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CONTENTS. FIRST PAGE. - The Spiritual Rostrum : The Great Need of More Spirituality Among Spiritualists.

- SECOND PAGE.—Poetry: Bonnio Dryfe. What I Found in Spirit-Life. George Eliot's Materialism. Interest-ing History of the Indian Spirit-Maiden "Lotela." Philosophical Society of Chicago. March Magazines.
- THIBD PAGE. Postry : News Boys, and Valu Boys. Ban ner Correspondence: Letters from New Hampshire Pennsylvania, Massachusotts, Michigan and Rhodo Island. Verifications of Spirit Messages. The Mediumship of J. B. Conklin. "The Next World Intervlowed, " otc.
- OURTH PAGE.-A New Volume, "C. C. M." and his Insult to American Spiritualists and Mediums, An Ex-perience with Charles H. Foster, A Big Sell, Another Worker Gone Home, etc.
- FIFTH PAGE.-Brief Paragraphs. Foreign Notes. Movements of Mediums and Lecturers. New Advertisements, etc.
- BIXTH PAGE, Message Department: Invocation : Ques tions and Answers; Spirit Messages given through the Mediuwiship of Miss M. T. Sheihamer from Josephine Carroll, Lewis Sherrell, Elizabeth Bean, Hannah Atwood, Winnie, John Waterman, Charlie Jacobs, Addie Stevens, Julia Dunbar, Fred Cotton, Hannah Brightman. Obituary Notices.

SEVENTH PAGE.- "Mediums in Boston, " Book and Miscellaneous Advertisements.

EIGHTH PAGE.-Spiritualist Meetings in Boston. Berkeley Hall Meetings. The Boston Spiritual Temple at Horticultural Hall. Washington, D. C. J. Frank Baxter in New Jersey. Providence, R. I. Brief Meeting Reports, etc.

The Spiritual Rostrum.

The Great Need of More Spirituality Among-Spiritualists. A Discourse Delivered by W. J. COLVILLE, Under Influence of his Guides, in Berkeley Hall, Boston.

[Reported for the Banner of Light.]

As the 38th anniversary of the advent of Modern Spiritualism is now close upon us, we have deemed it well to comply with the request of an esteemed friend and turn the thoughts of our present hearers to the topic of spirituality, rather than of external manifestations of spirit power: for though the latter are intensely necessary for the conversion of skeptics, and can never justly be disregarded so long as they have a mission to fulfill-and when that mission will be over, if ever, we are not prepared to say-no one looking at the present status of Spiritualism, both in this country and elsewhere, can possibly fail to admit, if he be an honest and intelligent observer, that there is everywhere present an insatiable desire to receive tests and witness phenomena, to see and to record something marvelous, while in bitterness and envy have been laid aside at the many places real interest in spiritual truth is instance of avoice from "beyond the gates"-but palpably lacking. Signs and wonders are always in demand, but the still, small voice of the spirit of truth entering the home, the college, the place of business, the church and lecture hall alike, is too frequently disregarded: it certainly is not esteemed the one thing needful, which it really is; for though good is being accomplished everywhere by phenomena, though test communications are often of extreme value, though advice on business and matters pertaining to bodily health is often sorely needed, still the demands of the spiritual nature are forever superlative-for these. like the charity enjoined in Paul's letter to the Corinthians, will never cease, though the time must inevitably come when all demands of sense shall exist no more. The study of comparative values is not pursued as it should be by the mass of mankind, and though the statement may be regarded as no compliment to Spiritualists as a body, Spiritualism does not seem to be favored with a bulk of adherents who have put mammon beneath their feet, and are content to live for spirit only; of course we do not mean to imply that earthly duties should be neglectedworldly affairs altogether disregarded. Persons are not called upon by the voice of truth to ignore every social and family obligation-even to disowning their nearest relatives, as advocated by some fanatical extremists who catch hold of a fragment of the letter, and extol that unduly, while they pay no heed to the essential spirit of the gospel ; but of two evils-if we must always in this world choose between evils instead of choosing good only, even if our good be not all the good there is in the universe that avil is surely the least which loses sight of this world in eternity rather than that which loses sight of eternity in time: if there be a life which is immortal, and another which is mortal, the immortal is surely the one most worth regarding ; if there be a life beyond the grave, and that life has bearings on eternity, blind indeed are those who worship sense forgetful of spirit, while with their own lins they confess that spirit endures eternally, while the earthly body may at any moment be cast aside. Skepticism failing to reveal immortal life. Agnosticism leaving all spiritual questions in a realm of utter obsourity, Materialism denying immortality in so many words, and also those forms of religion which lay stress altogether upon faith, and teach a vicarious atonement as the only passport to 'bliss in heaven, may consistently fall short of impressing upon their devotees the need of preparing themselves by earnest philanthropic effort for blessedness immortal; if there be no life beyond, if there be no certainty of it, if nothing man can do apart from believing can influence his condition in the hereafter-though no one can be morally excused from living up to the highest light he perceives, and in accordance with the fullest truth he knows-it is comprehensible that persons wedded to the ideas just stated should ignore to some extent the principles laid down

happiness, and binds it after the death of the body in galling chains to earth, so much as consummate worldliness; and by worldliness we do not mean a desire to innocently enjoy the pleasures of the world, or to make a comfortable, honest living for self and family, but only that grasping, purblind sonsualism which is as foolish as the act of the dog in the fable, who let go the meat to grasp the magnified shadow in the water.

Spiritualists have been preaching for nearly forty years on the connection between the spiritual and material worlds; messages which if printed would extend several times round the globe, have been delivered through public and private mediums, all urging the same great fact, the need of spirituality, and still the modern world, even that portion of it which professes to believe the messages are true, continues to eat and drink, buy and sell, defraud and gamble, lie and steal, slander and backbite, just as though all truth was merely an abstraction of the intellect, and had no possible bearing upon daily life and conduct. Intellectual abstractions are not saving truths; a mere belief benefits no one until it influences the life; to believe in Spiritualism is one thing, to live spiritually is quite another; there is plenty of the former, and too little of the latter. Spiritualists are numerous to-day in all parts of the world ; a certain fashionable form of Spiritualism has been politely received in cultured circles everywhere, though sometimes under another name, but the real spirit of Spiritualism, that which is to benefit and redeem the world, even that knowledge of truth made practical which completely revolutionizes society, and sets up a novel standard of thought and action, is as yet made manifest only in the selfdenying, courageous lives of a few ardent whole-souled disciples of truth in love.

Spiritualism is, without question, a revela tion, but a revelation is practically valueless unless lived up to; abstract truths may be given from pulpit, platform or through the press, but surely the world will not improve so long as the Golden Rule is only preached ; it has always been preached in Christendom, but how much good has the preaching done without the practice ?; Spiritualism has been disseminated for many years in a great variety of ways, but so far it has appeared in the world more as a new doctrine concerning the future life, a new creed, a new philosophy-sometimes it has been called a new science-than as a new basis for practical endeavor. Here and there the lessons brought from spirit-life have been made practical-drunkards have been reclaimed, libertines have vanquished lust ; jealousy, rancor, in nine cases out of every ten, we might almost say ninety-nine out of every hundred, Spiritualism has been a belief, and a belief only; therefore it has seemed to fail in its attempts to regenerate the world. It has not failed, and it never will; but the apparent failure is due to the prevalent supposition that to be a Spiritualist it is only necessary to believe in the truth of Spiritualism, just as many people, arguing from false premises in theology, contend that a belief in Jesus is sufficient to cleanse them from all sin. The present interest in what is popularly known as metaphysical healing, which is only Spiritualism under another name, leads Ithe thought of the public to that particular point where we now desire to centre your attention : It is claimed by many that a system of metaphysics can be taught so that every one possessing ordinary intelligence, taking a course of lessons and reading books and pamphlets can heal all manner of diseases. Certain formulas are prescribed; these are learned and employed by practitioners, just as the formulæ of colleges of therapeutics can be committed to memory: many persons, ignorant of the laws of mental action, suppose that a certain course of instruction, either paid for or received gratuitously, as the case may be, will qualify all alike for the work of healing, provided they commit the teachings to memory and say the right words when attending on a patient, either audibly or in silent mind : A system which could be thus learned by rote and committed to memory would be only a form of magic or cabalism which gives almost supreme power to incantations; that such a system does not exist in reality, is proved by the fact that some who are thoroughly familiar with the technique of metaphysics and have graduated from a metaphysical college can heal, while others cannot-they can heal some cases, but not others. Mrs. Eddy and others, who preach abstract metaphysics, would asscribe the ability of some and inability of others to various degrees of faith ; but what is that mysterious something which is called faith? that is the question to be answered : It is not belief in the correctness of abstract ideas, it is surely a living, vitalizing power, which proceeds from the spirit to the spirit. and, either knowingly or unknowingly to the one generating and the one perceiving it, coalesces with spiritual influences which are never far from any of us-thereby forming a connecting link between kindred minds and forging a chain of such strength and dimensions as to reach to the final point of life itself, and thereby overcome whatever is opposed to health and happiness. A question which constantly arises in the minds of persons investigating Spiritualism, and in the minds of many old Spiritualists also, is to what extent can sittings for development, or developing circles, unfold mediumship? is not mediumistic power a natural sequisition, and does it not exist within us guite independ-

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natural endowment, something no one can oresta : if it could be created, hundreds would be public mediums to-day whose plaint it is that though firm Spiritualists, and in love with mediumship, they have no mediumistic power, while others who would rather work elsewhere. are kept much against their will in the ranks of Spiritualism. The spirit-world chooses its instruments before 'their birth ; dowers them with such gifts as they are to exercise during their sojourn on earth; gives to some more talents than to others (viewing the matter from the standpoint of earth). but demands from none more than they are able to fulfill; every back is fitted to its burden; as the day so is the strength in every instance. The reed is bruised but never broken in life's encounter. You cannot choose your gifts, but you can utilize them, or refuse to do so. 'You cannot insist upon any field of labor being given to you, for appointments are not in your keeping, nor subject to your control, but you can elect either to yield gracefully and lovingly to the presence of angelic power, or you can if so disposed, struggle to free yourselves from the arms of duty; the law can never be broken, the universe can never be changed to suit your wishes, but you can endeavor to change it, and in doing so can "kick against the pricks," and find the operation to your sorrow, but no one else's injury.' All kinds of 'methods have been devised for forcing mediumship; peculiar kinds of tables, planchettes, electric and galvanic batteries, magnetic passes, and a variety of other means have been and still are employed to try and force mediumship where it does not lie latent; the forcing processes are always unavailing, except in cases when the desired gift lies dormant, and where it does so, the interest excited in it, tends to remove barriers which may hitherto have stood in the way of its freedom of action. In the case of the instrument who now stands before you, the law of mediumistic spontaniety was clearly illustrated, when five years of age he constantly saw his mother, whose body had been buried while he jvas jet an infant. Not understanding anything of spirit-life, and being but dimly conscious of the soul's immortality, he supposed the lady who visited him at night and said she was his mother, was a person yet in the material form, but so real were the visitations, and so accurate the evidence of his mother's presence that he would give information, after enjoying communion with her, relating to family affairs of which he could not possibly have obtained any information by mundane methods. At the age of six-

teen after his mediumistic powers had lain dormant for awhile, ministrations through Mrs. Cora L. V. Richmond awoke the slumbering fires of inspiration, and from the day when he first listened to the voice of the spirit through her organism to the present hour, he has been a recognized instrument of spiritpower. This case is only typical-it is in no sense exceptional ; you may sit in circles till 'doomsday." waiting for what will never come. if you strive to mechanically create what only the spirits can inspire, but if there be latent gifts struggling for expression, and harmonious minds assemble to surround sensitives with the finest mental aura they can generate, results will as surely follow, not forthcoming under other circumstances. Everything depends upon frames of mind and states of feeling, not upon chairs, and tables, and electric batteries : the latter may be of use in producing certain outward exhibitions of mental action; but spirits know little and care less about externals, unless they are still so deeply wedded to the earth that they are to all intents and purposes living yet upon the surface of the globe. There are ritualistic spirits, who were accustomed when on earth to employ symbols and images, who have not yet outgrown the desire for them; these often control fanciful and superstitious minds, prescribe a regalia, and attach vital importance to forms and ceremonies, but such ceremonialists are not capable of imparting any deep knowledge regarding spirit-life. We do not deny that they exist, nor that they control, communicate and manifest their presence often in ways most unmistakable; but granting the genuineness of the phenomena as such, it only proves that those who worshiped idols upon earth, oling to them in spirit until they have outgrown them, just as children may cling to their toys until they have advanced beyond them. Spirits there are who having been doctors on earth still prescribe the remedies-many of them poisonous drugs, no remedies at allwhich they used while in the body. Such spirits are perfectly honest, as many M. D.s. are honest on earth today; but honesty is not always coupled with sufficient wisdom to entitle every honest person to be regarded as an infallible adviser or a counsellor one would do well to follow in all things. The proof that spirits exist, and that they ommunicate, may be established in thousands of instances, and this fact is in and of itself of vital moment to mankind, while the wisdom of accepting a spirit's counsel because he is a spirit is quite another matter. From our point of view there is no more difficulty in finding what is truth when what purports to be so comes from a spirit than when it comes from a mortal-neither is there necessarily any less in both cases. We must use our own judgment, and not fall into snares for lack of keeping our eyes open. Many persons advise keeping sway from Spiritualism altogether, because it is fraught with danger to investigators; why not then keep away from electricity, which is labelled dangerous; when the scientist wrote noli me tangere upon an electric machine, and his servant ignorantly handled it out of idle

handled the instrument with impunity. You may refuse to have electric batteries and accumulators in your houses when children and ignorant persons are likely to be damaged by handling them, but it would be a vain task for you to petition Congress to legislate against the summer lightning, though you might ask the government officials to cause lightning rods to be affixed 'to your houses. There are means whereby persons can protect themselves against storms, rain, hail, sleet, wind, heat, cold, and all the various elements and influences around them; but though you may creat fire-proof buildings, and lock your treasures in iron safes, put furnaces in your cellars and grates in your parlors to keep out the cold, while you may render your houses water tight, and encase yourselves in rubber garments to defy the rain, you can-not at least as yet ordain the weather, neither can you ordain the presence or absence of spiritual beings in your vicinity, but when you understand how to dispose yourselves so as to be brought into immediate contact with powers of light and benevolence, the powers of darkness can no longer hold you in their keeping.

Abstract statements, such as there is no disease, there are no evil spirits, obsession is a delusion, there is no such thing as danger or temptation, will protect no further than to the extent that certain ailments and dangers being induced by fear, the removal of dread by denial (you cannot fear what you do not recognize as having any existence) will remove the illness or save you from yielding to temptation. But ignorance and denial frequently go together. The most ignorant child or person can deny the word of any one, because he has not the least understanding of anything, and therefore not the least ground for believing in anything. Ernest Ronan's beatitude, "Blessed are the blind, for they doubt nothing," is in a measure true, but surely in part satirical. It is, moreover, if intended seriously, eminently sophistical, as knowledge, not ignorance, sight, not blindness, confers every boon upon humanity. What would you think of a philanthropist who took such compassion upon humanity that he went about annihilating the functions and faculties of the human body because the senses cause so much distress? Would you not deem him the true philanthropist who helped the world to bear its burden bravely and look away from sense to spirit? If you listen for the harmonies of nature you will forget its discords if you gaze upon the sky you will forget the mud beneath your feet. If you are forever analyzing matter and never giving a thought to spirit, is it more wonderful that spirit is not revealed to you than that those who are always bent on examining the foot do not thereby learn

of the structure and convolutions of the brain?

that nothing dwarfs the spirit, mars its future | answer to such queries is, that nediumship is a | spinning across the floor, while her employer | tion of a telegram, is only the initial step to acting upon the advice contained in the letter, and doing the business to which the despatch summons you. Acknowledging as we do the value of such demonstrations of spirit-power as are given daily in all parts of the world through physical and test mediums, we will not for an instant, if we can help, convey the impression that we overlook or underrate the good accomplished by such instrumentality. But do nhenomena occur only to convince you they are real? Is there not a purpose in them beyond satisfying you of their genuineuess? If you converse with your spirit-friend at a soance every day or every week, has not that friend something to tell you, and have not you somothing to learn concerning life immortal?

NO. 1

We do not tell you to refuse the phenomenon, only to utilize it further, and never to be content until your own eyes are so far opened to the facts of spiritual existence that you will not feel as though you had to loan forever upon such external evidences as are limited by sense. A blind man cannot see a materialized form ; a deaf man cannot hear a lecture. Those who depend solely upon materialization, if they lose their bodily sight, have no longer the ovidence of spirit-life except in memory ; neither have those who depend on the spoken word entirely, if they should lose their hearing. All auxiliarles and incentives to spiritual unfoldment are non-immortal; they are in the vestibule, but not in the tomple itself. We must pass through the porch into the inner sanctuary, but because we must go through it we are not to remain in it perpetually,

If the externalism and inadequate development of spiritual perception to which we have just alluded, were the only prevailing vice of the times, we should have to cease when we had called attention to sins of omission only; but unfortunately a far graver offence must be laid at the doors of the spiritualistic community; that hideous sin of commission, the practice, unfortunately so rife, of going to mediums for Impropir purposes, to extract information concorning other people, to their detriment, and the unjust advantage of the sitter, is an offence which it is a crime to condone. If ancient Israelites practiced this enormity, no wonder sorcory was denounced, and laws against witchcraft instituted. This is black magic in earnest, and it is for the true Spiritualist and friend of mediums to stamp upon this monster as upon a viper which is stinging the bosom of his family. Mediumship is prostituted, and mediums ruined wherever self is extolled so that justice is lost, sight of, and the rights of our common humanity trampled in the dust. Sitters are more to blame than the victims they press into their ungodly service; but if every medium will set his face like a flint against We invariably get what we seek, not always being used for any dastardly purpose, such as what we ask for in so many words, but what making mischief between friends, creating tious medium that for every sitter lost, by folby the higher influences who will work for the faithful medium : and even should earthly gains be less the Spiritualist, and above all others, to him, learn to estimate the fleeting shams of time and the unrealities of sense with the glorious realities of spirit, so as to realize that every dollar thus lost through honesty, is so much invested in the bank of heaven, while every cent obtained by fraud, or countenancotherwise it might be free to soar to joys eter-In closing, let us urge on every Spiritualist, and every medium who values honor, and wishes prosperity to the cause of truth, to regard slander as a capital offence. Never underrate one another, never fail to give to all their dues. No one can possibly be your rival, as no one but yourself can do your work, and you can do the work of none other. The vineyard is; spacious, and in comparison with the work to be accomplished the laborers are very few. Your only road to success is to help on others; you only clog your own chariot wheels by attempting to retard the progress of another. Charity is, after all, the best of gifts, the greatest of all spiritual endowments. Having this we may add a thousand precious gems to our coronet; but if this central gem be lacking, the crown itself will be but tinsel, and fall to pieces when most we long to wear it. E A London telegram printed in our last issue, says the Washington National Republican, contains the following: "Indescribable distress has been developed among the people inhabiting the Arran isles, off Galway, who, besides having hardly anything but moss and sea-grass left to eat, are without fire, and often without clothing and shelter. It is not rare to find girls of 17 and 18 years of age kept in enforced hiding during the day because bereft of every thread of clothing, long ago bartered away for seed potatoes or roots to feed the smaller children." The Washington editor adds: "It is infamous-past all tolerance-that such suffering should exist in any part of the United Kingdom. It was known, months ago, that these people were absolutely destitute. The delay of relief is shameful." Indeed it is, when there are so many wealthy people in London. Universal humanity cries out, "For shame l'

comes in answer to the prayer of the inmost breaches in families, and helping lawless adventhought and aspiration. If it be true, as the turers to succeed by infamy, such an acquisi-New Testament expresses it, that God does not | tion of power will be brought to the consciengive stones and serpents to those who ask for bread and fish, it is equally true that bread and | lowing a righteous course, five will be attracted fish are not forced upon those who pray for stones and serpents by constantly demanding only that which will augment their worldly possessions and contribute most to their standing in the medium, should, with the light youchasfed the eyes of the community. We do not say that there is more greed, grasping, envy, malice and other vices among Spiritualists and mediums than in other circles of society; we do not believe there is any more, possibly not so much, but there is surely a great deal too much. If there is any, that little needs to be removed if ing wrong, can, in the long run, only buy a it be but little, before the world can point to stone to hold the spirit down to earth when Spiritualism as the source whence true enlightenment may be expected to proceed. If it could Fnal. be said of the Spiritualists and mediums of today, as history says it was once said of a company of early Christians, see how they love one another, more good would be accomplished. more exalted communications received in one week than could be obtained in a century of strife and ill feeling.

We have said that spiritual influences exist, that they are around you, that you cannot put them out of existence or drive them from you in reality any more than you can put down sunshine or cause the wind to cease from blowing by legislative enactment. Still, you know that in order to derive benefit from the air or light you must open your windows and not pull down your blinds. Many a handsomely-furnished parlor in the country has almost the odor of a tomb, is damp, unhealthy, almost pestilential, because the family never use it. and always keep the windows shut for fear the air and light should soil the upholstery and fade the carpets. The sun has been shining. the winds have been blowing against those shuttered windows, year by year, but they have been forcibly forbidden an entrance. They were allowed to enter the kitchen, and one or two of the chambers, therefore those rooms were kent sweet and healthy : but being barricaded out of the parlor and guest chamber. these sumptuous but most unhealthy apartments pined in suffocation and darkness, while others in the same house were alive to all the genial influences of nature.

"Behold we stand at the door and knock." the angels are ever saying to humanity ; but if no one opens the door and lets them in they will have knocked in vain, and if they do not go away their attempted visits will be of no use to you who have rejected them and kept them standing outside your closely-barred doors. The knocking has been heard ; the spirits for the past thirty-eight years have been invited to knock and knock again; people have paid to hear them knock ; they have gladly heard their names called and had their forms described to them clairvoyantly ; but the acceptby Spiritualiting which telehes before all things | ently of any external effort to produce it? Our | curiosity, she received a shock which sent her, | ance of the outside of a letter, the mere recept | An alleged fact.

Dinner table-Little Millie (to her father, who has iven her the smallest piece of pie on the plate)-"Papa, why is my piece of pie like Europe?" Papa (thoughtfully)-"I don't know; why is it?" Mille-"Because it is the smallest of the grand divisions."

\mathbf{OF}^{\perp} LIGHT. BANNER

BONNIE DRYFE.

Bonnie Dryfe, my native dream, I have loved thee lang and dearly, Glancing in the sumy beam. Glinting through the bracken clearly.

Wayward, wandering, mountain bairn, Dancing down the gien so grassy, Leaping light by cliff and cairn, Gieesome as a mulriand lassie.

Singing by the Roman moat. Neighbors ye 'we been lang together, Sadd'hing memories wex thee not, Lilting blithely through the heather.

Seaward wandering, bright and free, Dreaming not of Old World story; Fallen empire's naught to thee, Older thou than itomau glory.

I have roamed by silver Tweed, Stately Clyde majestic rushing, Strayed where Highland rivers speed O'er their rocky channels gushing.

Nape can sing a sang like thine, Name can dance so light and airy, Name can cheer this heart o' mine Like thee, thou merry mountain fairy. -William Gardiner, in Chambers's Journal.

WHAT I FOUND IN SPIRIT-LIFE.

BY SUSIE, THROUGH THE ORGANISM OF MISS M. T. SHELHAMEB. NO. I.

Borri has parsed through, and mice is not a formalized in any sense. It seeks to embody in plain language ideas as to the spirit world and how its denizeus act and are moved upon; consequently the little history is ominently adapted to meet the wants of just such in-quiring minds as the present hour finds on every side. —ED, B, of L.]

My earthly life was like a sweet and beautiful dream. The youngest of three sisters, pettod and caressed by the two elder and protected by the tender love of father and mother, I knew not the real meaning of sorrow or care, and every day was fraught with sunshine and gladness to my heart.

My home was in Boone County, Ky., and my father was that dear, good man who, under the name of "Benefice," published some time since a series of articles in the BANNER OF LIGHT entitled "Thoughts' from a Spirit's Standpoint." My mother was the sweetest, most harmonious spirit I have over met: moving about her household with gentle grace, everything she touched seemed to acquire a new beauty and interest She had a kindly word and helpful hand for all. Even the poorest, humblest person in our neighborhood found sunshine in her presence, and aid to grow more refined and gentle by her example. My sisters were like father and mother combined-the embodiment of peace, serenity and thoughtfulness. With such associations, and surrounded by the comforts and advantages of a well-regulated home, I passed the few years of my earthly existence.

In the midst of gladness and joy and all things that are beautiful to a young heart making its acquaintance with life, the great experience came that changed all things for me. Death found me full of buoyancy and mirth, yet 1 did not quail before him, nor did I fear to answer to his summons.

I was sailing with some young companions on the waters of a great lake, when suddenly the bottom of our boat gave way and we were precipitated into the water. There was a struggle, and then the conviction came to me that there was no hope ; just as one of my companions said, "Susie, we are going to be drowned !" such a calmness had come upon me that I had no terror at the thought, and I replied, "I am not afraid to die, are you?" One of our little crew was saved to tell the story, but the other two drifted into the great Unseen Land to find new experiences and to form new conceptions. of life.

She was fair, with large hazel eyes and chestnut hair; but while her features were regular and clear cut, it was more the expression of tender goodness that illuminated the whole face that attracted my attention, than the mere beauty of countenance.

This lovely being made herself known to me as my teacher and guide. She was one of a band of spirits who had long been the guardians of my earthly home. She herself had ever been closely attracted to my mother, and had attended her through her various life-experiences, being especially near to her at the hour of my mortal birth, and taking charge of me from my infancy up. She it was who had borne me above the dark waters to this fairy bower in the Summer-Land, and left me here to recreate my powers and vitality. I soon learned to know and love this benign spirit, so like my own mother did she seem in many little ways; and I was glad to be taken to her home as a beloved inmate.

I despair of describing to you the beautiful abode of my preceptress. Like herself, it was elegant without being showy, lovely without seeming luxurious, and pure as a tender heart could make it. The dwelling, though commodious, was as nothing compared to the grounds in which it stood; they were very extensive, and beautified as well by skillful art as by nature. No one could long think of staying within doors while such delightful spots invited them, and the inmates of that home passed most of their time pursuing their studies and labors amid the fragrant blossoms, or by the sparkling streams of their spacious grounds.

