson again May 2d and 9th. So the good work goes on, and although still suffering from the heavy loss our Society sustained in the as-cension of our noble brother and co-worker. cension of our noble brother and co-worker, Byron Boardman, we are struggling for the bighest expression of truth. May the dear BANNER ever continue to waft its glorious messages of love and good-will from shore to J. ADELAIDE CHAPMAN. shore.

The Lyceum at Onset Bay.

To the Editor of the Banner of Light: A fine gathering of children and visitors to-day in Novelty Hall. Subject : "Temperance "-and many of the children had something to say upon it.

the children had something to say upon it. Etta Shea sang; Brooks Bates gave a recitation; a dialogue (a supposed conversation between an "ele-mentary spirit" and a child) was finely rendered by Minnie Nickerson and Bertha Blackwood; Mrs. Fair-banks and O. G. Williams gave select readings, Messre. Bates, Griffin and Hossie made remarks; Miss Good-rich gave a fine vocal selection; the Guardian sang an original song, "My Love," and Mrs. Elsie N. S. Scars sang sweetly "I Will Wed My Love." Great improve-ment is visible in all the Lyceum exercises. A fine programme is being arranged for the 31st of March, and commodious quarters have been engaged for the occasion. D. N. Foun, Conductor. Onset, March 7th, 1886.

Haverhill-Brittan Hall.

To the Editor of the Banner of Light:

The Spiritualists of Haverhill and Bradford were addressed last Sunday by Mrs. A. L. Pennell of Boston, who gave many interesting and important platform tests in the afternoon and evening, all of which were recognized. Large audiences were gathered in the afternoon and evening. Dr. O. H. Harding of Boston was the speaker Feb. 28th, giving a large number of psychometric readings of a bighly entertaining character. He is engaged to speak at the Anniversary to be held in Brittan Hall on the Sist instant.

MARCH 13, 1886.

AL HOULE

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FACTS. A MONTHLY MAGAZINE.

Mrs. Juliette Yeaw of Leominster will occupy the platform next Sunday. E. P. H. Haverhill, Mass., March 8th, 1886.

Banner of Tight.

Mrs. Colby speaks at the same place next Sunday on "The Origin of the Bible," in the morning; "The Power of the Church " in the evening. W. A. D.

Mrs. R. S. Lillie at the New Temple. Mrs. R. Shepard Lillie, by invitation, delivered a lecture Wednesday evening, March 3d, in the lectureroom of the, new Spiritual Temple, corner of Excter and Newbury streets. Judging from the large number present on this occasion, these Wednesday evening lectures are becoming popular. A large number

ing lectures are becoming popular. A large number of the attendants at Horticultural Hall were present upon Mrs. Lillic's ministrations there. The subjects given by the audience were: "Disorderly Medium-ship, if such there is," "The Many Languages Spok-en at the Day of Pentecost." Mrs. Lillic's controls explained mediumship as de-pendent upon organism-not cultivated, but natural. It may be developed into a more perfect expression, but not created. Disorderly results, as termed by the questioner, came from physical causes disturbing the organism, thereby allowing imperfect or disturbing controls. The speaker compared the earth with it. Earthquakes, tornadoes, volcances and similar dis-turbances are efforts made by the earth to harmon-ize; for the earth is growing-man is struggling to-ward harmony; sometimes rising to self-courtol, at other times out of tune from small causes. As the sen-sitive is susceptible to all surroundings, see that good influences surround them, for by so doing you prevent the appearance of what you call disorderly controls. So far as obhesion is concerned, we think it is not the desire of spirits to injure any one, but medi-umship is a Bethesda to them. Having entered the healing waters, they do not desire to leave unit cured. They do not desire to injure another, but to gain health if or themselves. Many encomiums were expressed for the fine lec-ture given. I hope these Wednesday evening lectures will become popular, and that the Spiritualists of Bos-

