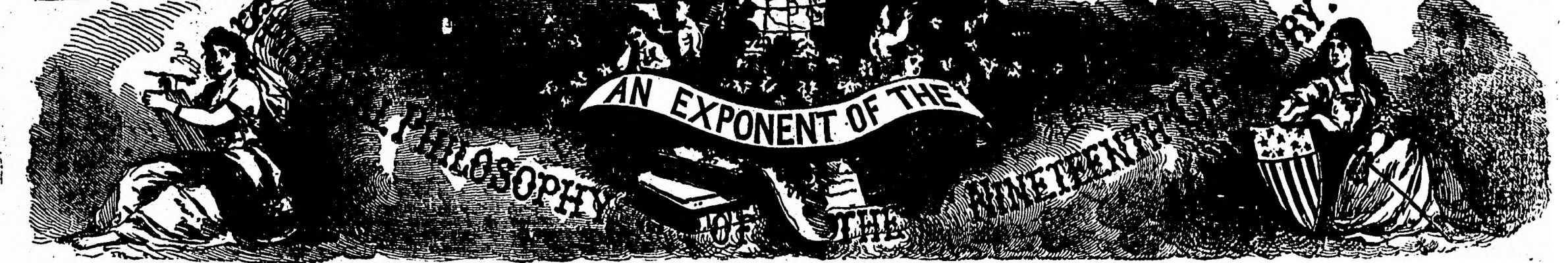


# BANNER OF LIGHT.



VOL. LIX.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 27, 1886.

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**THE DIFFICULTY.**—Brown: "Then you have given up the idea of becoming a writer?" Robinson: "Yes." B.: "But I thought you had your plans matured, that you were going to avoid prolixity, to write nothing but short, sharp, sententious sentences, in short, that you were going to be a regular condenser?" B.: "Yes, that was my plan, and I attempted to carry it out." A.: "Well, I set out to write, but I found that I could think of anything to condense." Robinson: "I could think of anything to condense." The college of this country contain 15,000 female students.

## WHAT I FOUND IN SPIRIT-LIFE.

BY SUSIE,  
THROUGH THE ORGANISM OF MISS M. T. SHELHAMER.  
IN SIX PARTS.  
PART TWO.

The homes of spirit-life are not subject to decay. They do not grow yellow and time-stained, nor do they crumble away at the touch of age. On the contrary, they last as long as their inmates require them; and through the ages they only show signs of greater beauty and comfort, as those who inhabit them grow in power and knowledge and goodness, and thus gain the means of adding to and perfecting their habitations.

During the many years of my spiritual existence I have seen a number of homes, that at first were humble and plain, and even rude, grow finer and grander and more beautiful as their inmates rounded out in spiritual culture, perception, and achievement; and I have never seen an instance where a soul, however lowly he might be, who really desired and longed for a home, failed to find the means and the opportunity and the assistance of earning one. It depends upon the individual himself whether his home will be glorious or without attraction, and none need be homeless and without love who are ready to make efforts to secure and to deserve these blessings.

It did not seem very long to me before I was told that an aged aunt, whom we all loved and honored, was to come to the spirit-world, and in company with dear ones who loved her and whom she would be glad to meet, I hastened to bid her welcome and to conduct her spirit to its new abode. What a host of bright presences were on earth around my mother and dear Aunt Mary in that quiet hour. Gently and tenderly they touched the spirit of the aged one and drew it from its casket of clay. There was no struggle, no pain. She simply fell asleep, to open her eyes upon the beaming faces of loving friends. The benevolent soul had always believed in her ideas of life and death and election and sanctification and conversion, very strictly and unyieldingly, but in reality she was too tender-hearted to consign any human soul to perdition, and she pitied the forlorn and unfortunate, and was always ready to do them good.

Her spirit-home was prepared out of the materials of her own life. It was fair, and cool, and pleasant—a place where one might rest his weary heart, and find relief from pain. Thither we conducted her, leaving her to the enjoyment of a needed rest, through which there came a rejuvenation of the life-forces, a building up of vitality and spiritual power that transformed the face, lined with the marks of age and care, to one of beauty and freshness.

Henceforth there was another home open to me in the spirit-world, and it was ever a joy to visit that peaceful abode, and observe how quickly dear Aunt Mary adjusted herself to her new life, and how ready she was to drop her old ideas and opinions whenever there was something better to be had in their place.

I was still attending school in the spirit-world, still eager to learn all that was possible of the wonders of existence. No branch of study was closed to me, though my teacher guided me in the selection of those I should pursue. My time, however, was not all passed in this manner. There were fond associations drawing me back to earth, and keeping me constantly employed in striving to bless those I loved. In addition to my parents and sisters, and others dear to me, there was one, a sad-hearted, world-weary soul, near to me as a beloved brother, whom I sought and found, and whose mind I endeavored to turn to a consideration of spiritual things, knowing that I could bring him a knowledge that would brighten his life.

I have already said that my life on earth was one of sunshine and joy. Its brief span was filled up with the pleasures of existence and unmarred by its cares. I had held no intercourse with sorrow, and knew nothing of worldly strife. It is true I had known that sin, and misery, and wrong-doing exist in the world; but never having come in contact with them my ideas of such evils were vague and undefined. But I was destined to learn more of these conditions of human life, and to perceive from my spirit-state not only the effects they produce on their victims, but in many instances the causes from which they grew.

