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#### SAN FRANCISCO, CAL., AGENCY.

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

\* WHAT I FOUND IN SPIRIT-LIFE.

The homes of spirit-life are not subject to decay. They do not grow yellow and timestained, 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 pitled the forlorn and

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.

unfortunate, and was always ready to do them

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 encretion 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 ture home. These distressing though potent No soul can learn them for another ; each one 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, cultivating, 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 immor tal 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

# Spiritual Phenomena.

#### Materializations with Mrs. Bessie Huston.

### To the Editor of the Banner of Light:

One of the most successful materializing sóances in Manchester, N. H., was held at the residence of George B. Amidon, 409 Central it can truly enjoy, appreciate and understand street, on the evening of March 8th, Mrs. Besthe vital activities and the glorious possibilities sie Huston, of Boston, being the medium. The of its own nature and the advantages of its fu- seance was held in one of the parlors, and the cabinet simply dark draperies suspended across lessons must be gained by actual experience. one corner of the room. The sitters comprised about twenty persons of both sexes, among must cope with them for himself, and master whom were some of our most prominent citizons.

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 plano 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 scance lasted about two hours, and there were twenty-five forms in all appeared, nearly all being recog-

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 scance 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 n't 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 scances, 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 re-duced 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 sooner had she done so than Mr. B. request-ed her to give him a test, saying: "Cissie, I would like very much if you would give me a test this morning." 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 the you up, and then dematerialize. "And what would you tie me with ?" says

"Cissie.' "Lissie." "I have brought a bobbin of strong thread with me," says Mr. B. "And would that test satisfy you?" "Oh I yes; I would be perfectly satisfied if

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THIS PAPER may be found on file at GEO. P. HOW-Bureau (10 Spruce state), a CO.'B Newspaper Advertising be made for it in New York.

THE DIFFICULTY .- Brown-" Then you have given up the idea of becoming a writer?" Robinson-" Yes." B .- "But I thought you had all 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?" R. -"Yes, that was my plan, and I attempted to carry it out," H. Well?" R. Well, I set out to write, but I'm blessed If I could think of anything to con--14 94

The colleges of this country contain 18,000 female

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 1 should pursue. My time, however, was not all passed in this man-There were fond associations drawing me ner. 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, worldweary 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 inter-

course 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 one phase of human disclpline was good for me; it brought me en rapport with my fellow creatures and taught me of the shadow side of life. I had slipped from the mortal ere 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 uncessingly for the elevation of man. - I had not gained strength through discipline. I was a delicate, fragile, loving ohild, not the grand, benevolent, self-asserting, self-saorificing woman that one endowed with my heritage ought to become through contact with the experiences and discipline of a stirring, active existence.

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 dif-ference in these two stages of happiness which all who have reached a state of tranquility 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 grow 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 tearful 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 bables were born; One was a doggie, and one was a girl. One was hamed Frince, and one was named Pearl, All on a New Year's morn. And in one cradic the bables slept, All through the mid-winter weather; One on her pillow, dimpled and sweet, And one curied up at the darling's feet-Prince and Pearl together. But Prince grew fast, as doggies will, Till he soon was large and strong. Till he soon was large and strong, With a cosl-black coat that was curly and line, With a big, big bark and a sorrowiul whine; And be learned to know right from wrong. And Prince would sit by the baby Pearl, Rocking her while she slept, Gently, lightly, to and-fro. And the mother was free to come or go. For Prince a true watch kept, And he'd bear caresses from baby bands With never so much as a wince; And Fearl on his back was secure from harm, For he'd carry her safely all over the farm— Darling, trusty old Prince i 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. At the close of the long, long day. Oh I 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, 'twould always be Prince and Pearl together. - Emma C. Dowd, in Youth's Companion.

According to the Medical Abstract, the discovery has been made in Colombia of a shrub which exudes a inice having so powerful an effect in arresting the flow of blood that large veins may be cut by a knife and meared with it without causing hemorrhage. The plant is called " aliza" by the natives. . 1.

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

nized. Mrs. Huston also held a scance 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 seance 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. Δ. Δ.

#### (From the Free Press (Plymouth, Mass.), March 6th. 1 What I Saw at a Materializing Seauce.

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 hean 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

the Paris of the Course

you would do that, and oblige."

"Well, me will see what power me has when me comes out; if me can me will." In a few minutes "Classie" came out of the

In a few minutes "Classe" came out of the cabinet, and walked into the middle of the floor. Mr. A. then went down ou bis knee, close up to her, and looking into her face play-fully, told her that he had often said he would tatch her. Now he had the chance he would the her so that she should not get away again. All this time we could see her little hands can be and the she will be added by the gently pulling Mr. A.'s beard; smiling all the time with pleasure and amusement. "Now tell me when you are ready," said Mr.

"and I will the you so that you cannot get A., away.

Three good tugs at Mr. A.'s board was the

away." Three good tugs at Mr. A.'s board 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 bight, and knotted it, then handed the bobbin to Mr. B., sat down be-side 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 "Cissy" for some time, like "Patience on a monument"; but the scene changed; she be-gan to go down—the head, hands and arms ap-pearing to sink 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 some-thing of that sort, that disappeared; and noth-ing remained but the thread by which she was tied I

#### (From the American Nonconformist, Tabor, Iowa, 1

#### Jesse Shepard in Kansas City.

An opportunity of a lifetime ! Jesse Shep-ard, the world renowned musical medium, is in Kansas City, and on Sunday evening, Feb. An opportunity of a lifetime i Jesse Shep-ard, the world-renowned musical medium, is in Kansas City, and on Sunday evening, Feb. 21st, the writer by special invitation attended his séance, 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 true 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 séances 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 phenom-ena just as they are produced. I can but briefly and in weak terms describe the séance. The room in which we all gath-ered was about eighteen by twenty feet, and nearly in the centre stood a square piano; on this were several guitars and harps. A com-plete circle was formed around the instru-ment, and my place was directly against one and the seance.

ment, and my place was directly against one end, where I touched the plano most of the time.

No sooner had the performance begun than we could all hear other voices and instruments we could all hear other voices and instruments singing and playing, the smaller instruments would float about over our heads at a rapid rate, light on our heads, and continue playing, then music in the sweetest strains imaginable would be produced entirely from the wires in the plano, without the keys being touched. Mozart passed around the circle, and intro-duced himself, saying that he would perform with his band. with his band.

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. with his band. No sconer said than done. He immediately sourcolled the medium, and performed on the keyboard of the piano while his band used some of the keys, others the wires, while others pro-duced sounds which were not in the piano at all, making altogether grander music than a

and the state of the second state of the secon

human orchestra could produce, and many times stronger than human fingers could bring from the keys. The grandest part of the scance was the ren-dering of the "Egyptian March." Again I am lost for words to convey to our readers a faint conception of the grandeur and sublimity of this rendition. The piece began with several different parts being played in slow march time, and sounding from a distance as of great armies slowly tramping. tramping to an inertime action of the scance was the ren-The grandest part of the scance was the ren-dering of the "Egyptian March." Again I am lost for words to convey to our readers a faint conception of the grandeur and sublimity of this rendition. The piece began with several different parts being played in slow march inter and sounding from a distance as of great armies slowly tramping, tramping to an inev-itable collision, gradually growing in atrength and nearness, till soon it is of deafening loud-ness ; then comes the order, "Charge !" and in-stantly follows a most terrific roar of the can-non as if all along both lines-boom I boom-the terry heavens themaelves were joining in the very heavens themaelves were joining in the terry blob both less, the ratie of the mus-ketry—pop1 pop1 till the sir, to the mind, is inter with anger, and seemingly are pouring forth their volley after volley of wrath, in charge upon charge of death-dealing messen-gers : right here the crisis comes, the armites comes the cutting of salves, the beating of the and sometimes above them all is heard they arm is and sometimes above them all is heard they and sometimes above them all is heard they arm is and sometimes above them all is heard they arm is and sometimes above them all is heard they arm is and sometimes above them all is heard they arm is and sometimes above them all is heard they arm is and sometimes above them all is heard they arm is and sometimes above them all is heard they arm is and sometimes above them all is heard they arm is any sone of the commanders and slowly the battle roar dies away in the dis-tance; the echoes are silenced and the as-tounded listeners begin to exclaim. "How grand?" "Did you ever hear the like !" "Glo-rious!" and many other expressions of wonder-

noist and individual explessions of work that ment, scarcely being able to realize that it has only been music that he has heard. If a dozen planos had been played by the strongest performers, no sounds like these could have been produced The roar was perfectly deafening, and yet grand in the extreme. A listener could not help but see in his mind's oye the whole battle as it progressed as from an eye the whole battle as it progressed as from an elevation near by, all was so distinct and real. The wonder is, that during such a performance as this the piano was not utterly ruined, for in the heat of the battle, when the cannon were roaring, it would sway and jump up and down, at times rising fully six inches from the floor all four legs at once, as if it were but a light weight. But when all was over, the in-tropent were examined and found to be perstruments were examined and found to be per-fect, nor injured in the least.

fect, nor injured in the least. During some previous performances there were messages for some by voice, and materiali-zations for others, and all while these almost heavenly bands were playing and singing. It is not possible for me to convey to the mind of the reader the real sublimity of this scance; the only way is, if you have an opportunity, go and hear for warrealess. and hear for yourselves.

SPIRITUAL EXPERIENCES OF THOMAS R. HAZARD.