Myers, Helen Sanders, Levip, Acas Whill, Dimine Myers, Helen Sanders, Levip, Acas Whill, Dimine Ard, song by Charlie Hatch, and a cornet solo by A. L. Gardner. The services were short, but the interest taken by all concerned in keeping our advancing and progressive ideas before the people is still bright and hopeful. We assemble to teach the children that disembodied minds from the spiritual plane of life manifest themselves to mortais, and still are thinking, intelligent beings. The questions that intelligence suggests we meet simply in the interest of truth, which has been developed by Spiritualism, trusting that in the future its power will sway the world. ALONZO DANFORTH, Sec. of S. S. L. 23 Windsor street, March 8th, 1886.

BOSTON, SATURDAY, MARCH 13, 1888. Spiritualist Meetings in Boston:

Distitutes and a contract of the second seco

Weinesday atternoon and evening at its Tremont street, Boom A. Boom A. Bockeley Congregation. —Permanent lecturer, W. J. Colville, Public service in Berkeley Hall, Odd Fellows Building, Tremont street, every Hunday at 10% A. M. and 7% P. M.; also Friday, 7% F. M. Wockly meetings in Lang-ham Hall (adjointag): Monday, 8 r. M., Questions and An-swer Conference: Wednesday, 2% F. M., Ladies' Union; swer Conference: Wednesday, 2% F. M., Ladies' Union; swer Conference: Wednesday, 2% F. M., Ladies' Union; swer Conference: Wednesday, 2% F. M., Loc-ture and Conversation. Everybody welcome. Union Park Hall. —The Shawmut Spiritual Lyceum meets in this hall, corner Union Park and Washington streets, everybunday at 10% A. M. All friendsof theyoung are invited to visit 0s. J. R. Hatch, Conductor. France Memorial Hall, Appletem Street, mear Trement. —Children's Progressive Lyceum No. 1. See-tions Sundays, at 10% of clock. Seats free, and all are cor-dially invited. Benj. P. Weaver, Gonductor. Francis B. Woodbury, Cor. Sec., 45 Indiana Place.

Facts Heetings, Horitemitural Mall, every Sunday, I Br. M. L. L. Whitlock, editor of Facts magazine, Chairman.

Chairman. First Spiritual Temple, corner of Newbury and Excter Miroeta.—Services every Sunday afternoon at 3 orclock and every Wednesday evening at 7%. All are cor-dially invited. Beats free.

Colex and overy treatments of the set of t

Presect: Robinson, Chairman. **Spiritualistic Phenomena Association** holds meetingsorry Sunday afternoon in Berkeley Hall, 4 Berko-ley street, at 2% o'clock, . D. J. Eleker, President.

1031 Washington Mireel, Ladles' Aid Parlors.-iational Developing Circle meets every Sunday at 3 P.M. ames A. Bilss, Conductor, asisted by other good develop-ng mediums. Good speaking and music.

New Ers Parlors, 176 Tremont Street. - Develop-og circle, 10% A.M.; tests and speaking, 2% and 7% P.M. ., A. Culling, Chairman.

L. A. Cutting, Chairman. Fraternity of the White Cross, 12 Pemberion Nquare, Hoom 0.—Meetings second and fourth Thurs-days of each month. Service of Silence on Saturday oven-ing. The Messenger will be at the roomsially from 9 A. M. Mi 2 P. M., to give information respecting the Order.

Choises.-Bpiritualist meetings at Pilgrim Hall, Odd clows Building, Bunday, at 7% r. M. Dodge and Logan, Managers.

Berkeley Hall Meetings.