Two other young girls, not too far from my own age to be companionable, formed part of my teacher's family, and I soon became very much attached to them, sharing their studies, and participating in their plans and pleasures.

I had now entered upon a new experience. This great wide world of spirits, filled with earnest, zealous, intelligent human souls, each one bent upon the acquirement of knowledge, or the performance of some important labor, created an interest in my mind which grew and thrived, and never slept. As yet I had seen nothing of pain, and sorrow, and misery, and 1 gave no thought to them. There everybody was good, and loving, and lovable, and I was glad to be taken in among them.

But gradually, through the sense of novelty and interest and delight that filled me, came another sonsation-a yearning that was like a pain. I knew I was in heaven, the most beautiful spot of which I had ever dreamed, but I grew restless amid the glory and the joy. I wanted my mother: I wished to see the dear faces of father and sisters, and I longed to be at home once more in the old familiar place. My teacher saw my sadness, and invited me to go on a little journey with her. We were not ong, and when we arrived at our destination I found it was my father's house.

I moved about among the inmates, but there was an air of sadness in those walls that I had never felt before. Upon my darling mother's face I saw new lines of care, and a white look of suffering that had not long been there, I knew what it meant. The youngest member of that flock was missed from the home fold. The vacant chair told its story only too well to those who gazed upon it, and while the hearts of the others mourned, mother's was breaking for the tender lamb-her baby-who had been snatched from her by the cruel waters.

I tried to comfort her; I nestled by her side, with my arms about her neck. Father believed I was there, but the others did not know. I sang to her, and in the hours when her bodily senses were wrapped in slumber I gave her messages of love, and told her of my heavenly home, so she became peaceful. She never complained, but she never again lost the touch of sadness from her smile that made it so sweet and tender. I found I had a new mission-to go among

those I loved on earth and seek to comfort them. And from the pain and grief I found in their hearts I learned something of the sorrow and woe that touches humanity. A great pity

of marriage, and to have ignored all religious and so-cial laws that in any way interfered with the perfect freedom of the individual. Born with an imaginative and receptive temperament, with an unbounded desire to accumulate knowledge, accident threw me into the society of men of highly developed intellects, of great culture, whose ideas and thoughts, when thrown out, I drank in as a sponge absorbs water. I received their teachings as this medium receives impressions from the other world. From admiration and love I grew to be a worker with them, and though I appar-

ently accepted the materialistic theory, that at death all conscious thought ceases (and, from my surround ings and faise position, the world accredited me with that belief), yet, stored away in the inmost recesses of my nature, lived another faith-which I myself scarcely recognized-a belief in the immortality of the soul-a bellef, I may say it was a craving, a hankering, which I attributed to the superstitions teachings of childhood, that I tried to extinguish, to crush, as we endeavor to suppress the bad habits of fear and cowardice acquired in infancy under the training of ignorant nurses. The chains I had assumed, that seemed so light in the beginning of my career, as 1 advanced in years oppressed me. I felt their weight, but could not break from them."

How singularly in this post mortem confession are confirmed the words of the spirit critic gazing upon her, a mortal, from the spheres above! Her intuition, her inspiration, her ignorance of the psychologic mysteries of her being, the superiority of her inner self to her external personality, wrought upon and molded, as she says, by her false surroundings-all are brought out with force and clearness in the self-analysis which was only possible to her in spirit-life after the disenthrallment which physical death alone could accomplish.

I do not know that the real spirituality of George Eliot's mind, in contradistinction to the intellectual discernment and force which were prominent features in her character, was over pointed out by any of the literary critics of the time, though I think it is plainly discernible in many of her writings, and more plainly inferrible from the delineation of some of her characters; but whether so or not the coincidence in the two communications here referred to cannot but prove interesting to all believers in modern mediumship. HENRY KIDDLE.

New York, March 1st, 1886.

Interesting History of the Indian Spirit-Maiden, "Lotela."

On the evening of Feb. 10th, 1868, Miss M. T. Shelhamer-then a girl of fourteen-who was sitting with a company of ladies and gentlemen, became suddenly entranced by the spirit of a little girl whose mother was in the same building, but not in the same room with the assembled company. The spirit called the mother in and succeeded in giving a most satisfactory communication to that lady.

From that time to the present Miss S. has been constantly employed by the spirit-world as a medium for the transmission of messages and for other spiritual work. For nearly ten years she was constantly attended by a little child-spirit, Eva May Clark, who served as a messenger between the two worlds. This spirit finally announced her departure, as she was about to undertake other duties apart from the mediums of earth, and she soon ceased to make her appearance in the home of Miss S., where she was known and loved by all the inmates. Miss Sheihamer had served as a message-me-

dium for the spirits for a number of years before she was subjected to the control of an Indian influence. We have known her to laugh and say, " It is very strange that every other medium has an Indian control, while I have none. I guess there's not much Indian about it."

Continual employment by the spirits produced exhaustion of the nervous forces of Miss Shelhamer, and, having no strong positive element from the spiritual side of life to repair the waste, the vitality of the medium became reduced, and it was found necessary to suspend all sittings and circles in justice to the lady's health.

In January, 1876, while sitting with her mother and a friend, Miss S. was entranced by a times daily for long periods of time, but later spirit purporting to be Mrs. Fannie A. Conant, who said she had been brought by Spirit John Pierpont. This lady stated that she found the qualities of the mediumship of her subject similar to those she-Mrs. C.-had possessed on earth, and that all that was necessary for these powers to be utilized for great good to humanity was to strengthen the vital forces of the medium and to supply her with spiritual attendants who would guard her health and intelligently direct the spirits who wished to use her organism as a means of communication with earth. At a subsequent private sitting, an Indian, calling himself "Half Moon," controlled, and announced that he had been sent by Mrs. Conant to take charge of the medium, Miss Shelhamer, and supply her with needed magnetism. Within a month a complete change had taken place in the spirit-band of Miss S. One after another Indian came, until a group of ten had been formed. Then a squaw, "Harebell," an-nounced herself as a messenger to attend the medium in her work. John, the spirit-brother of Miss S., who had often written through her instrumentality, but could not speak, finally gained power to converse with his parents and to successfully advise them in business transactions. Spirit Dr. John Warren made his appearance, and declared himself ready for medial work through the little lady. Miss S. and her friends were puzzled at all this seeming preparation for work. The medium had suspended her public labors, and had no intention of resuming them; but one thing was evident: her health began to strengthen with the advent of the Indian influence and that of Dr. Warren, and she ceased to skeptically laugh at the claims of other mediums to the value of their Indian attendants. In a comparatively short time the new spirit band had succeeded in bringing Miss Shelhamer again into the field of public labor, both as a message-medium for a paper called The Voice of Angels, and as a medical medium under the direction of Dr. John Warren, whose success in treating disease for two years through this lady's mediumship was most gratifying. On the evening of March 31st, 1878, Miss Shelhamer was controlled by a strange influence, evidently an Indian child. The spirit shivered and chattered, but could not make herself understood. The eyes of the medium were open-as they usually are when this spirit takes possession of her-and she gazed wistfully at some fruit upon the table. As though in despair at not making herself known the spirit municating through Mr. Shepard in 1880, while soon withdrew, when "Harebell" controlled, and made the following explanation:

Harebell brings her to make a messenger for the medy. You must treat her kindly. She does not know the pale-lace ways. She belonged to a part of Sitting Bull's band-her sire is here on the plains, her marm-squaw is in the spirit hunting grounds. The band was traveling toward the Black Hills to get away from the white soldiers. The sire, being a swift runner, was sent ahead to find a camping place; the little pappoose followed him unnoticed. The brave went swift, like the wind, and little pappoose lost him. A big snow came. In the mountains the snow goes round and round, and blinds everybody; they no can see the way. The pappoose got lost, went on and on and after a while laid down and slept, and woke in Harebell's arms in the spirit hunting grounds. She feel cold and hungry when coming to the pale-face medy. Harebell bring her next time ; you have shawl for her; let little squaw fix heaps of corn; have all ready.

On the following Sunday evening Lotela came again, cold, hungry and timid. The medium's mother wrapped a large shawl around the trembling form; the medium's sister produced a pan nearly filled with snowy pop-corn. Plunging both hands into the dish, the spirit filled them, and crammed the corn into her mouth [the medium's] until those present thought Miss 8. would choke. The influence continued to eat the corn in this wild fashion until but little remained. She then seemed satisfied, and smiling gratefully upon her entertainers, left.

We may here record, in passing, the gratitude of an Indian. Lotela has never forgotten the kindness she received that night. She still loves "little squaw," who popped the corn for her, better than any one else on earth, not excepting her medium, while the "Marm-Squaw" who wrapped her in the warm blanket was to her all that was bright and good; and as she promised to do, the little Indian was among the first to meet and welcome Mrs. Shelhamer when she passed to the higher life a few years since.

It was interesting to watch the progress of Lotela in her subsequent entrancements of Miss S. At first she did not understand the English language. Then, under the teachings of those present, she began to speak words of one syllable, then to form sentences, and finally to give communications for other spirits. The life of 'the "pale-faces" she visited was a constant marvel to her. She was transfixed with astonishment the first time she saw a set of false teeth, and she would often coax the friend whom she had seen remove them from his mouth to "let Lotela see him take his mouf out." A bunch of lovely cherries that had been given her she insisted on keeping always, "cause they be too pretty to eat." Once when the sister of the medium was, wishing for some finery she did not possess, Lotela said to her, "Little squaw, what for you want more fings? You got heap. Lotela not know there so many fings in the world as you got."

In the winter of '79-'80, Mr. Luther Colby of the BANNER, who had taken a great interest in the little Indian, began to teach her the alphabet, also how to write simple words. Taking up the idea, the sister of the medium got out her former school-books and commenced giving the child lessons in reading, spelling, and other studies. The spirit showed a remarkable aptness for the work. She came day after day to accomplish her tasks and repeat her lessons ; was never weary of asking questions ; and the kind friends around her were over ready to give her instruction.

In a comparatively short time Lotela⁵ was able to write quite a little letter, and her first production of this kind she wrote to Mr. Colby ; the second to her friend, Mr. Robert Anderson; and the third to the veteran Spiritualist, Mr. Thomas R. Hazard.

Those who have seen Miss Shelhamer under the control of the vivacious Lotela have marked the striking difference between the appearance of that lady at such times and when in her normal condition; while those who are familiar with the medium know in an instant when Lotela approaches, before a word is spoken by the spirit.

For years it was the practice of Lotela to control her medium at frequent intervals, someshe has made her appearance less and less frequently. Inquiry has elicited from the spiritband the information that Lotela is so active, so energetic, so full of enlivening magnetism, that she is often employed by the guides to carry messages, go on missions, bear magnetic strength, and accomplish other labors in connection with mortals at distant localities, or with spirits who are in need of the help she can give. We have received some very interesting and extended reports of her duties and labors during her absences, and are quite satisfied that the little spirit so widely known to the readers of the BANNER as "Lotela," will accomplish a useful work wherever she is guided by those higher intelligences of the spirit-world. Lotela assures us that she is not to be separated from her "medy" only for such long periods of time as it may be necessary to accomplish the work given her to do, and we are glad to know her cheering influence is not to be wholly withdrawn from the friends who love her so well.

Philosophical Society of Chicago.

o the Editor of the Banner of Light: On Saturday evening, the 6th inst., Mrs. Cora L. V. Richmond appeared before the Philosophical Society of Chicago, at their rooms in Central Music Hall building, and delivered an address upon a subject suggested at the last moment before the speaker took the rostrum.

After the annual election the President of the 80clety, Mr. Sidney Thomas, in a few well-chosen remarks, alluded to the purpose of the organization in general, and stated the special object of the present occasion to be to obtain "information from alleged spiritual sources upon a subject of vital importance, and at the same time to determine the measure of oredence due, by proof as to the genuineness of the source, as far as possible through testing the capacity of the speaker for extemporaneous disquisition." The subject, as announced, included mind, spirit and soul in their relation to man, and to each other in man, in his dual or threefold condition, as the case might be, and embraced, also, certain propositions as to incipiency, duration and cessation.

The President then appointed geveral gentlemen, chiefly members of the bar, as critics, after which he introduced the speaker, Mrs. Cora L. V. Richmond. It is needless to say that the subject was handled in her controls' usual clear and comprehensive manner, and with characteristic grace and eloquence of delivery. Soul was claimed to be the primal individualized essence, coëxistent with Delty; spirit, an expression of the soul; and mind a partial expression of the spirit in its contact with matter. Soul, it was said, exists eternally, and embraces and includes both spirit and mind as primary and secondary expressions; mind being, at best, but a feeble ex. pression of spirit through matter, and dependent upon this dual environment of matter for existence and development, must cease at physical dissolution, at the same time rendering to spirit such accretions, if any, as it had contributed to produce. Clear, logical, forcible, rich in concise deductions and consecutive thought, as stated by the President at its close, the discourse was an able elucidation, from the speaker's stand. point, of the subject in its various subdivisions, and ommanded the most profound attention, at its close calling forth every demonstration of high appreciation.

The first critic saw nothing in the discourse to justify adverse criticism, and contented himself by asking a few questions, notably in verification or otherwise of the materiality of apparitions, citing "Banquo's ghost," with his "gory locks," etc., while the second, after a verbal and demonstrative announcement of his embarrassment, relegated the discourse to the realm of dream and fancy, and the language to that of grandiloquence, stating that it was entirely beyond his comprehension; all very beautiful, but inadequate to the requirements of the age. Whathe wanted was "something real." To explain means to make more plain. Could not assimilate essence nor spirit, which to him were meaningless 'terms, and being destitute of substance were destitute of signification. Could understand a description of a steamengine, because the word iron suggests something with which he is familiar. Could comprehend the word "wheel." because it affords an idea of form and motion ; but essence and spirit were entirely beyond the cognizance of his senses. Though somewhat incoherent, he succeeded in convincing the audience of the accuracy of his own mental diagnosis.

Another, a self-constituted critic, impelled, as he said, by a consciousness of duty, proceeded to attempt to demolish the speaker in a manner peculiarly his own. With praiseworthy legal foresight he had provided himself with copious notes, and premising with the extraordinary proposition that the speaker had made mind the outgrowth of matter, spirit the outgrowth of mind, and soul the outgrowth of spirit, he notified the audience that he should "orticise the discourse severely." Then, after a few rambling, disconnected sentences, in which he manifested a disposition to furnish the paint for a picture if the imagination of the audience would give it outline and detail, he very considerately broke, down, and the, promise remained unfulfilled.

Remarks of more or less relevancy from seveni others were enjoyed, tolerated or endured, according to the measure of intelligence manifested, the criticism being closed by a few conservative ideas from the president-elect. Col. Waterman.

In reply to the criticisms there were frequent sallies of wit that were highly amusing. In regard to the critic who held that the evidence of the senses was the sole test of reality, and who failed to understand the language of the discourse, the speaker stated that the language used was of the simplest possible form of expression, such as was adapted to average intelligence ; expressed regret that it was found impossible to further simplify the language so as to adapt it to the comprehension of the critic, and intimated a possible unfairness on the part of the Society in the sppointment of a critic whom it was necessary to edu-

As 1 felt myself sinking, sinking beneath the waves, I heard a sound as of many voices singing. The tuneful melody rolled over and around me, and I seemed to be caught up by some invisible power. I felt myself rising above the water and floating high up in mid air ; yet I saw nothing. Steadily rising and floating along, the sound of music still in my ears, a feeling of tranquility, of ecstatic peace filling my whole' being, I was content to exercise no thought, no volition of will, but to drift along wheresoever I might be moved to go.

After a while, however, I became conscious of a dim rosy light stealing through my closed eyelids; the sensation of floating ceased, and I sank back upon what seemed to be a mass of clouds, so soft and vapory did it feel. What followed can hardly be described. I did not fall into dreamless sleep. I was aware of my condition; I knew some change had come to me; I could sense the soft breezes and sweet odors that played around me : yet this state in which I was wrapped was certainly one of repose, of restfulness to every part of my being. How long the magnetic slumber lasted I cannot tell. but after a while 1 felt it loosening its hold upon me. Soon I opened my eyes, and moved my hands and feet, then turned and gazed around me.

My bed I found to be a mass of fine white flow "ers-tiny cup-shaped blossoms filled with fragrance-canopied over with vines of tender green. The air was balmy, and a summer-like stillness pervaded the place. The atmosphere had also a peculiar pinkish tint, soft and delicate and exquaitely lovely.

I examined the one long garment that covered my person from shoulder to feet. It was snowy white, of a closely woven, soft, filmy fabric, lace-like in appearance, yet shining like the foam of the sea, as it fell in folds around my form. On my feet were slippers, or rather sandals, white, like the robe, but bound with silver cords. My auburn hair fell unconfined around my shoulders, and I felt like a bird, blithesome and light and free.

As yet I had not begun to wonder at my appearance or surroundings, but like a child accepted what I found, without question. But soon I aroused, and peered through the openings of the vines, I saw that my little arbor was in the midst of a large garden, that was filled with beds of flowers, and winding walks, and tiny lakelets, and arbors, and rockeries, and fountains, and sculptured forms. There were people walking about the place, men with grave faces and serious eyes, and women with gentle looks and tender smiles. I saw little children, too, playing among the flowers, and I began to wonder what enchanted grounds were these.

With the exercise of thought I seemed to summon human companionship, for at this moment the most beautiful woman I had ever seen parted the vines and looked in upon me.

filled my heart for all who are sad and lonely, and 1 wanted to help them. I could not take the same entire satisfaction in the heavenly life that had been mine for a brief season. knowing there were sorrowing hearts in need of a comforter, and I longed to find the way to bear that needed strength to their souls.

I found many lessons to learn, beside those derived from a study of books, or from an observation of the stars, or a research into the natural kingdom. From an inspection of human nature itself I was to gain the most important knowledge, the highest revelation of truth, that my soul had ever entertained.

GEORGE ELIOT'S MATERIALISM.

To the Editor, of the Banner of Light:

In 1880, through the trance-mediumship of Jesse Shepard, I received a series of disquisitions upon Modern Literature, which purported to come from an illustrious English writer, long a resident of the spirit-world. These essays were quite remarkable, both for thought and diction, especially as proceeding with perfect spontaneity from the lips of a person of no literary or scholastic training. As such they were, in part, published in the Chicago Times. in the latter part of 1881, and attracted a good deal of attention.

In one of them, dealing with the English literary celebrities of the time, George Eliot, then living, was mentioned, with the following comment:

" In George Ellot I recognize a mind at once subtle and far-reaching. In her are combined the male and female elements-those elements that go to form the most wonderful, mysterious and profound characters for she can see every phase of life in its true relation and value in this world. Her intuitions almost border on inspiration and revelation. Notwithstanding she is a materialist, and, I believe, acknowledges the fact, yet, virtually, she is spiritual; for she has the soul of art and the inspiration of wisdom. There are many minds who do not understand themselvesmany persons of genius who have not unravelled the psychological mysteries of their intellectual emotions George Ellot is one of these. She is, as it were, be low her real self. Her inner sense, her spirit, is above her external personality as she walks the earth, and she is constantly misunderstood, as she herself misunderstands her own gifts."

On a perusal of Mrs. S. G. Horn's "The Next World Interviewed," recently published, I found a communication from George Ellot, written through the medium some time after her decease, and bearing the significant title, "A Change from Materialism." In this she makes the following statement, singularly confirmatory of what was said of her by the spirit comshe was yet in mortal life :

"For years I was looked upon as a semi-leader in the Rationalistic School of Philosophy, a disciple of Spencer, Strauss, and the German scientists; a materialist in theory; an advocate of strange socialistic

ALL LAD CONTRACT STREET

This is a little Indian pappoose I have brought you. She has been in the spirit hunting grounds about three moons. She is a Blour, and Delongs to Dakota. We call her "LOTELA," which means "The Dawn of views; one who was said to have abregated the ties | Spring." The pappober is but seven winters old

Lotela was seven years old when she passed on, and has been the familiar control of Miss Shelhamer for about eight years. We spent a Sunday evening recently at young Mr. J. B. Hatch's residence, where Miss Shelhamer boards, when Lotela paid us a visit. It was really amusing to see the spirit, in full possession of the me dium's form, playing with their toys on the floor with Mr. Hatch's two small children. She went, too, for the box containing her presents, and showed us with high glee the alphabet we had six years before written down for her to learn her letters by. We wish her Godspeed in her beneficent errands wherever they may lie, and whatever their nature may be.

EF Here is the way the Detroit Free Press funny man "shoots folly as it files," in the language of his familiar "inspirer," "Bro. Gardner." There is much truth in his quaint words:

taminar "inspirer," "Bro. Gardner." There is much truth in his quaint words: "De fust annual installment of charity circ'lars has arrove," said Bro. Gardner. "It am de same ole ding dong bell which has rung in de ears of de world since de y'ar one. De poor hey bin wi'd us fur de las' is thousand yar's, an charity hez bin appealed to ebery y'ar to help 'em. De mo' we give de mo' we am ared to give, until it hez come down to de pint dat de class who am willin' to work, who am determined to git ahead, hey a perpetual clog fastened to 'em in de shape of de shif'less. Who am the shif'less man ? Let us analyze him. As s boy he finds it mo' pleasant to fish, hunt an' loaf dan to secure an eddicashun or l'arn's trade. As a man dese habits stick by him. He works as a last resort. He sots up de claim dat de' world owes him a illbin', an' he makes de world sup-port him. He am poo', unprincipled an' vicious. Few men get ahead wi'hout strict economy an' keerful management. De rich doan' support all de saloons an' tobacce stores. One an' all depend upon de shif' less poo' man. He frows away de money he should spend fur wood an' clo's au' rent. Economy an' a gone. Den he turns about an' appeats to de 'keerful, saving au' industrious man, who has denied chimself all 'uxurles, to whack up wid him. It, am simply blackmail on industry. Ti am an infouragement to vice."

The Kentucky Benato his passed a bill prohibiting the sale of pistols and bowle knives

cate on the occasion to the requisite condition of receptivity.

Referring to the conscientious, self-constituted critic, the speaker thought that he must have been standing on his head while listening to the discourse, since he had reversed every proposition enunciated ; that, mistaking his zeal for capacity, he had promised relief from the monotony of stereotyped platitudes in the "severity of his criticisms"; intimated that his failure was due to the fact that successful criticism depends upon the exercise of something more than mere pugnacity; congratulated him on his sublime indifference as to which side of the question he was sustaining, and suggested a doubt as to whether a cause would be strengthened or weakened by such advocacy.

Turning toward the conservative critic, the speaker stated that his remarks were evidently intended to relieve the Society from the imputation of imbecility, but while the fairness of his utterances was recognized and appreciated, the conditions rendering them neces sary were to be regretted, since it might appear that they were intended to help the speaker.

Summing up, allusion was made to the general fea-tures of the controversy, and to the puny efforts of the opposing critics, in which they depended solely upon misdirected antagonism, chiding them gently because their infantile resources and propensities had been manifested in a direction and to a degree of waywardness amounting almost to naughtiness, and that from the proceedings of the evening, the inference would be fair that the Philosophical Bociety of Chicago would summon a "Hercules to build a block-house, an Apollo to play Yankee Doodle."

The Society, after the long and vociferous applause had subsided, tendered a unanimous vote of thanks to IRA SABOR. Mrs. Bichmond, and adjourned.

March Magazines.

ART AND DECORATION .--- In the number and variety of illustrations and letter press, the current issue will meet the increasing taste for interior adornments and the demand for instructions and suggestions regarding them. Of the engravings are two scenes from Adonis," and designs for embroidery and tapesiry painting. New York : 7 Warren street.

THE RLECTRICIAN gives its views of recent legal decisions respecting claims to inventions and improvements in electric apparatus, chiefly those in the lines of the telephone and illuminating, and condemns the recently ventilated "Pan-Riectric Telephone Speculation," and other attempts to establish monopolies. Proposed methods of placing wires under ground continue to receive much attention. Elec. Pub. Co., New York.

THE HERALD OF HEALTH .- Practical suggestions from the writings of Dr. Abercromble upon Strengthening the Memory introduce this month's number, which supplies valuable instructions in sanitary matters, and in its "Studies in Hygiene for Women," much that every housekeeper who has regard 'for the physical well-being of those dependent upon her, should know. New York : M. L. Holbrook, M. D.

THE LADIES' FLORAL CABINET STYCE & SESSOIRDA list of bardy ornamental biennials, as also builts and tubers for out-door culture. The art of making bouquets is described, and other matters of utility, taste and beauty treated upon., Published at 22 Vest street, New York. 1.012 8 4

At Yokosuka, Japan has a submarine boat of steel "sapable of running at a speed of 100 yards a minute under water at a depth of four feet from the surface."

The second states MARCH 20, 1886.

Written for the Bauner of Light. NEWS BOYS, AND VAIN BOYS.

BY WARREN S. BARLOW. What 's a town without the newsboys, With their early morning song,

Or their evening salutation, As we meet them in the throng? Laden with the latest tidings, From the world's electric wires.

Their ambition is to serve us. To the height of our desires.

Often weary, wet and hungry, Chilled by cold, relentless blast, With their bundle still a burden, Which forever seems to last.

Let us with a kindly feeling. Their entreaties try to heed : For what seems to us a trifle, May supply a mother's need.

From the bottom of the ladder They begin the rounds of life, Where they learn the art of climbing,

As they conquer in the strife. Oft surpassing those who started Far above, at Fortune's call,

Who, allured by her devices. Sadly are the first to fall.

Then, brave boys, with humble calling. Hopefully your task pursue, Reaching for the rounds above you. With a noble end in view.

For the hopes that swell your bosoms, In the darkest hours of night. Are the pent-up fires of promise. To a fadeless fount of light. VAIN BOYS.

Now, my lads of vain ambition, With a nip at Fortune's bait, Do not let your pride uplift you, While you scarce can hold your weight.

But securely build life's fortress. From the bottom of the wall, There to learn the art of climbing. With less danger if you fall.

Every stone from its foundation .

Sealed by Virtue, Love and Truth, Will adorn life's fitful journey, Crown with joy immortal youth.

Paterson, N. J., March 3d, 1888.