My first pain as a spirit came to me in witnessing my mother's silent grief over my early death; and my first efforts as a comforter were made in striving to assuage her sorrow, and to envelope her heart in an atmosphere of peace. From that experience a conception of the suffering of other human hearts dawned upon me, and I sought to aid those whom I found bowed in woe. This phase of human discipline was good for me; it brought me in rapport with my fellow creatures and taught me of the shadow side of life. I had slipped from the mortal to the stern realities of existence had laid hold of me, and was as one without experience, deprived of discipline, able to enjoy the sunshine, and freshness, and fragrance of the spiritual world. It is true, but unfitted to cope with its grander, more lofty studies, unprepared to understand the vital springs of human life and action, and undeveloped in those attributes of endurance, patience and perseverance that awaken in exalted minds an indomitable energy to labor unceasingly for the elevation of man. I had not gained strength through discipline. I was a delicate, fragile, loving child, not the grand, benevolent, self-asserting, self-sacrificing woman that one endowed with my heritage ought to become through contact with the experiences and discipline of a suffering, active existence.

I believe it is well for a mortal to desire and to strive to attain many years of life, to make those years as active, as full of experience, as energetic and as fruitful of good results as possible. The discipline of earth prepares a soul for its promotion to a higher life. Yet the spirit who passes from the body in infancy or early life is not deprived of an opportunity of gaining its needed education in connection with physical conditions, and in contact with the various phases of human experience on both sides of life. From my own observation, I am satisfied that every soul must learn something of the sorrows, the pains, the bitter struggles, the disappointments, in short, the trials incident to human progress and development, ere it can truly enjoy, appreciate and understand the vital activities and the glorious possibilities of its own nature and the advantages of its future home. These distressing though potent lessons must be gained by actual experience. No soul can learn them for another; each one must cope with them for himself, and master the intricacies of each lesson, in order to comprehend the delicate machinery of human being, and to become fitted to labor and to grow.

I believe each one has an experience of suffering as well as of pleasure to undergo, the whole making up a grand and important discipline for the spirit, a beautiful picture of light and shade, a rounded sphere of day and night, of sunshine and storm, of cultivation, refining and strengthening the soul-powers. Many find all the sorrow, all the pain and deprivation and misery on earth, and have to wait until they are transplanted to the more genial clime of the immortal world to find sunshine and peace. Others have alternate seasons of joy and pain, of promise and despair here, and uniformly develop all their faculties as they go along. And still others have all sunlight, and seem to know nothing of life's discomforts and trials.

The more harmonious, tranquil and sweet a human heart, the less will it be jarred by the annoyances that afflict more angular individuals. There are souls even on earth so pure, sweet and beautiful, as to never know the taint of sin, or be swayed by the evils of passion; they are loving, gentle and kind; but even such souls cannot go through life without pain. Though their material circumstances should be such as to raise them above want, their sensitive souls must sorrow at the knowledge of the world's misery and evil, and they cannot rest without constantly striving to aid the unfortunate and enlighten the ignorant.

I think I have shown you my conviction—that it is a necessity for the human race to rise to greater heights by endeavor, and through struggle and trial. What is true of the race is also true of the individual—none are exempt from the law. Somewhere, and in some form, every soul must learn of affliction, and thus know how to treat it in others, as well as to learn from its opposite, joy, the ecstasies of perfect peace.

I did not know the meaning of life till I had suffered. I had been happy, but it was the merry, careless joy of the inexperienced child, not the grave, serene and exquisite peace of the unfolded, cultivated woman. There is a difference in these two stages of happiness which all who have reached a state of tranquillity through suffering will understand.

As the wonders of the heavens and the earth spread out before me, and I realized my littleness, my ignorance and my inability, I grew eager to learn, to explore, to gain wisdom. Vibrating between the two worlds, drawn to earth by the friends I loved there, and attracted to the spirit-world and the home of my teacher by my spiritual nature, and by my desire to know more of its secrets and its lore, I saw many conditions of human life and met with people—spirits and mortals—of every phase of character. Those who were bright and beautiful among the spirits smiled upon me, the fearful and heavy-hearted looked wistfully. I was drawn to these sad ones; it made my heart ache to see their anguish, and in my feeble way I longed to help them.

## PRINCE AND PEARL.

In the very same year, on the very same day,  
Two little babies were born;  
One was a doggie, and one was a girl,  
One was named Prince, and one was named Pearl,  
All on a New Year's morn.  
And in one cradle the babies slept,  
All through the mid-winter weather;  
One on her pillow, dimpled and sweet,  
And one curled up at the darling's feet—  
Prince and Pearl together.  
But Prince grew fast, as doggies will,  
Till he soon was large and strong,  
With a coat-black coat that was curly and fine,  
With a big, big bark and a sorrowful whine;  
And he learned to know right from wrong.  
And Pearl would sit by the baby Pearl,  
Looking her while she slept,  
Gently, lightly, to and fro,  
And the mother was free to come or go,  
For Prince was a true watch kept.  
And he'd bear caresses from baby hands  
With never so much as a wince;  
And Pearl on his back was secure from harm,  
For he'd carry her safely all over the farm—  
Darling, trusty old Prince!  
And when Pearl went to the village school,  
A mile or more away,  
Prince carried her basket and primer, too,  
And would run to fetch her when school was through,  
At the close of the long, long day.  
Oh! they were ever the best of friends,  
In sunny or stormy weather—  
Up in the mountains, or down by the sea,  
In town or country, I would always be  
Prince and Pearl together.  
—Emma C. David, in Youth's Companion.

According to the Medical Abstract, the discovery has been made in Colombia of a shrub which exudes a juice having so powerful an effect in arresting the flow of blood that large veins may be cut by a knife and smeared with it without causing hemorrhage. The plant is called "Alia" by the natives.

Leland Stanford's gift of his estate in California, valued at twenty millions of dollars, for the purpose of endowing a college, is the largest donation ever made by a private citizen.

## Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spiritual manifestations they have witnessed; but we desire it to be fully understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed. Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements. —Publishers B. & C.

### Materializations with Mrs. Bessie Huston.

To the Editor of the Banner of Light:  
One of the most successful materializing sances in Manchester, N. H., was held at the residence of George B. Amidon, 409 Central Street, on the evening of March 8th, Mrs. Bessie Huston, of Boston, being the medium. The sance was held in one of the parlors, and the cabinet simply dark draperies suspended across one corner of the room. The sitters comprised about twenty persons of both sexes, among whom were some of our most prominent citizens.

The medium passed into the trance state and entered the cabinet. In a very short time a lady appeared at the aperture, dressed in white, with a long red sash, and was announced as one of the medium's band. She came in front of the curtains, in plain view of all, and drawing her hands back and forth, produced large quantities of lace and passed it to several in the room, who examined it and declared it to be as tangible as any material. A young lady recognized her father, who passed away in New York some more than a year ago, and conversed with him several minutes. A lady came to her husband, who instantly recognized her, and taking her arm, walked with her into the room and introduced her to the circle as his wife; a friend, who was also present, went up and shook hands with the spirit-form. A gentleman came, who said he was Nathaniel Huston, a brother of the medium's husband. He came outside the cabinet, walked around the room, called for more light, and conversed in a loud whisper with all. He remained outside several minutes and standing in the centre of the room, plainly visible to all, dressed in a dark suit, made a few passes with his hands over his coat, and gradually there appeared a soldier's uniform, complete with its gilt trimmings and brass buttons, and a military cap on his head. All who wished went to him and examined it closely. Some one suggested that he should whistle for them. The lady at the piano immediately began playing, and the spirit whistled the tune, keeping perfect time with the instrument. An old lady, apparently very aged and much bowed down with years, came and was recognized by a gentleman. The sance lasted about two hours, and there were twenty-five forms in all appeared, nearly all being recognized.

Mrs. Huston also held a sance the following evening at the same place, which was equally as remarkable as the first. A lady came to her brother, talked with him, and asked to see his wife, who was also present; she then came outside the cabinet, walked around, and seating herself on a chair, seemed to be folding yards upon yards of lace in her lap. She again entered the cabinet, and asked the lady to sit down in a chair directly in front, and having complied with the request, the lady, weighing one hundred and fifty pounds, was raised several inches from the floor, and let down heavily. A gentleman recognized his wife, who passed away six weeks since, and said he knew it was she. A little boy three or four years of age was plainly seen and recognized. As on the previous evening, there were about twenty-five forms in all, of both sexes. Names were given quite readily, and in many instances the full name. Many of the forms conversed freely with their friends, kissing and embracing them as in earth-life.

This was the eighth sance held at intervals during the past winter by Mrs. H. in this place. Many have attended who have never witnessed anything of the kind before, and have been highly gratified with the results, and she is to be with us again in April.

Mr. and Mrs. Huston have made many friends in Manchester during their brief stay here, and we cheerfully recommend them to all desiring manifestations of this class. A. A.

[From the Free Press (Plymouth, Mass.), March 8th.]

### What I Saw at a Materializing Seance.

After having been fully convinced that there were no trap-doors or other mechanical contrivances, in or about the cabinet, we were seated in a semi-circle, twenty-four in all, the medium, Miss Gertrude Berry, came into the room and immediately stepped inside of the cabinet. The lights were turned down, but not out, it being light enough to distinguish any one we knew seated across the room. The medium, who was dressed in black, had not been in the cabinet more than ten seconds when a female form appeared, dressed in white, directly in front of the cabinet. The manager inquired of the form who she wanted to speak with, and the proper person having been informed, came forward and conversed a few minutes with the form, who then disappeared.

Others immediately appeared, some dressed as females, others as males. I noticed that the females were always dressed in white and the males in black, and in every case a male and female appeared alternately. As the forms appeared they were usually recognized by friends present. I talked with two of the circle who said they had never been there before, both of whom recognized friends who appeared. At one time there were two forms outside the cabinet, and one partly concealed, and the voice of the medium was heard inside the cabinet.

At two different times forms appeared to spring from the floor in different parts of the room away from the cabinet. One form, called "Wild Flower," whom I was told came every night, stayed in the circle ten minutes. She was asked to dematerialize, and taking a position in the centre of the room, she gradually disappeared, apparently sinking down through the floor. Then in a few seconds a white spot appeared, and the same form appeared to rise from the floor.

Toward the close of the sance a form appeared who wanted to speak with me. I went forward and took both hands of what appeared to be a man about twenty-five years old. He spoke my name and his first name, and then seemed to vanish into nothing. Four times he came and did the same thing. The third time he disappeared he did not go into the cabinet, but seemed to sink through the floor at my feet. I was down on the floor in an instant, trying to find where he went to, but I did not succeed. I had hardly regained my feet before he was there again. He then vanished and did not appear again. As soon as the medium left the cabinet we all examined it, but could find no evidence of fraud.

I write this as a skeptic, and can only say that if it is all deception, it is neatly planned and executed. Some six or seven from Plymouth have attended these sances, and have not been able to detect any fraud. G. E. B.