On Sunday last, March 7th, W. J. Colville lectured in Berkeley Hall, at 10:30 A. M., on "Blind Men Receiving Sight."" The discourse was pronounced a very celving Sight." The discourse was pronounced a very remarkable one by the large audience, who gave it their closest attention; a fine poem followed on the same subject. In the evening, at 7:30, the hall was crowded to the doors. The music was exceptionally fine, Mr. Freeman A. Oliver, a gentleman of great tai-ent as a violinist, having kindly volunteered his ser-vices, thereby adding greatly to the enjoyment of all. Mme. Fries Bishop, Bime. Dietrich Birong and Mr. Colville rendered their numbers in a manner that called forth hearty applause. Previous to the exhibi-tion of the dissolving views, which were very finely presented by Mr. Stevens of the Calcium Light Com-pany, Mr. Colville delivered a forcible lecture on "Egypt in the Long Ago." Calling attention to the circumstance of the growth of Egypt's glory being un-known, Egypt bursting upon us a man who was never a child, the lecturer remarked that the theory of At-lantis and its nameless civilization mapy thousands of circimstance of the growth of Expyt's glory being un-known, Kypt burshing upon us a man who was uever a child, the lecturer remarked that the theory of At-lantis and its nameless civilization many thousands of years before the supposed creation of Adam, alone cleared up the mysters civilization many thousands of years before the supposed creation of Adam, alone cleared up the mysters civilization many thousands of years before the supposed creation of Adam, alone cleared up the mysters civilization many thousands of years before the supposed creation of Adam, alone cleared up the mysters civilization many thousands of years before the supposed creation of Adam, alone cleared up the mysters civilization many thousands of years before the supposed creation of Adam, alone distributed the supposed creation of the supposed architecture and standen supposed creation of the supposed arrived at a markeous pinnacle of sclenith attain-ment. They were the people who colonized Kgyrt, income the supposed of sclenith attain-ment. They were the people who colonized Kgyrt, Kgypt has been waning rather than advancif. But Kgypt's knowledge was imparted to Greece under the tore an empire of such glory that ever since their tag "Attantia," is now on sale at the BanxER of Liores, with sec-ond flux strated lecture on supposed strates, or How the tore supress. "Prehistoric America and Egypt," will be tared in a dow ags. "Attantia," is now on sale at the BanxER of Liores were supposed. "Any encomburs were expressed for the fine lec-tor the developed in a cornet so of Wich is subject at 10:30. A. M, will be "Dream and Dreamers, or How the tor answering questions every Monday at 8 and Star-for answering toesitions every Monday at 8 and Star-for answering toesitions every Monday at 8 and S

Spiritualist Meetings in New York.

Grand Opera Home Hall, Sth Avenue and 23d Mirect. - The First Society of Spiritualists holds its meet-ings at this hall every Sunday at 104 A.M. and 7% F.M. Arcanum Hall, S7 West 25th Street. - The Peo-ple's Spiritual Meeting every Sunday at 22% and 7% F.M. and every Friday atternoon at 2%. Frank W. Jones, Con-ductor.

Motropolitan Church for Humanity. 251 West Sid Street, Hov. Hrs. T. B. Stryker. -Services every Sunday, at 11 o'clock A.M. and 7% o'clock F.M.

J. J. Morse in New York City.

To the Editor of the Banner of Light: On Sunday, Feb. 28th, Mr. Morse closed his second engagement of a month with the First Society of Spir-itualists, meeting in the Grand Opera House Hall.