## NUMBER NINETEEN.

NUMBER NINETEEN. I suppose there may be many thousands of trance-speaking and writing spiritual and clairvoyant medi-ums in the United States alone at this present mo-ment. An approximate fist of those I have myself sat with in their several capacities would fill a col-um, therefore I will confine my remarks at present to a few only of such as have been long in the exercise of their spiritual gifts. I will begin with J. V. MANS-FIELD, whose especial spiritual gift has been for the last twenty-five or thirty years more or less to answer in writing questions propounded by mortals to their spirit-friends, said questions being previously enclosed in imperviously-scaled envelopes or otherwise submit-ted to the medium in a shape to render it impossible for him to learn the contents through the exercise of his human faculies or senses. On the eighth of April, 1880, I called at Mr. Mans-field's rooms in New York, and whilst sitting alone with blim handed him the following question so se-cursity fastened and hidden within a thick roll of pa-per that the medium could not possibly divine the con-tents of the package by any human means without de-tection: I mweelf sitting by him on the constant watch

tents of the package by any human means without de-tection: I myself sitting by him on the constant watch in a well-lighted room from the moment I handed him the roll until he completed an answer to my question in writing and case it to may

in a weil-lighted room from the moment I handed him the roll until he completed an answer to my question in writing, and gave it to me: "Dear Brother Isaac-Will you come and tell me all about mother, father, Isabella and Mary, and such other matters as you wish to?" The reply, written by Mr. Mansfield's hand in my preseuce, was as follows: "Dear Brother Thomas-This is kind and brotherly of you to allow me to speak to you this beautiful morn-ing. I had not anticipated so much; but, brother, it is not less acceptable. My mind reverts to our boy-hood days away back in old Kingston, and the much we passed through up to manhood. But that I will pass over for the present. The thirty-first of the past month was a year since I left you to try the realities of that world we had been so often told about. My honored and dear parents met me as I passed over, and almost their first inquiry was, 'How did you leave your brother Thomas?" "Well, brother, all that was told us of the beautiful Summer-Land has been verified to me since coming i over here. Only the one-hif had not been told me on earth. Mother yet wears her plain (Quaker) cap, her plain dress, and frequently uses the plain language. Grandma Kilzabeth was with her the last time mother visited me. I have met our dear sisters and your dear

visited me. I have met our dear sisters and your dear Fanny and her children often, but I am nearer and

than I ever saw it in life."] Oh ! it was such a relief to know that I was going ! and mother said the happi-ness my spirit realized reflected itself on my counte-nance in death. Oh ! father, it was in accordance with my feelings that none but my dear ones should

The first time I met Mrs. Robinson was perhaps fifteen years or more ago, when 1 attended an evening stable at her hired house (1 think in Market street)in

The hirst time 1 met airs, itomission was permany and teen years or more ago, when I attended an evening schnee at her hired house (I think in Market street) in Philadelphia. The manifestations were so satisfacto-ry to me that I told Mrs. R. I should attend her next public scance, which was to be held a few evenings later in the week. On the day preceding the scance I chanced to call at the office of a gentleman of my ac-quaintance who had hardly ever heard the name of Spiritualism mentioned, and told him something of my experiences at Mrs. R.'s, adding that if he would like to know more of the pienomena I was sure that he would be welcomed at the scance I was to attend on the approaching evening, giving him at the same time Mrs. Robinson's address. On my arrival at Mrs. Robinson's rooms I was a little surprised to find my friend already there, to-gether with his two sons. The manifestations that occurred were very good, and largely addressed to use shiled in the civil war, being most graphi-cally personated by the medium, who under his spirit-control performed a favorite piece of music of his on the pison exactly after the soldler's manner and style. Soon after this manifestation the medium threw an old straw hat on the back of her head and is trode through the room, throwing to and fro her right arm and hand as if she was scattering some-thing on the ground, until she seemed to tire and his sons were so interested in what they saw that at the close of the scance, without disclosing their hames is to Mrs. Robinson, the father engaged her to come to a certain number and street on a specified near-by evening, and hold a private scance with his family. Our way from the scance charoling to her partly in the same direction, my friend took the opportunity to investion of the scance, without disclosing their hames is to Mrs. Robinson, the scance with his family.

evening, and hold a private scance with his family. Our way from the scance chancing to lay partly in the same direction, my friend took the opportunity to invite me to attend the proposed meeting at his house, whilst his sons assured me that the medium's person-ation of a man scattering something on the ground tailled exactly with what actually occurred not long before at a farm somemiles down the Delaware, where the two young men were living with an uncle for the purpose of learning something of the pursuits and methods of farming. Though quite unwell, this uncle, wearing an old straw hat, well set on the back of his head, as he was accustomed to do, took the boys oue day into a failow field to learn them how to, sow hay-seed : but after making two or three bouts to and fro day into a fallow field to learn them how to, sow Bay-seed; but after making two or three bouts to and fro across the field, he became too weak and exhausted to proceed in the work, and left for the bouse, after using the very same words that the medium had twice repeated, "Boys, you must sow the seed," soon after which the old man took to his bed, which he never left again until his lifeless body was carried to the grave.

I attended the proposed scance at the gentleman's I attended the proposed scance at the gentleman's house, whose name the medium did not learn until after its close. The manifestations were most strik-ing and convincing. The son who was killed in the war again personated through the medium, and point-ing to the portrait of a child that was suspended against the wall he inlimated, correctly, that it was a ploture of himself taken when he was a little boy in petiticoats. The deceased wife of the gentleman was also most graphically personated by Mrs. Robinson, as she appeared in her last moments, surrounded by her husband and children, the entranced medium making the exact deprecating motion with her hands and arms that the wife and mother made when strug-gling in the agonies of death, and again repeating the very words the dying woman pronounced with her latest breath i latest breath l

latest breath i These, with other equally striking manifestations, convinced the whole family, father, daughter and sons, of the truth of Spiritualism, all of whom, and espe-cially the daughter, remained ever after true to their convictions

claily the cauguter, remained over an end of the convictions. Among Mrs. Robinson's controlling guides is a spirit whoseems to share in Yorick's belief as expressed in the epigrammatic dogma that " taken by and large" "oravity is an arrant scoundre! " This guizzical spirit is wont to say that there are two kinds of religion, "long-seed and short-larged." which he would exemplify by is wont to say that there are two kinds of religion. "long-faced and short-faced," which he would exemplify by first clongating the medium's facial features to a most extraordinary length, and then suddenly drawing them up and contracting them to the opposite laugh-ing extreme, accompanied with the query addressed to the visitor," Which kind of reliaton you like best? to the visitor, "Which kind of reliaion you like best? long faced or short-faced?" adding, "I like short-faced best." The knowledge I have obtained through my thirty years' intercourse and experiences with excarnated spirits has led me to think that both Yorick's and Mrs. Itobinson's quizzical spirit-controls are not far from be-ing right, and that advanced and ibberal denizens of the unseen world cultivate and love a cheerful spirit, and favor its exercise among mortals. Vauciuse, R. I. THOMAS R. HAZARD.

# Banner Correspondence.

## District of Columbia.

WASHINGTON.-T. D. Hadaway writes : "During the month of February Spiritualists and many hundreds of others of this city have enjoyed the services of the widely-known and respected lecturer and plat-form medium, Mr. J. Frank Baxter, who came among us an almost entire stranger personally, though his name was a household word. The interest aroused by the knowledge of his coming was apparent for many weeks before his arrival, but it was not conjectured by any one that any speaker within the ranks could arouse the public upon the subject of Spiritualism in this conservative community as has been done by this gentleman. The limited capacity of the hall where he spoke was altogether inadequate to accommodate the throngs of strangers who came to see and hear him. He filled eight appointments, lecturing twice every Sunday. In his lectures he demonstrated to an eminent degree a singular ability to expound the philosophy of Spiritualism. He always appealed to the majesty of reason, and, while his opinions may have differed from those of many who heard him, no one could doubt his ascendency over the minds of most of his auditors. I cannot present any just syn-

opsis of his lectures, and will, therefore, limit myself to a few deductions of his teachings: Spiritualism stands for liberty of thought and the rights of man. In Spiritualism we are to recognize a New Dispensation ; it is not a Christian Spiritualism, a furbishing up of old beauties, and a diluting of the new wine'; neither does Spiritualism consist alone in the phenomenal manifestations, but rather in the grand purport of it all-in turning away from the idols of the past and seeking for the new light that is being dispensed from the spirit-spheres as a new revelation of truth to the world. Nothing can supersede the necessity of every human being relying chiefly on his own individual experiences in the realm of the spirit. If a man feels the heat of the sun he cannot be convinced the sun is not shining, because, forsooth, a very learned man is shivering with cold or is too impervious to realize its brilliancy? Spiritualism is an individual concern, a personal matter; Spiritualism is a New Religion, new, yet older than time. It is codyal with eternity, old as the Throne of the Infinite, and yet, to men on earth, new as the light is new to the eyes that first behold it, or as sounds to those whose cars are just open to detect them.

The tiny raps heard at Rochester thirty-odd years ago, though not the commencement of spiritual manifestations, were the commencement of a movement which before long will permeate the whole civilized world. And in this connection the speaker quoted from clergyman after clergyman to show the permeating power of the cause generally; how it is enlight ening the teachings of the pulpit, and taking on a more healthful aspect and making its mark on a nobler class of minds; how thereby the path is becoming smoother for the adherents, which is an inducement for those to enter it who would have been deterred by the difficulties of some time ago. Spiritualism teaches an actual and rational immortality. It does not pretend to give the paradise of the Mohammedan, nor the equally fanciful immortality of Christianity. It teaches that as we sow in earth-life we shall reap in eter nity; that no wrong can be committed in earth-life without explation in earth-life or in eternity, but he spared no terms in denouncing everlasting punish ment. Spiritualism teaches man to rely on himself to work out his destiny by and through self, not relying on vicarious aid by vicarious suffering ; that man subserves the purposes of his existence best by living according to the laws of nature and doing all that lies within his power to relieve the burdens of his fellow. men.

One of the most striking features of these lectures was his abundant application of biblical texts to the subject in hand ; but I confess I could not help think. ing that there might result from such mode of argument and illustration a sentiment in the minds of many of his orthodox hearers of religious awe, which would tend to confirm them in all the errors of their early thought. I do not mean to say that I know any one else shared these views, nor do I mean to con-vey the slightest impression that in any of his discourses did Mr. Baxter manifest any desire or disposition in any degree to compromise with the error of Orthodoxy.

As an expounder and defender of the truth, and a servant of the spirit-world, he is invaluable; and I sincerely hope that he may live long to promulgate the glorious tidings, and be crowned with the roses of love in the beautiful spheres of immortality."

## Illinois.

#### CHICAGO .- "Observer" writes : "The Society of United Spiritualists, organized here about three months ago by the labor of Dr. J. H. Randall, is making steady, healthy growth under his administration. It has changed its place of meeting twice since being

of what purport to be facts, and when it is produced the facts are accepted as such. Now the best proof of any existing thing is what is demonstrated to our minds by our senses. What we hear, taste, feel, see and smell ourselves, has the best proof of being true proof which no one will surrender for another's 'sayso.' Hence the great and rapid growth of Spiritualism. There is and can be no believing just what we have a mind to; we are forced and compelled to believe what appears to our senses as facts, however much against our will. Belief is not a thing to be put on or taken off at pleasure; it is an involuntary act of the mind, controlled only by our senses. I hope the Rev. gentleman I have alluded to may

have a little genuine experience before he undertakes to pass on the merits of Spiritualism."