### Irrefutable Proof of Materialization.

A correspondent of the London Medium and Daybreak, writing from Newcastle-on-Tyne, alludes to what he terms "a new crop of mad fools, who, in their egotistical folly, think that theirs is the mission to 'expose' Spiritualism by 'grabbing the form,' and in proof of the futility of their efforts, and in confirmation of the truth of the phenomenon known as materialization, describes an experience of his own in England on the 27th of December, 1877, as follows:

There were twelve of us. We sat in the usual order, none of us more than eight or nine feet from the cabinet. The medium, Miss Fair-lamb, was in the cabinet. The light was reduced to a good twilight. We could see all and everything in the room. We had not long to sit, when "Cissie" took control of the medium. No one had been so close to her as Mr. B., requested her to give him a test, saying: "Cissie, I would like very much if you would give me a test this morning."

"And what kind of a test would you like, Mr. B.?"

"I would like if you would come out of the cabinet into the middle of the floor, allow Mr. Armstrong to tie you up, and then dematerialize."

"And what would you tie me with?" says "Cissie."

"I have brought a bobbin of strong thread with me," says Mr. B.

"And would that test satisfy you?"

"Oh! yes; I would be perfectly satisfied if you would do that, and oblige."

"Well, we will see what power me has when me comes out; if me can me will."

In a few minutes "Cissie" came out of the cabinet, and walked into the middle of the floor. Mr. A. then went down on his knee, and asked her to come up to him, and she fully, told her that he had often said he would catch her. Now he had the chance he would tie her so that she should not get away again.

All this time we could see her little hands gently pulling Mr. A.'s beard; smiling all the time with pleasure and amusement.

"Now tell me when you are ready," said Mr. A., "and I will tie you so that you cannot get away."

Three good tugs at Mr. A.'s beard was the sign that she was ready.

Mr. A. now took the bobbin of thread, gave the end of it to Mr. S.; took two turns round the form of "Cissie," drew the string tight, passed the bobbin through the light, and knotted it, then handed the bobbin to Mr. B., sat down beside him, and passed the thread across his knee, and put his thumb on it, I suppose for security.

The string was drawn tight, and there stood "Cissie" for some time, like Patience on a monument; but the scene changed; she began to go down the head, hands appearing as if sinking into the body; and that too grew beautifully less and less, until all that remained of that pretty child, of about three feet in height, was a piece of white drapery, or something of that sort, that disappeared; and nothing remained but the thread by which she was tied!

[From the American Nonconformist, Tabor, Iowa.]

### Jesse Shepard in Kansas City.

An opportunity of a lifetime! Jesse Shepard, the world-renowned musical medium, is in Kansas City, and on Sunday evening, Feb. 21st, the writer by special invitation attended his sance, at No. 1014 Wyandotte street, and there witnessed, with twenty-five or thirty others, the grandest musical performances that mind can conceive of. Only those who attend can get a real and honest conception of the lofty grandeur of the music produced through the mediumship of this Jesse Shepard.

Mr. S. is an Englishman by birth, but he has traveled all over the world, and given sances before the crowned heads of Europe, and most certainly it is an event to be remembered—a chance to hear and be a witness to the phenomena just as they are produced.

I can but briefly and in weak terms describe the sance. The room in which we all gathered was about eighteen by twenty feet, and in the centre stood a square piano; on this were several guitars and harps. A complete circle was formed around the instrument, and my place was directly against one end, where I touched the piano most of the time.

No sooner had the performance begun than we could all hear other voices and instruments singing and playing, the smaller instruments sounding about our ears, while others produced sounds which were not in the piano of all, making altogether grander music than a



your Emulsion to patients suffering from lung troubles, and they seem to be greatly benefited by its use."







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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 accompanied by the name and address of the writer. When newspapers are forwarded to fill the order, the balance for our paper, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for publication.  
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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Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

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

#### Perfect Religion.

The discourse given by Spirit George Whitefield, through the organism of Mrs. Richmond, contains, we need not say, as complete a description of religion, as it is a human concept, as is often encountered either by hearer or reader. It is all summed up in the one brief commandment that we love one another. In obeying this, we all of us are sure to keep ourselves "unspotted from the world," and thus while in it are not of it in the sense of being evil. The perfect release of a man from worldly chains will readily be acknowledged as the first and simplest condition. Spirit Whitefield asserts that this alone, without further need of form or ceremonial, will be the final religion of earth. God reveals himself according to human needs, and the revelation continues to go on as the human state becomes adapted to the influx of the divine spirit in increasing measure. We shall become as the angels in the ratio of our release from the thralldom of earthliness. The process is an advancing one, ever a struggle and a new victory, with numberless discouragements and defeats. It is the Christ-principle that is at last to be all in all.

The forms of religion will in the future be of less account than religion itself—the reverse of what has prevailed till now, and even now is only shaken, not overthrown. Form and substance will become one. The manner of expressing it is wholly secondary to what is to be expressed. One man may formulate his religion in one way, and another in another; but the vital and only thing is to love one another and seek to do good to all. The real measure of our religion should be the measure of our loving kindness toward one another. Paul is to be held responsible for introducing so much doctrine into religion, and driving out so much spirit. Christianity teaches the love of man in place of the power of human forms and names. But it is the latter which has caused it to darken the world more than it has really enlightened it. It is not to be wondered at, exclaims Spirit Whitefield, that the power of despotism has held sway over human conscience. The wrongs of nations he declared to be not the wrongs of religion, any more than slavery was the result of freedom. He would not cease to cry out against branding the name of religion with the everlasting ambitions of men.

That which passes under the name of religion, said the spirit, is not the religion of Christ. As we live, such is our Christ and our God, and such our temple and form of worship. The God that is professedly worshiped is as far above the God actually worshiped as the infinite is above the finite, or the eternal above the transient. The pure and transparent word of Christ is dimmed by our earthliness and selfishness, but the light is constantly there. The perfect religion of all ages, says the spirit, shines upon the earth, illuminating the darkness, though the darkness comprehends it not; and the light is still there, though its rays may be perverted by the shadows of our present condition; and the whole world will finally acknowledge the glory and splendor of its rays, even as the whole earth now acknowledges the glory of the light of the sun.