engagement of a month with the First Society of spu-itualists, meeting in the Grand Opera House Hall. Mr. Morse's labors have been again productive of a great amount of good, created a strong feeling of en-thusiasm, and called out very large audiences at each meeting. Mr. H. J. Newton, the Fresident, in opening the services on the evening of the above date, took oc-casion to speak in the highest terms of the ability, elo-quence and practical utility of the answers to ques-tions and the discourses delivered through Mr. Morse's mediumship, and added that all feit the bene-fit of such teachings, and their value to the cause in general. It is understood that Mr. Morse will sgain be heard in this city, so strong is the feeling in the di-rection of further utilizing his services. The ambject of the lecture was "God, Priest and Feople," and for over one hour the large auditory sat in almost breathless silence as the controls unfolded their thesis. Keen logic, eloquent description, point-ed illustration all followed each other, as the true God, the real priest, and the future people were suc-cessively contrasted with the failse opinions, usurpa-tions and lack of progress hitherto associated with the component parts of the subject matter; and when, at last, after a brilliant peroration descriptive of the innate divinity of the people, the medium rosumed his seat, the outburst of applause was deafering in its in-tensity. Mr. Morse received warm congratulations, and many expressions of good will, mingled with re-gret at the close of his ministry among us, which lat-ter, however, were modified in the anticipation of hearing him once again ere he departs for the West. REPORTER.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Noclety of Spiritualists holdsits meetingsevery Bunday in Conservatory Hall, Bed-ford Avenue, corner of Fulton street. Speakers engaged: March, April, May and June, Mr. J. William Fletcher and others. Morning service at 11 o'clock, evening at 7%. All are cordially invited. Spiritual literature on sale in ball.

in ball. Church of the New Apiritual Dispensation, 418 Adelpit street, near Fulton. Brooklyn, N.Y. Sunday ser-vices 11 A.M. and 7% P.M. Medlums' meeting 3% P.M. La-dies' Ald Society, Thurnday, 3 to 10 P.M. John Jeffrey, President; S. B. Nichols, Vice-President; W.J. Cushing, Becretary; A. G. Kipp, Treasurer. **The Brooklym Fistrigual Union** holds its meetings every Sunday in Fraternity Rooms, corner Fourth and South Second streets, as follows: Members' Developing Circle, 10% A.M.; Children's Lyceum, 2% F.M.; Confer-ence, 7% P.M. Beatsfree.

J. J. Morse in Brooklyn, N. Y.

To the Editor of the Banner of Light: Mr. J. J. Morse, the English trance speaker, com-menced his return engagement for the month of Murch at the "Church of the New Spiritual Dispensation" in

at the "Church of the New Spiritual Dispensation" in this city on Sunday last, and was at each meeting greet-ed by large and interested audieuces. The lecture in the morning was upon "Salvation : Theological and Natural," and was a careful but point-ed summary of the arguments pro and con., followed by a philosophical analysis of the means by which God, nature and man's necessities alike combine to "save" men from afflictions past, present or future—though it was emphatically asserted that salvation, in the sense of another bearing a penalty due ourselves, was as impossible as unjust. In the evening the topic discussed was "The Spirit Man," the elucidation of the topic holding the large company in the closest attention during its progress. It is impossible to summarize so condensed na argu-ment as was presented. Suffice it to say that such lec-tures stamp Mr. Morse's controls as safe teachers, able philosophers and eloquent expositors. Our services begin at 10 A. M. and 7:45 F. M., and a cordial invitation is extended to all.

Meetings in Worcester, Mass. To the Editor of the Banner of Light :

Miss Jennie B. Hagan, the young and talented

speaker and poetical improvisatrice, made her first appearance before a public audience in this city last appearance before a public audience in this city last Sunday, and gave perfect satisfaction. Herafternoon lecture was in answer to the following questions: "Have all Materials Substance?" "Is Thought a Function of the Brain, or Spirit Communication?" "After Death, What?" "Where is Heaven?" At the conclusion of her discourse she improvised a poem or series of poems on subjects handed in by the audi-ence, proving to all present that she had no opportu-nity for previous preparation, but that a wonderful power must come to her aid to enable her to produce such masterly results as she is capabilo of. Miss Hagan is to be with us during this month, and I feel that the bright sunshine of her presence and the elo-quence of her ulterances will do much to aid the cause in our midst, and I would say to the friends every-where, keep her busy, and give her all the encourage-ment possible.