#### Ohio.

CINCINNATI.-M. C. B. writes : "Mrs. H. S. Lake, with her husband, has been delivering an edifying and successful course of lectures before the Society of Union Spiritualists in this city. Though small at reform. Their zeal in laboring for and with the Society here deserves most hearty commendation. Individually I am an outsider, but investigating and interested. Was strongly impressed, first to hear the lectures, and then to visit Mrs. Lake for psychometric reading. For the first time I was convinced of the practicability and reality of Spiritualism. The lady is modest, and distrustful of her own ability, but events have proved her service valuable to me. My health had been simply execrable for years. The victim of drugs, I had struggled for months to extricate myself from the effects of their use, but found it impossible to attain beyond a certain point; in short, was adrift, not knowing what next to do. That my own better angels prompted me to call on Mrs. Lake I believe. I only know I went, I saw, I conquered, or as she would express it, her control conquered me. and I came away with renewed strength for the conflict, and have been made whole. That there was peculiar reciprocity of sympathy between us I am sure. I am equally certain her guardians will not desert her in her self-sacrificing endeavors to relieve human woe elsewhere. She goes to Providence, R. L. to fill a lecture engagement in April. Let her have the encouragement and hearty cooperation which her talents and devotion deserve. Her husband, Prof. Peck. is equally gifted in philosophical and scientific research, while his musical talents make harmonious many discordant influences. Behold ! the fields are white for the harvest, but the laborers are few. Let not those who have buckled on the armor perish from lack of appreciation."

#### Kansas.

LARNED.-F. E. M. writes : "Bishop A. Beals has just concluded a month's engagement with us, having delivered [the first series of lectures on Spiritualism everlistened to in Larned or in this section of the State. The fact that Spiritualism has never before been publicly proclaimed in Western Kansas will be no surprise to those of our Eastern friends who well remember the time when it was regarded as a part of the 'Great American Desert,' and much less of a surprise will it be to those who still regard it as the border line of civilization-a region given over to Texan cattle, cow-boys and coyotes. But in truth this portion of the so-called 'American Desert' is fast developing into one of the choice garden spots of the world. The horn of the Texan steer is shortening, and the semicivilized cow-boy, to employ his own phrase, is being larlated' and 'corralled' by the usages of civilized society, while the yelp and moan of the coyote are lost in the shrick of the locomotive and the hum of civilized industry. And it is fitting and appropriate, in the midst of this new-born civilization, springing as it were from a soil hallowed by the footprints 'and brooded over by the spirit of the red man, that spiritual thought and expression should germinate, survive and blossom. And is not this prairie country, grand and expansive as an ocean, conducive to the growth of a philosophy which in its scope and possibilities can

be measured only by the Infinite? Bro. Beals's lectures were attended, one and all, by large and select audiences, and those among his auditors who were liberated from the thralldom of ignorance, creeds and dogmas, were thrilled, inspired and spiritualized by the divine revelation handed down from heaven through this grand medium-a medium who by his every-day life, as well as by his medium. ship, reveals Spiritualism in its ideal and true sense. Mr. Beals left a spleudid impression and wrought an important mission."

#### Vermont.

SOUTH WOODSTOCK .-- Nath. Randall, M. D., writes : "In the BANNEB OF LIGHT of Feb. 27th, I read A. E. Newton's review of Sunderland's 'Idealogy,' and the presumptuous and overbearing character of S. therein set forth was just what myself and wife had witnessed. It is not overstated. The raps were carried from the Fox Girls to Boston and to

Sunderland's daughter. An intimate friend of mine,

Bingham, was living in Boston at the time, and visited

the daughter often. My wife, Miranda B. Randali,

made a journey to Boston for no other purpose than

to receive through the raps some instruction in refer-

ence to getting mediumship in Woodstock, Vt. She

was carried to Mr. Sunderland's house, and when an

interview with the spirits was granted her, was told by

them, by means of raps : 'Go home and continue your

sittings, and you will soon be developed, and others

Upon reaching home we continued our sitting as di-

rected ; a sister became an excellent clairvoyant and

rapping medium. A brother also. Mr. J. D. Powers.

was developed to be one of the best I have ever met.

He sees spirits and converses with them, and within

the last three years hundreds have come to him who

have passed on from this vicinity, and sent messages

to relatives and friends. His conversion from materi-

the Boston Investigator, and kept on file every num-

ber. He belonged to the 'Thomas Paine Infidel Club,

Power's mediumship, caused to become full believers

Massachusetts. NEW BEDFORD .- George Y. Nickerson writes :

persons wishing to attend the meetings. The manage. ment will obtain the services of the best trance speak-ers, and contemplate commencing meetings by the first of June." Ξ.,

# New York.

BROOKLYN .- L. Reckles writes: " We have formed in the city of Brooklyn a Society under the name of Brooklyn Spiritual Phenomena Society, holding services on Sunday at 3 and 8 P. M., at Irving Music Hall. corner of Gates Avenue and Irving Place; the hall seats six hundred people. The Society has been in existence but a few weeks, and its success beyond even the greatest expectations of those who instituted it. We have for our medium Mr. John Blater

from Philadelphia, a young man of 24 years, who has been in the field but a short time, and he has by his tests of spirit-return created a genuine sensation in Brooklyn as well as in its vicinity, people coming from all parts to hear him."

ALBANY .- Some accounts of a remarkable presentiment in connection with the decease of Mr. H. first the attendance steadily increased, and the result S. Cook of Albany, having appeared in the public was a renewed interest in the cause of progress and prints, a correspondent sends us the following facts regarding it, as published in the Sunday Press: Mr. Cook had a married daughter at Jacksonville, Ill., to whom, as alarming symptoms were disclosed, Mrs. Cook sent a telegram ; but the telegram did not reach her. On the Thursday before the despatch was sent. the daughter, while sitting at the tea table, suddenly burst into tears, and said she knew some calamity was about to happen to her father. So impressed was she by this that she determined to leave at once for Albany. She started the same night, reaching her father's house at half past six o'clock on Saturday morning. Upon being met at the door by her mother, her first inquiry was, "How is father?" The mother re-plied, "He died at two o'clock this morning." The mother supposed the visit was due to the receipt of the despatch announcing the father's dangerous illness ; but when it was explained that the daughter had received no despatch, and no intimation of her father's illness, and that she had started in obedience to the mysterious summons of Thursday night, both were firmly impressed with the belief that there is such a thing as a communication between mortals and the dwellers in the spirit-land.

While on her way in a sleeping-car between Syracuse and Utica, at an early hour on Saturday morning, she was suddenly awakened, without any apparent cause. She at once looked at her watch, and found that it indicated exactly two o'clock, the very minute at which her father passed away.

"Such things," says the writer, " may be mere coincidences; but is it not singular that two such coincidences should have happened to the same person, the one inducing this long journey from Illinois, and the other indicating the moment when a spirit had taken its departure?"

#### The Translation and Funeral Service of Mrs. Haslam, of Brooklyn, N. Y.

The Spiritualists of Brooklyn, N. Y., and many other citizens of that city, have sustained a personal loss in the translation to the higher life of the above most excellent and amiable lady, which event occurred with almost startling suddenness on Friday, the 12th inst., about 6 r. m. Our departed sister was deeply valued by a wide circle of friends, to whom the announcement of her sudden removal came with startling surprise, though her intimate friends knew that her health had been in a delicato and precarious state for a number of years, which fact made our arisen friend's condition a matter of constant and tender solicitude to her beloved and loving companion, Mr. Frederich Haslam,

Mrs. Elizabeth A. Haslam, the beloved wife of our friend, was born at Chelsea, Mass., where the interment of the remains took place on Tuesday, the 16th. She had attained to fifty-seven years of existence in the mortal form, thirty-six of which she had passed in the loving companionship of wedded life; the home circle consisting of herself, husband, and one daughter, who, for years past, had been the constant, devoted and tender companion of her beloved mother. The event caused an expression of the deepest sympathy and respect with and for the family, allke in our own circles and outside thereof, and so great was this feeling that the spacious parlors and hallways were all too small to accommodate the large assemblage that convened on Sunday, the 14th inst., at 3 r. M., to participate in the funeral services which, at that hour, were commenced, under the conduct and direction of Mr. J. J. Morse, of England. Vocal selections were provided by two lady friends, and their kind offices were accomplished with a feeling and pathos alike suitable to the occasion and expressive of their own feelings thereon.

Mr. Moree then offered an inspired and deeply moving invocation, which he followed by the reading of a poem. "There's a beautiful land," from "Poems of the Life Beyond and Within," and then, under the control of his inspirers, proceeded to deliver a most touching and im-pressive address, in which the many virtues, good qualties and amiable traits of our arisen sister. wife and mother, were elequently and ably expatiated upon and held up before his hearers as examples, incentives and inspirations to their own lives. The mystery and beauty of death as a stepping-stone to eternal life were graphically delineated, and the sorrowing husband and daughter kindly and tenderly admonished to be of good cheer, as voices from the unseen would encourage them, as the gleaming hand would turn aside the gloomy curtain and point them unwards, as ere yet a little and they too would stand side by side again, for the Infinite Life never robbed its children of their loves, it did but lift them higher. . Interspersed were many words of comfort, hope and confi-dence that while moving all hearts to a sympathetic union of feeling, yet were as sunlight in gloom, making the event an occasion of trust and confidence in nature and immortality, and disclosing the wondrous resources of strength and comfort contained within the spiritual philosophy. Indeed the soulful address delivered was beyond reprozch. A few words were then added by Mrs. Gridley, which were apt, able, eloquent and most acceptable. A look of calm repose and a slight smile, like a drift of sunshine from the beyond, lay upon the mortal face, as like a child at sleep the mortal body rested in its handsome casket. Beautiful flowers had been lovingly disposed about it, and all said: "Oh! Death where is thy victory? Oh! Grave where is thy sting ?"

