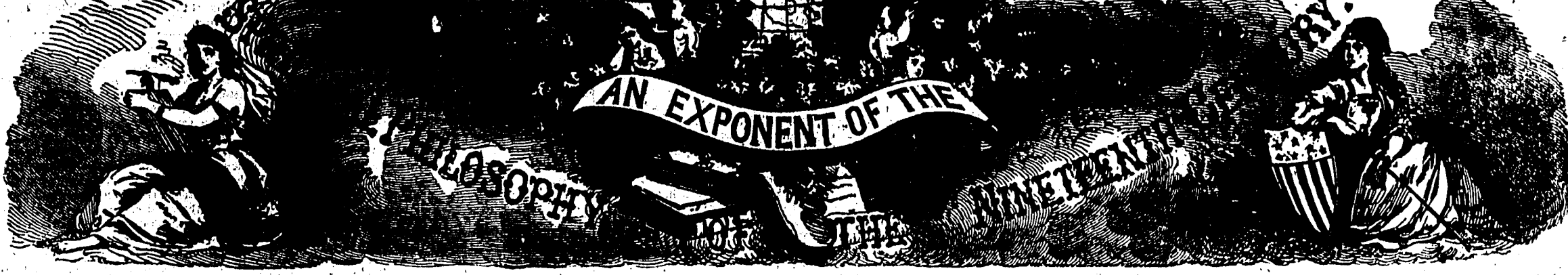


# BANNER OF LIGHT.



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## The Spiritualist's Creed.

### 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 many places real interest in spiritual truth is 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 superfluous—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 neglected—worldly 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 evil 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 lips 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 obscurity, 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 by Spiritualism which teaches before all things

that nothing dwarfs the spirit, mars its future 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, sensualism 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 self-denying, courageous lives of a few ardent, whole-souled disciples of truth in love.

Spiritualism is, without question, a revelation, 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, bitterness and envy have been laid aside at the instance of a voice from "beyond the gates"—but 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 fall 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 the 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 formulas 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 ascribe 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 acquisition, and does it not exist within us quite independently of any external effort to produce it? Our

answer to such queries is, that mediumship is a natural endowment, something no one can create; 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, magnetized 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 spontaneity was clearly illustrated, when five years of age he constantly saw his mother, whose body had been buried while he was yet 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 sixteen 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 spirit-power. 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, cling 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 all— which 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 communicate, 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 snare for lack of keeping our eyes open. Many persons advise keeping away 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 *not me tangere* upon an electric machine, and his servant ignorantly handled it out of idle curiosity, she received a shock which sent her

spinning across the floor, while her employer 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 erect 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 cannot 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. It is, moreover, 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 Renan's benediction, "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, it is 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?

We invariably get what we seek, not always what we ask for in so many words, but what comes in answer to the prayer of the innermost thought and aspiration. If it be true, as the New Testament expresses it, that God does not give stones and serpents to those who ask for bread and fish, it is equally true that bread and 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 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 it be but little, before the world can point to Spiritualism as the source whence true enlightenment may be expected to proceed. If it could 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 kept 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 acceptance of the outside of a letter, the mere recep-

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 phenomena occur only to convince you they are real? Is there not a purpose in them beyond satisfying you of their genuineness? If you converse with your spirit-friend at a séance every day or every week, has not that friend something to tell you, and have not you something to learn concerning life immortal?

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 learn 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 evidence of spirit-life except in memory; neither have those who depend on the spoken word entirely, if they should lose their hearing. All auxiliaries and incentives to spiritual unfoldment are non-immortal; they are in the vestibule, but not in the temple 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 ripe, of going to mediums for improper purposes, to extract information concerning other people, to their detriment, and the unjust advantage of the sifter, is an offence which it is a crime to condone. If ancient Israelites practiced this enormity, no wonder sorcery 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. Sifters 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 being used for any dastardly purpose, such as making mischief between friends, creating breaches in families, and helping lawless adventures to succeed by infamy, such an acquisition of power will be brought to the conscientious medium that for every sifter lost, by following a righteous course, five will be attracted by the higher influences who will work for the faithful medium; and even should earthly gains be less, the Spiritualist, and above all others, the medium, should, with the light vouchsafed 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 countenancing wrong, can, in the long run, only buy a stone to hold the spirit down to earth when otherwise it might be free to soar to joys eternal.

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 under-rate one another, never fall 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.

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!"

Dinner table—*Little Milla to her father, who has given her the smallest place of six on the plate:* "Papa, why is my place like Europe?" Papa (thoughtfully): "I don't know; why isn't it?" Milla: "Because it is the smallest of the grand divisions." An alleged fact.



At Yokosuka, Japan has a submarine boat of "capable of running at a speed of 120 yards a m



100



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We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article 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 press every Tuesday.

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Before the oncoming light of Truth, Creeds tremble, Ignorance, Envy, and Jealousy, and give place 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 statement like this, its vital significance being that the 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 self-congratulation 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.

The age is now making long strides in the direction of a larger knowledge, spiritually, as well as materially, and it tasks one's attention to keep fully abreast with its advancement. 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 interposes 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.

To assert that the full and final discovery of

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 dustiest human soul to its utmost endeavor in diffusing the welcome intelligence far and wide, is but a feeble method of testifying our consciousness of the great revolution in life and conduct which has been wrought. It certainly 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, which is 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—the parading of philosophies, the preaching of personal preferences, and the raising of factional calls and cries—these form no part of the grand service of Spiritualists in this new age, and cannot be allowed to crowd aside the true work of the latter with their fleeting personalities.