Banner Corresyondence.

New Hampshire.

DOVER .--- Charles Stansfield writes : "We are still marching onward in the cause of liberty and truth : the latter word is fully realized by a large number here, in the return of these we once loved in earthlife, and the former in courage and ability to endeavor to do so, even though some have thought that by so doing there was a chance to be ostracised by ear and dear friends in earth-life; but we hope the time is not distant when such a feeling shall be forever past.

Sunday, Feb. 24th, Miss L. Barnicoat, of Boston, occupied our platform afternoon and evening. After the lectures and answers to questions she gave descriptions of spirit-friends and psychometric readings from articles handed her, a number of which were publicly acknowledged to be correct. The truth of some was disputed at the time, but they have since been admitted to be correct. Feb. 22d and 23d materialization seances were held at the house of Mr. and Mrs. James Wilkinson, An account of that held on the 22d was published in the Republican, one of whose editors was present and very favorably impressed. On the 23d we put up our own cabinet in one corner of the room, from which there could be no entrance or egress unless seen by all. After an examination by two ladies, Mrs. Bessie Huston entered the cabinet. The first to appear was the tall, graceful form of Hattie Deering, and, following, came forms of different heights and apparent weight and features, and of both sexes. A gentleman was approached by an old acquaintance, materialized in full, who shook hands and gave him an old-time quotation, coupled with his name, the manifestation being of the most convincing nature. He then returned to the cabinet, but in a moment again came so plainly that those who knew him could not refrain from calling him by name.

Feb. 28th Miss Jennie B. Hagan was with us. and gave such satisfaction that, in compliance with a generally expressed desire, we have engaged her for Sun*

home, though with no regularity, but have been promised the gift of mediumship if we will sit regularly, and be punctual. So we have commenced a circle for development, composed of three, my youngest daughter, a friend, and myself, and are progressing nicely, having at the last two sittings well-defined raps in anawer to questions; hence we are greatly encouraged to persevere in the good work.

This place would be a good field for a test medium, whom I would gladly welcome to my home, and it would pay a medium to communicate with me to that end.

I have taken your paper regularly ever since I be came a Spiritualist, in which name I glory, though my avowed opinions caused the grasure of my name from the Presbyterian Church book, of which church I had previously been a member. I feel however to rejoice that I have progressed beyond church creeds and superstitions, and am out on liberal ground, and from under the dark shadows of orthodoxy. My belief of to-day is beyond price, and can never be taken from me.'

Massachusetts.

AMESBURY.-A correspondent, "B.," says : " Well knowing that a word of cheer and encouragement is very acceptable to medium lecturers who are struggling to advance our glorious cause, I wish to say that Mrs. Abbie N. Burnham was our speaker here Feb. 21st. Her remarks were clear, rapid and instructive upon the points discussed. At the evening service the hall was filled with a large, intelligent and attentive audience, and at the close a prominent merchant arose, and moved that a vote of thanks be given to the speaker for the lessons given. At the call of the President the response was made with a will from all parts of the house. Long after the close of the exercises the audience seemed loth to leave, but gathered about the speaker, and as they did so the spirit control gave to several advice, instruction and warnings which if heeded will no doubt result in much good to the individuals. I can assure Mrs. Burnham that whenever she may return here she will meet with a cordial reception."

FAIRGAVEN .-- Mrs. E. E. H. writes : "How refreshingly your pure white BANNER floats this way every week, its folds clean, and never an article upon them to give offence. I take much pleasure in reading the letters from various correspondents. First, a letter from the sunny South, then from Vermont and New Hampshire, so that the thought of a breath from there makes me oringe, then letters from the far-away. dreamy West, and all seem so invigorating to me. I look upon the BANNER as the golden key that unlocks the door between mortals and immortals and enables us to look across its threshold each week.

I am an invalid, and have been for many years, so that to me your BANNER is of great value, being obliged to keep close within doors for a part of every year at least. My father, who will be seventy-six years of age in

the coming May, has been a subscriber of the BAN-NER many years; my mother, who passed to spiritlife some five years ago, always hailed it with pleasure ; my people all read It."

Michigan.

GRAND RAPIDS .- E. Helen Hutchings writes : In the BANNER of Feb. 13th I find a letter from Lita Barney Sayles, inviting others to follow her example of voicing her experience as a medium, in its columns; and in taking advantage of this invitation I will sketch an experience which I have passed brough during the last four years.

Being a firm believer in the return of spirits, and wishing to investigate with the hope that much good might come out of the same, I, with my business part-ner and my son, commenced sittings with a rapping, tipping and (self-claimed) writing medium. We had several sittings, which were more or less beneficial to all three of us, and after the first one we were getting on so well that I fear our leader became fealous of our progress; which fealousy opened the way for undeveloped spirits, until I was impressed to cease all association, and particularly sittings, with this medium, as everything was in perfect harmony when he was ab-

But the undeveloped invisibles had got a foothold, and the treatment which they had received at the hands of this medium while he sat with us had angered them to such an extent that it has taken until very recently to educate them sufficiently to overcome their animosity and bring them to an understanding of our real intentions toward them.

No one can realize, unless similarly afflicted, how much we have been annoyed by those revengeful invisibles, until within the last six weeks ; but now we are rejoicing that they can rejoice, for we have made them feel our interest in their welfare, and now they come with happy hearts and smiling countenances, thanking us over and over again for perse-EPPING .-. "R." writes : "The subject of Spiritual- vering and finally reclaiming them from the darkness and gloom that enshrouded them. All now is peace and harmony with them and us, and the clouds that bave hung so dark and lowering over us for years are driven away by the sunshine of their love. May all other mediums persevere as we have done, with like results, is the prayer of myself as a friend to the friendless."

The Mediumship of J. B. Conklin.

BANNER

OF

Our issue for March 13th contained an interesting narrative of the experiences of Mr. Thomas R. Hazard with the medium J. B. Conklin, the exercise of whose remarkable spiritual gifts was widely known as confirmatory of the faith of Spiritualists and productive of startling effects upon the minds of the general public. In Cooley's Weekly (Norwich, Ct.,) of Feb. 13th, Mr. Edwin Allen states that on the

19th of August, 1861, his wife passed to spiritlife, and that on the 29th of the same month he called upon Mr. Conklin, and expressing his wish for a sitting was asked by Mr. C. to seat himself with him at a table. In a few minutes the medium closed his eyes and began to write on the right hand corner of a sheet of tissue paper, from right to left. In order to read it he was obliged to do so from the back of the paper while it was held up to the light. When he stopped writing he passed the sheet to him, upon which was the following:

"MY DEAR HUSBAND : 1 am delighted to wel-come you in this way. I would that I could re-move the vell which intervenes, so that you could see me as I now am. Your father is here Rurr " RUTH." with me.

Mr. Allen asked if she could give her full name, to which she replied, "Why, dear, 'do you ask that? I am your Ruth." He then asked her middle name, and she gave it, Babcock, and wrote the following:

"Oh ! I will write anything for you that you would like. I will write anything for you that you would like. I will, as ever, be very near to you, and do all I can to impress your soul with that which makes the heart happy : and when I can influence others for you, I will do so to the best of my ability ; at the same time I will comfort your (comparatively) lonely heart and make you feel that you are still blest by your affec-tionate wife, RUTH B. ALLEN." "At another sitting," says the writer, "I re-

ceived, among others, the following communication :

'HUSBAND: Have you the verses-Rurn AND NAOMI ? 'I do not know that I have. Were they writ-

ten? No.'

'Printed ?'

Yes.'

Yes.' 'I don't know but I can find them. What have you to say about them?' 'I thought if you did n't have them, I would give them to you.'

1

Give them to you. Give them to me if you can ! It will be most gratifying to receive them under present cir-

cumstances. Then the medium wrote four verses; to which

she added : I think they are beautiful, and want you to have them, that they may comfort your soul RUTH.

These verses I afterwards found in a scrapbook of hers, varying only in one word from those she wrote with Mr. Conklin's hand. EDWIN ALLEN."

"The Next World Interviewed." To the Editor of the Banner of Light :

I am not surprised at the attitude of reviewers who oppose Spiritualism, because they know nothing about it, but 1 unfortunately find among our own people many who so little comprehend the modus operandi of spirit communication, that they think a medium must necessarily be ignorant. I contend that the better the instrument, the better the result. As we find in natural life that great thought cannot be produced through an illotic brain, so the spirit intelligence needs a kindred mind through which to communicate his thoughts and experiences. Necessarily the medium must be subjective, and hold his own mind in abeyance, but his brain being developed by culture becomes a better instrument for learned spirits. Apropos to these thoughts is a very pleasant letter I received from a stranger, resident in Boston, who writes thus :

"Although I like your book, and have read some of the communications several times, I have felt that you have impressed your own 'propriam' on some of them. You are evidently an accomplished writer, and have no doubt read more or less of the history of the persons whose communications you have published."

In answer to this letter, and similar ones, and several reviews of the same tendency, inferring that because I had read and thought in my life, and received an education (technically speaking), therefore I have written the book, and not the spirits, who have been so kind, and taken so much trouble to communicate with their read-ers, I will say that if I studied up the lives and literary works of those who communicate through me, I would blush at myself, and con-sider myself indeed a fraud ! But I do not. I purposely refrain from reading about those who propose to communicate. I enter the spir-Who propose to communicate. I enter the spir-ltual state with a mind perfectly blank. I never know what the speaker is about to say. Sometimes one speaker will appoint to visit me, and send another in his place, conditions not being favorable at the time for the first. and send another in his place, conditions not being favorable at the time for the first. The book is as absolutely new to me as it is to the readers, and I have read it with wonder and interest. It is absurd to suppose that an intelligent mind would not be able to distin-guish between his own personality and that of a spirit. Soorates knew when his familiar spirit spoke to him, and could distinguish easily between that voice and his own thoughts. So with me : I grant I am able to write myself on certain topics, but not on those given in the book. My little poems, and other matters, have been received kindly by the secular press, and if remuneration, or even fame, were my object, I would be more successful if I turned my pen to general literature, instead of Spiritralism. But I have given myself to this work, and been trained and developed by spirits for it, and I put forward my book as a curious instractive phenomeon, and take the facts stated therein as I would take any statement made by a trav-eler about regions he had visited, and with which I was personally unfamiliar. Suratoga Springs. MRS. H. J. HORN.

The Wisconsin State Amociation of Spiritualista The Wisconsin Niate Association of Spiritualistic Will hold its next Quarterly Mosting gand Anniversary of the Advent of Modern Spiritualism) in Musical Society Hall, No. 381 Milwaukee street, Milwaukee, Wis, March 20th, 27th and 28th, 1886. Sprakers engaged for the occu-sion: Mrs. L. A. Pearsall of Michigan, Mrs. S. E. War-ner Bishop and John L. Potter of Wisconsin. Test Mo-dlums: Dr. Jucket of Eight, He., Mrs. A. R. Severance of Whitewater, Wis. beside the local mediums, will be pres-ent. The Misses Cora and Vinnie Philips will furnish the yocal music.

LIGHT.

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Cleveland Anniversary Celebration.

Cleveland Anuiverary Celebration. The Spiritualists of Cleveland, O., and vicinity will cele-brate the 36th Anniversary of the Advent of Modern Spir-itualism on Wednesday, March 318t, at Weisgerberts Itali, Morning session. 10:31; aftermoon, 2:15; evening, 7:39; con-cluding with Anniversary Ball. The speakers engaged are Mrs. H. S. Lake of Lowa and Inex Huntington of New York, assisted by several resident mediums, and a corpa of talented langers. N. B.-Refreshuents will be served dur-ing the day in adjoining half at reasonable rates by the ladies of the Good Bamaritan Relief Society. The Culthren's Lyceum will give its Annual Exhibition Sunday, April 4th. Tilos, LKES, Chairman of Committee.

Nemi-Annual Meeting.

The Mississippi Valley Spiritualist Association will income at Davenport, in., on March 30th and 3ist, 1856 (as yoled at the Annual Camp-Meeting at Clinton, In., August, 1863), for the transaction of such business as may lawfully come before it. B. A. DANFORTH, Pres. M, V. S. A.

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THE

NEXT WORLD

INTERVIEWED.

BY MRS. S. C. HORN,

Author of "Strange Visitors,"

CONTENTS. "

CONTENTS, The Next World, Prince Albert, "England and the Queen," Harriet Martheau, "Life in the Spirit-World," Charles Kingsley, "Reform in Spirit-Life," Judge Edmonds, "The Two States: Real and Ideal," Judge Edmonds, "The Two States: Real and Ideal," Judge Kimonds, "The Two States: Real and Ideal," Judge Comonds, "Iten Men of New York," John Stuart Mill, "Inmortality," Hornee Greeley, "Honno of Hornee Greeley," Professor Agassiz, "Evolution." Secretary Seward, "Statesmanship from a Spiritual Stand-point,"

Beckelary Seward, "Statesmanship from a Spiritual Stand. point,"
 Beckelary Seward, "Statesmanship from a Spiritual Stand. point,"
 Bulwer (Lord Lytton), "My Passage to Spirit-Life,"
 Charlotto Cushman, "Death by Fire,"
 Charles Dickens, "Christmas Carols,"
 De Quiney, "An Oplom: Eater's Dream of Heaven,"
 Famiy Fern, "Spirit-Fibewers,"
 Hans Giristian Andersen, "The Story of the Great King,"
 Georgos Sand, "Chatem in the Midst of Roses,"
 Mrs, Gaskell, "The Spirit-Bride," a Indian Spirit's Story,"
 Herolottas, "Pro-Historic Jan."
 Geo, Smith (Assyridogist), "Explorations; Assyrian and Birritual,"
 Der, "Leaves from my Spirit Journal, "

Birltual.'' Dr. Livingstone, '' Leaves from my Spirit Journal.'' Victor Emanuel, '' Italy and the Church.'' Pope Piu Nono, '' Bless, and Curse Not.'' Thiers, '' To the Republic of France.'' G. H. Lewes, '' Epic of the Soul.'' William Howitt, '' Christ andity and Spiritualism.'' George Thompson, ''A Call to Freedom.' Princess Allee. ''An Appeal on Behalf of Children.'' Ralph Waldo Emerson, '' Philosophy: Ancient and Mod-ern.''

ism is somewhat new in this place, but an interest in it has been awakened by the visit of Mrs. Pennell of Boston, speaking and test medium, who has held meetings at the homes of J. F. Geyer, R. Pike and E. C. Brown, also at the K. of P. Hall, the attendance being very large. Her lectures were finely delivered and very instructive ; her tests wonderful to all, and recognized by many as evidences of the presence of spirits. Mrs. Pennell is an able speaker, and equally good as a test medium."

Pennsylvania.

PHILADELPHIA. -- J. 8. writes: "The First As-sociation of Spiritualists hold meetings every Sunday at 810 Spring Garden street. Mr. J. Clegg Wright is the regular speaker, and his able lectures are listened to with the deepest attention. We have a Lyceum, which is well attended and increasing in numbers, and other meetings in different parts of the city, so that our hall is not so crowded as formerly. Just now the Society is busy arranging for a Gran Bazar or Fair, to come off the last week in this month for the benefit of the Association. Contributions of articles or money, from home or from abroad, will be thankfully received by the Chairman, J. P. Lanning, corner 4th and Spruce streets.

The new Neshaminy Park and Land Association and the Camp-Meeting Association are getting their grounds ready for our coming camp-meeting this sumer, but they have a great deal to do, building a Pavillon, 80x110 feet, which, according to plans submit-ted, will be an attractive feature. We shall have the most compact and convenient place for camp-meeting and excursion grounds that can be found any-where. The grounds will be laid out and buildings erected, so that all can be taken in at one view from the railroad : the railroad stopping-place is to be named Parkland Station. The Ohio and Reading Railroad Company will construct the siding and depôt building, so that all we have to do is to get out of the cars and go down some wide steps and we are on the camp-ground and in the Pavillon.

We hope to get the grounds ready for excursions hy the first of June. On the opposite side of the railroad is the high ground of the Neshaminy Park Associa-tion, mostly composed of Spiritualists, who are selling their lots rapidly. Nearly one-half of the one thousand shares have already been taken. Two shares stock paid up will secure a lot. 50x100 feet, to build on. Many have signified their intention of putting up cottages the present season, and the place is unquestionably destined to be a fine resort for summer visitors. The company proposes to set apart a large square of ground in the centre, on the brow of the hill, for a summer hotel or boarding house, so that by another year we shall have quite a village.

Last but not least is the weekly arrival of the BAN-NEB. the coming of which we always look forward to with expectations of finding something good, and never fail to have those expectations amply realized or to read its pages from the first to the last. We want in Philadelphia a good, reliable materializing medium. We have many good mediums for the various gifts, and they are all busy and doing well. Can we not make arrangements with some good materializing medium to attend our camp-meeting this summer?"

WARREN .- Hate Hinton writes : "Some three and a half years ago I was from a most confirmed skeptic converted-in my own home-to the beautiful truths of Spiritualism, since which time I have been given many evidences of a life beyond, and that we exist undeprived of our individuality, and are capable of endless progression. I have held elroies in my own

Rhode Island.

PROVIDENCE.-Edward R. Knowles writes : " recently called at the new and pleasantly-located residence of Dr. E. A. Pratt. There were present, beside Dr. and Mrs. Pratt, four others. During my call Mrs. Pratt's control, 'Blossom,' conversed with me, alluding to and intelligently discussing matters known only to myself out of all the company. From Roscoe, the celebrated medium of this city, I have received interesting evidences of spirit-control, and also have been favored with one very correct and remarkably prophetic psychometric reading by Madame Annah.

Verifications of Spirit-Messages. CAPT. MATT. CLARY.

The long-looked for message from my husband, Matt. Clary, was printed in the BANNER OF LIGHT of Jan. 9th, and with joy and gratitude I read the communication, which is so characteristic of him. His loving greeting filled my soul with joy, and the little ones hailed the "message from papa" with delight ; and with satisfaction I read the message to my friends. and you cannot understand the delight I felt when they would exclaim, "How like him ! I have heard him express himself in that manner while in physical life." And the message from GEN. JOHN BEID, printed in the next BANNER ((Jan. 18th), in which he speaks of meeting my husband in the spirit-world, was very gratifying to me.

1 know my husband is with me, and when life's burdens seem greater than I can bear, I feel his loving presence near me, lifting and buoying me up, and quieting me with his loving touch on my forebead. I fall asleep to wake up refreshed and ready to take up the burdens of life for myself and children, feeling strong to battle for the truth and for Spiritualism. I know he is here now by my side, standing near to a dear friend of his and mine. I sense his saying to her, "Go on, battle for the truth and right; I am with you heart and soul."

I feel 1. cannot do justice to the message he has given, and I have hesitated to acknowledge it sconer, feeling that I was incapable of satisfactorily doing so, and I ask his pardon and yours, Mr. Kditor, for my tardiness. Still hoping to hear from him scontbrough the same source

I am very respectfully yours,

Kansas City, Mo., March 3d, 1886.

THOMAS RECTOR.

In the BANNER OF LIGHT of Feb. 20th there is a emmunication purporting to come from THOMAS RECTOR, who claims to have passed away from Tacoma. Washington Territory, some three and a ball years ago, and that he was, when he communicated, in a dazed and confused state, and hardly knew what had happened. This occurred before I came to this place. but I have made inquiries, and I find that, as he says, Dut I nave made inquiries, and 1 find that, as he says, Thomas Rector was a well-known citizen of this place, and some three and a half years ago, in a fit of tempo-rary insanity, he killed his wife and himself. Their bodies were buried in the construction here, and their two little girls are living in the city. To those who know the circumstances the communication is start-lingly true, and another proof, if any was needed, of the value of your Message Department. Yours truly, "R. T. MCKAX, Tacoma, Washington Territory, March 1st, 1836.

New Publications.

THE SCIENCE OF THE STARS. By Alfred J. Pearce. 16mo, cloth, pp. 202. London : Simp-kin, Marshall & Co.

An epitome of astrology written in a clear manner, free from abstruse terms. The writer claims that though at present imperfectly understood, the science of the stars is the most ancient of all sciences, and that it throws a flood of light on mental gifts, on the subject of insanity, and, to a certain extent, on the ills that fiesh is heir to; further, that no real progress will be made in forecasting weather until planetary influence shall be recognized.

THE AMERICAN MALE CHOIR. By J. H. Ten-ney. 8vo, paper, pp. 160. Boston: Oliver Ditson & Co.

The increasing demand for music adapted to men's voices has called forth this collection of quartettes. anthems, chants, glees, songs and patriotic pieces, about one hundred in number, all which will supply a palpable want among singers.

Semi-Annual Meeting of the Mississippi Valley

Semi-Annual Meeting of the Missias/ppl Valley Spiritualist Association. The Mississippi Valley Spiritualist Association will cele-brate the Thirty-Eighth Anniversary of the Adventof Mod-ern Spiritualism in Liberal Hall, Ottumwa, on Tuesday orening, March 30th, and Wednesday and Wednesday night, March 35th, and Wednesday and Wednesday inght, March 35th, and Wednesday and Wednesday inght, March 35th, and Wednesday and Wednesday night, March 35th, and Wednesday and Wednesday night, March 35th, and Wednesday, and Wednesday inght, March 35th, and Wednesday, and Wednesday others, and probably Dr. J. H. Randall of Chicago, and others. As mediums, Mrs. Blodgett, Mrs. Schroder, Dr. Adams and others.

nd others. Hesides the celebration exercises, which are to consist of numic, conferences, fact meetings, tests and speeches, there are to be important business meetings—meetings involving to conly the future of our camp-meetings, but of spiritual-

not only the future of our camp intermediate the M. V. S. A. and of the M. P. P. J. S. Co. will be present. The Liberal Hociety of Ottum wa kindly donate the use of their Hall, and will furnish extertainment for the workers. Board will be precented at reduced rates at holds for the workers, who cannot be entertained. For Order Es. Com.

At "Craigle House," Old Cambridge, Mass. The plate is 21:32 inches. The central figure is that of the GREAT POET. He is scated on the right of a circular, table, which is stream with his books and writing materials. The surroundings are barmonious and symmetrical. The artizan is in his workshop. To the extreme left stands the carred book case, containing all the Processon works, in their original manuscript, flanked by these of Bo Quincy, Irving, Bacon, Mitten, Danite, Bhakepare, Scott, Byron and innumerable others. Hanging on the wall is a portrait of Nathaniel Hawthorne, his classmate at Bowdon. The Sage of Concord, Ralph Waldo Emerson, also adorns the wall. The chair was presented to him by the school-chil-dren of Cambridge, and is made from the Spreading Chest-nut which stood before the Old Blacksmith Shop. Samuel Taylor Coloridgo's inkstand resis near the open desk on the table.

table. This beautiful historic work of art is a lasting souvenir and ornament for sitting-room, parlor, library or office of any American home. We will mail the engraving free to any one sending us \$3,50 for a year's subscription for thu HANNER, OF LIGHT, or we will send the engraving alone for \$1,00. The publisher's trade price for the engraving is

Any person sending \$1.50 for six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the following Pamphlets:

the BANNEB OF LIGHT will be entitled to ONE of the following Pamphiets: SUMMARY OF SUBSTANTIALIBM: OR. PHILORO-PHY OF KNOWLEDGE. Hy Jean Story. The author claims to show conclusively the mythologic origin of the Christian system of working-the working of the Lamb; theone makes a most urgent appeal for a higher appreciation and cultiva-tion of the sonl-degrading practice of idol-working, whether the idols be ideal-gode, or sun-gods, or men-gods, or leading-men, or animals, or inanimate things. Izmo, paper, small pica, 113 pages. DEATH, IN THE LIGHT OF THE HARMONIAL PHILOGOPHY. Hy Mary F. Davis. The following sub-jectsare treated: Universal Unity of Things; Nature With-out and Within Man; The Absolute Cortainity of Death; The Soul's Euromacy to Death; Degrading Teachings of Theology; The infailible Teachings of Nature; Harmonial Views of Life and Destiny; Man, the Highest Organiza-tion; The Reality and Experiences of Death; Boli and Lis Aspira-tions Identica; The Last Scone of All. Paper. DANGER SIGNALS; AN ADDRESS ON THE USES AND ANUMES OF MODERN SFIRITUALISM, By Mary F. Davis. This eloguet and comprehensive pam-phiel is especially needed in the present "crisis." While it recents the subject of the of the Britking, it most habound. Mr. Davis's effective uternoces at once protect the field and compacity portrays the errors and abuses that abound. Mr. Davis's effective uternoces of truth and progress. Paper. AGABSIZ AND SPIRITUALISM; Involving the In-

abound. Mrs. Davis's effective uterances at once protect the friendsand sulghon the enemies of truth and progress. Paper.
 AGABSIZ AND SPIRITUALIBM: Involving the Investigation of Harrard College Professors in 1857. By Allen Punam. This sterling work combines in itself the Characteristics of memoir, essay and review. The matter considered is at vital interest to the cance of Spiritualism, and readers cancel fail of being pleased with the treatment which the suthor accords to it.
 TALES OF THE SUN-BAYS. What Hans Obristian Andersen tells a dear child about the Bun-Bays. Dedicated to the bear Child shout, bit By By Alleys, and translated by Dr. 4. Bloods, of Brooklyn, N. Y. Paper, THE LIFE. The main bolev of this little volume is to suggestive teaching a recognition and a force (in the domain of religion and morsh) greater than dictation has. Paper. OBD EAL OF LIFE. Graphically illustrated in the experience of fitteen hundred individuals, promiscuous drawn from all nations, religions, classes and conditions of men; alphabetically atranged, and given prechometrically through the mediumship of Dr. J. C. Grinnell, in presence of the compiler, Thomas B. Hazard.
 BERPENT AND SIVA WORSHIP, and Mythology in Central America, Africa and Asla; and the Origin of server the origin of server the origin of server the origin of server by the origin of server by the origin of server by a server the origin of server by a server by a server by the origin of server by the orise by the origin of server by the orisin.

Or any two of the following namphleis:

ANSWER TO CHARGES OF BELIEF IN MODERN REVELATIONS, ETC. Given before the Edwards Con-grogational Church, Boston, by Mr. and Mrs. A. E. New-ton.