ment possible. .: On Friday evening, 5th inst., the spacious patiors of Mr. and Mrs. L. W. Sibley, 66 Austin street, were thrown open for a fareweil gathering of the friends of Mrs. Amelia H. Colby—some seventy five or eighty of whom assembled. The early hours were passed in social intercourse and singling, interspersed with music whom assembled. The early hours were passed in social intercourse and singlog, interspersed with music on the violin by L. W. Sibley, and on the plano by his son, Linus Sibley. A poem was given by Mirs. Haitle W. Hildreth, and to many present, communications from spirit friends through the mediumship of Mirs. J. F. Dillingham, of Lynn, and Mirs. Woodbury O. Smith and Mirs. Mille Beaman, of this city, after which a bountitul supply of refreshments was furnished to the company by our liberal-souled host and hostess. The writer was called upon to express the high apprecia-tion of the people, both present and absent, of the labors of Mirs. Colby in our midst, and their wishes for her happiness and prosperity in the future; which he did under the control of Spirit Rev. Thos. Whittemore, formerly of Boston. In response the controls of Mirs. Colby made an eloquent and soul-atirring appeal to all to live better lives, that they might be the better pre-pared to enter into the grandeur and beauty of the other hilfe. The evening closed with the loving good-byes of all present, and an openly-expressed wish for her early appearance amongst us again. When Mirs. Colby came here, Jan. 1st, the society was in debt §125. She succeeded in raising money enough to pay that, and all the expenses of her own engagement, so you may readily believe that her lectures were appre-clated. The succeeded in Association of the surres appre-clated. The succeeded in Association in the surres appre-clated. The surres of her own engagement, so

THE Feb. No. of FACTS contains a beautiful Picture of Miss Helen O. Berry, which is alone worth twice the price asked for the Magazine. Single copies 10 cents, \$1,00 por year. FACTS PUB. CO., Box 3530, Boston, Mass. FI COLD MEDAL, PARIS, 1878. Warranted absolutely **BAKER'S** BAKER'S BAKER'S BAKER'S BREAKFAST with Starch, Arrowroot or Sugar, and is therefore far BREAKFAST BREAKFAST BREAKFAST COCOA. COCOA. COCOA. COCOA.

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Works on Theosophy, Etc.

for the development of spiritual gifts on Thursday evenings; Oahspestudents meet on Tuesday evenings; Mr. Whitlock's Fact Socials on Saturday evenings; Mr. Colville's Metaphysical Class Monday at 3 P. M., Wednesday and Friday at 1 A. M., and Ladles' Benev-olent Union Wednesday, 2:30 P. M. The above schedule of meetings proves that Langham Hall certainly does a fair week's work in the interest of human enlighten-ment.

Cambridgeport.

Meeting last Sunday, March 7th, very fully attend-ed. Mr. Colville's lecture on "Spirit-Materializa-tion" gave great satisfaction. Subjects next Sunday, March 14th, to be taken from the audience. Mr. Colwill speaks there also March 21st and 28th. Service commences precisely at 3 r. M.

Mr. Colville has been engaged to lecture in Spring-field, Mass., March 31st, afternoon and evening. Any society or responsible parties in neighboring towns desiring his services April 1st, can obtain them on reasonable terms. He is open to engagements for lec-tures out of Boston Wednesday and Thursday even-ings usually, and can respond to calls for funerals. He will speak in East Bomerville, Thursday, March 1ith, and in Maiden (at Mrs. Redpath's) on Thursday, March 18th. All letters should be addressed to Lang-ham Hall. 4 Berkeley street, Boston. Mr. Colville desires to inform all interested in metaphysics, as expounded in harmony with Spiritual-ism, that the last class to be formed this season will open in Langham Hall, Monday, April 5th, continuing in session four weeks; three lessons a, week. Those wishing to join are requested to write to Mr. Colville at once, stating whether 11 A. M. or 3 P. M. will be most to their convenience. All readers of the Ban-NEE are admitted to the twelve lessons for three doi-lars (usual terms five doilars). Mr. Colville will sup-ply his private write in farce of fifty cents to all who send for them. through this notice (usual price one doilar).