visited me. I have met our desr sisters and your dear Fanny aud her children often, but I am nearer and more often with our dearparents. Bro. Thomas, look aloft and read the sigues of the times in the atmosphere about you. You have done a noble work and your re-ward awaits you. I will say more soon. Your brother, ISAAO P. HAZARD." If ever a man lived on earth whose unnumbered good aud charitable deeds entitle him to a high seat in heaven it is my brother Isaac, as every man, wo-man and child who knew him, i am confident. will bear witness. Mansfeld, even if he had read my question, could have known no more of most of the facts and circumstances narrated in my brother's communication than he did of what is passing in the planet Jupiter. Hence the more striking the test. Mas. Rockwoon, of 14 East Springfield street, Bos-ton, is one of the very oldest and beat splitual medi-ums now in the field. Her zitts are trance-speaking and healing of disease, in both which departments she is a proficient. The following extract from a commu-nication I received from my daughter Gertrude, on the 6th of October, 1877, which I committed to writing at the time in the exact words spoken by the medium, affords a correct illustration of Mrs. Rockwood's style of communicating: "My Father-I cannot shake hands, for I cannot style of communicating : "My Father-I cannot shake hands, for I cannot

style of communicating: "My Kather-l cannot shake hands, for I cannot get down into the hands; but, my father, it is I. My father, I am truly born again, and I see the kingdom of hoaven, which is happiness. Father, the beauties of spirit-life are inexpressible. It is such a relief to find room to express myself-the feelings that well up within my spirit. I could not find uiterance for the grand and mighty thoughts that often filled my apirit. My earth body was too smail; it could not give thrength to carry out the desires of my soul. Father, I wept in my heart so many times because of my ina-bility to reach humanity and to do them good. Now my spirit has room to expand. No longer limited, like the tendrils of a vine I can reach out and find room-room for thought and action. With my sainted mother, my angei sisters, the beautitul angel brother, and all the loved ones here, I am blessed. Oh I father, death had no sting, the grave has no victory concerning my body, for I, your child, better balanced than for years, come to you clearly, truly and happliy. Inex-pressible are my feelings i too grave for words I I feel, dear father, it is well, it is well i When you come you will see your child more fully developed, more fully unfolded for the work, and happy that she is metal. "Oh I father, I was so glad to meet Fanny I Dear sig-

rou will see your child more fully deviced, more fully unitoided for the work, and happy that shis is down and Oriental liferature, Abundanily testify. If the shift has grown so rapidity listry and happy that shis is the four spiritualism holds the key that explains the bible. Materialized beings appeared to Abraham in harms for the spiritualism of the spiritualis

[\* A peculiar and added interest attaches itself at this time to the earnest tribute here paid by Bro. Hazard to the worth of the services wrought for Spiritualism by Miss. HOBINSON, now that that lady has passed from the trials of mortal life to the rewards of the Better Land. — At-tention is called, in this connection, to the article on our third page by David W. Allen, of Vineland, N. J., who treats of the same theme.—ED. B. or L.]

## W. J. Colville on Materialization.

W. J. Colville has for some time past greatly interested residents of our neighboring city of Cambridge by lectures given in Odd Fellows Hall, 548 Main street, Sunday afternoons at three o'clock, under the inspiration of his very able spirit-controls. On a recent occasion the subject of discourse was, by request, the phenomenon of materialization, which is now eliciting the attention of the thoughtful in all parts of the world.

Quite a full report of the lecture appeared in the Gambridge Press, from which we learn that the speak-er in reviewing the bistory of mankind noted the pro-gress of the race in cycles, alternations of light and darkness, activity and rest; and as animals show pe-cultar excitement before a storm, so human beings appear agitated before the introduction of a great truth. To day every country is in a state of mental unrest; there is an agitation of mind and religdous feel-ing wherever the angel-messengers of the Most High proclaims new every country is the bist of the Most High proclaims and Oriental literature, abundantly testify. Modern Spiritualism holds the key that explains the Bible. Materialized beings appeared to Abraham in Mame, to Lot in Bodom, being in all things so materi-al that they partook of Barah's dinner and wrestled valianity with Jacob. The doctrine of the resurrec-tion is founded on the repeated appearance of Jesus in material form to bis disciples. Spirit-communion was universally conceded in the early Christian church. No law of nature is set aslde in materialization, but Quite a full report of the lecture appeared in

ganized, each time bettering its surroundings, until it is now in the most central locality. It has been a matter of much wonderment how the society succeeded in getting so expensive a place as the Madison street Theatre to meet in, and it has been kept a secret until last Sunday, when Dr. Randall, just before closing the meeting, said : 'Friends, it has been a matter of surprise that this society has prospered so well. and that it has been enabled to have so nice a place to meet in. I am sure you all enjoy these meetings, that you like to sit amid these pleasing mechanical and artistic surroundings to hear spiritual teachings, and witness the proofs of immortality that come from our loved ones in the spirit-land. This is so easily acces sible that friends and investigators of our principles can gather here from all parts of the city. It has afforded me great satisfaction to realize the prosper ity and improvement we have made in the interest of Spiritualism in Chicago, and there is great promise for good through the work this society can do for over-burdened and suffering humanity. It has gained this useful position through the kindness, foresight and desire of one person to use some of her wealth for the good of the people interested in Spiritualism. The Society expected to reimburse this kind member in part for the advantage thus afforded, and for that nurpose collections have been taken; for her largehearted, motherly act we owe her the kindliest expressions of gratitude. The person who has done this deed is our good member and sister, Mrs. Emma

Jones. At this Mrs. Jones arose, and said : 'Mr. President. I did this because I want Spiritualism to grow, and I want the Spiritualists of Chicago to have a good place to come and commune with the spirits, and to worship God. And hereafter there must be no collections at this meeting ; let it be free."

Mrs. Jones's gift in this instance is \$300, and there is but little danger of the Society languishing so long as she is connected with it. This Society, now free from the burden of rent, ought to raise a fund to help its hard-working President, and enable him to place the best platform mediums in the land before its regular meetings, and if it does we venture the opinion that Spiritualism will soon have a firm standing in this commercial mart of the great West."

#### Iowa.

MARSHALLTOWN .- E. B. Clement writes : "A temperance lecture was delivered here by Rev. C. F. Williams, who, while he confines himself to the question of temperance as the public understand it, does very well, but when he attacks a cause he knows nothing about, as his remarks upon Spiritualism unmistakably indicated he did, a cause held sacred by millions whom he misrepresented, I desire to see some more able pen handle the Rev. gentleman without favor. If he intends volunteering to fight the great 'Armageddon battle,' I advise him to stick to the trench, and not careessly or needlessly expose his person as he seems in elined to do, for fear some weapon in the hands of the opposing forces be brought to bear upon him. The cause of Spiritualism is quictly making progress

among the inhabitants of the great West. Private circles are held by some of the most wealthy and intelligent people of this city. No horns are blown, no clanging of bells to assemble, the peaceful worshipers at the shrine of truth. The sayings of clergymen of the John Calvin permation fail to influence the intel-light mind as of pore. The people have become a read-ing people, an investigating people, and require proof

and the se

#### On the 13th of last November we secured rooms No. 10 Pleasant street (formerly Cheapside), and commenced a series of lectures, conferences and séances. being assisted by the well-known medium, Mrs. James A. Bliss of Boston, through whose rare mediumship we were granted many happy interviews with our friends from the other shore. We now have an en-gagement with Mrs. Emma Jackson of Acushnet. She

and advocates of Spiritualism."

also.'

is a fine inspirational speaker and test medium. She will remain with us during the month of March, and perhaps April. I would recommend her to those who wish to engage a good speaker, as her terms are reasonable, and her speaking to the point. She is also a good heater, having made some wonderful cures after the patients had been given up by the regular M. D.'s. Our meetings are at the rooms each Sunday at 2:30 and 7 P. M. After the evening lecture we hold a circle. which is very interesting to many new investigators. These circles are attended by Mrs. Eddy and other good test mediums who do not care at present to have their names made public."

#### Pennsylvania.

PHILADELPHIA.-S. P. Kase writes : "A new organization has lately been formed under the name of The Philadelphia Spiritual and Park Association of Bridgeport, Pa.,' and in furtherance of its plans has purchased about twenty acres of woodland upon the border lines of Bridgeport, about twenty miles north of Philadelphia. The location is on high ground, upon which is a fine growth of oak and chestnut. Within one mile is a town of 25,000 inhabitante, and five railroads pass and centre there, leading East, West, North and Bouth, through the richest portion of the great State of Pennsylvania. The Association has purchased the large mansion house, containing thirtythree large rooms, situated within one hundred yards of the camp grounds. No effort will be amitted in making the place attractive to visitors. In Bridgsport and Norristown are a number of excellent botals, where accommodations may be had at reasonable prices by counsidering the place of excellent botals, where accommodations may be had at reasonable prices by densities by fit mas."

Surely not here in the beauty of flowers and the sweetness of sleep.

alism is worth relating. For seventeen years he read Greatly respected, fully sympathized with, the support Greatly respected, July sympathiate that, and heartily of friendship and sympathy were liberally and heartily proffered our dear friend and brother and his daughter, as and held with others a celebration annually. Some of the large company slowly dispersed. - n the best thinkers in town the spirits have through Mr.

Pamphlets Received.

BERMETIC PHILOSOPHY; or, Fragments of Her-metic Truth. By "Styr." An American Neophyte of the H. B. of L. (Bevised and Annotated by "Za-nonl.") 16mo, pp. 40. Published by the proprietors of the Occult Magazine; Glasgow, Scotland.

of the Occult Magazine, Glasgow, Scotland BACON AND SHAKSPERE. Proof. that William Shakspere Could Not Write. The Sonnets written by Francis Bacon to the Earl of Essex and His Bride. A. D. 1630. Bacon Idébitined as the Concealed Poet Ignoto. A. D., 1589-1600. By William Heary Burr, Washington, D. C. 16mo, pp. 48. "THE KINGDOM OF GOD. Two Addresses to" The Spiritual Church," Leeda, By D. Richmond of Darling-ton (Eng.). 12mo, pp. 30. Glasgow, Scotland : Hay Nisbet & Co.

WOMAN'S RIGHT IN GOVERNMENT. A Lecture Delivered by Mrs. H. S. Lake, before the Wapello County, Iowa, Woman's Suffrage Association, Svo. pp. 15. Spiritual Offering Pub. House, Ottumwa, Iowa.

THE INTEROCRANIC PROBLEM, and Its Scientific Solution. An Address before the American Associa-tion for the Advancement of Science. By Eimer L. Corthell. Svo, pp. 40. Bourne & Co., printers, New York.

THE SOUTH PASS JETTIES, Discussion of the Pa-per on them of E. L. Corthell, by James B. Eads., 8vo, pp. 39, New York : James B, Eads, 34 Nassau street. KANSAS STATE BOARD OF AGRICULTURE: Re-port for the Quarter ending Dec. Sist, 1885. 8vo, pp. 90. Wm. Sims, Secretary, Topeks, Kan.

90. Wm. Sims, Secretary, Topeks, Kan. CHRISTMAS BELLS, AND OTHER TURES. By C. Bruchhausen. 16mo, pp.88. STANDARD LISTS Of Leading Local Papers of Amer-ics, and Compendium of Information for Advertisers. 12mo, pp. 300. C. S. Gosse, Newspaper Advertising Agency, 44 Kilby street, Boston. BURPER'S FARM Aristot. for (1896, of Garden, Farm and Hower Seeds, and Thorough Brod Stock. Svo, pp. 128. W. A. Burpee & Co., Philadelphis, Pa. THE CHAIG FOLDING INCUMATOR AND RECOURSE. 16mo, pp. 82. F. D. Craig, North Synasion, III.