RELIGION OF SPIRITUALISM. By Eugene Crow-

REVIEW of a Lecture by Jas. Freeman Clarke. SYMBOL SERIES of Three Lectures, by Cora L. V. Tap-

BOLAR AND SPIRITUAL LIGHT, AND OTHER LECTURES, delivered by Cors L. V. Tappan.

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try, for the allegations of any prejudiced party

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The various analysis of optimin to which the terms and communica-miterance. AP We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not maed. When newspars are forwarded which contain mat-ter for our inspection, the sender will conter a favor by drawing a picent or ink line around the sericle he desires specially to recommend for perusal. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to presservery Tuesday.

and cannot be allowed to crowd aside the true Banner of Bight. work of the latter with their fleeting personalities.

BOSTON, SATURDAY, MARCH 20, 1886.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place) corner Province Ntreet (Lower Floor).

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CT Business Lettersshould be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should beforwarded to LUTTIER COLBY.

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

A New Volume.

This number of the BANNER OF LIGHT is the one that introduces VOLUME FIFTY-NINE. The new volumes' seem to open to us with increasing rapidity. As the years accumulate they naturally come in quicker succession to the spirit that has become wholly preoccupied with the duties and responsibilities they bring. We are now on the last volume preceding the full threescore. It is no part of either duty or satisfaction to dwell on a simple statemont like this, its vital significance being thatthe active Now, in which alone we exist, is one of such prolongation for work which is to be performed for the highest good of humanity. It is to be esteemed a matter for profound selfcongratulation that service for, others is permitted to any one so long, since it is through use and service only that the spirit of man comes into possession of its highest enjoyment. The eight pages of the current issue of the BANNER are offered to its readers as the most substantial voucher of the work it is performing in the world of to-day, and promise of that which it will perform in the world of to-morrow. We point to its contents with a feeling of satisfaction that, human as we are, must be confessed to be not very remote from a feeling of conscious pride.

could be proven true. The age is now making long strides in the diection of a larger knowledge, spiritually, as well as materially, and it tasks one's attention name and residence of its writer are given, to keep fully abreast with its advancement. | making it easy for this would be consor-who The discovery and full verification of the sympathetic sense in man is but one of its grand achievements, and spiritually as grand as any one yet made secure. When we arrive at a full understanding of this sense, observes the author of "Soul and Body," we shall "solve the mysterious experiences of all religions, bring within the range of undeviating law all that has been deemed supernatural and miraculous," and disclose "the hidden spring of most, if not all, the varied and ever-varying spiritual phenomena of the present day. It is the unseen and potent tie that vitally connects all human souls with the ever present heavens above, and interfuses their life and influence through all, earthly conditions. By it we can come into receptive communication with individual spirits. with angelic associations, or with the general sphere of life and intelligence in the superior realms." This alone would mark a new era in human progress, and serve to open a new way for the influx of life. "Spirit must respond to spirit," says the same author with profound truth, "mind to mind, soul to soul, from the necessary laws and properties of its nature." Hence all aspiration, all effort even, becomes prayer, large and intense according to the opening of the spirit of the one making it. We get responses according to our desires. But get them we must, in larger or smaller measure, according to our receptivity. And so, too, men call the good or the evil around them as they cherish the states of soul which are adapted to their satisfactions. Thus it becomes something within man's own power to exalt his nature by cultivating fellowship with the higher order of spirits, or to depress and debase it by cherishing companionships in the unseen world of any opposite character. He may come within the sphere and influence of those in the superior spheres, who will strengthen him when he chiefly needs strength, confirm in him his good resolutions, help his infirmities, and uphold his faltering steps; or he may temporarily throw away his opportunities for improvement, for innocence, and for consequent happiness, by failing to heed the simple truth which is disclosed in so blessed a law.

this great spiritual truth, a truth that underlies and operates through our whole lives, is not something to awaken the world from the lethargy in which century-old superstitions have held it fast-something to inspire the dullest human soul to its utmost endeavor in is but a feeble method of testifying our consciousness of the great revolution in life and marks, as we have already said, the opening of a new and grander era for the human race. This is the new and high knowledge, this the new and greater gospel to mankind, which it is rightly the office of Spiritualism to impart. The mere counting of the multitude, preparatory to collecting them into organizations or orders of whatever name-the setting up of formulas or systems in its high name-

and yielding humble and implicit obedience to

the law that thus controls the union of earthly

and spirit spheres, the BANNER OF LIGHT will

go on its way through good and evil, gratefully

accepting active sympathy and charitably ig-

noring misrepresentation, until it shall have

accomplished the task set it to do and filled the

measure of its allotted usofulness in this gen-

eration. Higher aims it could not hope to set

before it; larger hopes it could not desire to

compass; better ends could not lie within pos-

sible reach of its humble endeavor. But it will

continue faithful to the end. Its past record

may be taken as a sufficient suggestion of its

future performance. In order to do what it

aspires to do, however, it asks for the willing

assistance of mortals, even as it enjoys that of

"C. C. M.," and his Insult to American

Spiritualists and Mediums.

above is, himself, wholly unworthy of any seri-

ous attention on our part, yet we feel it a duty,

since his distribes continue to find publication

in the columns of our contemporary, Light

(London, Eng.), to take a passing notice of

his strictures) lest our silence might be mis-

construed. We referred last week to his

wholly gratuitous attack upon the Message

Department of the BANNER, in our London

contemporary for Feb. 6th. and now note

that the same paper for Feb. 27th has still

more bitter criticisms and aspersions from his

pen. In this latter case "C. C. M." makes cer-

tain insinuations against the integrity and pro-

bity of the BANNER OF LIGHT establishment

that are beneath the contempt of every fair-

minded, honest man or woman. In that arti-

cle the writer, in reply to a correspondent who

refers him to our printed verifications of spirit-

messages, as evidence of the value and reliabili-

ty of the Free Circle. Insinuates the possibility

of those verifications having been made to order.

either at our office or by persons in collusion

with us at the localities from which they are

dated-thus indirectly accusing us not only of

forgery but of other despicable acts that would

stamp all connected with our establishment

with infamy and dishonor, if such charges

In nearly every instance of a printed verifi-

While the individual whose initials we give

success cannot be problematical.

ory in explanation of its existence-even one involving the characters of as innocent and pure-minded men and women as he or she can be-than to acknowledge the possibility of gendiffusing the welcome intelligence far and wide, uine spirit-communion as its source and sup-In addition to his grave charges against ourselves, our medium, and our witnesses, "C. C. conduct which has been wrought. It certainly M." also makes a sweeping accusation against American mediums that we do not feel to ignore when he says they are in collusion and correspondence with one another for the purpose of an exchange of information to aid them in trifling with the feelings of their patrons, and of deceiving them in relation to their power of communion with departed spirits. We regard this, to be a libel upon the good

name and character of all the trance-mediums in this country, and regard it as singular that any one calling himself a Spiritualist (as we believe "C. C. M." does) could descend to such the parading of philosophies, the preaching of a sweeping vilification of the medial instrupersonal preferences, and the raising of facments of the New Dispensation. Many of these tional calls and crics—these form no part of the mediums hold an enviable reputation among grand service of Spiritualists in this new age, their fellows for respectability and for nobility of mind and character. They are not dependent on any such petty devices for the exercise of their medial powers as this writer implies. The "tests" of spirit-communion they give are Equipped with this spirit of the new revelanot explainable on any such hypothesis. They tion, sustained by the ever present sympathy are genuine, devoted, self-sacrificing, earnest and guidance of the invisibles who coöperate men and women, giving their time and labor to the cause of truth, many times receiving only for the elevation of humanity in this new way,

An Experience with Chas. H. Foster.

the merest pittance for their services.

A writer in the New York Mirror gives some interesting memoranda of her experience with the mediumship of Chailes II. Foster, from which we quote the following as confirmatory of the truth and remarkable character of the manifestations of intelligence frequently occurring through his agency. After remarking that during an intimate acquaintance of fifteen at Mr. Foster's séances, at the outset receiving startling evidence of his ability, she gives the particulars of this evidence. In company with two actors, Dolly Davenport and Lewis Baker, and at their request, a visit was made to Foster. We give the writer's account of what followed in her own words, eliminating a few passages not essential to an understanding of the the invisibles. Working with and for both, its facts:

On the way there Mr. Baker said he had been sending money to Mexico or Texas—I do n't re-member now exactly which—in order that the graves of two sisters might be properly cared for, and he felt anxious (to know how the work had been done. "I think I'll ask the spirits about that business," said Mr. Baker, as we en-

"I am under powerful control," said Charley. "You can send me in mesmeric fashion to any place this morning." Baker wrote on a slip of paper, "Learn if the Armstrongs are faithful to their trust." Foster said, "I see two lovely graves, on which caotus is growing. They are well fenced in, carefully weeded and properly tended. Rest these movies are carring their money."

He then turned to me: "You have two chil-dren in the spirit-land, Mrs. —..." I had lost no child then, but I put on a sor-rowful look, that I might, as I thought, lead my

nowful look, that I might, as I thought, lead my informant further astray.
"Yes, Mrs. —, you have lost two children.
"How do you know the little spirits you see are those of my children. Mr. Foster?"
"Because I see a deep shade of heliotrope color emanating from every outline of your person, and the spirits who come to you of your own family radiate that same color; the depth or faintness of that huedenotes the nearness of relationship. From these two infant

"Will Mary Giddings write the names of my children?" I asked.

A Big Sell.

Last week a young man came to town and registered himself as Geo. E. Palmer, agent of Harry Slade, and circulated bills announcing wonderful exhibitions of spirit power, for Sunday evening, says the Evening Commercial, Monroe, Mich. When the time came, Palmer, or Slade, or whatever his name is, appeared before the audience and undertook to present some of the tests advertised, but the whole thing was a big sell. While there were several fairly good cabinet tests, there were no materializations of hands or faces, and none attempted, and no tables rising in midair as advertised, and no musical instruments played upon except that a couple of tambourines were rattled very slightly. To close the performance a representation of the Davenport Brothers' dark séance was pretended to be given, but those who saw the Davenport Brothers in Monroe many years ago will remember that this was no more a representation of their seance than it was a representation of Barnum's famous show. It is such fraudulent mediums [not mediums, but impostors] as this, traveling about the country under false names, and imposing upon the people by promising what they know they cannot perform, which, bring obloquy and contempt upon Spiritualism. A medium who could successfully produce what was promised in the Slade handbills, would get large and repeated hearings in Monroe or any other town, but this class ought to be drummed out of the country. [We coincide with the Commercial in every word it has said. These humbugs use the names of genuine mediums-Dr. Slade, for instance, as in this case, and so onfor the shrewd purpose of deceiving the public. Drum them out of every town they enter.]

The Louisville Reunion.

Visitors are requested to report their arrival

to the local committee, whose headquarters will be at the St. Cloud Hotel, corner of Second and Jefferson streets, and who will give them all desired information. The usual price at this hotel is \$2,00 perday; but delegates attendyears she witnessed many strange phenomena | ing the reunion will be accommodated for \$1,25 per day. Other hotel reductions are, Fifth Avenue to \$1,50 per day; Commercial, \$1,25 per day; Howard House, 75 cents per day; Hotel Albion, corner First and Jefferson streets, \$5,00 per week. The committee have also a list of private boarding-houses, particulars respecting which will be supplied on application to them

Anniversary Celebration in Boston,

Under the auspices of the First Boston Spiritual Temple, at Horticultural Halls, 100 Tremont street, Wednesday, March 31st, 1886, sorvices, morning, afternoon and evening. Speak ers, Mrs. Amelia H. Colby, Mrs. R. S. Lillie, Mr. J. Wm. Fletcher, Mr. Eben Cobb. Test mediums, Mrs. Maud E. Lord, Mr. J. William Fletcher.

Excellent musical and literary talent has been engaged for the occasion.

Dinner will be served in the lower hall at 12:30, and supper at 6:30, in order to enable parties to remain in the building for the entire day, if they desire so to do.

The Ladies' Aid Society,

Of Boston, as will be seen by reference to our advertising columns, proposes to honor the 38th anniversary of the Advent of Modern Spiritualism by three meetings held in Tremont Temple, at 10 A. M., 2:30 and 7:30 P. M., whereat the speakers will be Mrs. Nellie Palmer. J. Frank Baxter and Mrs. Sarah A. Byrnes : Joseph D. Stiles will give evidence of his wonderful powers as a platform test medium ; Lucette Webster will contribute choice readings, and talented singers will render acceptably the songs of the New Dispensation.

EF The Unitarian Club held its regular monthly dinner in this city recently, at which, among other things, was discussed the question of " paying for pews-should they be free to all, or taxed?" As the Unitarians profess to be liberal in their religious views, we were somewhat surprised at what one of the Club's mem sister-twins-who were my mother's first chil-dren, born three years before I was. I never thought of the little lives that had dawned and faded years before my day had begun-though, of course, in my childhood I had been told of the brother and sister who had lived but six faceting months he wanted to sit with his family, and he thought To each one of us Mr. Foster gave startling proofs of his ability, and finally Dolly said: "You have told us some wonderful things of the past and the present—can you not tell us is on a par with stiff-necked Orthodoxy. How does The Index like the picture?

Another Worker Gone Home.

MARCH 20, 1886.

At the present period in the history of the cause, it will be seen that many laborors for its advancement are hearing the call to enter into rest. For several issues past we have had occasion to note the departure of well-known mediums like MRS. MARY E. CUR-BIER WALLINGFORD, DR. L. K. COONLEY and others. and we have just received information of the decease, in Philadelphia, Pa., on Sunday, March 7th, of MRS. KATIE B. ROBINSON, at the age of forty-nine years. David W. Allen, of Vineland, N. J., and Walter W.

Currier, of Haverhill, Mass., put us in possession of the following facts regarding her demise Mrs. Robinson was well known in the East, partic-

larly in Massachusetts, but has for the past nineteen years been a resident of Philadelphia, where her ministrations as a public medium have been the means of convincing thousands of the glorious truth of immortality and the realities of a future life. Last fall, feeling the necessity of a change, she removed to Vineland for a rest, intending shortly to visit Trenton, Newark, New York and the East, but failing health prevented. On Monday, Feb. 22d, feeling comparatively well, she left the home of Mr. Allen, in Vineland, with a friend, for a short visit to friends in West Philadelphia, when her disease (a complication of female difficulties) rapidly culminated-the best medical attendance failing to alleviate her sufferings, and on Sunday night, March 7th, she passed peacefully away, wishing only to remain a few hours longer, until her daughter Narrina, then on her way, could reach her; "but," says Mr. Allen, "it was not to be, for so unexpected was her transition that none of her immediate friends were with her-only the loving ministrations of Mr. and Mrs. Warring Rawson and those of her angel-guides cheered and soothed her last moments." Her remains were taken to Lowell, Mass., March 9th, for interment with those of her mother and brother, in the family lot at Edson Cemetery.

The funeral services-writes Mr. Currier-were held in the chapel in the cemetery, Mrs. Sarah A'. Byrnes, of Boston, officiating. Remarks followed by Mrs. Annie Pillsbury, a life-long medium and friend of the deceased, and also by Father A. B. Plympton, both of Lowell.

The remains rested in a black cloth casket. The features were calm and beautiful in death, as they had been joyous and hopeful in all her life. A beautiful floral offering in the form of a pillow stood at the head of the casket, with the word "Mother" in purple immortelles.

Truly we can say of this grand medium, her life was fully devoted to angel ministrations between the two worlds. While she is now reaping the joys of a glorious resurrection in the immortal life, thousands she has counselled and comforted in earth-life will mourn her debarture.

She leaves an invalid husband, and a daughter. Mrs. George Going, of Boston, to mourn her temporal loss, but both realize the surety of her spiritual presence.

" During the exercises at the chapel," says Mr. Currier. " Mrs. Byrnes so strongly felt the presence of the deceased that she was compelled to voice words of blessing on the dear daughter and the kind friends present, and those who had been friends in the hour of need. I felt the dear good woman Katle was there with us in spirit, of a truth, and my prayer is that she may continue to work for humanity in her spiritual as she has in her earthly home."

"The Independent Pulpit."

The sturdy champion of free religious thought above named commences its fourth volume with its March issue, and indicates a success which it richly deserves by doubling the number of its pages, reaching its patrons now with twenty-four in place of twelve pages as heretofore. We have frequently made extracts from its columns, and would have made more had our space permitted, for there has been in every number something which has shown the rapid growth of a liberal, candid spirit in the far-away State of Texas. In the number before us are articles treating upon "Secularism," "Perlpatetic Plety," "Objects of Liberalism," "The Sunday Question," "Spiritualism," and a variety of other subjects of like interest. James D. Shaw, editor and publisher, Waco, Texas.

The New York Medical Law.

We are requested to state that the hearing which was to take place at Albany on the petition for the repeal of the medical law of 1880 did not occur as appointed, on account of some oversight or mistake. All persons who cherish an interest in medical freedom in the Empire State should watch the secular papers for the notice of the hearing when next appointed, and attend with their facts and evidence, thus showing the need of the repeal of the unjust and unconstitutional law above specified.

We have received from Wm. M. Grant, Esq., of Tombstone, Cochise Co., Arizona, a fine cabinet likeness of NA-DI-SAH, a very pretty Indian girl, whose face shows that her name, part of which in the Apache language means "lovely," or "kindly," was rightly chosen. This girl, who is a member of the Coyoteros tribe (friendly Indians), was captured by the Chiricahuas (hostile Apaches) after her father, brother and cousin had been killed in her defense, and carried off by the warriors of Geronimo. She finally made her escape from them, and was captured some 15 miles from Tombstone by the whites and brought in for trial in the District Court. She was speedily acquitted of the charges preferred against her (it being proved that she was as great a sufferer from the outbreak as any of the whites), and is now held as a government witness to identify certain of her captors and others who, while she was with them. appeared to kill unoffending men, women and children, whether Indians or whites, with equal impartiality. Our correspondent informs us on the authority of Richard J. Hinton, page 859 of his "Hand Book," that" All the Indians of Arizona are Spiritualists. They believe that the spirits of the departed hover around, and have knowledge of everything that transpires here" on earth. The picture of NA-DI-SAH, to which we refer above, can be seen by any one so desiring at the BANNER OF LIGHT Bookstore. "THE MODERN CREMATIST" is the name of a new sixteen-page monthly published at Lancaster, Pa., for the advocacy of reform in funeral methods and a better mode of disposing of dead bodies than generally prevails. Its aim is to give information regarding cremation. It makes a distinction between burning and cremating, the latter being described as a reduction of the human body, in a closed retort, under the influence of superheated oxygen, which, uniting chemically with the carbonaceous elements of the body. causes it to gradually disappear. The demand for the first number of the new publication so far exceeded the expectation of its projectors that a second edition was issued.

as above.

depth or faintness of that hue denotes the near-ness of relationship. From these two infant spirits there comes the exact shade I see about you. I know they are your children. With them is a guardian angel—a woman who on this earth was as pure and good as it is given to mortals to be. She has the care of your babies and she is your guardian spirit. She will write her name," and seizing a pencil Foster wrote Mary Giddings, the name of an aunt some twelve years dead, of whom I had never thought during this scance. during this seance

Quick as a flash Charley wrote : "Philip West and Sarah Francis

To assert that the full and final discovery of

cation of spirit-messages in our columns the takes no pains to inform himself of the truth or falsity of his suspicions before accusing us in this manner-to ascertain, by direct communication with the parties, whether the verifications were genuine or not?

Such would seem to be the natural course of a man who sets himself up as the advocate of regular and systematic" attempts to "verify" the BANNEB "messages" (his quotation marks being attached to the latter word as a cultivated sneer, we suppose). But it appears our English oritic has qualms on this point, lest he fall into company with people whose "personality and respectability" are not "established." We would therefore reassure him by the information that the truth-telling, freesouled American citizens, who from Maine to California, in years past, have testified over their own signatures to the truth of messages received by them through our circles, are every one of them equal in "respectability" with any "personalities," however aristocratic, with whom "C. C. M." may chance by accident to have an acquaintance.

We say that direct, personal correspondence with the witnesses in the case would seem to be the natural course of an objector approaching the subject from the claimed standpoint of "C. C. M."; but on second thought we retract that statement as far as he is concerned, since it is a proven fact of human experience that such hypercritical and distrustful minds as his own seldom make efforts to substantiate their position, choosing rather to throw out broadcast on every hand the libellous assertions they are so ready to make-leaving to the more candid and justice-loving the plain duty of inquiring into the facts before rushing into print.

How do the hundreds, and we may safely say thousands, of our patrons in America who have endorsed messages from their friends as printed in these columns, relish the idea of being classed (by more than inference) as particeps criminis with us in an attempt to deceive the general public? But this "C. C. M." has done, and evidently stands gazing with egotistic pride at his work.

It has been and still is the wont in judicial practice to consider every man innocent until proved guilty of crime. but "C. C. M." has reversed this standard by assuming the guilt-of perjury, and other attendant crimes-of all connected with this establishment (and our witnesses, also) without the shadow of evidence on his side.

However, we do not fear that our or their reputation, or that of our medium, will suffer under the imputations of Mr. C. C. Massey. The Message Department of the BANNER is too well established, and its reliability and value are

The names were those of a baby brother and flecting months.

of the future?

Charley looked dreamily around and with a good natured laugh answered

"You have got a very unpleasant event hang-ing over you in the near future, Mr. Baker; and you, Dolly, have got a serious and equally unpleasant one in the more remote future, and by your misfortune, Dolly, this lady," pointing to me, "will benefit."

to me, "will benefit." Oh I 1 treasured up that prediction, being completely infatuated by the strange details of the afternoon. Then we took leave of our very hospitable host, and slowly we three walked to my home on Fifteenth street. A man was at the gate, who, at our entrance, eyed Mr. Baker greedily, tapped him on the shoulder and served a warrant in some action, brought by a partner in business at the Opera House. That night Lewis Baker slept in Ludlow-street Jail, and the unpleasantness predicted fairly began. Dolly stayed around New York for a month or so more, got an engagement in New Orleans, and started by stanner, to fill it. On board ship he tumbled down a hatchway, broke one of his hest and the target of target of the target of the target of the target of the target of targ and scarced by steamer to minic. On board ship he tumbled down a hatchway, broke one of his legs, and was taken to a hospital ou his arrival. While the good Sisters were nursing him to health I wrote him a long and full ac-count of everything in New York calculated to interest a man in his disabled condition. Dolly one day want to Mr Knapp editor of

Dolly one day went to Mr. Kuapp, editor of the St. Louis Republican, and gave him one of my invigorating letters to read as a specimen of the treatment he was receiving. I got an offer, by the next mail, to go on that paper as New York correspondent. So the prediction was completely fulfilled. I benefited by Dolly's misfortune.

In all the ensuing years I kept up an intimate friendship with Foster, and I add my testimo-ny to that of princes and wise men. He was a marvelous man.

19 The little knot of men who live at Beverly Farms, Mass., and want that locality incorporated as a town, are worth \$50,000,000. Their rate of taxation would be merely nominal, and much of their property would escape taxation. They would have fine estates, a magnificent seacoast, ranges of wooded hills, pretty ponds, and parks for pet animals; but a poor man, except as a servant, would be like a mouse in an empty meal chest. This is just how it is-the richer a man becomes the more selfish he is, and grasping.

ET THE MESSAGE DEPARTMENT for the present issue will be found to contain, in addition to the Invocation and interesting communications from eleven manifesting intelligences, and swers to the point regarding materialization, the independence of, the spirit through its as-

155 The New York World is printing a list of The Have Been's" of that oity-the whilom millionaires-which brings to mind the words of Solomon, "Vanity of vanities, all is vanity." Where are they now, with their gilded palaces, sumptuous dinners, and devoted followers Vanished-forgotten! Such is the exclusive materialism of existence. Their spiritual natures discarded altogether, their lives here a mere sham, they are (those who have passed on) abject paupers in the spirit-world, and some who have not are paupers here. As they have sown, so they now reap.

25 Bradstreet's Commercial Agency has just issued an interesting review of the labor situation, which shows a startling increase in the number of strikes and active participants in such, as compared with former years. The ratio of increase in strikes keeps up to that of labor organizations, showing the increased determination of the laboring classes to protect themselves from the abuses and encroachments of capital.

Ko The enemies of the Blair Education Bill are exulting over the fact that it has been hung up in committee in the United States House of Representatives for five weeks. Nevertheless, we believe it ought to pass and become law. General education of the masses is the only thing that will save this nation from dissolution.

SF Our New England locals must be at hand at this office on Monday of each week, hereafter, to insure insertion. The mails from the South and West furnish all our overworked printers can handle on Tuesday. Parties in Massachusetts, especially, will please make a note of this notice.

19 We shall print next week an interesting account of phenomena witnessed in presence of Miss Gertrude Berry, as contained in the Plymouth, Mass., Free Press of the 6th inst.

Funds received in aid of the invalid medium, Mrs. J. R. Pickering, of Laconia, N. H.: Previously acknowledged, \$32,00; H. E. Felch, pirational powers, the significance of colors, eto \$2,00; Mrs. C. A. Cummings, \$1,00.

The National Woman Suffrage Association of Massachusetts held its Fourth Annual Meeting in this city last Tuesday and Wednesday. Interesting ad-dresses were made showing the healthy and progressive state of the movement and in recapitulation of the arguments in its support. Among the speakers was Mrs. Lillie Devereux Blake, President of the New York State Woman Suffrage Association, and one of the most successful workers in the cause. In the six months preceding the last New York State election she spoke in sixty different places, with such success that every member of the Assembly from those districts voted in favor of Woman Suffrage.

Mr. J. William Fletcher will repeat his great lecture." Grant and the War." at Low's Opera House Providence, R. I. The lecture will be preceded by \$ sacred concert. Last Sunday evening there was a find audience, and the lecture was well spoken of by the Journal and the Star, next day.

To Spiritualistic Societies.

The BANNER is ready and willing to publish all the Reports sent in from the societies which celebrate the Thirty-Kighth Anniversary of the Advent of Modern Spiritualism, in the United States. They should be written out as concisely and briefly as possible. The secretar ries of societies, wherever located, are requested to bear this invitation in mind. TERA AUTOMOTION SOL S and sets a second of the

Foreign Notes.