The Vescons Concert Company,

The Vescons Concert Company, Of which W. J. Colville is a member, gave a fine en-tertainment at the Asylum, Danvers, Wednesday, March 3d. Mme. Friee-Bishop, the able and genial manager, arranged a delightful programme, consist-ing of songs, duets, instrumental selections on plano. violin and banjo, comic recitations and inspirational poems. The artists were Mme Fries-Bishop, Miss Bara Dowling (vocalists), Mr. E. Maynard (reader), Miss Murphy (planist), W. J. Colville (vocalist and poet), and two young genilemen, aged respectively eleven and fourteen, who gave charming selections on the three previously named instruments. The in-mates and visitors 'applauded every number and *en-cored* several. After the concert Mr. Colville gave several impromptu poems, to the great delight of the fourceenth entertainment given by the Vescona Com-pany at a public or charitable institution this season.

The Boston Spiritual Temple at Horticultural Hall.

Mrs. Amelia H. Colby, entranced, gave a lecture before this Bociety last Sunday. Her salutatory was one of the grandest heard on any platform. She said : "We had hoped to present to a Boston andience a vivid description, and with them make a visit to the reality of spirit-life, and observe the rising and setting sum in the realm of thought; to see the glistening drops as they hung on a brab and troe, and feel the reat that comes from the dim willight, and the rising of the sum pouring forth its early mellow rays. Then to stand upon the Mount of Reason, riew its surroundings, and go down its sides into the valleys and hamlets below, there to educate and adsist those who dwell on the broad plains around. But however pleasant this might be, and howerer instructive, we must come down to the realities of life here, with all its trials, its duties and its labors that surround us, and we take for our subject. The issues to be Met." In examining this subject we shall look for the instru-east of humanity. Although we may hot use the same axpressions, we desire, with you, to arrive at the same of the grandest heard on any platform. She said

FACTS MRETING -Last Sunday Dr. H. B. Storer made a few pleasant remarks and described some interesting phenomena. Mr. Whitlock then introduced Mrs. McNell, who, under control of " Ewaldo," spoke a fow minutes, and then walked down the nisle, and selecting one after another in the audience, gave some very remarkable tests. "Otls," another of Mrs. M.'s controls, was very agreeable and entertaining. On Sunday, March 21st, Mrs. Nellie Whitney will give a public scance for physical manifestations on the plat-form at the Rest Meeting. form at the Facts Meeting."

FACTS SOCIAL SEANCES .- These meetings are constantly increasing in interest, and many people unacquainted with Spiritualism are becoming interested in them.

At the last one Mrs. Cunningham, Mrs. King and Mrs. McNeil were all controlled, and gave some fine proofs of spirit power. Mrs. Whitlock, Dr. Buffum and Master Bartiett favored the audience with mu-sical selections, and Capt. Richard Holmes and others assisted in "entertaining the company by recitations, etc.

tc. These social meetings are free to all who are interested in spiritual subjects, and are held every Satur-day evening at Langham Hall, 4 Berkeley street.

THE SPIRITUALISTIC PHENOMENA ABSOCIATION .-The exercises of last Sunday opened with a duet by Mrs. Mason and daughter. After an invocation by Mrs. Burnham a solo was finely rendered by Geo. Le-

Mrs. Burnham a solo was finely rendered by Geo. Le-Claire; Mrs. Abby N. Burnham spoke upon the prac-tical truths of Spiritualism, and what they had done for humanity, in such a manner that the audience at-tested to their appreciation of her discourse by weil-merited applause. Mrs. M. O. Bagley, the well-known test-medium, occupied the platform for upward of an hour, giving some very remarkable evidences of the presence of spirit friends. Joseph D. Stiles, the wonderful test-medium, will occupy the platform next Sunday. Arrangements are being made with different mediums and speakers for the delebration of the anniversary, which this society will observe on Sunday. April 4th. WM. C. VAUGHN, Sec. S. P. A.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY .-The meeting of Friday evening, March 5th, was called to order by Dr. Amos Richardson, who presided in a very acceptable manner. After a song by Miss Aman-