Equipped with this spirit of the new revelation, sustained by the ever present sympathy and guidance of the invisibles who cooperate for the elevation of humanity in this new way, 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 ignoring misrepresentation, until it shall have accomplished the task set it to do and filled the measure of its allotted usefulness in this generation. Higher aims it could not hope to set before it; larger hopes it could not desire to compass; better ends could not lie within possible 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 the invisibles. Working with and for both, its success cannot be problematical.

### "C. C. M." and his Insult to American Spiritualists and Mediums.

While the individual whose initials we give above is, himself, wholly unworthy of any serious attention on our part, yet we feel it a duty, since his diatribes 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 misconstrued. 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 certain insinuations against the integrity and probability of the BANNER OF LIGHT establishment that are beneath the contempt of every fair-minded, honest man or woman. In that article the writer, in reply to a correspondent who refers him to our printed verifications of spirit-messages, as evidence of the value and reliability 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 could be proven true.

In nearly every instance of a printed verification of spirit-messages in our columns the name and residence of its writer are given, making it easy for this would-be censor—who takes no pains to inform himself of the truth or falsity of his insinuations 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 BANNER "messages" (his quotation marks being attached to the latter word as a cultivated sneer, we suppose). But it appears our English oriole 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, free-souled 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 libelous 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—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

too widely attested to in all parts of the country, for the allegations of any prejudiced party whatever, who would rather advance any theory 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 genuine spirit-communication as its source and support.

In addition to his grave charges against ourselves, our medium, and our witnesses, "C. C. 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 a sweeping vilification of the medial instruments of the New Dispensation. Many of these mediums hold an enviable reputation among 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-communication they give are not explainable on any such hypothesis. They are genuine, devoted, self-sacrificing, earnest men and women, giving their time and labor to the cause of truth, many times receiving only the merest pittance for their services.

### An Experience with Chas. H. Foster.

A writer in the *New York Mirror* gives some interesting memoranda of her experience with the mediumship of Charles H. 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 years she witnessed many strange phenomena at Mr. Foster's sittings, 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 facts:

On the way there Mr. Baker said he had been sending money to Mexico or Texas—I don't remember 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 entered the apartments of the seer.

"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 Ancestress is faithful to the trust." Foster said, "I see two lovely graves, on which cactus is growing. They are well fenced in, carefully weeded and properly tended. Rest assured those people are earning their money."

He then turned to me: "You have two children in the spirit-land, Mrs. —"

I had lost no child then, but I put on a sorrowful look, that I might, as I thought, lead my informant further astray.

"Yes, Mrs. —, you have lost two children, both before they reached the age of six months."

How do you know the little spirit 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 hue denotes the nearness 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 also 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 séance.

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

Quick as a flash Charley wrote:

Phillip West and Sarah Francis.

The names were those of a baby brother and sister—twins—who were my mother's first children, born three years before I was. I never thought of the little lives that died 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 fleeting months.

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 of the future?"

Charley looked dreamily around and with a good-natured laugh answered: "You have got a very unpleasant event hanging over the near future, Mrs. Baker, and you, Dolly, have got a serious and generally unpleasant one in the more remote future, and by your misfortune, Dolly, this lady," pointing to me, "will benefit."

Oh! I 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 person 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 steamer to fill it. On board ship he tumbled down a hatchway, broke one of his legs, and was taken to a hospital on his arrival. While the good Sisters were nursing him to health I wrote him a long and full account of everything in New York calculated to interest a man in his disabled condition.

Dolly on day went to Mr. Knapp, 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 testimony to that of princes and wise men. He was a marvelous man.

The little knot of men who live at Beverly Farms, Mass., and want that locality incorporated as a town, are worth \$30,000,000. 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.

THE MESSAGE DEPARTMENT for the present issue will be found to contain, in addition to the Invocation and interesting communications from eleven manifesting intelligences, answers to the point regarding materialization, the independence of the spirit through its aspirational powers, the significance of colors, etc.

### 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 séance 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 on for 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 per day; but delegates attending 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 as above.

### Anniversary Celebration in Boston.

Under the auspices of the First Boston Spiritual Temple, at Horticultural Hall, 100 Tremont street, Wednesday, March 31st, 1886, speakers, morning, afternoon and evening. Speakers, 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.

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 members—Curtis Guild—is reported to have said, namely, that he wanted a church where he could obtain the same privacy as was found in private schools. He did not want to sit in church beside the negro and the Irishman, but he wanted to sit with his family, and he thought that those who wanted to rent pews should be granted that privilege. So the Irishman and the negro are to be excluded, are they? This is on a par with stiff-necked Orthodoxy. How does *The Index* like the picture?

The *New York World* is printing a list of "The Have Beens" of that city—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.

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.

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.

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.

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, \$2.00; Mrs. C. A. Cummings, \$1.00.

### Another Worker Gone Home.

At the present period in the history of the cause, it will be seen that many laborers for its advancement are bearing 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. CURRIER WALLINGFORD, DR. L. K. CONLEY 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, particularly in Massachusetts, but has for the past fifteen 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 termination 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 joyful 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 counseled and comforted in earth-life will mourn her departure.

She leaves an invalid husband, and a daughter, Mrs. George Goring, 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 Katie 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 religion 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," "Peripatetic Pity," "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-SAR, 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 850 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-SAR, 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 resort, 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.

The National Woman Suffrage Association of Massachusetts held its Fourth Annual Meeting in this city last Tuesday and Wednesday. Interesting addresses 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 a sacred concert. Last Sunday evening there was a fine 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-Eighth Anniversary of the Advent of Modern Spiritualism in the United States. They should be written out as concisely and briefly as possible. The secretaries of societies, wherever located, are requested to bear this invitation in mind.







1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26