[Translated Expressly for the Banner of Light.] Le Messager, Liege, Belgium, alluding to Voltaire. denies that he was a non-believer in fate. In an artiole upon the Roman Confessional it denounces it as not alone entirely useless, but often productive of An article upon "Catholicism in Spain" pronounces

the day as not far distant when in all Catholic countries, Spain, France, Italy, etc., the 'reguant Church will lose its hold upon the people.

"Spiritualism in Tournai" is the heading of a small extract, relating that our faith is gaining a hearing. La Revue Spirite, Paris, France, contains much of interest, in particular a communication from Joan d'Are, from which the following extracts are appended : "Were it not for my beloved France, and for my dear countrymen. I should never return to this earth. where I suffered so much. But I must come back, for it is sweet for me to be drawn to those I love. and sweet to them that I am able to do so. I love France, and however distant I may be in the heavens, when danger threatens her I shall always hasten to her side to comfort, protect and strengthen her The spirits who conducted me on earth were powerful ones ; they proved themselves to be such. for the cow ards who persecuted me were cruelly punished, they having assumed fearful responsibilities."

Capt. Bourges gives a few ideas of Allan Kardeo. concerning human and animal souls in the life here after, by saying that there must exist another world for the latter, otherwise there would be no compensation for their sufferings on earth. Among the remaining articles may be noted a brief essay by the editor upon "Suicide and Its Consequences," and "Spiritualism in Angonlius," where it appears our faith is making rapid progress.

La Chaine Magnetique announces the opening of the new "Institut Magnetique," in Paris. It gives a short article by Eude Angefrel, upon "Magnetism before Philosophy." and another upon the new discovery of magnetism contained in sait water, by Victor Levasseur, pupil of the late Baron du Potet. "Salt water." he says, " has been discovered to be generally excellent, particularly so in nervous diseases, internalas well as external, or for rheumatism, gout, sciatica. etc. It has proved to be a wonderful remedy for various complaints; the writer, having fractured his right leg, found treatment by it to be most efficient."

A London View of Poet Whittier.

In the retirement of his old home, Mr. Whittier is frequently visited by his English admirers. says the London Pall Mall Gazette. Among the latest have been Mr. Matthew Arnold and Mr. Gosse. The former found a striking instance of "culture's charm and labor's strength in rural homes united "-to quote Whittler's description of his native State-in the person of the wife of a young working farmer, who was familiarly acquainted with all his writings. both in prose and poetry-a discovery which is said to have moved him almost to tears. Mr. Whittier dislikes, for himself, biographies and biographers. "Of course, I am glad," he says, "to have thee tell my friends anything about me they care to know; but such fame as a man gets from books written about him after he'ls dead seems to me worth very little. I have never thought of myself as a poet in the sense in which we use the word when we speak of the great poets. I have just said from time to time the things I had to say, and it has been a series of surprises to me that people should pay so much attention to them, and remember them so long." But no one else will be surprised. And whether it is the effect of the noon sunshine, or whether it is that the landscape is transfigured in the light of the poet's reminiscences, for some reason or other the journey back to Boston takes one through a country where the soil seems less stony and the haystacks less solitary, and where even the old seaports seem not so much deserted, as peopled with stirring memories.

The Children's Lyceum in Australia.

At a meeting of the Victorian Association of Spiritualists, at Melbourne, Dec. 17th, as we learn from the Harbinger of Light, Mr. Terry gave a short address on the importance of the Lyceum movement for the development of liberal ideas in the rising generation, pointing out that though the institution was Spiritualistic, Spiritualism was not taught dogmatically, but s merely an incident in the general curricu-

ALL SORTS OF PARAGRAPHS.

BANNER

The present number of the BANNER OF LIGHT is a GRAND ONE, as every discriminating reader will undoubtedly acknowledge. Some of our patrons write that last week's issue was the best they have ever read. Now let us see what they say of the present one.

The Philadelphia Sunday Breakfast Association furnishes eight hundred and fifty poor people with breaklast every Sunday morning. Four corned-beef sandwiches and three cups of coffee, with milk and sugar, make the breakfast.

In church last Sunday, says the Boston Transcript We saw no less than two hundred women with birds on their bonnets. In this instance, perhaps, the women were justified in choice of millinery, for of course birds worn at church are birds of pray.

Persons who are weary of saying "How doth the little busy bee," may try the following Chinese ver-

'How? Sie belly small chin chin sting-bur Im im implove ebly slixty,minnit all a time. Go, nickee up sting-bug juice all a day All kin' places 'ioun' flowels just got busted.''

Canada, having hung Riel, is now discussing the question of his sanity.

The "Mikado," at the Hollis-Street Theatre, Boston, reaches it's one hundred and fiftieth performance. on Thursday night, March 18th, and its popularity appears to be undiminished.

A new gun, 50 calibre, has been tested in Kalama-200, which, with one ounce of powder, drove a steel bullet two inches long through four three-eighth inch iron plates, and dented the fifth. It is mooted that a few of these guns have been purchased by the owners of several of our fishing vessels, in anticipation of the warlike preparations of the Canadians.

A man who kicks when he has nothing to kick at is more foolish than a mule.

The Knights of Labor are beginning to be heard from. At the recent auction by advertisement of prison labor in the Joliet (Iil.) penitentiary there was not a single bidder present. At a similar auction in San Quentin prison, Cal., there was but one bid and it was rejected.

The lost steamer Oregon had nine bollers, seventytwo furnaces, and consumed an enormous amount of coal-estimated at three hundred and thirty-seven tons per day !

- AN OVERWORKED WORD.
- We wake up, and make up, We rake up, and fake up, And use the word "up" when we can; We drink up, and think up, We kink up, and shrink up, And do up a shirt or a man.

- We stack up, and back up, We stack up, and whack up, And hold up a man or an ace; We beer up, and cheer up, We steer up, and clear up,

And work up ourselves or a case. We walk up, and talk up, We stalk up, and chalk up, And everywhere "up"'s to be heard; We wet up, and set up, But hanged if we let up On "up," the much overworked word. — Chicago News. The New Thought, published at Maquoketa, Iowa, is in so prosperous a condition financially, we understand, that it is to be enlarged. Thus Spiritualism and Liberalism are steadily gaining ground in the great West-as, indeed, everywhere else in fact. The reason is because the people are rapidly coming to a knowledge of the truth, and as they do they cast

of progress. Cambridge, Mass., at present enjoys the distinction of being the hub around which revolves the anti-arsenical wall-paper warfare.

aside their old superstitious notions and join the army

The workingman's claim to the same right to fix the price of what he has to self-namely, his labor-as the merchant has to fix the price of his goods is a sound one. But this involves logically the right of the employer, who owns his money, to say what he will pay. And as the merchant can only sell at what people are willing and able to pay, his right to fix a price does n't settle the question of sale. From these conflicting rights a compromise becomes necessary, and arbitration is the best means yet devised to effect this, says the Boston Herald.

A very good cement to fasten on lamp tops is melted alum. Use soon as melted, and the lamp is ready for use as soon as the cement is cold.

While Mr. Justice Chitty was trying a case in London the other day a large piece of plaster fell from the celling of the court upon the canopy under which he ers and mediums named are engaged for the was sitting. "Fiat justitia ruat calum"-" Let jusfice be done though the heavens fall"-said he.

Revenients of Mediums and Lecturers.

OF

(Matter for this Department must reach our office by aday's mail to insure insertion the same week.)

Dr. J. H. Bandall, whose address is 431 W. Madison atreet, Chicago, Ill., will speak at Ottumwa, Iowa, the first two Sundays of April. Arrangements can be made for lectures and funeral and matriage services by addressing him as above.

Dr. Dean Clarke speaks in Brockton, Mass., next Sunday; in Newburyport, March Sist; in Portland, Me, the first two Sundays in April; is engaged at Onset Aug. 14th and 15th. Would like further engage-ments at once.

ments at once. Mrs. Elizabeth Donnelly, of Wheeling, W. Va., in the field as a medium and lecturer, desires engage-ments. She is recommended by the President of the Wheeling Society, S. Hartman.

ments. She is recommended by the President of the Wheeling Boolety, S. Hartman. Mr. J. Frank Barter has just closed engagements at Marblehead, Mass. He will lecture the remaining Bundays of March in Norwich, Conn., also there on Tuesday evening, March 23d. His engagements at grove and camp-meetings this season, as thus far ap-pointed, are at Wachuett Mountain, Mass., Mantua Btation, O., Cassadaga, N. Y., Niantic, Conn., Nesham-iny, Pa., Lake Pleasant, Mass., aud Queen City Park, Vt., and in the order named. Will not be at Onset Bay, though probably will be at Harwich. Mr. Baxter makes many week-evening engagements. He will give the anniversary address, Wednesday, P. M., March Sist, at 20'clock, in Tremont Temple, Boston. Mrs. Sarah A. Byrnes was to speak at New Hedford, Mass., March 14h; she Speaks in Haverhill, Mass., March 21st and 23th; for the Ladles' Ali Soclety at Tremont Temple, Boston, March 31st; in Manchester, N. H., April 11th; at Onset Bay Camp-Meeting, July 17th and 18th; at Lake Pleasant, Aug, 1st and 4th; at Niantio, Ct., Aug, 22 ; at Queen City Park, Vt., Aug. 27th and 20th; and would like to make further engage-ments for the spring and summer. Address, corner of Adams and Mill streets, Dorohester, Mass. Dr. H. P. Fairfield will lecture in the Baptist Church at South Thomaston, Me., Sunday, March 21st, at 2

Dr. H. P. Fairfield will lecture in the Bapilst Church at Bouth Thomaston, Me., Sunday, March 21st, at 2 and 7 o'clock P. M. Dr. Fairfield will also hold Anni-versary services in commemoration of the Advent of Modern Spiritualism. at East Union, in Farmer's Rdit, Sunday, March 28th, at 10 and 2 o'clock. Fred. A. Heath, the blind medium, has lately lectured in Taunton, Malden, Chelses (two Bundays), and was address him at 27 Lawrence street, Charlestown Dis-trict, Mass. Dr. Sinde and his agent, J. Simmons/ were, in the

address him at 27 Lawrence street, Charlestown Dis-trict, Mass. Dr. Blade and his agent, J. Simmons/ were, in the early days of March, located at Hutei du Nord, Ham-burg, having gone there after some eight days' stay at the hone of Jos. Ed. Sohmid, of Anathal. Dr. Slade held successful scances at the Kroupriuz Hotei, Berlin. On leaving Hamburg he will return to Berlin, his ad-dress being, until further notice, Hotei Kronprinz, Louisen strasse. Frank T. Ripley will make engagements anywhere to lecture, and give public tests. Address him, box 164, Corinna, Me. Mrs. F. A. Logan is actively employed in Santa Cruz, Cal., lecturing, and in the exercise of her gifts as a healer. A number of residents of that place have publicly given their testimony of the efficaciousness of her modes of treatment, and her lectures are said by the Courier liem to be "fraught with the spirit of humanitarianism."

Minshitarianisa." Mins. H. S. Lake, who has recently delivered a course of lectures before the Society of Union Mpiritualists in Cincinnati, will fill an engagement in Providence, R. I., in April.

Joseph D. Stiles is expected in Marblehead, Mass. next Sunday

Mrs. M. W. Leslie will make engagements for April and May, to lecture and give platform tests where her services are desired. Address 13 Davis street, Boston.

"An Old Soldier" Again.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: - I have to thank you for so strongly noticing my mis-sive to the *Evening Record*, which, by the way, let me thank through you for being the only Boston daily— out of half-a-dozen asked-which thought it worth while to respect an old soldier's distress. The South Boston News has kindly copied your arti-cle on the subject, and makes this comment in con-nection therewith:

nection therewith : 'And yet, when such an invalid soldier feels obliged to ask aid from one of these State-favored churches, the re- sponso is, 'We must pray for you !' Religion is not all a pretonse', though the sham ploty of those who make a trade of its profession greatly obscures it. Equily should precede charity. It is also a political shame that the soldier who goes to the National Home in Maine is not allowed by the law of the National Home in Maine is not allowed by the law of the State to vote, thus making an allen of him on account of wounds incurred in her and in the country's cause. The soldier's rights are paramount.''

I was moved at the time of writing my first article to refer to the unjust standing allowed the churches, because at Paine Hail I had just heard that the peti-tioners for church taxation had beeu granted leave to withdaw withdraw. N.

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

To be held in Liederkranz Hall, Sunday, March 28th, to Sunday, April 4th, under the auspices of the Southern Association of Spiritualists and the Spiritualists' Society of Louisville.

The location of this reunion, and the time it occurs, should and doubtless will attract Spiritualists from every section. The following ers and mediums named are engaged for the

Special Notice.

LIGHT.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the

paper throughout the world, to assist them in the work. COLBY & RICH, Publishers.

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Subscriptions Received at this Unice yon THE SPINITUAL OFFENING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. Peryear, E. 00. THE OLIVE BRANCH. Published monthly in Utcs, N. Y. 100 per annum. LIGHT: A journal devoted to the Highest Interestaof Hu-manity, both Hiere and Hereafter. London, Eug. Price 300 per year. THE MEDIUM AND DAYBREAK: A Weekly Journal de-voted to Spiritualism. London, Eng. Price \$1,00 per year, postage 50 conta. THE THEOROFHIST. A Monthly Journal, published in India, and sent direct from India to subscribers. \$5,00 per

AFRICE. THE GOLDEN GATE. Published weekly in San Francisco, Cal. Per year, \$2,50.

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THEOLIVE BRANCH: Utica, N. Y. A monthly. Price locenta. THE WATCHMAN. Published monthly at Chicago, Ill. Elept pages. Prover, 61.00. Single copies, 10 cents. THE TRUTH-SKEKER. Fublished weekly in New York. Single copy, Scents. THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents. THE BRAND OF HEALTH AND JOURNALOF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

Conte. Tublished inductify in New York. Friesto THEBHAKER MANIFESTO. Published monthly in Sha-kers, N. Y. 60 cents per annum. Single copy 10 cents. THETHEOROPHIST. A Monthly Journal, published in India. Single copy, 50 cents. LIGHT FOR THINKERS. Published weekly in Atlauta, Ga. Single copy, 5 cents. THE GOLDEN GATE, Published weekly in Ban Francisco, Cal. Single copy, 10 cents.

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Each line in Agaie type, twenty cents for the first and every insertion on the fifth or eighth puge, and fifteen cents for each subsequent in-sertion on the serventh puge. Apecial Notices forty cents per line, Minion, each Insertion Appendix Notices forty cents per line, minion, esch insertion. Business Cards thirty cents per line, Agate, esch insertion, Notices in the editorial columns, large type, leaded mainter, fifty cents per line. Payments in all cases in advance.

AT Advertisoments to be renewed at continued rates must be left at our Office before 18 M, on Naturiny, a week in advance of the date where-on they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the konesty of its many advertisers. Advertisements which appent fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to motify us promptly in case they discover in our columns advertisements of perites whom they have proved to be dishonorable or unworthy of con-fdence. the Emperor Julian (the Apestate), is one of these pecu-liar spiritual works that come likes meteor in a dark night

SPECIAL NOTICES.

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

Dr. Jas. V. Mansileld, at 82 Montgomery street, Boston, answers scaled letters. Terms \$3, and 10c. postage. 4w* Mh20 \$3, and 10c. postage.

Read Andrew Jackson Davis's advertisement in another column.

CHAPTER 4.- The Influence of Christianity upon the na-To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country em-braced in the Universal Postal Union. CHAPTER 5. -- The Rise of Rationalism in modern Europe,

MR. & MRS. CAFFFRAY, SEAN OEB for Independent Blate-Writing and Full-Form Materialization Monday, Tuesday, Wednesday, Friday and Bunday ovenlugs, at 8 o' clock, and Thursday Attorneon, at 2 o'clock, at their residence, 5007th Avenue, New York Mb20 WANTED - Immediately - A reliable, full-form Materialising Medium for "The Association for Investigation of Spiritualism," in Montreal, Canada, All exponses will be guaranteed, and exceedingly liberal terms given, with every probability for an inducement for a prolonged visit. The Association being composed of la-dies and gentlemen of social position, the medium may reckon upon ample protection from any kind of insult or in-civitity. The medium would be required for one week, and to give three Béances during that period in the Association room, which is admirably adapted for such purposes. Ad-dress the President, "The A. I. S.," 1266 St. Catharing struet, Montreal, Canada. M20

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DF. J. E. HIGG. M. SIGEFS'S SPIRITUALIZED REMEDIES, specially prepared and magnetized to suit each case under the direction of spirit controls Dr. Nicolian and itesie. If you are suffering, do not fail to try our Wonderful Visial Al-Healing Remedies. One trial will assure you of their virtue, Fever Fills, for Malaria and Contagious Fovers. Liver Fills, for all disor-ders of Liver. Tonle Fills, for Biomach and Kidney Com-plaint. Fain Fills, for Norrous Frontagia, Rheumatism, Gout, &c. Dropey Fills, for all Glandular Enlargements, Tumors, etc. Nerve Fills, for all Glandular Enlargements, Tumors, etc. Nerve Fills, for all Glandular Enlargements, Vigor Fills, for General Debility and Femalo Weakness, All-Healing Fills, for all Mucus Discharges. Blood Fills, for Erysipe-nad all malignant Sores, Price per boz, §1.00, Bent post-reld to any address. Currespondence solicitod. 231 Hean epim Ayenne, P. O. Hey 1837, Dia

Read FACTS. THE March No. of FACTN contains a fine Picture of Mr. A. B. French, with a sketch of his life and medi-umship.

DR. J. C. STREET OB CHANDLEB NTHEET, BONTON, MANN. 10 MRS. M. W. LESLIE, Medical, Tost and Bust-ness Modium, Auswors calls to lecture and give plat-form tests, 13 Davis street, Bondon, 18, Mi20

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FACTS Magazine. PROVE Immortality. Bend 10 cents for sample copy. Address FAOTS PUB. CO., Box 3539, Boston, Mass.

JUST ISSUED.

Historical Revelations

OF THE RELATION EXISTING BETWEEN

CHRISTIANITY 🛢 PAGANISM

BINCE THE

Disintegration of the Roman Empire.

BY THE

ROMAN EMPEROR JULIAN

(Called the Apostate),

THROUGH THE MEDIUMSHIP OF T. C. BUD-

DINGTON.

Historical Revelations, or a Comparison between the Re-

ations of Paganism and Christianity since the disintegra-ion of the Roman Empire, by the spirit purporting to be

or a thunderbolt from a cloudless sky. Flashing its light upon the spiritual darkness of the me-dieval ages, it gives to this generation a bint of the spirit-

al forces which have long been trying to lift the pall which has shrouded the religious world for centuries. No person in Religious litstory has been more villfied and misunderstood than Julian, and probably there are

few so well able to illuminato the spiritual gloom which

settled upon the world after the overthrow of the old Em-

Coming at this period when the foundations of Christian

faith and its rolations to the spiritual life are being scru-tinized as never before, and especially when the phenom-

founding the beholders the work of Julian should and will-

CONTENTS.

CHAPTER 2,-History of the old Roman Empire-The

tegration of the Empire.

and its relations to Civilization.

tocratic Form of Government.

Transition from the Republic to the Au-

the Destiny of the Empire-How it should

tions of Western Europe after the disin-

The Cause of the Antagonism between Ra-

tionalism and all Religious Systems of the

-The Inducace of the Christian Faith upon

be considered by all thoughtful minds.

be welcome to all classes who desire to know the truth.

CHAPTER 1.-The Political Status of the Empire.

pire.

CHAPTER 3.

CHAPTER 6.-

lum of the school, the teachers in which sought to bring out and develop all the latent germs of goodness in their pupils. He urged those who had not hitherto taken an active part in the Lyceum to look into its working and give practical aid to it.

Mr. Hulet, of the Richmond Lyceum, followed, urging more energetic action, especially in taking steps to secure a hall for the joint use of the Lyceums and Association. He spoke of a lady who had promised two hundred pounds (one thousand dollars) toward a building as soon as the institutions had amalgamated for the purpose of erecting one; and a gentleman had told him he would not be outdone in amount, meaning that he would at least give as much as any other person. The speaker thought instead of being only two Lyceums there should be one in every suburb.

The First Society of Spiritualists of New York

Will celebrate the Thirty-Eighth Anniversary of the Advent of Modern Spiritualism, in Grand Opera House Hall, corner 23d street and Eighth avenue, on Sunday afternoon, March 28th, at 2:30 o'clock. The speakers will be Henry J. Newton, J. J. Morse, Judge A. H. Dailey, Henry C. Bowen, Mrs. Milton Rathbun, Mrs. T. B. Stryker, Mrs. Nellie J. T. Brigham. Recitations and music will be furnished by eminent artists. It is expected that three members of the renowned Fox Family will be present-Mrs. Underhill, Mrs. Kane and Mrs. Jencken, recently returned from London.

FACTS.-The March number of this magazine contains an interesting essay upon mental healing which will naturally attract some attention if not criticism. It also contains a good picture of Mr. A. B. French, the talented lecturer from Clyde, O., with a short biographical sketch of his life and mediumship. There are several interesting descriptions of phenomena, and last, not least, a beautiful new song entitled "Angels, Bright Angels," never before published, by Herbert Leslie. Facts can always be had at the BANNEB office.

Our thanks are due, and are hereby tendered, to L. L. Whitlock, Esq., for a fine photographic likeness of the materializing medium, Miss Helen Berry. The picture is from the studio of Bushby & Macurdy (of Boston), is of what is known as the "boudoir" size, and is an excellent representation of its gifted original.

BT Mrs. L. A. Coffin, the well-known pay chometrist, after a successful professional visit to Chicago, has returned to her home in Somer ville, Mass, where she is ready to attend to business. See her advertisement for further partionlars

Bead Mrs. Augusta Dwinel's card in another column.

The Newport authorities show too great sensitiveness in the matter of costume by arresting Dr. Mary Walker. That lady pants for notoriety much less than in earlier days, and makes no bustle or disturbance about it.

Late Melbourne papers report a temperature of 98° in the shade and 148° in the sun, with a forest fire 45 miles long raging on the sea coast at Cape Otway.

Strikes are the order of the day. It is estimated that 50,000 workingmen in the United States have struck for more pay. The employés of the Boston horse railroad corporations are combining-holding all-night meetings-and say they will soon "tie up" all the cars unless their demands are complied with. They have justice on their side, and we hope they will win in the coming struggle.

"Fly swiftly round ye wheels of time" And bring to us a warmer clime.

According to Dr. Holmes the New England deacons use"I dew vum" for swear words. Some editors' profanity is more shocking than that. When they get into a towering rage over some fancied wrong, they grate their teeth, and ejaculate "By Gemini !"

Milk intended for market should be cooled as soon after milking as possible-within an hour-to fifty degrees, and if so cooled there is very little danger of its coagulating in the hottest of weather in being delivered to customers.

The Odd Fellows of Chicago propose to erect a temple in that city to cost \$500,000.

Those who are really awake to the sights and sounds which the procession of the months offers them find endless entertainment and instruction. Yet there are great multitudes who are present at as many as threescore and ten performances, without ever really look-ing at the scenery, or listening to the music, or observ-ing the chief actors in the great drama.—Oliver Wen-delt Holmes in "The Seasons."

There are over one hundred thousand paupers in London.

A Chinaman, who was asked if he liked the people of California, said, "I like the Americans; not many Americans here; mostly something else. Americans good men."

Undertakers are candid people. A gentieman called at a Wells street establishment last week and ordered an outit for a funeral. "Dr. — sent me here," he said. "Oh i yee," said the undertaker. "— sends us all his work."— Chicago News.

A little shaver at Parsons, Kan., wrote to Santa Claus for a pony, but was wise enough to add, " If he is a mule, please tie his behind legs.'

Pompous physician to patient's wife-" Why did you delay sending for me until he was out of his mind?" Wife-" Oh I doctor, while he was in his right mind he would n't let me send for you."

The Legislature of Connecticut has appropriated \$10,000 to build a monument to Gen. Israel Putnam.

If Mr. Gladstone will present a definite and reason It Mr. Gladstone will present a definite and reason-able plan of home rule to the people, and back it with the enthusiasm and eloquence which he has shown on other occasions, he will either gloriously succeed, or make so magnificent a failure that his name will go down to posterity as a stateman who dared to be po-litically right when all England was politically wrong. —New Tork Herald.

Cherry Contractor

ers and mediums named are engaged for the 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 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; 3 April 2d-Afternoon, A. C. Ladd. night, Charles Dawbarn; April 3d-Afternoon, Visiting speak-ers and mediums, night, Visiting speakers and mediums: April 4th - Morning, Misd Zaida Brown, afternoon, Samuel Watson, night, Mrs. A. M. Glading, and short addresses by all the speakers and tests by the mediums. In addition to the above, Mr. Bert Woodward has been engaged as a platform test medium,

In addition to the above, Mr. Bert Woodward has been engaged as a platform test medium, to give daily tests after the regular lecture. Mrs. Anna Cooper Cissua, 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. Balley will give platform tests. Short addresses and tests after each lecture will be given by visiting speakers and mediums. Fri-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 durate the sourd at course. attended. Special rates for board at hotels and private boarding houses will be arranged. Reduced rates on all railroads entering Louis-ville will doubless be arranged. For further particulars see Light for Thinkers,

published at Atlanta, Ga., or address H. C. Krell, 618 East Jefferson street, Louisville, Ky. For membership tickets and general business of the Southern Association, address G. W. Kates, Secretary, Atlanta, Ga.

Horsford's Acid Phosphate for Alcoholism. Dr. C. S. ELLIS, Wabash, Ind., says: "I prescribed life or a man who had used intoxi-cants to excess for fifteen years, but during the last two years has entirely abstained. He thinks the Acid Phosphate is of much benefit to him."

HAPPENINGS.—At about six o'clock on the morning of Siarch 16th, the tug boat John Markes, of the Com-mercial Wharf Towboat Company, left her dock for her usual trip down Boston harbor on the lookout for vessels. At 7:16, when off Long Island Head, the boli-er of the tug exploded, blowing the vessel to atoms and killing the entire crew, which included the cap-tain and four men......The elegant large steamship Oregon, of the Cunard line, which was intended to run between Boston and Liverpool, beginning in April next, was run into by an ubknown three-masted schooner off Fire Island at the entrance of New York harbor, early on the morning of the 14th, and sunk a few hours later. The schooner is supposed to be lost with all hands. All on board the Oregon, 806 persons, were saved. The baggage and the greater part of the mail bags went down with the wreck. The ship was valued at about \$2,000,00; cargo about \$250,000.