It will be by no process of external change that the amelioration of man and the final happiness of the race will be wrought; by the coming of no expected and visible Christ; by the agency of no known force, like that of tempest and earthquake, which compels all nations to worship simultaneously at one and the same shrine of truth. Though we continue to dwell upon the earth, the change will not be after earthly methods. There will be no confusion and chaos from the breaking up of existing systems, or the war of accepted associations. It will never be a change merely from one kind of anarchy to another. The freedom that is to form the final conquest of the human spirit will not be a freedom to do what we will. Emanation from ignorance, the coming in of a new and larger light, the vanishing of human pride, and passion, and selfishness, will occur only when the new and brighter vision of truth enters, and that will be a silent process and an unannounced one for us all.

What noise or violence need accompany obedience to the plain law, that we should do to others as we would have them do to us? What breaking up of the heavens, and what falling of the stars will help us to love our enemies, to do good to them that hate us, to be kind to those who revile us, and to do good to those who hate us?

is right without regard to what is done to us? In millions of cases on earth, heroism of this kind has been manifested, but without any convulsion of the elements or break-up of the order of nature. The revolution in our lives and character which is at some time to supplant the present professions of religion with a perfect religion, which will be in harmony with our inner being and will not fade away, is simply to be one of unfoldment and progress in what is good and true, in what is loving and charitable, in what makes for goodness and perfection.

There is no call for a shaking of either the material or moral elements in this. The way is plain and wholly unobstructed except by ourselves. The evil which belongs to finite existence forms a part of the great problem of the life here given us, but it is given us not for our discouragement but our solution. It is not now conceivable that it will ever be wholly cleared away while the earth-life is burdened with the conditions that are inseparable from it. But it is everything to be able to see "the way, the truth, and the life"; these once clearly apprehended, and we have the unfailing clue that is to guide us to perfect peace, which is the sure outcome of perfect religion. What life is to be under such conditions we can enjoy but the faintest conception of yet. In such a frame of mind as perfect love suggests we shall have no cause for apprehension from the results of ignorance, injustice or fear.

#### The Uprising of Labor.

The spectacle of an army of fifty thousand and more workmen all over the country rising up as one man to claim the dues which they have never been able to collect of their employers, is one calculated to give pause to corporate capital in every form, and threatens the ultimate revolution of the relations formerly existing between labor and capital, we believe for the permanent benefit of both. Mills and factories, railroads, workshops, foundries and mines, almost all the organized industries known to us are rapidly concentrating the numerical force of the men employed in them on the simple demand that their long-delayed request for a readjustment of wages shall be finally answered. It would not be easy to trace the present activity of this movement to its beginning; it is enough that it has been working, not for months only but for years, with the wage-earners patient and protesting, biding their time which they felt sure was to come to them, and hoping and working in silent submission to what they had ever been told was the inevitable. Suddenly the movement begins without any heralding, and politicians equally with capitalists and employers become deferential listeners.

It is not to be charged that a movement, so comprehensive in its character, combining such a vast variety of industries in a single channel, implies that those who are engaged in it have any idea of working up a revolution that shall destroy themselves by crippling the power of capital to give employment to labor. That would clearly be suicidal. The present movement, in the first place, never could have become so general unless the cause were far-reaching and of long continuance, and without its being pretty thoroughly understood and agreed upon. Labor has at length arrived at a new stage in its developing progress. It instinctively sees that what is to be done for it must be done by itself, and has made up its mind to begin and do it. There have been two epochs in the past for labor: the first was that during which it was wholly vassal, to be summoned forth by its owner whenever he chose, and worked as long as he wanted; the second is the one that is evidently beginning to draw to a close, in our own country certainly, and has been marked by the contract, or wage-earning, system, under which capital has paid not a penny more than it felt obliged to pay, and then grudgingly and in the spirit of ownership.

We have now come to the third and last epoch, when labor rises up to propose that the niggard and inequitable wage system be gradually and safely supplanted by the new and better system of industrial cooperation. The time may not yet have come for establishing industrial partnerships, since these must grow out of the natural development of things, as the present movement has manifestly done. Industrial cooperation is what plainly lies back of and beyond the movement now taking place. That is simply what is meant by this present demand for an advance in wages. If the demand should in some instances prove an unreasonable one, it will become necessary for employers to submit their balance-sheets to the inspection of their employees, to convince the latter that they are asking too much. That is more than likely to lead to a proposal, no matter from which side, that the old terms of relationship shall be recast altogether on such a basis as, while capital shall not become the loser, will assure labor of a fairer share of the profits of production. In our opinion, the case will develop into that form before the present agitation is wholly spent.

Hitherto it has been the lot of labor to suffer from discontent; now it is to be capital's turn. It will no doubt become dissatisfied to go on in a state of things that promises nothing but uncertainty, and therefore may be expected to come forward voluntarily with extended hand, and propose to labor a cooperative interest in the joint product of the two parties. Whether labor will receive more or less under such an arrangement than it receives now, it is certain to become more thoroughly satisfied, more truly intelligent, more self-respecting, and more thrifty. And such a system is likewise certain to promote the highest conditions of good citizenship. In a country of free men no class can be expected to live in a state even of constructive servitude. The spirit of equality must prevail. Industrially considered, one man will put his skill and experience against another man's money, and the combination will result in a nation of producers such as the world never saw. If capital does not make such large profits at some times under a system of this sort, it will be more sure of its steady average of profits, and it will have been checked in its viable tendency to tyranny.