Scott's Emulsion of Pure

Cod Lives OR, Will Myright Ane. Its Ues in Ling Troubles. Dr. HIRAM CADORETTO, of Jacksonville, Pla-ave: "I have for the last ten months pressribed

## Written for the Banner of Light. THE LONE BEANCE.

BY AUGUSTA CHAMBERS.

I sat in the twilight alone of late, With only my stringed lyre, Till a spirit, sensed but unseen, did wait On my listening soul's desire. Then over the chords there swept a strain Of music sweet and pleasant : I listened, and asked again and again For the name of the player present.

Yet no word came through the darksome space, But, like life, the strings, vibrating, Did seem to bring me face to face With the one who stood in waiting; And I saw an old and tired man. Bowed down with years gone over; His face was one I was wont to scan, And I knew my guitar's best lovert

'T was one who had passed to the better clime In a southern land of flowers, To whom I had harkened many a time, And loved for his musical powers;

But he came with no clanging tone and loud, As in life he was wont to enter.

But like winds that sigh through a ship's black shroud His music was sad and tender.

And I knew, or ever his face I saw. He had wandered back, grown lonely, For he played no airs known to English law, But those of the Spaniard only :

And over the chords, like an adlos,

At last the fandango came creeping : Look up, ye who sorrow, who bear grief's cross, Your dead is not even sleeping-

For his soul lives on in a truer sphere, Though his heart, like the lyre he fretted, Seeks answering chords in the ones left here Of those he loved and regretted. Providence, R. I.

#### Judge Dailey on "Rational Spiritualism," etc.

ism," etc. To the Editor of the Banner of Light: The series of weekly services in the interest of Spir-itualism held the past summer at Baltus Roll Hill Bummit, N. J., of which your renders have had co-casional reports, cannot but prove beneficial to the cause. The field was a new one; good seed wassown in it which is aiready bringing forth fruit. Though some zealots among the clergy in the violatity de-nounced the good work from their pulpits as emanat-ing from the devil, and warned their church-members against attending our services, it did not avail to pre-vent a fair audience at each recurring meeting. In-deed, we know of some who, encouraged by these pul-pit diatribes, came to deride and disturb us, that were later interested and anxious listeners. The disposition of so many of the newspapers to give ludicrous, unfair and even dishonest reports of spirit-mailfestations, makes this local work a necessi-ty to those who wish to see the cause prosper. The BANNER OF Liont, to its glory and credit be it said, seems over desirous of encouraging such humble ef-fors to spread the truth. We have evidences justify-ing the belief that through our efforts here hundreds in the vicinity, who before had only scorn and de-traction for us, will have a favorable word to say for Spiritualism when it is maikued, even if they do not become avowed advocates for the cause. It is our intention to renew these services next summer. Our hope is then, or soon, to erect an audi-torium where services can be held whatever the weather, and to make these services so attractive that Spiritualists from New York City may be induced to come and cast in their low with us and help on with the good work. The location is a noted and healthy one, many residing here the year round, and going to the city usily in the interests of their busines. The closing discourse of last season was delivered by Judge A. H. Dailey of Brooklyn. His subject as announced was "RATIONAL SpiritUALISM, OIT HE PHILOSOPHY To the Editor of the Banner of Light :

JUDGE DAILEY, after announcing his sub-ject as above, said : "I do not come to speak of a new religion, but of an old one, having its foundation in nature and nature's God. I de-sire you, for a few moments, to forget your de-nominational creeds, and listen without blas to a few thoughts which you will find will square with reason and comments are becaus is not with reason and common sense. Reason is not only a prerogative, but necessary to human ad-yancement. Man must seek for the truth, and

vancement. Man must seek for the truth, and his every faculty is given him to be used prop-erly. I do not come to persuade you to reject any truth in your religious beliefs, but to ena-ble you to detect and cast avide that which is error. while you cling to that which is good. "I find in all of the religions of mankind some-thing good, pure and noble, and that which is elevating to mankind. The great religious world is estimated to be divided up about as follows: 350,000,000 Christians; 350,000,000 Bud-dhists; 180,000,000 Mohammedans; and 400,000-000 followers of Confucius. Of all of the almost countiess millions of the world who now hold, countiess millions of the world who now hold, and have held, diverse religious opinions, can it be possible that those who are honestly in error are to be plunged by an angry God into the burning fires of an endless hell? Such a thought is too horrible for a moment's contemplation, is repugnant to our sense of justice; and by as much as in our conceptions of God he is greater in goodness, love, mercy and just ice than we are, we are forced to conclude, ou of respect to the deity, that God would not him self do that which any earthly parent would ab hor to do-curse his children for errors and mistakes made while honestly seeking for the "I will say here and now that the story of the fall of man, and consequent death to the entire human race, through the eating of an apple in Adam's garden, is, in the light of the knowledge of this age, too silly to find favor any-where, except where ignorance is essential to while, accept where ignorance is essential to hold buman beings in bondage to denomina-tional oreeds, which, thank God and the angel world, will soon be forever rendered impossible. What father would shut his ohildren in a gar-den filled with luscious fruit, and tell them that when they were hungry they must not eat of the most tempting, and when told to eat it by a disguised devil, and they did eat (just as you or I would have done), would curse the whole human race? This is picturing to the world a God that reason and common-sense tell us has no avistance now excent in the foolish mice of God that reason and common-sense tell us has no existence now, except in the fooliah minds of very ignorant persons. "No, my friends," said the speaker, "death is man's friend : it is only an event in human life which continues, we are bound to believe, forever. Long before man was here death was doing its work, releasing the spiritual from the material part of nature. When man came up from the descent or involution of God's spirit into matter, and from the evolutions of life, he walked the face of the earth, he entered the primary school of human life, to graduate at death from the material to the spiritual realms. Death is the new birth, but never should come Death is the new birth, but never should come until we have, through our contact with the material things of this life, learned life's lessons and life's duties. "Here," said the speaker, "let me give to you "Here," said the speaker, "let me give to you some knowledge of the first great truth re-vealed through the study of spiritual philoso-phy: It is that all nature has its spiritual side. From out of the material world upon which we now stand rises the spiritual world, and the spiritual spheres encircle not only this world but all worlds, all planets, all stars. They are blending into the vast realms of space, perme-ating the depths of God's universe, so wonder-ful in their spiritual natures and productions, that we, poor mortals, graded as we are here, undeveloped in our spiritual natures and possi-bilities, can form no conceptions of, their gran-deur, beauty and perfection. We are at once taught that we must not suppose because we do not fase and comprehend these things with our natural eyes that they are not there. do not fsee and comprehend these things with our natural eyes that they are not there. Death removes the material in part from the spirit, and behold ! this earth and material things fade away from the vision of the death-less spirit, and rising above them, the re-born sonl enters the first stage or plane of the spirit-ual universe. It does not enter a dity with jasper walls or golden streets, but by a law in nature the sonl enters just that condition which corresponds to its adaptations. A man with an undeveloped spiritual nature can no more enter ourdesponds to its adaptations. A man with an at death into a high spiritual condition than without wings a bird, can fig. For as you are here so you will find your condition upon en-tering the spiritual world. It then follows that we are here making our own heaven or heal. hall

#### LIGHT. $\mathbf{OF}$ BANNER

""What,' says some one, 'do you believe in | not highly educated she was quite a thrifty business hell? that kind of a hell, however, of which we used to hear so much, but now so little, in the Ortho-dox churches. Jesus said the kingdom of heaven is within you, and he spoke a grand truth for the first time enunciated to mankind. Aud so is hell within. Remorse is the undy-ing worm, gnawing away at conscience, and will never be removed until for all the sins and

errors of life we have made atonement. "'And now what of the doctring of atonement? "And now what of the doctrine of atonement? We believe in it, but not that by the blood of one man or his crucifixion and death you can spend a life of sin, and at the last hour repent and become transformed into an angel and go up among the pure and holy ones on high. The doctrine of atonement, as usually taught in the churches, is dangerous and pernicious. It makes the escape from suffering for our sins seem possible, and indirectly encourages crime, while the Spiritual Philosophy as taught to-day in the thousands of homes in this fair land, is to the effect that for every sin or wrong, either in the thousands of homes in this fair land, is to the effect that for every sin or wrong, either here or hereafter, we must make atonement; and if we are not able to make it to those we have wronged, we must make it to the rest of humanity; and every farthing wrongfully taken, every deed wickedly done, must be rigid-ly accounted for by the soul upon whom the guilt rests. Good deeds emanating from an aspiring heart count far more than idle words spoken and the mummery uttered in most of our churches. There is a wonderful waste of time and words in senseless praver. Praising God and words in senseless prayer. Praising God and hatingand wronging his children are among the prevailing errors and sins of our times. God does not need our praise. He de-mands our love, and that we give it expression in our lives, and by kindness and goodness to humanity.

"Spiritual Philosophy as taught from the spheres to day is, then, briefly, the Fatherhood of God; the Brotherhood of man; the accountof God; the Brotherhoed of man; the account-ability of every one for his own sins, to be atoned for by the transgressor; and eternal progression of the soul. Sin blackens the soul, limits the spiritual vision; death unmasks us all—it relieves the poor beggar whose sorrows and suffering have annealed his soul, and when the frictions of life have purified him, a grand reception awaits his entrance into another life: while to the rich Dives, whose funeral cortége bears his bones with great pomp to the costly sculptured vault, death is often the gateway to the abode of darkness, where the weeping and wailing of conscience-stricken souls, and the blasphemy and cursings of the wicked, are ever heard. Here and now is our place and time of action. Every day is a day of judgment upon our souls. We are making the record of time of action. Every day is a day of judgment upon our souls. We are making the record of our own lives. Jesus by his life and example is a Saviour to all who practice the life he taught us to lead, but remember your own ac-countability. Any man who takes his own life to escape the life of this, only increases his tor-ment and suffering. "These are a few of the teachings given to the world to day from our friends the angels who

world to day from our friends, the angels who have gone before us, and they are truths we should ever remember."

# In Memoriam.

To the Editor of the Banner of Light:

MRS. KATIE B. ROBINSON passed to spirit-life, Sunday, March 7th, from Philadelphia, Pa., at the age of 49 years. The present sketch is prepared as evidence of the wonderful versatility of her mediumistic gifts, the power of her controls, and the value of what she accomplished during her extended term of labor in the interests of the New Dispensation.