Scott's Emulsion of Pure Cod Liver Oll, with Hypophosphites, Is Most Nutritions and Strengthening. Dr. C. F. KNIGHT, St. Joseph, Mo., says : "1 have used Scott's Emulsion for three years, with the greatest satisfaction, in all cases where nutrient medication is required."

H. A. Korsey, No. 1 Newgate street, New-castle-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.

The First Spiritualist LADIES' AID SOCIETY. OF BOSTON.

OF BOSTON, W LLL celebrate the Thirty-Eighth Anniveranry of Modern Spirituatian in Tremont Temple Wednesday, March Sist, 1830. Speakers: At 10 A.M., Mrs. Nellie Palmer. At 2:30 P.M., Nr. J. Frank Baxter will deliver the Anniversary Address. At 7:30 Mrs. Sarah'A. Byrnes. Test Michlum, Mr. Joseph D. Stiles. Elocutionist, Lucetto Webster. Singing by Madam Calista Huntiy-Picciolil, Miss Amanda Balley, Mr. C. W. Muliyan, Mistor Wille Gaskin. Accompanist, Miss Amy Balch. Refreshments served in the Lower Hall. Admission to each session, 10 cents. Baw Mitter Control Being one of the

Refrestiments served in the Lower Hall. Admission to each session, 10 conts. Ishw Mh20 SPECIAL 60 DAYS' OFFER. Largest growers of Flower Seeds in America, I want to induce extensive trial, and for 250, will send, postraid, 25 papers Choice New Seeds, growth of '85, bo to 500 seeds and mized colors in cach. New Larges flowering German Paneties, bloams 2 to 3 in. across, of an endiese variety of rich colors, au-perbly marbled, striped, molified, edged utils red. gold, blue, ubite, &c., all mized; Large Double Asters; Ver-benas, from 100 sorts; Everiastings; Pinks, 60 sorts, finest strain ever offerd; Large f. D. Phiox; Double Por-fulaca; New Golden Bitgmonetic; Chrysanthemums; Double Pompon Asters; New Goddias, etc. All the above and 12 other nice kinds (amounting to \$2 at regular rates) for only 52c., or 27 letter stamps, in want server y read-er to try at least a few of my seeds, and if you doubt the ro-iliability of this offer, send Dotts, and I will send you New Cat. and 6 sample papers, my choice but including Pan-sles. Atriat fell prove all claims. L.W. GOODELL, D.6, Dwight P. O., Mass.

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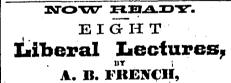
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Message Beyartment.

Public Free-Circle Meetings

Fublic Free-Circle Meetings Are held at the HANNER OF LIGHT OFFICE, 9 Hosworth street (formerly Munitgomery Place), every TUESDAY and FRIDAT AFTERNOON. The Hall (which is used only for these skances) will be open at 2 o'clock, and services com-mence at 3 o'clock procisely, at which time the doors will be closed, allowing no egress until the conclusion of the skance, ercopt in case of absolute necessity. They will are cordinally invited. The Mosagere published under the above heading indi-cate that spirits carry with them the characteristics of their earlie-life to that beyond-whether for good or will; that the state, ercontually progress to higher conditions. We ask the reacher to receive no 2 doctrine put forth by spirits in these columns that does not comport with his or her rea-bon. All express as much of truth as they percoire-mo

Bon. All appress as much of truth as they perceive-no more.
 Ti is our earnest desire that these who may recognise the massages of their spirit-friends will verify them by informing us of the fact for publication.
 All appress as much of truth as they perceive how by informing us of the fact for publication.
 All appression our Circle-Room table are grate-fully appreciated by our anged visitants, therefore wosolicit donations of such from the friends in earth-life who may feel that it is a pleasare to place upon the altar of Bpirituality there on the such of the country.
 (Mas Sheinamer desires it distinctly understood that she gives no private sittings at any time; neither dees abore.
 (Mas Sheinamer desires it distinctly understood that she gives in o private sittings at any time; neither dees abore.
 (Dawn Sheins, Wednesdays or Fridays.)
 (Dawn Sheins, Withe B., Wither, Cademan.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Jan. 15th, 1886. [Continued from our last issue.]

Josephine Carroll.

My name is Josephine Carroll. I have rela-tives in Bangor, Maine, but I think the friends who will care most to hear from me, and who will be most likely to hear what I have to say, are in Fortland. I have been to them, and have tried to manifest. I have sought to give them evidence of my presence. They have not been altogether satisfied, and yet they have wondered if I have not been near, seeking to make myself known. Yes, I have tried to give them my love, and

tell them of my spirit home. Mother is with me, and joins in greeting also. She is a happy spirit, free from the trials and perplexitles which surrounded her while in the body. In looking back over the past, she does not now regret what came to her, because she can ap-preciate and understand the blessings of the naw life more fully because of what she her predate and understand the blessings of the new life more fully because of what she has passed through. We are together in good work, trying to be of use, and trying to develop our-selves, so that we may be of benefit in the world. I wish my friends to realize that we are trying to guide them. There are times when the way seems dark, and they cannot quite understand what it is best for them to do. Not a great while age one particular friend

Not a great while ago one particular friend of mine hesitated; she thought she would take a new step, and see if she could not change her conditions; she was dissatisfied with life; but she was held back from making this movement sne was held back from making this movement by spirit-friends, who watch over and guard her; they knew it was best for her to continue in the old way. Now she can see that had she taken that step it would have been very unfor-tunate for her. I hope she will realize the presence of guardian spirits, who desire to do her good, and do not influence her for wrong, or for her own disadvantage but colu that she or for her own disadvantage, but only that she may be led upward in paths of light and right-eousness. Other friends, also, have questioned why they cannot receive something from on high that would direct them, and tell them how to move; but they must remember they have reason and judgment of their own which must be exercised; they must make use of their own be exercised; they must make use of their own faculties if they would grow strong in spirit and character, and though we are always happy to guide, so far as we are permitted, yet we cannot take the responsibility and advise accordingly, because, if so, they would lose their own individuality and become mere ma-chines. I bring my love, and think my words will be understood, and I am satisfied that some will be and will result from my message of this little good will result from my message at this

Louis Sherrell.

How do you do, Mr. Chairman ? I came down here to Boston to look around and see if I could n't get a hearing. I don't find such op-portunities as this up at Richmond, but I have to go out to different places and hunt up open-ing through which to around a order to get to go out to different places and hunt up open-ings through which to creep in order to get a chance of being heard on this side. I left some little affairs of a material nature, and of course I was interested in them and wanted to see how they were straightened out and settled for the satisfaction of all concerned. Well, that kept me round these parts for quite a while; I was more of a mortal than a spirit, although not possessing a physical body; that is, my interests were principally hore-the interests that attracted me were in the body. I did not feel are though I more events of

the interests that attracted me were in the body. I did not feel as though I was a part of the great spirit-world. After awhile these things got settled, and those I was interested in began to attend more fully to other things, and then I cut myself apart, and for a year or two I have been busy, looking around the spirit-world, traveling from meant to point taking observations so to mean looking around the spirit-world, traveling from point to point, taking observations, so to speak, and getting used to my new condition. Near-ly four years ago I was here, looking after ma-terial things, not knowing or caring much whether I was in the body or out, because I felt as well able to move around and look after affairs as I did when in the outside form. Now I have come back here to make a visit, for I have been away a little while, as I said, traveling about, trying to become familiar with life on the other side. I have been very much pleased to meet with old acquaintances and re-new friendships that I thought were forever new friendships that I thought were forever lost, and find interests in common with those old neighbors and friends who had become residents of a higher life. Some of them join me in what I have to say, and in remembrances and friendly greetings to those on this side. Not one of them is anxious to come back and take up the old form and the life which it led. take up the old form and the life which it led. I am not anxious, but if I can come into com-munication with those I knew here, so as to have a good, solid talk, that we might go over matters connected with the past and things that have arisen and happened since I wentout. of the body, it would do me a world of good. I hope I will be able to do that. I am looking forward to such an opnetunity.

made her a useful woman. I know that others have had their experiences in life, and that life have had there experiences in the, alt was when I was in their midst. I feel that while they have changed, while their lives have grown, yet they still hold the same warm, alfectionate heart for me that I felt in times past, and so, if they can realize that I come with my love, and wish for theirs in return, it will do us all

and when for the control of the second good. I desire to bring evidences of immortal life to earth. I feel sad when I see any mortal struggling with the fear of death, dreading to meet the change, shrinking back from the in-inevitable, for I have passed through the same second throw how painful it is experience myself, and know how painful it is to the spirit; so if 1 can bring any word, any token, that will afford comfort, consolation or knowledge to a human soul, f will be most happy todo so. My name is Elizabeth Bean.

Hannah Atwood.

I was an old lady when I died, and I have been dead, they say, a good number of years. I left sons and daughters here. My home was in Boston, and my children, those of them who have gone, lived there, and those who remain are still living their lives in their own way, and have no thought that the mother who have massed are still living their lives in their own way, and have no thought that the mother who has passed out is watching over them. They did not know I could come, they did not know that their father could see them, and take an unseen part in their lives, but it has been so. Some of my children have had painful experiences; they have lost little ones, and they have mourned for them, but those little children are growing up some of them have arounded to compare the yourned up, some of them have grown almost to woman-hood in the spirit-world, they have been well taken care of, they are provided for, and the homes that missed them here need not have been desolate if the loved ones remaining had only sought for knowledge of the immortal life, because I know that here in Boston there are many places open where the light streams from the other side, and it seems to me that no intelligent person need remain in ignorance of what

Two of my children have joined nie since I passed away, one far from the home of his youth, and another near this city. They unite in sending their love to the dear ones who remain on this side. We are all together, we are working, we have our homes and our employments, and we are pressing on, day after day, with what comes up before us, not fearful for the future, not anxious lest age and weariness and pain should fall upon us, but concerning ourselves alone with duties and the best manner of their fulfillment. I come in this way to send love, hoping it will

be accepted, hoping that the light which is now so broad and tree in all quarters, may fall into the lives of those near to me, that it may bright en their homes, and guide them onward to a higher thought of that which is to come after this life of earth.

I am not used to speaking in this way, but I hope to come again, and be able to give something fuller and stronger, that will convince my friends that because the body dies the spirit does not also perish, but that it lives forever. I am Hannah Atwood.

Winnie.

Winnie. [To the Chairman :] Please call me Winnie. I want to say a few words to some one who is here. You have heard me speak through an-other, and you have felt my influence your-self. What I have told you and what I have brought from other spirits I have given just in that way that I thought it would be best un-derstood. I feel myself to be aweak spirit, but when I am helped by the wise ones who are be-yond me, who have grown so bright and strong. I know that I am guided right, and when I give to those I come to on earth the lessons which they hear, it is for their good. I am helped to speak, because I want to send my love and the love of the band of spirits to which I belong. They are all working for hu-manity; they are all looking forward to a day when their sphere will widen and they will be able to accomplish much more than they have done. I would like to send my love to my mody and

done.

done. I would like to send my love to my medy, and tell her that all things are moving as well as they can for the present. By and by they will strengthen, and she will see that what her guides have promised is for the best, and it will be fulfilled. I do not speak just as I do through my own medium, but I think she will under-stand and know what I mean. There is some-thing which is around her that is drawing her forces, and she feels exhausted. We know what it is, and it will be made all right by-and-hve. but her guides allow the magnetism to go bye, but her guides allow the magnetism to go out because they know it is doing a great good. After a while this exhaustion will cease, and she will feel stronger and better for allowing something of her own life-power to help others who are in need.

Report of Public Séance held Jan. 19th, 1886. Invocation.

has any spirit been known to rebel against Jehovah, or return to darkness, after obtaining a high position? And is not a spirit liable to doubt the existence of Jehovah, from any posi-tion that he may attain to, and fall back into darkness?

doubt the existence of Jehovah, from any posi-tion that he may attain to, and fall back into darkness? A.—A spirit who has ascended beyond the material condition must have done so through the aspirational tendencies, the spiritualizing qualities, of his own nature. Such a spirit does not grovel among the sensualities of life, but reaches ever upward for a higher understand-ing of God's laws, and for an opportunity of unfolding and becoming a part of those spiritu-alizing laws. Such a spirit, grown and expand-ed in knowledge of that interior life which ever blesses and uplifts, cannot possibly fall to a lower level. All souls that are aspirational, that struggle upward, even though they do so amid the difficulties of life, are assisted not only by exalted intelligences, but by the devel-oping power that lies within them, therefore we do not recognize any law that declares it is possible for a pure, exalted, high-minded and liberal man in thought and opinion, constantly reaching out for a better understanding of life, to fall from his altitude of goodness to a low plane of groveling sensuality. We presume that your correspondent recognizes in the term Jehovah, a personal, arbitrary being, formed in the likeness of man, who governs and controls the universe, the human kingdom, as one despotio potentate may govern and control his kingdom on earth. We know of no such being. Our conception of the Supreme is that of a wise and loving intelligence, one that we may not fully comprehend, yet can approach in spirit, in thought, in aspiration, gaining there-by a quickening influence that helps to develop our own thinking capacities. Such an over-soul, or supreme intelligence, we term God. It may be a principle of light and goodness, yet it must contain within itself all the elements of intelligence, of wisdom, of practical design, which we see displayed in the universe, else the must contain within itself all the elements of Intelligence, of wisdom, of practical design, which we seedisplayed in the universe, else the creation would be greater than the Creator. Such is our idea of God; we cannot reconcile it with that of your correspondent, who claims "Jehovah" as his king. Q.--[By W. D. Rassell.] I have been sitting by myself, in the dark, for development. Amongst other manifestations the spirits show me lights, mostly dark blue, sometimes red, and rarely dark green. I have also seen a basket of bright blue, red and white flowers. I wish to know whether these colors have any peculiar

to know whether these colors have any peculiar significance. I have been sitting for develop-ment for a number of months, and am unable

ment for a number of months, and am unable to make any progress. Quite a number of nights pass with only a few raps and an occa-sional light. I have sait with a developing me-dium, but I am now but little more progressed than when I began. If you can give me any explanation I will be much obliged. A.—Many spirits adopt the red color as an emblem of love; that of green as an emblem of eternal, never-fading hope; that of blue as fidelity; of white as purity and peace, and so on; golden being recognized as the symbol of truth, typified by the eternal, glowing sun which sheds its brilliant light upon you day by day. It is possible that the spirit-attendants of your correspondent, recognizing these colors of your correspondent, recognizing these colors by their symbols, bring such lights and flowers in order to represent their standing in spiritual in order to represent their standing in spiritual life, their aspirations and tondencies. We should judge that your correspondent is un-dergoing a process of development especially of the clairvoyant powers. It may be that a band of spirits are forming for the purpose of taking charge of that development, and, not having their arrangements properly and fully com-pleted, they are not yet prepared to present all the evidences of their presence or of their power that they may beable to by-aud-bye. We should counsel the party to sit regularly, and invite to the sittings some congenial friend, one who is sympathatic, not too positive, but rather of a negative principle, one whose ele-ments are magnetic, and who will be willing to ments are magnetic, and who will be willing to yield to the desires or impressions brought by spirit attendants. It may be that your friend will be obliged to change sitters for a time, but by experimenting with those who it may be deemed are of a suitable nature to join the sittings, undoubtedly one or two will be found best adapted to the development of those clairvoyant and other medial powers which are possessed.

John Waterman.

I am, Mr. Chairman, John Waterman, and my relatives, those to whom I am specially at-tracted, reside in New York City. Some time has passed since I left the body, and they may which I have not interview of the state of the st has passed since I left the body, and they may think I have no intention of communicating through a medium, but I have been intending to do that for quite a while, having been una-ble, I presume, because of my own peculiar condition. I am not disposed to explain just what that condition has been, but I can truth-fully say that I have not been altogether satis-fied with myself in the spirit-world. There were matters which drew me to earth-life, and I would have preferred to stay in the body for a time longer.

that it is possible for the dead to return and manifest to their friends. I don't know how it happened that I died. Really, sometimes I wonder at it myself. I do not blame my friends for being lost in wonder-ment. I have heard more than one of them, in 'speaking of me, say, "Well, how strange it was that he should die !" I think so, too, for there seemed to he so much of life and animation in that he should die !" I think so, too, for there seemed to be so much of life and animation in my system, and I got around so well, that I can-not quite understand how it came about that the springs of physical life were broken, and I was sent from the body. No doubt it was all wisely ordered; no doubt, as some of the old spiritual solentists would say, my time had come, and I had used up all the elements of life and vigor that my system could hold. It may be so, but yet it sometimes seems a little singular.

singular. As I come back to-day I feel as well and act-As I come back to-day I feel as well and act-ive and happy as I over did in earthly life. If I could reach the ears of my friends and con-vince them of my continued existence, I think I should be still happier. I have a good loca-tion in the spirit-world. I have the power of coming into business association with others who are fully as not and buildent and believed as coming into business association with others who are fully as apt and brilliant and keen as I can be, and some of them a great deal more so; but the contact seems to bring out the dor-mant qualities and put the springs into my life, for I feel that I must not be left behind, but show as keen a perception as others, so I think the experience is good for me. It would give me unbounded pleasure to have a private talk with any friend who cares to hear from me, and I am sure that in this city there are facilities for such communication. I shall be ready to respond to any call made

shall be ready to respond to any call made upon me. I bring friendly greetings and affec-tionate regards, not only from my own heart, but from other dear friends who have gone on-ward to the fair country. Charlie Jacobs.

Addie Stevens.

And I come, hoping to send a note to far-off Cleveland, hoping that it will be heard and re-ceive a welcome. Oh! I have many things to say to dear friends there. 1 bring much love and reacting I have been a sender to be a sender. greeting; I have not one note of sadness to utter, for I am glad that death has transplanted me to another world, where I have found more

me to auother world, where I have found more of sunshine, warmth and congeniality in my surroundings than I had here. And yet there were dear friends on earth who would have kept me with them if they could, who were sad to see me go; but I felt that my powers were cramped, my faulties blighted; I could not give them expression as I wished, the body grew so frail; and if I had been obliged to stay here under such circum-stances I should have been rebellious, disap-pointed and unhappy. It was better for me to go. I wish to tell my dear friends this, and to assure them that I have entered a land of music there it is all song, and gladness, and sweetness of sound. I know there are spirits who are miscrable, who do not catch one note who are miscrable, who do not catch one note of the melody which I hear all around me, and I pity them; I would help them if I could, and I hope sometime to have the power of doing so. To me the air is full of fragrance and song ;

the very leaves seem to sing, and I catch the harmony of the spheres, and grow happy and strong.

strong. I do n't know as any friend of mine will take kindly to Spiritualism, and be glad to know that a dear departed one returns to speak of the realities of spirit-life, but I trust they may. I hope that when the doorway between the two worlds is open to them they will re-spond, and be glad to look through and behold the friends who have one from their eight

spond, and be glad to look through and behold the friends who have gone from their sight. I come with my first message to try and arouse within them a thought of the hereafter, an idea of what the world may be like, how we live there, and what we are doing to develop our capabilities, to expand our natures. Each one is working in his own way, each one is striving to do the best he can to excel in those powers which are his own, and every aspiring spirit is also hoping earnestly, and working to help up those unfortunate ones who do not understand life and who are still in their own un-happy conditions. If I can come to my friends happy conditions. If I can come to my friends and bring them my love, and tell them of the life I lead, and open the way to them to know something of the life which they are to lead by-and-bye, I shall feel that I am engaged upon a most holy mission. Addie Stevens.

Julia Dunbar.

A' friend of mine, by the name of Mary Hunt, has long been watching and waiting for a mes-sage from myself. We were very near and dear to each other; our sympathies, our interests, our hopes and our sorrows were shared in com-mon, and we sort of grew together. When I passed to the spirit-world she felt and. She passed to the spirit-world she felt and. She did not then have the consolations of Spiritual-ism; I could not come and point her to the higher life which I had found; she could not hear the sound of spirit-volces from above, and so she sorrowed. But since that time she has had evidence of the truths of Spiritualism, which have appealed to her understanding very MARCH 20, 1886.

wish him to do a particular thing. His own judgment seems to warn him against this step.

judgment seems to warn him against this step, and he hesitates. My judgment, looking upon the matter from the opposite side to which he can see, also says; Do not. The outlook may be promising just now, the prospects may appear bright, but 1 am satisfied the results will prove disastrous if you take this step which your friends advise. They may be disinterested, they may do this thing solely for your own good. I will not question their motives, but I do believe they cannot see clearly, and what appears fair and alluring will prove to be disappointing and unprofitable. I bring my love. I bring love from many who

I bring my love. I bring love from many who are in the world of spirits. They have been passing on, one after another, through an in-terval of years, and those who remain in the bedy feel that their homes are depleted. We wish them to realize that, those who have gone wish them to realize that those who have gone on are gathered together in other homes, in another world, and that they are sound in heart and body, and are looking forward to the time when those dear friends will also take up their abode with them. I do not know of any better message that I

I do not know of any better message that I could bring. To besure, there are many things connected with the business of earth-life that we could talk over, but this hardly seems to be the place, and it may be I shall never have an opportunity of doing so, yet if my earthly friends can only get an idea from what I say that will be of use to them, I shall be glad I have come to-day. I am persuaded that what I say will be sent to the one dear to me, by a friend who is interested in spiritual things. My words are for L. C., of Syramuse. I am Fred Cotton, of Oswego County, New York.

Hannah Brightman.

I felt old, and tired, and worn out, a few I felt old, and tired, and worn out, a few years ago, when I passed from the body, and after I collected myself, looked around me, and saw what was going on with those I had left, I felt still saddened and worn: it seemed to me as though life was but a burden. I pre-sume I did not understand things as I should, I see them differently now from what I did then, and I feel that I have a good place in the spirit-kingdom, but it took me a little time to realize these truths, and to know positively that all things were being marked out for the good of each one, for just the right kind of experience they needed, myself included.

things were being marked our for the good of each one, for just the right kind of experience they needed, myself included. I have been going through a strange school, and I feel better prepared to understand my life, as well as that of others. I can hardly tell what draws me back to-day, yet I have a desire to speak, to send love to friends in the body, and tell them that the weariness, the pain that attached themselves to me have all left. I am contented now, in body and spirit. I was not before the change. I did not feel easy alto-gother, in auy respect, but now I do, and I am so happy at the thought that I can rejoice with all others who are happy themselves. I do not wish to speak of material things, of earthly affairs, only I must say that while I was feeling just a little uneasy and discon-tented, not quite satisfied with what was tak-ing place with those I left, my boy came to me.

tented, not quite satisfied with what was tak-ing place with those I left, my boy came to me, and hé said : "Mother, your place is not here with these things; come with me to my spirit-home; there you will find peace and an op-portunity of gathering up these lessons, and learning them rightly." I found him grown. I might not have recognized him here had I met blue for he ice observed in numerone and

I might not have recognized him here had I met him, for he was changed in appearance and expression; but it was a beautiful change, and I at once seemed to know him, even in spite of it. I went with him. I' saw that he was busy in good works; he was anxious to tell mortals of the true light, and to have them know of the existence of their loved ones, and that death has really no terrors for the soul; and from him I learned many lessons. He was a teacher whom I could terrors for the soul; and from him I learned many lessons. He was a teacher whom I could trust, and in gaining these things I have come also into companionship with other bright spirits, who have helped me to know myself. I have kindly feelings and pleasant words and remembrances for all who are here. I would like to help them if I could; when the shadows of life press upon them, as I see they do, it would please me to lift them up, and to bring peace and compensation for such trials. I may not be able to do much, but I will do what I can, for at each effort and every hour of trial I feel strengthened in spirit, younger, more buoyant, and better prepared to do the work which I find to do. So I come with friendly words, with affectionate greetings, hoping that some light may be cast from my influence upon the clouds that sometimes press-upon those I am connected with. My words, I think will acable to in the sometimes in the sometimes press-upon those I am connected with. My words, I

apon those I am connected with. My words, I think, will reach friends in Middleboro', who will understand and perhaps respond in the seorets of their hearts. Hannah Brightman.

MESSAGES TO BE PUBLISHED NEXT WEEK. MESSAGES TO BE FUBLISHED NEXT WEEK. Jan, 22.—David Flotcher: Sarah Lawrence; Gen. James L. Donaldson; Myra B. Willcut; G. F. H.; John Gold-smith; Spirit May, Jan, 22.—Dr. Charles Hosea Hi'dreth; John Bradford-Hubbard W. Case; Louisa Ames; Carrie Drew; John Tir-rell.

hope I will be able to do that. I am looking forward to such an opportunity. I don't know, but perhaps if you direct my letter to Nancy Sherrell it might be made to do some good. You may put me down as Lewis Sherrell, from Richmond. The best part of my life has been spent in Massachusetts.

Elizabeth Bean.

I come here, hoping to reach friends in Water-town. I don't know as I shall succeed, for perhaps they are ignorant of the spiritual phi-losophy. They were when I was here, and I did not know that spirits could come back and talk with their friends; if I had it would have given me much comfort. In the thereaft of given me much comfort. In the thought of passing away, I was anxious ; I did not wish to leave my friends ; I seemed to lose hold of them as I felt the powers of the body giving way, and it made me sad. At the last I felt more reconciled, because such a caim and pleasant feeling came upon me; I could not rebel if I wished. I could not struggle, for that influ-ence, whatever it was, was so deep, and strong. and sweet, that it quite held me captive, and under its spell I passed out to the spirit-world On arousing, I found dear ones around me-On arousing, I found dear ones around me-faces that were familiar and in the joyful thought that I had found them again, I forgot that a change had taken place, that I had no longer possession of the body, or that I had stepped out of the old scenes, and in a few mo-ments I became so accustomed to my surround-ings that I had no regrets and no more fear. I come to tell my friends, thous that were sad

I come to tell my friends, those that were and tooms to tell my friends, those that were sad when I passed away, principally because they wished to hold me hare, I presume, but par-tially also because they knew I trembled and ahrank from the change, that I am happy and satisfied, and all things are pleasant with me; I do not wish to come back, only to see and watch over those I love.