very acceptable manner. After a song by Miss Aman-da. Bailey, Mr. Dowling and Mr. Edson made short speeches. Bong by Mr. Charles Bullvan. Miss Mae Dinsmote delighted the audience with a humorous reading, and responded to an encore with another of like character. Singing by Miss Bailey. Hemarks by Mrs. Odiorne, Mrs. Waterhouse and Mrs. Wells. On Sunday evening, March 14th, Mr. Joseph D. Stiles will occupy the platform of the Ladies' Aid Parlor and give tests. Next week we will furnish the readers of the Baw-

give lests. Next week we will furnish the readers of the BAN-MER the programme of our coming Anniversary exer-cises. MRS. ALION P. TORNEY, Sec.

Haverhill, Mass.--Good Templars' Hall. anna a'

To the Editor of the Banner of Light: Edgar W. Emerson of Manchester, N. H., occupied

the platform for the First Spiritualist Society of Hawashill and Bradford Sunday. March the, at 2 and 7 p.m. crowded houses aw devoting most of the time at both sessions for spirit-frequences of the time at both sessions for spirit-reported and were fully recognized. 'As a platiform test medium Mr. Emerson is meeting with good success, giving the best of satisfaction. W.W.C.

Matter the second second

Worcester, March 8th, 1886.

Providence, R. 1.

To the Editor of the Banner of Light:

Mrs. R. Shepard Lillie, of Brooklyn, N. Y. occupied the platform at Blackstone Hall last Sunday, assisted by her husband, Mr. J. T. Lillie, whose musical selections were rendered Lillie, whose musical selections were rendered in a pleasing and expressive manner, giving great satisfaction to the large audiences in at-tendance. Mrs. Lillie's lectures, under control of her guides, were instructive and impressive, holding the attention of hearers to the end. The morning discourse was upon subjects pre-sented by the audience, which were treated in an alcount way are instructive manner. The an eloquent and satisfactory manner. The subject for the evening was "Spiritualism as a Science, a Faith, Philosophy and Religion," and the close attention and manifestations of ap-proval given by the audience indicated her comproval given by the audience indicated her com-plete success in winning the hearts of her hear-ers on this her first appearance before a Provi-dence assemblage. We regret exceedingly that she is to be with us only one more Sunday, but hope to secure her ministrations for a longer period in the coming year, and shall anticipate them with pleasure. Should next Sunday be as pleasant as last, the capacity of Blackstone Hall will be/tesded to its utmost. The Ladies' Aid Society gave a pleasing liter-ary and musical entertainment under the di

ary and musical entertainment under the di-rection of Mr. Roscoe last Friday evening, in the Parlors of the hall, which was quite largely attended, and gave general satisfaction, closing with an hour of dancing, in which nearly all participated. Yours truly, D. March 8th, 1886.

On Thursday evening, March 11th, Mr. and Mrs. Roscoe, J. V. Mansfield, G. S. Fenner, Mr. and Mrs. Spinning, Mrs. E. Metcalf, Chambers Brothers, and others, are to give a musical and literary entertainment in Blackstone Hall, Providence, for the benefit of the Ladies' Spir-itualist Aid Society.

Newburyport, Mass. To the Editor of the Banner of Light:

Joseph D. Stiles, the noted test medium, lectured and gave tests to large audiences Sunday afternoon and

evening. There were persons present who came twen-ty miles to bear him. Bogar W. Emerson comes again next Sunday, and crowede houses await him. Next to Mrs. Maud E. Lord he draws the largest houses, being a great favor-its will our people.

BUTT

The use of tobacco in schools in France is by law

and the second second

At the Indian reservation, near Colton, Cal., more grain has been grown this year than ever before by the Indians, says the San Francisco Alta, and all would be peace and quiet were it not for a certain set of land-sharks who believe that an Indian has no rights which a white man is bound to respect.—Boston Record. Record. -

Two Remarkable Cures.