Mrs. Robinson, whose maiden name was Catherine B. Frazier, was born Aug. 12th, 1836, in Charlottown, Prince Edward Island. She was descended from the Scotch Highlanders, her grandfather, John Frazier, having emigrated from Scotland to the British Provinces early during the present century. Her father was a ship-carpenter, and dying when Katie was quite young, her mother and two children, George and Katie, moved to Massachusetts, settling finally in Lowell. In her eighteenth year she was married to Mr. Broughton V. Robinson of that city. During her residence in Lowell she was developed as a spiritual medium, her gifts in that direction being of a high order and of wonderful versatility, and her personations surprisingly life-like and accurate. Her Lowell friends will remember the controls of her early days as a medium, especially the wonderfully accurate personation in song as given by the mirit Free Whitehouse and other

person, owning plantation as well as city property. Most certainly I do," said the speaker. "Not The communication is peculiarly appropriate under the circumstances, and in my opinion characteristic, bearing on its face evidences of truth, and well calculated to allay the naturally unpleasant feelings caused by litigation.

I have in my possession a pair of slates, upon one of which is a communication, obtained here at a circle held in the dark (I believe about April, 1883), with a Mr. Potter as medium; and although not present I was assured by friends who were that the slates were sealed, and after the sitting was over were found intact. The communication is, apparently, in a handwriting similar to that of Mrs. Beckham, and characteristic of her, even to the misspelling of certain words: while the signature on the slate compares so favorably with that of one on one of her bank checks also in my possession, that any banker would agree that it was genuine, or a wonderful fac simile.

Very respectfully, BD, W. PARKER, Of Parker & Worthen, Bankers and Brokers

Little Rock, Ark., Feb. 20th, 1880.

#### Was it Spirit Materialization? Tathe Editor of the Hanner of Light:

Recently I was conversing with a lady of more than eighty years of age on the subject of spirit manifestations. She related an experience which occurred in the vicinity of Norwich, Coun., more than fifty years ago, many years before the advent of Modern Spiritualism. I will give the words of the lady as near as I can remember them, which are as follows :

Nehemiah Spencer, my mother's cousin, was the eldest son. His father came to this country in the early days of America, and at his death his son undertook to apply the old English law in the settlement of the estate, which gives to the oldest son the property by inheritance or entailment. He carried it out, leaving the rest of the children without a dollar from the estate

Mr. Spencer retired one night, and soon he heard what seemed to him to be a carriage coming to the house over the frozen ground, and soon afterward the door of his room was opened and his spirit father and mother, also another spirit, walked into the room as tangibly as when in the material body. The strange spirit kneeled at the foot of the bed, while Mr. Spencer raised himself upon his elbow and held a conversation with his father. The spirits' forms were as tangible to him as they were while dwelling in the material body. His spirit father chided him for taking the property to himself and not dividing with his brothers and sisters, and said to him that he had but ten days longer to live, and then requested him to get up and make out the papers, dividing the property equally between his children ; he also said that his brother's wife would die before he did ; the forms then disappeared.

Mr. Spencer followed the command of the spirit father, and drew up papers which gave to all the children equal amounts. The news spread all over the town and Jewett City, creating great excitement, so much so that a religious revival was the result. A threedays' protracted meeting was called, and great enthusiasm prevailed in the town and vicinity. A stranger was seen approaching at one of the meetings, and Mr. Spencer declared that he was coming to inform him of his brother's wife's death, and it proved he was correct. This increased the excitement; the people became frightened and flocked to the meetings, and the result was many were converted under the excitement. Mr. Spencer remained in good health until a few hours before the ten days ended, and died as the spirit of his father prophesied.

I had the above from such a reliable source I cannot doubt but what it actually existed or took place as above stated. Some of the oldest inhabitants residing in that vicinity no doubt witnessed the remarkable event, and may be able to corroborate the statement of the lady.

If this statement be a truth-and I am satisfied that it is, coming from such a reliable source-it shows conclusively that Spiritualism did not originate with the Fox girls except in name, as the manifestations have occasionally appeared in all ages since those recorded in the Bible. In the case alluded to above there was no scance gotten up for the occasion, but it was a spontaneous manifestation, without material planning, and came in a time and for a purpose which made it practical. There is no wonder that the people became excited at such demonstrations before Spiritualism had been recognized as a fact in the nature of things, and the people joined the church for their own self-protection, and to insure sternal life in the future. A. S. HAYWARD. Boston. Mass.

#### New Publications.

SERMONS by T. DeWitt Talmage. 12mo, cloth, pp. 416. New York: Funk & Wagnalls. ons delivered in Brook io of serma lyn Tabernacle by the author, the sensational charac ter of which may be inferred from some of the sub jects upon which they treat, as, for instance, "The Wings of the Almighty," "God's Bottle," "The Poul-tice that Cured the Carbuncie," "The White Hair of With much of doctrine that appears hideous Jesus." in the light of this day's revelations of truth, and many statements that are inconsistent and irreconcil able, one cannot fail to recognize an occasional fash of truth that appears all the more vivid from contrast with its surroundings. His view of prayer is one of these. He says: these. He says: "Luther came to Melanchthon's bedside, and prayed for his recovery, and insisted, at the same time, that he should take some warm soud, the soup being just as important as the prayer. In the time of the great plague that came to York, of England, the priests prayed all day and all night for the removal of the plague, but did not think of clearing out the dead dogs and cast that lay in the guitters, causing the elckness. If a man bas 'evening prayers,' asking for health, and then sits down to a full supper of indigentibles at eleven o'clock at hight, his prayer is a mockery. A man has no right to pray for the safety of his family when he knows there is no cover on the clstern."

Lyman C. Howe in Elmira, N. Y.

To the Editor of the Bannerfof Light : I came home from Elmira yesterday, and found our daughter, Mrs. Maude E. Cobb, convalescent, after a severe attack of pneumonia, which for a week or more held us all in dread suspense. I go to Yorkshire, Cattaraugus County, N. Y., for Sunday, the 21st, and auticipate an arrangement there for one-fourth and anticipate an Arrangement there for one-fourth of my time for a year. I have engaged at Elmira for six months, commencing April 1st, for three Sundays, per month. The cause there is in a healthy and grow-ing condition, and the interest widens and deepens. Bro. Bitar L. Barber of Elmira, one of the officers of the Society, will occupy the platform in my absence, so there will be meetings every Sunday for six months at least in Elmira. The little band of faithful workers who started the movement about a year ago, and have been faithful to their trust, are entitled to much credit, and it is evident that the churches feel the quiet strength of their work, as illustrated in the high character of those who lead it. While they are earn-est and devoted, even enthusiastic, they are not fanat-ical, and the outside worit sense their quality and re-spect them, though they may despise or fear the teachings. For the past few Sundays Odd Feilows Hall has been filled in the evening, and a good audi-ence at the day meetings. Last Bunday morning I went to Park Church, expecting to hear Thomas K. Beecher, but found Dr. Lyman Abbott in his place, His discourse was for the most part such as he might have gathered from our spiritual orators and inspired literature. Most of the spirit and its power over law and force; said the law and obedience to outside authority, or the demands of conscience, have no sav-ing influence, theough very essential factors in our civilization. As Christ is king, so we are kings; as he is divine, so are we; as he is the Baviour of the world, so are we saviours of the world is as he is the light of the world, so we are lights of the world. He marveled that the gospel had survived the misinterpretations of its friends and representatives. He dweit upon the power of the sould to communicate itself to others and impress and move the world by the subtle mysteries of its divine character. It sounded quite Beecherish, as well as aplitual; and Mr. Beecher was a mute listerer. The world moves. Our soclet of my time for a year. I have engaged at Elmira for six months, commencing April 1st, for three Sundays,

nelody divine.

The indication and solve the strate bleast with melody divine. I have engaged to speak at Lake Pleasant the last Friday and Sonday of August, and to attend the Col-lins Yearly Meeting the first Friday, Saturday and Sunday of September. With good will toward all and "mallcotoward none," yet with distinctive ideas of right and wrong, and de-volion to truth as I see it, I remain, yours for the great LNIAN C. Howe. Fredonia, N. Y., March 16th, 1886.

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

From Canton, N. Y., Jan. 234, 1654, Abigall Brewster, wife of J. B. Armstrong, Esq., aged 65 years. Mrs. Armstrong was born in Litchfield Co., Conn. Her early religious education was obtained in an Ortheelox com-munity. She was a member of the Congregational Church for many years, but in the carlier years of A. J. Davis's mediumship, having a personal acquaintance with him, her stiention was furned somewhat to a more liberal faith. Some twenty years ngo she was called upon to part with four of herder children, leaving her but one. She then investi-rated Spiritunilsm, and learned of a more excellent way. The Spiritunilsm, and learned of a more excellent way. The Spiritunilsm, and learned of a more excellent way. The Spiritunilsmo, excluding the two to be a cheering her that perfect knowledge that her dear ones still lived, canno often to her deart and hone, restoring her to a cheerini, happy and extended life. She was very mediumistic, and in her superior moments would taik sublimely. The true home in this life was her favorite theme, and to the members of her own home, and occasionally when a friend or two would drop in, she often spoke, and 1 mover saw it fail that her little audiences were not suffused in tears. Strangers would always say that she talked as though inspired; others, not knowing of inspiration, that she talked likes a ministor. Her beautiful and have been our great pleasure and fill cheft the work had one of our own good speakers officials at the funcer, live there were note suffused in tears. Strangers would any it for was and numerous friends will abundantly testify. It would have been our great pleasure and first choice to havo had one of our own good speakers officials at the funce, but there were note suffuse pleasure and first charfore. How, I. M. Atwood, D. D., President of St. Lawrence University, pald her an oloquent culoy, and out of reach. Roy, I. M. Atwood, D. D., Dresident of St. Lawrence University, baid her an oloquent culoy, shord acongratulated us upon the powersion of such a At the same time and place occurred the funeral of Mrs.

Abigail Pratt Brewster, mother of Mrs. Armstrong, who

ucjuried inis inis aged BI years. Bie had been one of the pillars and workers in the Ortho-dox Church for over sixty years. Then she learned of the Bpiritual Philosophy, and the BANNER OF Light was her Bible after that, and she throughly read it. The funeral sorvices were conducted by the Rev. Geo. Forbes, who also read a beautiful spiritual poens. On the whole I feel that our funeral exercises helpost the cause of Spiritualian, which we hold so very dear at heart. J. B. A.