I know that changes have taken place with them since I went over to the other side. I know that one very dear friend has taken a step that has led her out into the world, and

Ohi for the spirit of zeal in right living, for earnest ness of purpose. for a concentration of thought upon spiritual things! We pray this hour to be uplitted into an atmosphere of peace, of purity, and an under-standing of the divine lessons of truth. For this we would aspire, oh I our Father, God. Not for outward tokens of grandeur, not for material possessions do we pray, but for the gifts of the spirit that enlighten, unfold and bless the inner man. We would ask for strength to overcome all weakness, for light toper-meate all darkness of spirit, for trust and knowledge to displace ignorance and error in our hearts, for that divine power which stimulates and uplifts the soul, even though the outer man be obliged to press for-ward amid difficulties many and over obstacles not a few. Baptize this assembly in thy spirit of love, uplift each heart unto thine own plane of purity and of peace. May the augels be given strength to spread abroad an infinence that will bless and benefit every heart, so that each one may feel it is good to be here, and Ohl for the spirit of zeal in right living, for earnestbeart, so that each one may feel it is good to be here, and go away better because of the experience of the hour, wiser in mind and stronger in thought and interior perception than he has been before. Amen.

Questions and Answers.

CONTROLLING SPIRIT .- We will now consider

CONTROLLING SPIRIT. — We will now consider your questions, Mr. Chairman. Ques.—[By G. F. B.] I read the *Investigator*. There are many good things in its columns, and some that are extremely superficial. For instance, what it says very often in re-gard to Spiritualism. In a recent number, the editor, in replying to a "Materialist." who makes inquiries in regard to materialization [of spirit-forms], says: "A spirit cannot be materialized, because, not being matter, there is nothing to it by which it can be reduced to another form, and that is what materialization means, if it means anything." Here, it will be seen, is a positive assertion. Now, being an in-quirer after the truth in all things, I would be pleased to have the Banner Circle presiding in-telligence answer the above statement from *Mis* standpoint.

telligence answer the abovestatement from Als standpoint. ARS.-We would like to inquire of the editor of the *Investigator* how he knows, and by what process of reasoning he has come to the conclu-sion that spirit is not matter. We have con-stantly affirmed, and we believe that we have the support of scientific minds on this question, that suift is hot the applied of mot the support of scientific minds on this question, that spirit is but the sublimated form of mat-ter; or perhaps more broadly stated, matter is but an external, material form or condition of spirit. We believe that the two are manifesta-tions of one and the same force. We would ask the editor of that journal if he would affirm that those elements in the universe which can-not be seen, handled or weighed by external sense in their rarefied form, are not conditions of matter, and if they do not exist, and if they are not capable of being gathered, and through of matter, and if they do not exist, and if they are not capable of being gathered, and through various combining processes known to science, made so substantial as to be not only visible, but also capable of being handled and weighed by physical sense? Spirit does not claim, how-ever, to materialize itself through the process known to Spiritualists as materialization. Spirits only claim to gather from the atmo-sphere and from certain human beings who are present at the time, certain elements which are of a very material nature; these elements they claim to combine into form, and to weave are of a very material nature; these elements they claim to combine into form, and to weave of them a body, resembling that which they possessed personally when inhabitants of the earth plane. This is materialization, the build-ing up of a human body of particles of matter gathered from the atmosphere, and also from human bodies of flesh and blood, and we do not think the necess of measoning adonted by one

think the process of reasoning adopted by our infidel friends can in any sense apply to this question.

In looking back over my lifetime on earth, I see myself differently from what I did here. I can understand myself, and I am sure others would understand me better, if I could have a talk with them, to explain matters, and to try and smooth over certain things which have passed. I come here, offering a token of peace, and asking my friends to give me a hearing. There is much I would like to say to them, but they would not wish it through a public way, nor can I desire it, yet I can say honestly that with my present knowledge could I step into my body again I would most certainly pursue a different course in relation to certain family affairs than I did when here. A man is obliged to face the mistakes of his lifetime, count them up, and realize the cost, after he passes from the body. This is sure to come eventually, and I think it is much better for him to try to do

the body. This is sure to come eventually, and I think it is much better for him to try to do this work before he passes out. However, I know, as I supposed before dying, that I have entered upon a new life, that I am not quenched out of existence, but can start on a new road, and begin again. I am glad that memory remains to me; by and through it I shall be able to profit by past experiences. I bring many friendly greetings to those on-earth whom I know. I wish them to under-stand that I feel kindly toward all, and I hope they will do the same toward me. I have once or twice feit a bitterness coming up from earth and sweeping over me. I did not wonder alto-gether at it, but it distressed me, and I ask that the same kindliness of feeling may be ex-tended to me that I bring to them. In the light of the future we shall all be able to read our lessons more clearly, and perhaps we will learn to understand each other better. I am with friends in the spirit-world; those who had gone before gave me greeting. One pure, sweet life was far in advance of mine; but yet she came, bringing the star-like radiance of her spirit to brighten my way. By it I be-lieve I have grown in spirit; by it I have cor-tainly read the past more fully than I could have done without it, and by it I hope to be lifted to higher conditions. She and others are happy in their beautiful spiritual work, and send out their affection and sympathy to those on earth who struggle along with the trials and difficulties of their earthy way. on earth who struggle along with the trials and difficulties of their earthly way.

Charlie Jacobs.

Boston was my home, Mr. Chairman, and in Boston my friends live—those who are on the mortal side. Sometimes I feel as though I lived here, too, I am in its streets so often. I had a faculty of getting around without much trouble, and I do that now when I come back. I see spirits coming in contact with their earth-I see spirits coming in contact with their earth-friends, fastening upon them, so to speak, in order to see what is going on around them, and how life progresses. I do not need to do this; it does not matter whether I come in contact with a mortal or not. I seem to see my sur-roundings, when I enter the old places that were familiar to me, and I get an idea pretty closely of what is going on. I do n't know why this is so, or why I should be more favored than others. I don't think I have been, only there seems to be something in my make-up that enables me to penetrate these things, and suppose there are a great many others just

which have appealed to her understanding very strongly; she has exercised her reason upon-them, and become convinced that they are what they claim to be; so she is satisfied that every friend who passes from the body goes on to a better condition, a more enlarged field of action, and she feels that she can wait until she too joins them in the Summer-Land. But my friend her had concess to hear the

But my friend has had crosses to bear, she has had ipains and afflictions, and sorrow has entered into her life, dear ones have been taken, entered into her life, dear ones have been taken, and although she knows they are safe in another world, and that she will find them again, yet she misses the physical presence, she longs for the sound of the voice and for visible signs of the nearness of those dear ones, and so she reaches out to us in spirit-life, asking for a mes-sage, a word of cheer, a token of love. My friend is mediumistic; she can receive im-pressions from the spirit-world, and when acted upon she finds they always brighten her life and

upon she finds they always brighten her life and do her good; but sometimes she hesitates, not knowing whither they will lead-then her spirit-friends are unable to make her under-

rstand. I come here bringing the love she desiros, telling her that each dear friend is happy, try-Ing to lead a useful life, and all unite in sur-rounding her with influences of cheer, and de-sire to see her moving forward, helping those around her as well as growing herself. I come to tell her not to fear the guidance of those who approach her ; they will only influence her for wise ends; and when she is impressed to take a step, or perform a certain action. I hone for wise ends; and when she is impressed to take a step, or perform a certain action, I hope she will do so unhesitatingly, because she knows her guides would not mislead, that their pur-pose must be for good. And so I say, dear Mary, be of good cheer; we love and bless you, and we will do all in our power to make your passage to the spirit-world beautiful and sweet. My friend will see what I have said. I would like to be announced as Julia Dunbar.

Fred Cotton.

Fred Cotton. It seems almost strange to me to travel over this road, and yet I have become familiar with the paths leading to earth-life, for I have come over them many times in trying to get to my friends. I have never manifested at this place, or spoken through these lips, nor have I been able to give a sign of my presence to any friend. I have sought to do so, I have tried long and earnestly, retiring time after time with disap-pointment because I could not succeed. To-day I felt that I must make a desperate effort, for one very near to me seems to be in need of

day I felt that I must make a desperate effort, for one very near to me seems to be in need of something beyond this world of sense and mat-ter. I do not know that what I bring will be just what is needed, or that it will do the work I hope for, yet I can only cast it upon the waters of life, trusting it will pass to its destination. I was not old when I passed out. Thad hopes and plans before me. I felt, as the spirit who came before said, full of life and activity. I de-sired to remain here. I had no wish to explore the mysteries of another life, yet I was obliged to pass on and take up those experiences which have come to me. A good while has elapsed since that time, and those I left on this side have gone out into life, encountering experi-ences, and passing through some strange events. I have been interested in them. I have tried to make my influence felt in some way for their service, and I would like them to know this. The one, to whom I am especially drawn to earth plane. This is materialization, the build-ing up of a human body of particles of matter rathered from the atmosphere, and also from hink the process of reasoning adopted by our hink the process of reasoning adopted by our mfdel friends can in any sense apply to this uestion, Q.-[By J. F. B.] From how high a sphere

MESSAGES GIVEN MatesAGES GIVEN March 5.—Samuel Montgomery; Isaac Gifford; Lucy Miner; Capt. Samuel Hutchinson; Thounas Mallett; Allce Grabam; William King; Sarab Adams. March 0.—John Harding; Charlie Fox; Fannie Lewis; Mary Grace; Andrew Beal; Ned Gleason.

[The messages left out of this list will appear in due course

as to dates.]

Passed to Spirit-Life

From her home, near Indianapolis, Ind., Feb. 28d, 1886,

From her home, near Indianapolis, Ind., Feb. 23d, 1886, Esther M. Eldridge, aged 74 years and 4 days. Our sister was born in the State of New York, but had speat the last fifty years in Indiana, and most of that time in Indianapolis, where she leaves very many dear friends, who loved and revered her for her many virtues. She and her husband, Jacob Eldridge, who atill survives-her, have been forover thirty years Splritualists, and through her, have been forover thirty years Splritualists, and through her, have been forover thirty years Splritualists, and through her, have been forover thirty years Splritualists, and through her, have been forover thirty years splritualists, and through into the light of its glorious truth. For many years their into the light of its glorious truth. For many years their and dear friend has 'gone up higher.'' Her work was done, and well done, and while she loved her earth-work, and never desired to leave it for that of the hight life, yet she was ready and willing to go, passing into the valley of so-called death peacefully and quietly, her enty rogret being the leaving her loved companion behind her. . We feel that her life has been to us a sermon, and her death a loving benediction. MARY E. TAYLOS. Feb. 23d, Winslow B, Glover, aged G years and 5 months.

Feb. 22d, Winslow B. Glover, aged 63 years and 5 months. The pleasant face of Brö. Glover will be missed from the meetings of Spiritualists in this city, which be has attended for nearly squarter of a century. Modest, intelligent, kind-bearted, benevolent and social, he was universally respect-ed and loved by all who knew him. The funeral exercises at his late residence, No, 52 Aibion streed, Boston, were conducted by Rev. Mr. Mozon, a Baptist clergyman, and by request of the bereaved widow (who fully sympathised with her husband in the knowledge and enjoyment of Spir-itualism), Mr. W. J. Colville also assisted. The remarks of both genitemen were very impressive and appropriate, and in entire accord. The casket was covered with a profusion of flowers, his former associates for twenty-one years in the Boston and Albany Locomotive Works sending a large family a sheat of wheet and wreath and boquet of flowers. Mr. Colville made the meet folicitous use of these flower analysis of live is good husband, fathera and in the fine bing so flower's essential character. The widow and the children, with their families, have left to them the memory of a kind, good husband, father and friend. S. From Mystic River, Conn., Baturday morning, Feb. 30th. Feb. 23d, Winslow B. Glover, aged 63 years and 5 months.

From Mystic Biver, Conn., Saturday morning, Feb. 20th.

From Mystic River, Conn., Saturday morning, Feb. 20th, 1888, Mosee C. Wolfe, aged 40 years. He battled with disease of the lungs for several years, which was contracted during the late war, but at last sank peacefully to also no earth to rise and say good-morning to father, mother, brother, sisters and friends in their home of light and love. He leaves a wife and five children to mburn his loss. He was an honest man and kind neighbor, and will long be missed by a large circle of friends. He are delivered at his home by O. Fannie Allyn, a large gathering of relatives and friends being in attendance. Williams Post, G. A. It., of which, he was an active member, con-ducted the remaining part of the service at the Cemetery.

From the residence of his son, E. P. Geodhue, Horn, Iowa, Feb. 26th, 1886, David Goodhue, aged 83 years and

From the resume of the second state of the sec

MARCH 20, 1886.

Adbertisements.

Dr. F. L. H. Willis

Kay be Addressed until further notice,

Care Banner of Light, Boston, Mass.

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Miscellaneous.

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8

BOSTON, SATURDAY, MARCH 20, 1856.

Spiritualist Meetings in Boston: Hanner of Light Circle Room, No. 9 Bosworth Biroot - Every Tucklay and Friday atternoon at 3 o'clock. Admission free. For further particulars, see notice on inth page. L. B. Wilson, Chairman.

Baston Spiritual Temple, Horiceltural Hall.
 Boston Spiritual Temple, Horiceltural Hall.
 Loctures overy Sunday at 10% A.M. and 7% F.M. B. Holmes, Fresident; W., A. Dunklee, Tressurer.
 The Ladics' Industrial Society mets every other Weinesday atternoon and evening at 176 Tremont street, Hoom A.

Boom A.
 Boom A.
 Borkeley Congregation. – Permanent lecturer, W.,
 Colvillo, Public sorvice in Berkeley Hall, Old Fellows
 Building, Tremont street, every Hunday at 10% A. M. and
 The Priday, 7% P.M., Weekly meetings in Lang-ham Hall (adjointng): Monday, a P. M., Questions and An-swer Conference; Wednesday, 2% P.M., Ladies' Unien;
 S.M., Musical and Literary Solfee; Saturday, S. M., Lec-bare and Conversation. Everybody welcome.

Inreand Conversation. Everybody welcome.
 Union Park Hall.—The Shawmut Spiritual Lyzeum meets in this hall, corner Union Fark and Washington streets. overy Sun Jay at 10% A. M. All friendsof theyoung are invited to visit us. J. B. Hatch, Conductor.
 Paine Memorial Hall. Appleten Mirect. near Tremost.—Children's Progressive Lyceum No. 1. Sessions Bundars, at 10% o'clock. Beats free, and all are corridially invited. Beal, P. W. Schwer, tonductor.
 Facts Meetings. Horizont Intal, every Sunday at 3 F. M. L. L. Whitlock, editor of Fuels magazine, Chairman.

First Apiritual Temple, corner of Newbury and Excise Mireeta.-Services every Sunday afternoon at 3 o'clock and every Wednesday evening at 7%. All are cor-dially invited. Scats free.

iaily invited. Scats irro. 1031 Washington Nirect.-First Spiritualist Ladies' id Boelety, Meetings every Friday, at 2% and 7% P. M. frs. Henry O. Torrey, Secretary.

College Hall, 34 Easex Mireet.-Bundays, at 10% ... M., 2% and 7% P. M., and Wednesday at 2% P. M. Den Cobb, Conductor.

Eagle Hail, 610 Washington Streef, corner of Eagle, Hail, 610 Washington Streef, corner of Eager, -Sublays, at 2% and 7% P.N.; also Thursdays at B.P.M. Able speakers and test modiums. Excellent music, Prescott Hobinson, Chairman.

ng mediums, Good speaking and music. New Ern Spiritual Meetings, 34 Easex Street, Tarmony Hall,—Developing circle, 105 A.M.; tests and peaking, 25 and 75 p. M. Mrs. E. A. Cutting, Chairman, Speaking, 2's and 7's r.M. Mrs. E. A. Cutting Cuntinna, Fraternity of the White Gross, 12 Pemberion Square, Roem 0.-Meetings second and fourth Thurs-days of each month. Service of Silence on Saturday oven-ing. The Messenger will be at the rooms daily from 8 A.M. Wi 2 P. M., to give information respecting the Order.

Chelses.-Spiritualist meetings at Pilgrim Hall, Odd Follows Building. Sunday, at 3 r. N., Medlums' meeting; at 75, Mary C. Bagley, the renowned test medium, assist-ed by Thomas Dowling and Dr. Richardson. Dodge and Logan, Managers.

Berkeley Hall Meetings.

On Sunday last W. J. Colville lectured in Berkeley Hall, morning and evening, to large and highly appreciative audiences. The morning subject was preclative audiences. The morning subject was "Dreams and Dreamers." The speaker divided hu-manity in two diametrically opposite classes, remark-ing that as all history tells us of the Aryan and Semi-tic races and informs us of their peculiarly distinctive characteristics, we can find their representatives wherever we may in the naturally visionary aud poet-le and the naturally prosaic temperaments. Joseph of old was type of the natural seer or medium, is esaw visions and dreamed dreams, and for this his harsher and more materialistic brethren despised him, as those who have no spiritual experiences of their own are apt to deride those of finer sensibilities than them-selves, especially when ithey predict unpalatable ovents and give utterance to unpopular truth. Jo-seph, when a youth, fell ifto errors common to pecu-liarly sensitive persons. He was too apt to state his experiences in a manner glorifying to himself and de-rogatory to others; and his father seems to have en-couraged him to think himself a superior person. The moral of the opening ohapter in Joseph's history is that no matter how highly endowed spiritually a per-son may be, he is sure to suffer until all his self-con-colit is knocked out of him. When he has outgrown the need of sorrow and reverses he is promoted to honor and can use his splendid endowments for the good of humanity, only when self is lost sight of in the fulfilment of an appointed mission. The visionary child who dreams of angels, the youthful or aged poet who converses with an unseen realm, is one whose imper facts. Stars cannot be found when we are digging for fossil, neither can we fulf cosils among the clouds. As the scientists learn from one another and acknowledge that different kinds of information are discovered each in its own peculiar way, so in dealing with humanity at large we must learn to cul-tivate imagination as well as intellect, and open the windows of our being starward as well as earthward. A pleasing poem followed the lecture, and the music was very "Dreams and Dreamers." The speaker divided humanity in two diametrically opposite classes, remark-

BANN Broker park consider such a record as is seen in the sine should be collated by such a mind. The predict park considered the King James ver-sion, who way James, the first King of England' He way the seen of the first, Gueen of Bootis, and Darnley, born 1566. Before the blirth ahe haded ber husband for his arroganee toward ber, Buch openings of ille are not propilions. He was born a King, In 1607 the called the boat and the blirt of the Greek 1 are gage. Boven of the singing by the quartette, Mrs. Colvy, following the line of thought of the morning, to the subject " The Champions of the Courch. She commenced with Alexandrisin Egypt, at the com-mencement of the fifth century, when her harbor was filed with vessels from all nations and appeared like a forest of masts, having commercial relations with the center of learning in all nations. Her 14,000 scholars, ber two vasi libra ries, containing 700,000 volumes, her Zollogical garden, her schools of anal-ony, medicine, arts and sciences, her *Euclid* present-ing his ums in geometry that have never been exceed-ed in derived, and her words were received by the strated bishops, or champions of the Church. In 414 her ther on her and leature, was assaulted by a mot, taken to a church under the direction of the first and by them given to the world. Alexandria bishop and before the aliar murdered, and the filesh from her bones scraped off and burned. This Bishop the the hermit, another champion, Draper says "Where the hermit, another champion, Schuler, and the strated Bishops, or champions of the Church. In 414 her the filestopic device and the file in the scrapt for both as a church under the direction of the strates and schola of science. Alexandria file with her work, taken her mantle. Theodosius slaughtered at the solices refuence of the the result of our days the the hermit, another champion, Draper says "Where the hermit, another champion, Schuler, and the bishop and before the breaking up of the Kompire, the dispir

SHAWMUT SPIRITUAL LYCEUM - UNION PARK HALL.—The usual opening services were participated in by the members of this Lyceum last Sunday, after which the morning lesson embraced thoughts and

which the morning lesson embraced thoughts and ideas centred upon the early and present defenders of the constitution of our country. Recitations were given by Louise Irvine, Gertie Rich, Gracie Dyer, Leroy Thorp, Helen Sanders and Rosa Wilbur; songs by Charlie and Eddle Hatch. The older members of this Lyceum seem to follow the younger ones in recitations, and we record the names of Miss Stearns, Mrs. J. B. Hatch, J.r., our guardian, Mrs. Sheidon in a reading and vocal selection; Miss M. T. Sheihamer read a selection entitled "The Record of a Ministering Angel"; a cornet solo was artistically rendered by A. L. Gardner, As visitors we had John Wetherbee, Miss Mae Dinsmore and Mr. Taylor, each of whom gave us some report of their ex-periences. ALONZO DANFORTH, Sec. of S. S. L. 23 Windsor street, March 15th, 1886.

PAINE HALL-BOSTON SPIRITUAL LYCRUM .- Sun day, March 7th, readings were given by Miss Lulu Morse, Miss Maria Fails and Miss Emma Greenleaf; Morse, Miss Maria Falls and Miss Kmma Greenleaf; the latter read "A Tale of the Tempest," delighting the audience. Mr. Joseph Fennelly, the talented vio-linist, was cordially received, and rendered an exquis-ite solo. Miss Etta Parr and Alice Hancock gave plano solos. Miss Helen M. Dill and Miss Jennie Smith vocal selections, Eva Morrison and Amy Peters a duet. The address was delivered by Dr. Dean Clarke, and was both instructive and entertaining. -Dr. Clarke has endeared himself to our young people in many ways.

Dr. Clarke has endeared himself to our young people in many ways. A large school and audience was the attendance Sunday, March 14th, the school numbering seventy-five. After the usual lessons readings were given by Mr. Horace Johnson, Mrs. S. D. Francis, Lottie Hig-glus, Benj. P. Weaver; a duet by Amy Peters and Eva Blanche Morrison; vocal selections by Helen M. Dill; plano solo by Alice Hancock. We shall celebrate the Thirty-Eighth Anniversary of Modern Spiritualism Sunday, March 28th, at 10:30 A. M. Mr. Andrew Jackson Davis has accepted an in-vitation to be present. Mr. and Mrs. Roscoe, of Prov-Idence, and other mediums and speakers will be with us on that occasion. Anniversary Ball, Paine Hall, Tuesday evening, March 30th. FRANCIS B. WOODBUBY, Cor. Sec. 45 Indiana Place, Boston.

THE LADIE INDUSTRIAL SOCIETY met Wednes-THE LADIES INDUSTRIAL SOCHETY met Wednes-day afternoon, March 10th. A large number of mem-bers and friends sat down to tea at 6:30 P. M.: Among the visitors present were Prof. Worthen, State Geolo-gist of lillnois, and lady, Mrs. A. H. Colby. Mr. Rben Cobb, Dr. Dean Clarke and others. By request of the President Mr. W. A. Dunklee presided for the evening. Mrs. Lovering opened with a voluntary on the plano and a song. Prof. Worthen was introduced and gave some account of the progress of Spiritualism in his State. He apologized by saying that when he had thoughts to express he gave with the pen, and that his duties as geologist led his mind more to the physical than the spiritual. Spiritualism in the West worked more in the social and family relations and public dem-onstrations. Mirs. Mason and daughter gave a duet. Mr. Rben Cobb followed with a speech in which he spiritual with far greater efficiency than here; that all sciences are spiritual. Mr. C. rose to the sublime, and hereafter. The controls of Mirs. Colby followed in the same line of thought, and assured Prof. W. that when he came on their side they would take him into a coount of other duties, could not hear Mrs. C. on Bunday, were very much pleased to listen to her on this occasion. Dr. Dean Clarke made some excellent remarks, and the meeting adjourned to March 23th at the same place. day alternoon, March 10th. A large number of mem the same place.

that the place of meeting has been changed to 34 Essex

COMPLIMENTABLY TO M.S. E. A. CUTTING.-A mu-sical, literary and calico-dress solrée will be held Fri-day evening, March 26th, at Harmony Hall, 34 Essex street, Boston. Dancing until 12. Doors open 7:15; commence 7:45. Small admission fee.

SPIRITUALISTIC PHENOMENA ASSOCIATION.-Last Sunday afternoon the elegant and commodious Berke ley Hall was filled to overflowing. Among the audience were Allen Putnam, Dr. Hayward, Mrs. John Woods, President Ladies' Aid Society, Col. Balley, Dr.

H. B. Storer, and several friends from a distance.

H. B. Storer, and several friends from a distance. After a piano solo by Prof. Milligan, and a spiritual song by Mrs. H. C. Mason and daughter. Col. Bailey made a brief introductory address, stating that we' ought to be thankful to even the Jews for preparing the way for the glorious truth of Spiritualism. Uni-versalists have in the past done a grand work for us-before our time had come. Let us honor and respect those who met the advancing armies of Calvinism and disarmed them with teachings of love. After a solo by Mr. LeClaire, President Ricker in-trodnoed Mr. Roberts, who said he was comparative-ly well advanced in years before he became an apos-tle of Spiritualism, but he soon ascertained that me-diumship was to play an important part in its ad-vancement, and so has endeavored to do all that he could to ald our spirit friends to communicate with those they love on earth. "I must confess that I am not at home except in a spiritual atmosphere, and am glad to find such here."

not at home except in a spiritual atmosphere, and am glad to find such here." Charles Sullivan gave one of his pleasing vocal se-lections, and Miss Lulu Morse a charming reading. Dr. H. B. Stofer said he was glad Bro. Roberts re-ceived such a warm welcome. He was glad to hear the harmonious address he had just delivered. After another solo by Mr. Le Claire, Mr. Joseph D. Silles was introduced. Mr. S. tendered this Society on this occasion a complimentary benefit, and it proved not only a benefit financially, but spiritually. About one hundred and twenty tests wore given in a forty minutes' scance. Mrs. M. O. Bagley, at the close of the scance, ac-knowledged tests which she had received, and also gave several herseli. Edgar W. Emerson has been engaged for Sunday next. 45 Indiana Place.

next. 45 Indiana Place.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY .-The meeting of Friday evening, March 12th, was well attended, and at 8 P. M. called to order by Mrs. A. E.

attended, and at 8 P. M. called to order by Mrs. A. E. Bilm, Miss Amanda Balley opened the exercises with a song. Mrs. Amella II. Colby, under control of Wil-liam Denton, addressed the audience. Singing by Mrs. Lovering. Mrs. Linda Rogers, Beeretary of the First Spiritualist Ladies' Aid Society of Brookton, spoke briefly, to the effect that the Society which has been organized but little more than one year, was in a very prosperous condition. After a song by Dr. Sweeney, Mrs. H. A. Davis gave a short exercise of her medium-sbip. The meeting closed with singing by the audience. On Sunday evening, March 14th, the hall was filled to repletion. Mr. T. Dowling, Mr. Jonathan M. Roberts, and Dr. H. B. Storer made short addresses; after which "Switt Arrow" controlled his medium, Mr, Joseph D. Stilles, and gave minay tests, some of them being of a very remarkable nature. Singing by Mrs. L. R. Mc-Intosh and Mr. C. W. Sullvan. On Friday evening, March 14th, there will be a musi-cal and literary entertainment given in the parlors of the Society. Mins. ALICE P. TORREY, Secretary.