We wish the Chairmen of the different Spiritualistic Societies in Boston and vicinity at their public meetings on the 31st inst. would call attention to our recent hint that they all unite in one grand celebration next year. There wasn't time enough to confer upon the subject this year, we admit. We have not the least doubt that hundreds of dollars could be raised between now and then for so laudable a purpose. Besides, the spirit-friends, our co-workers, are anxious that this should be done. "In union there is strength," and would not such a movement strengthen the Cause we are all so anxious to promote?

#### The Old Superstitions.

That they die so hard is only proof of the natural tenacity of human beliefs, and this again of the need of imbedding those beliefs with the utmost care in the human mind. It is hard to uproot a custom that has once become fixed and fastened in the mind, regardless of the reason attached to its existence as a habit of thought. The above remarks are well illustrated once more in the recent appearance of a book from the pen of Rev. Dr. Shedd, Professor of Theology in the Union Theological Seminary of New York, bearing the title of "Doctrine of Endless Punishment." Dr. Shedd, we need not say, bears the highest repute in his denomination as a church historian and ecclesiastical scholar. His book is addressed to the task of proving the scripturalness, the reasonableness, and the justice of the old dogma of an eternal hell. One of its chapters, indeed, is headed "The Reasonableness of Eternal Punishment," and appeared not very long ago in the pages of the *North American Review*, causing no little talk at the time of its publication. The general ground assumed in the book is that "Sin is an infinite evil, deserving of infinite punishment, because it is committed against an infinite Being."

This may be called a fair specimen of current theological logic and reasoning. It is to the effect that the greater the person or being wronged, the greater of necessity the wrong done. It is practically saying that a small sinner, or criminal, necessarily sizes his sin or crime according to the dimensions of the one he wrongs—a process of reasoning quite worthy of the ecclesiastical schools of logic. On this theory, it is not the motive actuating the wrong-doer that constitutes his guilt, but the importance of the person to whom the wrong is done! So that a sinner, or a criminal, may by one and the same act become guilty of different degrees of sin, and consequently find himself subjected to a confused set of punitive rules and regulations. If ever logic suffered itself to be made a plaything of, it is certainly in such an instance as this. If you steal from a millionaire, your guilt is greater than if you took the last and only dollar a poor man has! Or if you strike a full-grown man without provocation, you are guilty of a greater wrong than if you do a wanton cruelty to a child! Was ever logic shown up in so ridiculous a light, and by those, too, who claim to possess the sole patent to it?

Among the other assertions made in this remarkable book of a distinguished professor of theology is the by-no-means unfamiliar one "that the Infinite, Incarnate God suffered more agony in Gethsemane than the whole finite race could suffer in endless duration." How he should happen to know that passes all human comprehension. We can readily see how he should be led to say it in order to appear logical in upholding his old creed of Orthodoxy; but how any one who can never hope or expect to comprehend the Infinite should nevertheless be able to comprehend the exact amount and sum of infinite suffering, is something to puzzle a casuist, and invite the sneers of the infidel. The reply to such a senseless assertion will not be long in rising to many a tongue—What, after all, then, has the universe of human souls gained by the atonement? They are doomed, it seems, to endless punishment all the same in spite of the infinite sacrifice, which proves practically to have been no sacrifice at all. The *Unitarian* (magazine) aptly quotes, in view of such a state of opinion among old theologians, the saying of somebody we are bound to believe, that "God is at least as good as a good man."

#### Prison Reform.

The more advanced views on prison reform are those which entirely do away with punishment. It is maintained that the existing system can do nothing but harm. We send a man to prison for a stated time, and he is then released. He is not reformed, and cannot be reformed, and he cannot live down the disgrace that is attached to him. No one will have anything to do with him, and as he is thus compelled to go back to his old ways, society receives no benefit from his having been punished any more than he does himself. A well-known advocate of prison reform in the West proposes to supplement the present system with another. He would do away with the very words, penitentiary and punishment. The latter implies revenge, and vengeance is beneath the dignity of the State. For "penitentiary" he would substitute the name "State reformatory," and he would have all criminals sentenced to it for an indefinite term. They would be given to understand then that the time of their release would depend altogether upon the time when they should be thoroughly reformed, and this would be determined by a board of arbiters selected from a State's best citizens, paid proper salaries, like judges. Under such a system a man could, on his release, show the world a certificate of character that would carry great weight.

To all the objections that can be urged against a plan of this character it would be successfully argued that the system is as bad at present as it possibly can be, and offers no hope to the incarcerated; whereas the new plan proposes great hope, and in no event can be as bad. The suspicion might readily arise that a convict would be likely to simulate virtue for the purpose of deceiving the arbiters, and thus regain his freedom by hypocrisy. To this it is answered that the prolonged simulation of virtue would of itself be a long step toward genuine reformation, and would lead a convict into a train of thought which could not be other than beneficial. The assistance, now denied him, after his release would materially help in fixing this reformation, and then it would be possible to indulge a hope where there is none now. The gentleman to whom we have thus made reference is Martin H. Boyce, of Wisconsin, who has been making effective addresses on the subject of prison reform and the abolition of the death penalty before several legislatures, including also addresses to people in nearly half the States in the Union, and who has left his permanent impress on the penal codes of nearly every State he has visited.

Had Mr. William White, formerly one of the proprietors of the BANNER OF LIGHT, lived in the physical form until now he would have been 73 years old. He changed his residence thirteen years ago, yet in spirit he is with us still, and as he was a man of peace always, he is yet at work on the earthly plane of life endeavoring to calm the waters of strife and instruct mortals that immortal happiness can be had only by doing as you would be done by.