From Dunstable, Mass., Sunday morning, Feb. 23th, 1880,

Mr. Samuel T. Spaulding, aged 50 years and 5 months. Mr. Samuel T. Spaulding, aged 50 years and 5 months. Pencefully his spirit left for its new home. Being a Spir-itualist for inany years, the event was not dreaded, but on the contrary pleasantly contemplated by him. Its found great delight in porusing the HANNER to F LIGHT, which his had taken many years. Mr. Spaulding was respected by all who knew him, ho had a hargo circle of friends. Its here siters. The remains were placed in the valit at Dunstable Cemetery for future interment. A FRIEND.

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8

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## INSUED WEEKLY

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AP Publishers who insertifie above Prospectus in their respective journals, and call alt milen to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper is forwarded to this office. THE SPIRIT OF THE NEW TESTAMENT;

# THE REVELATION OF THE

Mission of Christ. BY A WOMAN.

A book for all reformers, workers for the freedom of Wo-man, Spiritualists and ilberal thinkers, who realize that the true apirit of Christianity, long misunderstood and forgot-ten by the churches, is the most powerful weapon in behalf of likerity and reformation to day. of Ilberty and reformation to day. "A vory remarkable book."—Alpha. "Novel and sug-gentue dises."—Woman's Journal. "Unitsual force." —Bratow Transcript "Nome of the grandest thoughts we have over secan written.—Woman's Angasine, etc. Published by E. W. ALLEN, London, Eug. Superior cloth, pp. 625, 41.27. For sale by COLINY & RICH.

From Canton, N. Y., Jan. 23d, 1856, Abigall Brewster, wife of J. B. Armstrong, Esq., aged 65 years.

departed this life aged 91 years.

AT Specimen copies sont free.



She resided in Lowell and vicinity until 1865. when the family decided to remove to Vineland, N. J., where they resided for about two years, but not realizing all the anticipations in fruitgrowing, she removed to Philadelphia, taking a house at 2123 Brandywine street, where she resided about eighteen years, giving sittings as a public test medium, almost daily (except when taking brief vacations), and sometimes would give ten or fifteen in a day, especially during Centennial year. when her rooms were crowded.

Thousands have received through her wonderfal mediumship indisputable evidence of a future life, and the ability of their friends to return from that life and prove their identity.

After giving up her home in Philadelphia she was frequently at my home for two or three days at a time, giving sittings to those who might wish, and in my thirty years' experience as an investigator of spiritual manifestations and control, I never have found a more perfeet medium. Frequently in the evening, after the cares of the day were ended, we would be favored with visits from friends from the other side, and, on one occasion, seventeen personal friends came, and every one showed a distinct and different control.

On other occasions spirits prominent in national, financial, religious and histrionic circles when on earth, controlled her with power and effectiveness.

Her immediate band were "White Feather," (so well known to all her friends, and of whom she had a life-size picture in crayon by Anderson,) Channing, "the Unknown," (an Italian priest,) "Sailor Bob," " Irish Barney," " Negro John," and others-the controls of the last three named being very marked and frequently amusing.

Possessing a very sympathetic nature, her hand (and often her home) was open to help the unfortunate, and many a weary soul has been encouraged by words of cheer and comfort as well as by more substantial aid. Naturally of a joyous disposition, she made friends wherever she went, as much by her own loving, happy nature as by her rare gifts as a medium. Many dear friends in Philadelphia and elsewhere will miss her pleasant smile and mourn her sudden and unexpected transition. DAVID W. ALLEN. Tineland. N. J.

## Verification of a Spirit-Message.

BERNARS. REIZABETH BECKHAM. In the BANNER OF LIGHT of February 6th, among the spirit messages is one purperting to be from MBS. ELIZABETH BECKHAN, which in many respects is certainly remarkable.

I have known her since, 1862. She passed away some three or four years ago. She was a lady of more than ordinary force of character, and in many respects peculiar and original. Her will being signed while on her death bed, after she was inable to write her name, giving most of her property to a favorite youngest daughter, then married, caused litigation on the part of other natural heirs, which after a fedlous contest in the courts, was finally anicably adjusted by compromise and a distribution of the estate. Although

well as supplication"; but to most people it must be evident that in the illustration above given, the "means" would have been more efficacious without the supplication, than the "supplication" without the means.

CASSELL'S NATIONAL LIBRARY. Edited by Henry Morley, L.L. D., Professor of English Literature at University College, London. 10mo, paper, each vol. about 200 pp. New York: Cassell & Co.

This series is designed to include standard works of excellence in all periods and forms of thought, a new volume to appear each week at the remarkably low price of one dime. The following have been received: My Ten Years' Imprisonment. By Silvio Pellico." "Autobiography of Benjamin Franklin." "The Com-

The Alpha Lyceum of B. E. D. held a musical and literary entertainment at FraterLity Rooms, corner South 2d and 4th streets, Saturday evening, March 13th. With a few exceptions the entire programme 13:m. With a few estephilus the chire programme was cariled out by members of the Lyceum, and consisted of an overture by Elia Gardiner, songe by Edna Lyter, May Hosens, Alice Conklin, Lida Gardiner, Neille Meen, Ida Wenham, Eddie Miller ; duet by Ada Schroeder and Mrs. K. Schroeder, "Three Little Maids," Irom Mikado, by Jennie Bell, May Hosens and Alice Conklin; reditations by Jennie Heit, Ada Schroeder, Ita Van Eden and Edna Lyster; diatoge, piano and banjo selections, colistientics, bird carol, songs, etc., by all the scholars. During the evening Mr. John Blater (the test-medium) favored us with songs and amusing imitations and some tests. Mrs. Schroeder, Mr. Johnson favored us with comic reclations. The entertainment concluded with a farce entitled. The Belle of the Kitchen," May Hosens as Pitcher, Master Miller as Tosser, Master Eddie as Clark the Miller as Tosser, Master Eddie as Clark the Miller as Tosser, Master Eddie as entor by rogramme exhibits what talent we have in our Easter District Lyceum. H. C. Fromovich, M. D. 180 Frospect street, Brookiw, X. T. was carried out by members of the Lyceum, and con-

Hale's Heney, the great cough cure, 26c., 50c. and \$L. Glean's Sulphur Sony heats and beautifies, 25 cts. German Corn Remover kills Corns and Bunions. Hill's Hair and Whiaker Dyo-Black and Brown, 50. Fike's Testhache Drops ture in One Minute, 26., Denn's Miseumatic Fills are a sure cure, 50s.

- ----

From her home in Lockport, N.Y., March 7th, Mrs. Bet-

sey Emma Love, daughter of the late R. C. Bailey. bey Emma Love, daughter of the late R. C. Balley. Mrs. Love was an active and efficient member of the Spir-itualist Society in Lockport for many years. Her alckness was long and painful, but borne with fortifude and pailence. Her end was simply going to sleep, with "Sodo-lught" for all, and was ling young to sleep, with "Godo-lught" for all, and waking lossy "Godo-morning" from the Summer-Land. Funeral services were conducted by the pastor of the Universalist fluurch and the writer. Rochester, N. Y. MRS. CONNELIA GARDNER.

From Portland, Me., Tuesday evening, March 2d, from heart disease, Walter R. Littlefield, aged 69 years and 6 months,

His body was found seated in a chair in his sleeping-room His body was found scated in a chair in his sleeping-room, his spirit having lot the body apparently without a strug-gle. For many years Mr. Littlefield was a firm bollever in piritualism; heliad had positive evidence not only of anoth-or life but that the so-called dead can and do return; he often reased the presence of his dear ones who had jaxaed on. He, too, has passed beyond the vell, and is reishited with the companion of his youth and the doar ones who had push the companion of his youth and the doar ones who had nu-mercus friends to morn his less. He was a constant at-mendat the spiritual meetings, and will be greatly missed in these gatherings. The juneral services were held March 6th at the residence of his nophew, conducted by the flow. C. J. Clark.

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

# Semi-Annual Meeting of the Mississippi Valley

Semi-Annural Meeting of the Mississippi Valley Spiritualist Association. The Mississippi Valley Spiritualist Association will cele-brate the Thirty-Eighth Anniversary of the Adventof Mid-ern Spiritualism in Liberai Hall, Ottuwa, on Tuesday evening, March 30th, and Wednesday and Wednesday night, March 30th, and Wednesday and Wednesday night, March 31st. Thore will be present as speakers Walter Howell of Eng-land, Mowes and Mattle Hull of Maquoketa, M. Larkin of Cakaloosa, and probably Dr. J. H. Randall of Chicago, and others.

others. As mediums, Mrs. Blodgett, Mrs. Schroder, Dr. Adams and others.

As mediums, arrs, brougers, encoded and others, and others, Biosides the celebration exercises, which are to consist of music, conferences, fact meetings, tests and speeches, there are to be important business meetings-meetings involving not only the future of our camp-meetings, but of Bpiritual

not only the future of our camp meetings, but of spiritua-ism in lows. It is hoped every officer of tho M. V. S. A. and of the M. P. P. J. S. Go. will be present. The i.lueral Society of Ottumwa kindly donate the use of their Hall, and will farnish extertainment for the workers. Board will be procured at reduced rates at hotels for these who cannot be entertained.

#### The Wisconsin State Association of Spiritualists

The Wisconsin State Association of Spiritualisis Will hold its nort Quarterly Meeting (and Anniversary of the Advent of Modern Spiritualism) in Musical Society Hall, No. 331 Milwaukee street, Milwaukee, Wik. March 20th, Zith and 25th, 1856. Speakers engaged for the occa-sion: Mirs. L. A. Fearsall of Michigan, Mirs. 5. F. War-ner Bishop and John L. Petter of Wisconsin. Test Me-diums: Dr. Jucket of Eigin, Ill., Mirs. A. B. bercrance of Whitewater, Wis., beside the local mediums, will be pres-ent. The Misses Cora and Vinnie Phillips will furnish the vocal music. Pay full fare on all railroads to meeting, and you will be returned for one-fith fare.

Pay full fare on all rairosads to meeting, and you will be returned for one-fith fare. Board at first class boarding-houses at \$1,00 per day. We hope to see all interested in Spiritualian present. The meeting will be called to order at 10 u'clock A.M. Yriday, the 20th. WR.M. A. LOCKWOOD, President, WRS.L. M. SPENCER, Vice-Pres, JOHN CHALLONEN, Treasurer, DR. J. C. PHILLIPS, Secretary. Omro, Wis., March 5th, 1880.