FACTS SOCIAL .- The rain on Saturday evening last prevented a large attendance, but those present were pleased by what was afforded in the way of medial entertalument by Mrs. Davis (472 Tromont street) and

Mrs. Lovering. Next Saturday evening Mrs. Nellie E. Whitney will give one of her remarkable light scances. Mr. Whit-lock expects the best possible conditions, and cor-dially invites all who desire to be present.

Washington, D. C.

To the Editor of the Banner of Light: We have such an efficient corps of ready writers that little is left for me to say of our work and workers save

We have such an efficient corpoof ready writers that little is left for me to easy of our work and workers save to endorse their merited encomiums; for all of while speaker. J. Frank Batter, nothing used be said. I, a. Lillie on Sunday last. Here m vas grand and sublime. The oscillation is the step preaker, J. Frank Batter, nothing used be said. That he is complete in all he attempts, and one of the was grand and sublime. The oscillation is the step preaker of the second step of the spoon?" gave use the consect speaker, Mrs. Glading, has thoroughly wins the good will of all who hear here. Our precise, and was caracter is said to bit oblo the second step of the spoon?" gave use hall next year, and to employ all our speakers in a vance; we also hope for the good line control of a vonce, we also hope for the good line control who vorganization, and a shall of our orw. We have a.A. Wheelook for April; J. J. Morse for May. The BANNER of Longht and speech in this lot; That proposition was premature. It brough not a noncentration of spirit forces at this great center of a concentration of spirit forces at this great center of a concentration of spirit forces at this great center of a concentration of spirit forces at the spirit world have to a basil the cord, in the old anniles are forsilized as the scored in the scale of passing. Through these atter conditions, if properiy utilized, ther conditions for the world passon in audiences both in our spirit and subling population, which is very great, ind the scored. If a grow shall one out have the abail and the scored in the odd families and for passing. Through these atter conditions, if properiy utilized, there can b a wide discored passing, has said that an effort is being made, on lisp ert true of the truth, and by serving interest manife down in the cole and the spirit world basid and the a control of private mediums who are the spiritualist who are concentrating the serving for the spiritualist who are concentrating the spiritworld has a this the chind conthe basil

Spiritualist Meetings in Brooklyn.

The First Breeklym Seciety of Spiritualists holdsits meetings every Bunday in Conservatory Hall, Bod-ford Avenue, corner of Fuiton street. Speakers engaged: March, April, May, and June, Mr. J. William Facther and others. Morning service at 11 o'clock, evening at 7M. Allare cordially invited. Spiritual literature on sale in hall.

Church of the New Spiritual Dispensation, 416 Adelphi street, near Fulton, Brooklyn, N.Y. Bunday ser-rices 11 A.N. and 74, F.M. Medlums' meeting 34 F.N. La-dies' Ald Society, Thursday, 3 to 10 F.M. John Joffrey, Predident S. B. Nichols. Vice-Predident; W. J. Cushing, Secretary; A.G. Kipp, Treasurer,

The Brocklyn Spiritual Union holds its meetings every Bundsy in Fraternity Rooms, corner Fourth and Bouth Becond streets, as follows: Members' Developing Oircle, 10% A.M.; Oblidren's Lyceum, 2% P.M.; Confer-ence, 7% P.M. Beats free.

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

to the Editor of the Banner of Light:

The Church of the New Dispensation, corner Adelphi and Fulton streets, was again well attended on Sunday last, and the companies assembling were treated

day last, and the companies assembling were treated to two masterly addresses through the mediumship of Mr. J. J. Morse. In the morning the subject dealt with was "Spiritualism: a Compromise or a Protest," and was a trenchant and able presentation, clear cut, radical and straightforward in argument and conclu-sion, that we could not compromise with our oppo-nents, clerical or scientific. In the evening the large audience was treated to one of the most effective and capable arguments upon "Incarnation, Re-incarnation and Evolution" that could be delivered. At times a death-like attention, then bursts of applause, and frequently peals of laugh-ter testified to the hold the controls had upon their auditors as they dealt with the matter they had in hand, their conclusions being in affirmation of the law and truth of evolution.

Mr. Morse has two more Sundays to be with us, his subjects on Sunday next being, at 11 A.M., "The Gov-ernment of God," and at 7:45 P. M., "The Social Trini-ty."

Arrangements are in progress here for a grand cele-bration, by our church, of the thirty-eigbth anniver-sary, on Wednesday, March 31st, by a grand enter-tainment, vocal, instrumental, elocutionary and ora-torical in its features.

F Mrs. Haslam, the beloved wife of Frederick Haslam, of Brooklyn, passed to spirit-life on Friday. March 12th, aged 53 years. An account of the funeral services, furnished us by a correspondent, will appear next week.

IN BROOKLYN, E. D., N. Y., the BANNER OF LIGHT can be obtained of Mrs. Shaw, 271 South Fourth street.

Spiritualist Meetings in New York. Grand Opera House Hall, 8th Avenue and 23d

Street.—The First Society of Spiritualists holds its r ngs at this hall every Sunday at 10¼ A.M. and 7½ P.M. Arcanum Hall, 57 West 25th Street. - The Peo-ple's Spiritual Meeting every Bunday at 2% and 7% r. sr., and every Friday afternoon at 2%. Frank W. Jones, Con-

Metropolitan Church for Humanity, 251 West 28d Street, Hev. Mrs. T. B. Stryker.-Services every Sunday, at 11 o'clock A.M. and 7% o'clock P.M.

Ladies' Aid Society.

To the Editor of the Banner of Light: The regular monthly social meeting of the Ladies' Spiritualist Ald Society will be held on Saturday evening, March 20th, at 128 West 43d street. Friends are cordially invited to be present, as one object of these gatherings is for the purpose of becoming better ac-quainted with each other. N.

Providence, R. I.

To the Editor of the Banner of Light: Never have Providence Spiritualists been more highly favored than in listening to the beautiful thoughts which found expression in words of elothoughts which found expression in words of elo-quence and power as they fell from the lips of Mrs. R. S. Lillie on Sunday last. Her morning discourse was given with a power of analysis none but intelli-gences untrammeled by materiality could possess, and the imprevised poem at the close on "Spirit Controi" was grand and sublime. The evening discourse upon "Death and What Beyond?" gave us an insight into the cause which brought into existence the many re-ligions of the world. The Christian religion brought more of truth than any other in its beginning. The man of Nazareth said to his followers, "Take no thought of what ye shall say, for in that same hour it shall be given you what ye shall spack." "Would to God," said the speaker, "every clergyman would sit down in humility and wait for the spirit to give him utterance. Creeds and dogmas would disappear, and the giorious gospel of humanity and brotheriy love be preached throughout the world. But a new religion has come. Christianity has been preparing the way for it by revising and reinterprating its own "Thus saith the Lord," and to day this new religion unlocks the door of the world beyond the grave." Mr. Lillie added greatly to the interest and enjoyment of the lectures by several selections of song. Next Sunday we expect to hear the eloquent Mrs. Susie Willis Fletcher, of Boston, and we bespeak for her a cordial reception, and large and attentive audi-ences. The growing interest man lifeted, and the in-crease in our audiences both in numbers and intelli-gence, are sure indications that the beople are hungry for the truth, and by serving them with the very best talent we can first attract their attention, then their investigation, which invariably leads to one result-conviction. D. quence and power as they fell from the lips of Mrs.

Entertainment at Providence.

Springfield, Mass.

To the Editor of the Banner of Light: The first three Sundays of February the platform of the Spiritualists' Union, at Gill's Hall, was filled by Mrs. N. J. T. Brigham, whose discourses are always Mrs. N. J. T. Brigham, whose discourses are always pleasing, and well received by the public. For the past three Sundays our platform has been occupied by Mr. A. E. Tisdale, the (blind) inspirational speaker from Norwich, Conn. Mr. Tisdale has created quite an interest in this place. He remains with us through out the month, and will take part in our Anniversary exercises. He should be kept busy by the Spiritual ists, and any society wishing to engage speakers will have no cause to regret having secured his services. We are making arrangements for a celebration March 31st, and have secured the services of W. J. Colville, of Boston, and Mr. H. F. Merrill, the test me-dium, beside Mr. Tisdale, together with some home talent for music, etc. Thus goes on the good work in Springfield. T. M. HOLCOMB, President. Springfield, Mass., March 18th, 1886.

MARCH 20, 1886.

Cleveland, O.

From a letter written us by T. Lees, which arrived too late for use in this issue, we make the subjoined extract:

extract: We jubilate on Wednesday, March 31st, at Weisgerberber's Hall, commencing at 10:30 A. M., holding threesessions, and concluding with the usual anniversary ball, which is to be a brilliant, full-dress affair. Our galaxy of speakers comprises some of the best on the rostrum-Mrs. H. S. Lake. Prof. J. F. Peck, Ing. Huntington and Mrs. T. V. Cooke, and, if possible, Mrs. F. O. Hyzer of Baltimore, who we learn is to deliver the anniversary address before the Mastua (O.) Society, Sunday, March 28tb.
 The anniversary exhibition of Lyceum No. 1, assisted by the West Side friends, will take place Sunday, Prisented. The friends in and around Cleveland are cordially invited to participate in the festivities.

Saratoga Springs, N. Y.

Mrs. H. Morse Baker of Granville delivered two lectures in Grand Army Hall, Sunday, the 7th inst. At the close of the evening lecture Dr. Mills gave At the close of the evening lecture Dr. Mills gave names, descriptions and brief messages in proof of their identity of a large number of spirits, nearly all of whom were recognized by the andience. Last Sun-day the speaker was to be Fannie Davis Smith of Brandon, Vt., Dr. Mills to follow the evening lecture with a descriptive scance. Of the former the *Eagle* says: "Mrs. Smith, when a girl, lived in Laneing, burgh and laid in a trance forty days without eating or drinking. She made her first public address in Baratoga, and is now well and widely known as an exponent of Spiritualism." On the Sist inst, the anni-yersary of Modern Spiritualism will be celebrated in Saratoga at the Grand Army Hall. Nellie Brigham and other speakers will participate.

Haverhill_Brittan Hall. To the Editor of the Banner of Light:

Mrs. Juliette Yeaw addressed the Spiritualists of Haverhill and Bradford in Brittan Hall last Sunday. She spoke in the afternoon upon the question of labor and capital, showing in a clear light the relations be-tween the two interests, and the relations of each to

tween the two interests, and the relations of each to the other. In the evening her theme was "The Advent of Mod-ern Spiritunism "--liustrating her point by contrast-ing the electric force assisting spirit communication with electric forces in producing telegraphic and tele-phonic communications. Her address was elequent, logical, instructive and convincing. Frank T. Ripley, test medium, will speak next Sun-day.

E. P. H.

Haverhill, March 15th, 1886.

New Bedford, Mass.

Mr. William F. Nye writes us that the Spiritualist meetings in New Bedford have been addressed with great acceptance the last two Sundays by Mrs. Sarah A. Byrnes, whose efforts have produced an awaken-ing that will result in great good to the cause of truth. "Her deep inspirations," says our correspondent, "address themseives to the intellect and reason, and command the respect of all. Her many old time friends in New Bedford hope to greet her again at an early day.

day. "Next Sunday, the 21st, Dr. H. B. Storer speaks for us, and his many warm friends here who missed his genial presence at Onset last season, will make their greeting all the more golden now."

Brockton, Mass.

To the Editor of the Banner of Light: Brockton Spiritualists are still gaining ground. Sunday night, March 7th, Mrs. Dr. Sara Hervey delivered an interesting and instructive lecture, and at the close gave some excellent psychometric readings. Tuesday evening following the Ladies' Aid gave a supper and entertainment, followed by a very pleas-tant social time. The Lyceum is about purchasing some new singing books. Next Sunday, 21st, Dr. Dean Clarke lectures for us again, and on the 28th Mrs. C. M. Nickerson, of South Orleans. S. L. BEAL.

Dover, N. H.

To the Editor of the Banner of Light: Sunday, 14th inst., Dr. H. F. Merrill occupied our platform at Cataract Hall. An appreciative audience greeted the Doctor, and every one seemed to be very highly pleased with the tests which were given by Twilight," the controlling intelligence of the medium.

The Doctor has been reengaged for April 4th ; Geo.

As the expenses are heavy, ten contains asked at the door. On Bunday next, at 10:30 A. M., Mr. Colville (by re-quest) will deliver an inspirational discourse on "Tem-ples of the Living God," and a poem on "Incoming Tides." Beats free; voluntary collection. The Friday evening lectures at 7:45 on "The Roman Empire and its Religion," are interesting and instruct-ive. The third will be given Friday, March 19th. On Friday, March 26th, the lecture will be on Ignatius Donnelly's extraordinary publication, "Ragnarok," in which he advances the theory that the Drift Age was caused by the collision of the earth with a comet. The public are always cordially welcome to Mr. Col-ville's receptions for answering questions in Langham Hall, every Monday at 8 and Saturday at 3 P. M. W.J. Colville lectures in Springfield March 31st; is open to engagement for April 1st, also any Thura-day evening, and the first two Sunday afternoons in April. He can also attend funerais. Address, for particulars, Langham Hall, 4 Berkeley street, Boston.

A MUSICAL AND LITEBARY ENTERTAINMENT will be given in Langham Hall, 4 Berkeley street, for the benefit of a needy lady, Wednesday evening, March 24th, at 7:45. Beveral distinguished artists will take parts, and W. J. Colville will improvise a poem, and deliver an address upon "Charles Dickens and His Works," Admission 15 cents.

The Boston Spiritual Temple at Horticultural Hall.

After the singing by Mrs. L. C. Clapp and quartette Mrs. Amelia H. Colby (entranced) announced as the subject of her remarks, " The Origin of the Bible."

She stated that the book was a strange medley to the reader or student; it is tyrannical and oppressive,

She stated that the book was a strange medley to the reader or student; it is tyrannical and oppressive. No solence has made any advancement that has not been obliged to tear down the barriers to its progress raised by the supporters of the Bible. The science of astronomy found opposition from this source because it did not accord with the Bible. The sciences of obemistry and of geology have both advanced against the Bible teachers' opposition. Where did the Bible have its origin? In the human mind. The investiga-tor must handle the subject freely and fully-must ex-amine truth as well as error. After referring to the supposed authors of the dif-ferent books of the Bible, she spoke of Constantine as the cause of the compilation that continued in use from 325 to f007, as the Bible, for those centuries in Burope. Who was Constantine? He was the son of Oblorus and Helena, and born A. D. 272. He became commander of the armies of Rome in Egypt and in Persia. This position brought him to notice. His father married a second wile, to whom she bore three sons and three daughters. Constantine destroyed every obstruction in his way to power. He went to his pagn gods for pardon, which they refused. He sought the Christian religion, and there found he could have all his sins forgiven. A few years after ward he was baplized, and in 321 established the present sunday as the Sabbath. In 325 he convended a general convention to select the books to be canon-ized, and settic questions between the Armenians and Arians. This convention was made up first of 2045 blabops, and each brought his own ideas; 1730 of these 2045 wre diamissed by Constantine, and the sole, and by a mirscilous power such as were to be used write and for the compilation page number of manu-seripts (50), they were put under the communion table, and by a mirscilous power such as were to be used write laid on the top of the table, and then they were all voted on, which treuting mattine, Mark, Mark, Luke and John. Luke was sared by one majority. So much for th

BAGLE HALL, 616 WASHINGTON STREET. - The meetings at this place on Sunday last were attended

by large, attentive and intelligent audiences. The

by large, altentive and intelligent audiences. The afternoon exercises were opened by Mrs. L. W. Litch, with remarks and tests which were readily recognized. She was followed by David Brown, whose remarks were well received, and convincing to all. Remarks were also made by Allen Putnam, Mrs. M. W. Lesle, Dr. M. V. Thomas, Mrs. A. E. Cunningham, Dr. E. W. Hopkins, and others. Mrs. A. E. Cunningham, Dr. E. W. Hopkins, and others. Mrs. A. E. Cunningham, Dr. E. W. Hopkins, and others. Mrs. A. R. Cunningham, Jrs. M. W. Leslie and Dr. M. V. Thomas gave many tests. In the evening remarks were made by Mr. Prentice Mulford, Col. E. C. Balley, Mrs. M. A. Ricker and Mrs. Mary A. Lovering. The exercises were closed with an improvised poem by Dr. B. F. Richardson. These meetings will be continued every Sunday at 2:30 and 7:30 F. M., and Thursdays at 3 F. M.

FACTS MEETING .- On Sunday afternoon, at Horticultural Hall, Mr. Whitlock made a few remarks, in which he described some very interesting phenomena

which he described some very interesting phenomena which had occurred at Mrs. Fay's and the Misses Berry's scances, abowing conclusively, he said, both materialization and dematerialization. He counselled harmonious but critical investigation, and hoped all mediums would see the importance of making their own conditions such as would be respected by all. Dr. Fred. Urockett made some interesting remarks, giving some of his experiences in psychometry, after which be gave a few readings. He was followed by Miss L. Barnicoat with similar descriptions. Next Sunday, at the Fasts Meeting, Mrs. Nellie E. Whitney will give a physical scance in the daylight. A small admission few will be charged.

THE NEW BRA MEETINGS have been interesting, although quiet, especially in the rapid progress of newly developed mediums. Mrs. Colling's success in developing is mainly attributable to her quiet manner developing is mainly attributable to her quiet manner of dealing with her subject and an earnest desire to help all who need her assistance. March 7th, Prof. Milleson spoke of the responsibility of mediums and spiritualists with much fervor. Miss Jennie Rhind gave, an interesting description of her visit to the spirit-realms, socompabled by her guide. March 14th, many mediums were present. Mrs. Cutting's control spoke upon the aphorism, "Labor is Prayer," very effectively at some length. Mr. Twitchell remarked upon the labor question from a spiritual standpoint. In the evening Mrs. Cutting's guides delivered a short address, and at its close her control, "Wildbird," gave test. Mrs. Chestaut, under control of "Banlight," called friends from the audience and taiked with them quietly, giving satisfaction to each sitter. "Meme." Mrs. Waite's spirintly control, introduced hereif to the audience for the first time and gave names and descriptions; all were recognized. Is will be noticed

J. B. WOLFF. 102 F. street, N. W., Washington, March 10th, 1886.

J. Frank Baxter in New Jersey.

To the Editor of the Banner of Light:

It was my pleasure to be present in both Hammonton and Newark, 'N. J., when Mr. J. Frank Baxter made his recent visits. Last month Mr. Baxter spent

ton and Newark, 'N. J., when Mr. J. Frank Baxter made his recent visits. Last month Mr. Baxter spent in Washington, D. G., but on Feb. 5th going, and on March 2d returning, he accepted engagements in Hammonton. Although the cold was intense and the passing, on account of the unusual quantity of snow, very bad, yet the attendance was excellent. Mr. Baxter's lectures on "The Inconsistency of the Attitude of Christianity toward Spiritualism," and "The Facts of Spiritualism and their Prophecy," were most able and interesting productions. His tests were numerous, and so full of detail as to carry great weight with the investigator and to make conviction doubly strong with the believer. Mr. Baxter had been there some half-dozen times before, and, although always powerful and influential, yet on these last visits he moved the listeners to favor to a degree not attained before. Mr. Baxter has lecture appointments for an-other season in Philadelphia, and will then lecture in Hammonton again. I was informed that Mrs. Glad-ing had done, and Mr. Wright was doing, noble work for the cause in the same place. On the evening of March 3d and 4th, Mr. Baxter lectured, sang and delineated spirits in Music Hall, Newark, N.J. He was no stranger in this city, and met with the of the Spiritual Philosophy" were replete with thought, and indicated the signs of the times to be most portentous of good results. He was frequent-ly applauded. The audiences listened in surprise to

with thought, and indicated the signs of the times to be most portentous of good results. He was frequent-iy applauded. The audences listened in surprise to the clairvoyant and clairaudient descriptions given. They were not so skeptically cold as dumfounded in luterest. Many arose, on recovering themselves, and testified to the truthfulness of the delineations given. Never was the sensitiveness of mediumship or the need of, conditions so finely displayed as on this occa-sion. It was a lesson, and a grand and needed one, in and of likell. Too often walls, as of adamat, are built up between investigators and spirit-subjects, sidences and platform mediums, many times uncon-sionsly, which prevent spirit or mortal penetration, and the effort, under such conditions, to bring courie-tion often proves painful and almost unbearable to the medium. For the best results passivity and recep-tivity are, absolutely necessary. Harmony and ease should obtain, and spirits and their mediums be re-ceived as one would entertain friends. They should be made to feel " at home." A FRIESD.

Hale's Honey, the great cough cure, 25c., 50c. and \$1.

Glenn's Sulphur Sonp toals and beautifes, 25 cts. German Corn Remover, kills Corns and Bunlons. Hill's Hair and Whisker Dys. Blackand Brown, 60c. Pike's Teethache Drops cure in One Minute, 25c. Dean's Rheumaile Fills are a sure cure. 50c.

Mr. and Mrs. Roscoe, on the evening of March 11th for the benefit of the Ladies' Aid Society, consisting of tableaux, recitations and vocal music. Each part was rendered with excellent good taste and artistic skill, and gave much satisfaction to the auditors. The performers were Mr. and Mrs. Roscee, J. V. Mans-field, Mr. and Mrs. Spinney, Thomas and John Cham-bers, Lena Metcalf, Fiorence Waterman, Maud Cook, Jessie Chambers, Adie Filnn, Lillie Bilven, Gracie Pratt, Fannie Whitlock, Ida. Goodier, Nettie Robinson, Belle Baker, Jennie Sayward, Annie Ma-son, Badie Macdougal. Alice Goodier, Katie Macdou-ral, Nora Eales, Mrs. H. V. Ross, Mr. Ernest Goodier. This is the third entertainment given by Mr. and Mrs. Roscoe this season, and has been the means of very satisfactorily increasing the funds of the Ladies' Ald Society. Arthur Fenner ably presided at the plano. of tableaux, recitations and vocal music. Each part

Haverhill, Mass.-Good Templars'

Prof. Milleson, of Boston, occupied the platform for the First Spiritualist Society of Haverhill and Brad-ford Sunday, March 14th, at 2 and 7 P. M., treating upon the subject of "Spirit-Art," or "Spirit-Painting." upon the subject of "spirit-Art," or "spirit-Fainting." The Professor illustrated his lectures by exhibiting some paintings claimed to have been produced by himself under spirit-control. In his explanation of the laws governing the phenomena he said that Spirit Art was really soul-art, received by the medium-through the soul-perceptions. He spoke at some length upon his soul-experience with the great master painters in spirit-life, and the beautiful views and pictures he had seen in the spirit-world in the course of his studies with the master painters.

of his studies with the master painters. The Sundays of March 21st and 28th, Mrs. Sarah A The Sundays of Marcu 21st and 20th, hits, barat and Byrnes, of Boston, will occupy our platform, on which occasions we anticipate a feast of the solid food in Spiritualism. W. W. O.

The Lyceum at Onset Bay.

To the Editor of the Banner of Light :

Novelty Hall was well filled at the Lyceum session Sunday, March 14th, and there is an unabated interest in the exercises.

After the Banner March the subject of last Sunday

After the Banner March the subject of last Sunday was continued, "Intemperance," which called out the ideas of many of the children. Next Wille Woodward gave a harmonica solo; rec-itations followed by Gerile Fairbanks, Fred. Keith, George Bourne, Minnie McGinnis, the Bates children, Brainard Brooks and Esther; a song by Etta Shea; readings by Marion Williams, Mrs. Barnard, and Charles G. Williams; Mrs. Pearce sang very accepta-bly, "My Mother's Kiss," and Mr. S. A. Griffin ad-dressed the children. After singlog, the exercises concluded with the Tar-get March. D. N. FORD, Conductor.

Hauson, Mass.

To the Editor of the Ranner of Light: The annual meeting of the Hanson Spiritualist Soelety was held Feb. 28th, at the residence of Barnabas Everson. The following officers were chosen for the ensuing year: President, Mrs. W. W. Hood, South Hanson; Becretary, G. F. Simpson, Bryantville; Treasurer, Mrs. B. Rverson, South Hanson; Exceu-tive Committee, R. C. Pool, Hanson; Melvin Shaw, Bockland; J. B. Howland, Hanson. The regular series of lectures will commence the second Bunday in May, to be continued every alternate Sunday through the summer and fail.

G. F. SIMPSON, Secretary.

Weary Washerwomen have been made glad by the introduction of JAMES PYLE'S PEARLINE, a periess compound for the laun-dry. It cleanses the most delicate fabrics with-out injury. Bold by grocers.

An entertainment was given in Blackstone Hall by May 23d, and Miss Jennie B. Hagan June 13th. CHARLES STANSFIELD.

Newburyport, Mass.

To the Editor of the Banner of Light : Edgar W. Emerson again occupied our platform on

Sunday, and, as is ever the case, gave the best of sate isfaction.

The matter of an Anniversary Celebration is in the hands of a committee, who hope to have a complete programme ready by next week. Ħ.

Atlanta, Ga.

Miss Zaida Brown addressed the Spiritualists of this city on the evening of the 7th. An entertainment, consisting of an elocutionary exhibition by Mrs. Helen Stuart-Richings, and an address under split-control by Miss Brown, was given to a large audience in Atlanta on the evening of the 10th. The two ladies were to leave that week for Somerset, Ky., going thence to Louisville, Ky.

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