To MEDIUMS.—Read Augustus Day's letter in another column.

#### "The Carrier Dove."

The March number of the above magazine, being the third in its new and greatly enlarged and improved form, comes to us with an excellent portrait of the late Chas. H. Foster as its frontispiece, and in connection therewith an elaborate sketch of the service rendered to the cause of truth by that remarkable instrument employed by the higher powers to convince the people of earth of the reality of a future state of existence—both portrait and biography being the production of the versatile Albert Morton, Esq., of San Francisco, who has charge of the biographical department of the *Dove*. In the course of Mr. Morton's interesting narrative he relates much of his own experience with Mr. Foster, the first being in 1864, at which time he called upon him as a perfect stranger. The result of that interview convinced Mr. Morton of the utter fallacy of the statement that any form of deception was used to produce the stigmata. After many satisfactory phenomena had been produced in his presence Foster said to him: "Your aunt is here, and will give her name on my arm." "Pushing up his left sleeve," says Mr. Morton, "he bared his arm, which was entirely free of all marks. Making three downward passes over his arm with his right hand, there shortly appeared, in bright scarlet letters, at least an inch in height, the name of a deceased aunt, *Lola*. The letters were slowly formed, under my close inspection, and as slowly faded away."

In addition to the portrait of Foster above mentioned is one, the original of which was taken by Mr. Mumler, on which a spirit-form appears, said to be that of Ada Isaacs Menken. Portraits of Mr. and Mrs. J. M. Mathews, both of San Francisco, are also given in this number, together with brief accounts of their services for the cause. The remaining contents embrace full and abstract reports of addresses by Mrs. E. L. Watson, Mrs. J. Schlesinger, Mrs. J. M. Mason, and Dr. J. Simms, and a variety of instructive articles, original and selected. Publication office, 854 Broadway, Oakland, Cal.

#### Forthcoming.

We have so many good things at the present time to print in the BANNER OF LIGHT, that we are at a loss, almost, to know which should take precedence. However, we shall heed our impressions in this respect, and serve up the feast as rapidly as space will allow. We give below the titles of a few of the lectures, essays, etc., now awaiting publication:

The full text of two discourses delivered in Berkeley Hall, Boston, by Mrs. Cora L. V. Richmond's guides, the report of the first named of which we shall print in our next issue: "SPIRITUALISM; ITS RELATION TO THE SOCIAL AND POLITICAL PROBLEMS OF THE DAY"; and "WHAT CONSTITUTES A SPIRITUAL FACT?"

Three discourses, eloquent and full of meaning, on "GOD," "MATTER" and "SPIRIT," by the guides of the English trance speaker, J. J. Morse.

"OTHER HARVARD PROFESSORS SPEAK FROM THE SPIRIT SPHERES," by Allen Putnam, Esq.

"A GREAT BATTLE; OR, MOTHER AND SON," a story written specially for our columns by J. Wm. Fletcher.

Further numbers of "SPIRITUAL EXPERIENCES" by Thomas R. Hazard.

Many reports of phenomena, statements of how the cause is prospering in various parts of the country, and articles of individual inquiry and polemical interest not here named, are also on file for publication.

#### A Warning to the Physical Mediums.

We have many times been requested by spirit friends to warn this class of mediums not to sit for manifestations too often, and not to have too large a number of sitters at their seances—and have done so; but they have not heeded the advice given, and the result has been disastrous to some of them. Their own spirit-guides have also frequently warned them in the same direction. A notable case is that of Mrs. J. R. Flocking, who was one of the very best medial instruments we have ever known. Giving no heed to the warning, she is a confirmed invalid and in necessitous circumstances, and requests us to call upon the friends of the cause for pecuniary aid, which we have done.

Sitting too often in crowded, unventilated rooms lessens the power of those who are still at work. They give as a reason why they must sit often for form-materialization of spirits, that so many people are anxious they should.

When the managers of these seances, knowing these facts, insist that their mediums sit not over twice each week, and allow not over a dozen persons at each seance, the manifestations will be far more satisfactory to all concerned, and the doubts of their reliability—as medial instruments of the spirit-world, so often discussed, even by Spiritualists—will speedily vanish.

#### The Anniversary in London.

Sunday evening, March 28th, the anniversary of the advent of Modern Spiritualism will be commemorated in London by a discourse at Cavendish Rooms by Mr. S. E. Bengough, M. A., the subject of which will be "Spiritualism as an Essential Element of Education."

At St. George's Hall, Langham Place, April 12th, Mr. James Burns, of the *Medium and Daybreak*, will deliver a lecture upon "The Facts and Phenomena of Spiritualism," accompanied by a stereoscopic exhibition of enlarged representations of direct writings, drawings, photographs of full form materializations, and spirit-photographs.

At Bradford, March 27th, an observance of the anniversary will be conducted by Mr. Burns, assisted by members of Sowerby Bridge and Batley Carr Lyceums, and other friends. March 28th a conference will be held, when the Lyceum will be the subject of discussion.

A correspondent writing from Cleveland, O., says: "The laws against malpractice would seem to be sufficient for the people; let the Regular doctors protect themselves from competition by their superior efficiency—if they can! It is well known that many youths are annually diplomated by the colleges who are sadly incompetent as medical advisers. If all practitioners are held equally responsible by law—and none are proscribed for the benefit of others—true merit will win in the end, to the frustration of the money schemes of the colleges, and the confusion of the aggressive disciples of Allopathy."

Mrs. Amelia H. Colby's sledge-hammer lectures, last Sunday in Horticultural Hall against the shortcomings of Old Theology, past and present, were listened to by large audiences of Boston's most respectable citizens.