J. C. BATDORF, M. D., Jackson, Mich.-In the early part of the year 1884 I was attacked with a kidney disease, which soon became so severe that I was forced to give up working at with a kidney disease, which soon became so severe that I was forced to give up working at my trade, and was confined much of my time to the bed. I consulted all the doctors in town, taking medicine from four, but without any benefit; in fact I steadily grew worse for five months, and it was thought by several that my disease had developed into a hopeless case of Bright's Disease. In this unhappy and suffering condition my attention was called by a friend to your method of diagnosing disease by lock of hair. I sent immediately for a diag-nosis, was pleased with its accuracy, and sent for your magnetic remedies. After using the medicine about two weeks, complying with all your directions, the relief was so great that I began light work in my shop, and at the end of a month felt about as well as I ever did. I took two months' treatment to insure a perma-nent cure. I have been a well man now for fourteen months, with the ability to do all the heavy work in my shop that is necessary. Your remedies have indeed been a 'blessing to me, and I believe others so afflicted would be equal-ly benefited by using your remedies. Yours in truth. M. GINNEY. Anderson, Grimes Co., Texas, Sept. 16th, 1885. DR. J. C. BATDORF AS A CLAIRVOYANT. 'EDITOR OFFERING-I wish to bear witness to the wonderful ledirgovers end have in a back and back and a back and a charge your a back and back and the back and a charge your a back and back and the wonderful ledirgovers end back and back and be a wonderful ledirgovers and back and back and a back and back

EDITOR OFFERING-I wish to bear witness to

EDITOR OFFERING—I wish to bear witness to the wonderful clairvoyant and healing power of Dr. J. C. Batdorf, of Jackson, Mich. I was af-flicted for several years with disease of stomach and liver, and for the last three years with dis-eases peculiar to my sex, for which I could get no relief from the many remedies I had previ-ously tried. Seeing the Doctor's card in your paper, I sent a lock of my hair, requesting a di-agnosis of my case. He desoribed my condi-tion so correctly that I decided to take treat-ment. After taking one box of his magnetic ment. After taking one box of his magnetic remedies I am entirely cured. Justice to Dr. Batdorf and a desire to help others to secure the same blessing which I have received in health, induces me to make this statement.

MABGARET ARNOLD. Lindsborg, Kansas, April, 1884.

The Wisconain State Association of Epiritualisis Will hold its next Quarterly Meeting (and Anniversary of the Advent of Modern Spiritualism) in Musical Society Hall, No. 381 Milwaukee Street, Milwaukee, Wis., March 26th, 37th and 26th, 1886. Speakers engaged for the occa-sion: Mirs. L. AP-genrall of Micbigan, Mirs. B. E. War-ner Bishop and John L. Foture of Wisconsin. Test Me-diums: Dr. Jucket of Eigin, 11., Mirs. A. B. Geverance of Whitewater, Wis., beside the local mediums, will be pres-ent. The Missee Cors and Vinnie Phillips will furnish the vocal music.

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The Mississippi Valley Spiritualist Association will meet as Davenport, is, on March 20th and Sist, 1956 (as voted at for Annual Camp Meeting at Olimon, is, August, 1866 (as voted at for the transaction of such business as may inwfully come before it. B. A. DANFORTH, Pres. Z. Y. B. A.

ent. The Misses Cora and Vinnie Philips will turniss tue vocal music. Pay full fare on all railroads to meeting, and you will be returned for one-fifth fare. Board as first class boarding-houses at \$1,00 per day. We hope to see all interested in Spiritualism present. The meeting will be criled to order at 100 clock A.M. Yriday, the 28th. MES. L. M. SPENCER. Vice-Pres., JOHN CHALLONER. Tracsmers. DEN. J. O. PHILLIPS, Scoretary. Omro, Wis., March 36A, 1886.