#### The New York Medical Law.

We learn that the hearing for the repeal of the medical law of 1880 was set down for the second time, March 17th. The notice was short with some of the petitioners, as they did not receive official word until the morning of the day the hearing was to take place. Dr. W. H. Vosburgh, of Troy, appeared, also Dr. Benton, of the same city. Dr. Vosburgh asked to have the hearing adjourned, and the Chairman, who had overlooked his first appointment, appointed Wednesday, March 24th, for the hearing. A few days after the announcement was made by the Chairman of the Legislative Committee that the hearing would be postponed to Wednesday, March 31st, at 3:30 o'clock.

Added time being thus afforded, it is desired that the citizens of New York who have at heart the interests of medical equality in practice will make special efforts to see personally (or write to) their district members on this theme, asking them not to give vote or influence for the further sustentation of the Allopathic protective law which it is at this time sought to repeal.

It should also be made apparent that the medicals are endeavoring to execute a flank movement upon the friends of medical freedom by denominating the measure they are setting on foot, the repeal of the law of 1880, to be only "a clairvoyant bill," whose defenders are headed alone by clairvoyant physicians, thus seeking to appeal to the religious prejudices of the legislators at Albany; when the fact is that the measure sought for, the gist of which is embodied in a printed bill now before the Committee, has no connection with clairvoyant any more than with Allopathic treatment, but seeks to put all practitioners on an equal footing before the law, both as to penalties for malpractice and rewards for success—merit alone being the ground on which all must appeal for public patronage.

The bill was framed by one of the most advanced medical men of New York State (not himself a clairvoyant) entirely through an outraged sense of justice, and deserves the friendship and support of every true friend of humanity in the Empire State.

#### Lectures in Melbourne, Australia.

Mrs. Addie L. Ballou commenced a course of lectures in Melbourne, January 10th. The subject of her discourse was, "Homes and Occupation in the Spirit-World." Alluding upon its introduction, says *The Harbinger*, to the prevalent idea amongst those unacquainted with Spiritualism that the highest employment of spirits was the tipping of tables and telling fortunes, she said even this was as rational as their own idea of a heaven where people were employed in singing and playing harps for all time. Few of us have very clear ideas of this world, and it is not to be wondered at that we should be more hazy with regard to the next. Her information had been derived from clairvoyance and mediumship, by which she had been not only able to see, but to converse with those on the other side, and the experiences of others in the trance state corroborated her own. She described the death-bed of a young girl between whom and herself there had been a great attachment, how her eyes were opened to the spirit-world before her departure, and how she had come back to her with messages of love many times since. When a new-born spirit entered the other world, there was a reception by some loving friends, then came a period for recuperation, and when this was accomplished, work began. They were not all clad in white robes, many had soiled garments, their earthly sins and shortcomings appeared as stains on their garments, which had to be washed out or effaced by good works; the pure garments and beautiful flowers were the result of pure thoughts and beautiful actions.

#### Prof. Wilder on "Diplomas."

Prof. Alexander Wilder, of Newark, N. J., in the course of a recent letter to a friend, uses the following outspoken language regarding what, in justice, the possession of a medical diploma should and should not mean:

"If I had my own way I would never let a college graduate an inefficient, illiterate man. The work on him should be thorough. He might thus have all the prestige of his diploma. There let the matter rest. No rights to be conferred by that diploma. Every man that can benefit another has a license from Almighty God."

At the present day there seems to be a disposition on the part of the friends to elevate unduly one or other of the twin-apostles of the spiritual dispensation—the physical phenomena, as witnessed in materialization and other seances, and the mental phenomena, as shown in the trance, whether in message expressed in private sitting, or open meeting, or in lecture delivered on public rostrum. The fact is both are equally valuable, and should therefore be sustained. A correspondent writes us from Walnut, Ia., specially commending our issue of the 13th inst., as a missionary number, because so much space is devoted therein to the reports of materializing seances, etc. We are glad to receive his commendation, and are ready at all times to place before our readers accounts of sittings for any form of physical manifestations; at the same time we have endeavored, and shall continue, to emphasize the trance and inspirational phases of the power of independent, invisible intelligences to manifest their presence and express their thought to mortals, regarding both the physical and the mental to be of equal importance and necessity to the well-being of the cause.

The Progressive Lyceum of Sydney, New South Wales, accompanied by the Secular Sunday School of that city, participated in a very enjoyable entertainment at Athol Gardens on Sunday, January 24th. The march of two hundred and fifty children in procession, with all banners and standards inscribed with mottoes and emblematic devices, was a feature that attracted much attention, and will long be remembered by those who witnessed it. The general demeanor and appearance of the children were in strikingly favorable contrast with the sombre looks of those held in bondage by the iron-clad and repulsive creeds of prevailing forms of religion, and the subject of remark by many spectators.

Dr. Lyman Abbott in the *Andover Review* says:

"It is certainly true that no theology can survive which is not based on scientific facts; but it is equally true that no scientific theory can survive which does not rest on theological facts."

No greater truth was ever uttered; but in view of it what hope is there of the survival of a theology or a science that both denies and ignores the phenomena of Modern Spiritualism, attested to be facts by upward of twenty million witnesses, with the number constantly increasing?

The *Deutsche Zeitung* of Charleston, S. C., March 11th, publishes as a matter of news the announcement of the meeting to be held in Louisville, Ky., from the 28th of March to the 4th of April, in commemoration of the thirty-eighth anniversary of the advent of Modern Spiritualism, and also refers pleasantly to the Lockport Mountain Camp Meeting, which is to occur the coming summer.



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