#### **Cleveland Anniversary Celebration**

Cleveland Anniversary Celebration. The Spiritualists of Cleveland, O., and vicinity will cele-brate the Sth Anniversary of the Advent of Modern Spir-itualism on Wednesday, March 31st, at Weisgerier's Hall. Morning session, 10:30; afternoon, 2:15; evening, 7:35; con-cluding with Anniversary Ball. The speakers engaged are Hrs. H. S. Lake of Iowa and Ines Huntington of New York, assisted by several resident mediums, and a corps of talented singers. N. B.-Refreshments will be served dur-ling the day in adjoining hall at reasonable rates by the ladies of the Good Samaritan Belief Society. The Children's Lyceum will give its Annual Exhibition Sunday, April 4th. THOS. LEES, Chairman of Committee.

The Mississippi Valley Spiritualist Association will meet at Davenport, 1A., on March 50th and 81st, 1858 (as voted at the Annual Camp-Meeting at Cillaico, 1A., August, 1885), for the transmition of such business as may lawfully come before it. S. A. DARYORTH, Pres. M. V. S. A.

For saio by COLBY & RICH. For saio by COLBY & RICH. TIONS HOW TO MEMMERIZE. Ancient and Modern Miracles by Measmorism. Also, IB SPIRITUALISM TRUE? By PROF. J. W. CADWELL, for thirty-five years the most successful Measmorist in Amer-ica. Contains as Full Instructions as ever given to my Fu-plis for Ten Dollars Each. Ancient and modern miracles are explained by measmer-ism, and the book will be found highly interesting to every spiritualist. It is the only work over published giving full instructions bow to measmerize, and the connection this science has with spiritualist. It is pronounced by Allen Putnam and others, who have read it, to be one of the most interesting books over written. Paper, pp. 128. Price 50 cents. For sale by COLBY & RICH. NERVOUS DISEASES AND MACHNETTER

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Lyon. Price \$2,00, pestage free. For sale by CULBX & RICH.

plete Angler. By Isaac Walton," Lyceum Entertainment in Brooklyn, N. Y. To the Editor of the Banner of Light :

# Mr. Taimage's belief is that." we must use means as

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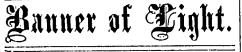
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the varied shades of opinion to which correspondents are uttorance. AP We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain mat-tor for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article holesires specially to recommend for perusal. Notices of Spiritualist Meedings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.



BOSTON, SATURDAY, MARCH 27, 1886.

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

#### 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 Christprinciple 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 subtance 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 another. Paul is to be held responsible for introducing so much dootrine 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 translent. 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. Emancipation 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 Besides, the spirit-friends, our co-workers, are breaking up of the heavens and what failing anxious that this should be done. "In union of the stars will help us to low our grammical to there is strength"; and would not such a move-do good to them that hate bla. If he kind to ment strengthen the Cause we are all so anxious those who revile us, and to do justice and what to promote?

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 workingmen all over the country rising up as one man to claim the dues which they have nover been able to collect of their employers, is one calculated to give nause 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 the 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 with-

out 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 farreaching 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 seek to do good to all. The real measure of our niggard and inequitable wage system be gradureligion should be the measure of our loving ally and safely supplanted by the new and better system of industrial coöperation. 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 coöperation 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 employés, 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

## The Old Superstitions.

OF

BANNER

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 Scribners' press of New York, 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 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 eternall hell. One of its chapters, indeed, is ishment," 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 pupitive 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 casulst, 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 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 hypoorisy. 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. Bovee, of Wisconsin, who has been making effective addresses on the subject of prison reform and the sholition 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.

#### "The Carrier Dove."

LIGHT.

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 frontispicce, 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 narneed not say, bears the highest repute in his rative 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 proheaded "The Reasonableness of Eternal Pun- duce 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, Lois. 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 : "SPIR-ITUALISM: ITS RELATION TO THE SOCIAL AND POLITICAL PROBLEMS OF THE DAY"; and WHAT CONSTITUTES A SPIBITUAL 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 HABVARD PROFESSORS SPEAK FROM THE SPIBIT SPHERES," by Allen Putnam, Esq.

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

Further numbers of "SPIRITUAL EXPERI-ENCES" 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 direcThe 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 roceive official word until the morning of the day the hearing was to take place. Dr. W. H. Vosburgh, of Troy, appeared, also Dr. Ben. ton, 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 inter. ests 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 Allo pathic protective law which it is at this time sought to repeal:

It should also be made apparent that the medicos 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 meas. ure 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. Ballon commenced a course of lectures in Melbourne, January 10th. The subject of her discourse was, "Homes and Occu-pation 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 solled 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 tion. A notable case is that of Mrs. J. R. Pick. unduly one or other of the twin-apostles of the

13 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 was n'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

checked in its visible tendency to tyranny.

13 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

ering, 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, know ing 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 concorned, 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 storeopticon 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 prosoribed 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. erablic of write the contraction of the main and

spiritual dispensation-the physical phenomena, as witnessed in materialization and other séances, 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 séances, 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.

107 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 silk banners and standards inscribed with motioes and emblematio 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-olad and repulsive creeds of prevailing forms of religion, and the subject of remark by many spectators.

Br. Lyman Abbott'in the Andover Reiew says :

" It is certainly true that no theology can survive which denies or ignores well-established facts ; but it is equally true that no selentific theories can survive which deny or ignore well-ascertained 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?

17 The Deutsche Zeilung of Charleston. S. O., 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 thirtyeighth anniversary of the advent of Modern Spiritualism, and also refers pleasantly to the Lookout Mountain Camp Meeting, which is to

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and all a strenger att.

#### BANNER LIGHT. OF

#### A Valuable Pamphlet.

A sixteen page brochure has been issued of late by the anti-monopolists in medical practice, which we think will demonstrate to any impartial reader the ulter injustice of the monopoly laws asked for ever and anon by the "regulars" in medicine whom the more successful " irregulars" are gradually pushing to the wall. Though its litle, "Reasons why the New York Medical Law of 1880 Should be Repealed." shows it to have been prepared for special service in the Empire State, the contents are applicable any where and everywhere ; and the active workers against class-legislation, resulting as it inevitably must in the enactment of laws that disgrace our statute books and oppress the people, will do well to circulate the pamphlet as it is, or by a slight change adapt it to their own localities. Colby & Rich, 9 Bosworth street, Boston, have it for sale, and will supply copies in any number that may be called for.

#### 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.

13 Charles E. Endicott of Brookline, Mass. in a recent public address, said the time had arrived when all those who would preserve our republican institutions should endeavor to bring about a healthier condition of the body politic through constitutional legislative methods. which if not availed of speedily would inevitably launch the country within the next fifteen years into another civil war, out of which would arise the condition of things referred to by that eminent political economist and jurist. Sir John Barnard Byles, who said : "A science of political economy will yet dawn that shall perform as well as promise-a science that will rain the riches of nature into the laps of the starving poor. Men do not even dream of the prosperity which is in store for all orders of the people." If this is to be the grand, final result, as quoted, the sooner another civil war comes and is over with the better it will be for the masses. But we think the civil war predicted will break out in Europe instead of America, where starvation already stares many people in the face to day.

THE SPIRIT MESSAGE DEPARTMENT the present week opens with an Invocation asking that all may become fitted to respond to the highest impressions and inspirations which the brightest influences in angel life have to bestow upon man; Questions are answered by the Controlling Intelligence regarding the nationality of spirits manifesting at the Banner Circles, the matter of heredity, the spirit entity of Galen and Servetus, "Oriental Magio" and the "loss of individuality"; and characteristic messages are spoken by Gen. James L. Donaldson, Dr. Charles Hosea Hildreth, and ten other returning ones who seek to avouch to their continued and conscious existence, and to bring words of cheer and encouragement to their loved who are yet enveloped in the shadows of time.

15 Mentioning the transition of Charles H. Foster, the Harbinger of Light remarks that the conclusive evidences of spirit-presence given by his mediumship when on a visit to Australia, in 1874, oreated a great sensation in Melbourne, and convinced a number of skeptics of the reality of spirit-intercourse. Further, that some of his tests were of a remarkable character, and in one instance led to the discovery of a valuable document which had been lost. Among those convinced by his mediumship was Mr. H. J. Browne, of Melbourne, who has since been one of the ablest advocates of the truths of Spiritualism and written much in its elucidation and defense.

The South Australian Times, in summing up the controversy re Mr. Green's antispiritualistic discourses, points out the dishonesty of his exhibiting the excrescences of Spiriton of it, and expre opinion that all sensible persons will see through his sophistry, says the Harbinger of Light-a remark that will apply with equal truth and force to similar attempts in this country.

# ALL SORTS OF PARAGRAPHS.

THROUGH MARCH WINDS. When rough and wild the March winds blow, Heneath the ice we look, and, lo i We see the brooks begin to flow. When wilder yet the wild winds sing. We bark and hear the bluebird ring His silver trumpet of the spring. No bitter winds can him dismay, Though icy currents check the way, He scents to morrow in to day. He knows that what hath been shall be; He doth not wait, as we, to see The bloom and bud upon the tree, To measure out his joyful song; Though bud and bloom be hidden long, His faith is sure, his hope is strong. -Nora Perry, in the Congregationalist.

There's not a joy this earth can give like that it takes away.

Mrs. J. H. Conant, from her spirit-home, says she wishes to be remembered on the 31st as one of the pioneer workers when Modern Spiritualism was in its Infancy. Dr. H. F. Gardner and William White and others report also that they shall be on hand, although unseen, as in days of yore.

Love is more pleasing than marriage, for reasons that novels are more amusing than history.-Cham-fort.

A contemplated highway through Onset Bay Grove is deeply agitating the parties immediately concerned, pro and con. We should advise them to call a meeting and settle the whole thing on amicable terms.

BRUSSELS, March 21st .- Rioling was renewed today at Gemappe, Tilleur and Seraing. At the latter place some shops and the houses of some of the municipal authorities were looted. A number of rioters, armed with revolvers, caused a slight panic in this city. The disorder was not serious. At Gemappeseveral gendarmes were injured and ten persons were arrested.

A double nuisance that should be speedily abatedthe midnight repairs of the horse-railroads and the likewise noisy herdic-drivers in Scollay Square.

A western farmer has discovered that benzine will kill Ganada thistles. He poured benzine on the roots of some and they have not benzine since.—Dansville Breeze.

LONDON, March 21st .- The temperature in London to day was twenty eight degrees higher than it was last Bunday. The winter has been the longest on record in England in recent years.

The strike among the coal miners at Liege is spreading. The strikers are determined, and are using in-timidation of all kinds, even force, to prevent nonstrikers from working. The situation is serious, and troops are protecting the mines. The works of Messrs. Pockerill at Seraing, five miles from Liege, are occupled by troops.

Fresh strawberries have come. They are only \$2.50 a quart.

A cow died in Springfield, O., from eating too many apples, which gave rise to some trouble in cider.— Chicago Ledger.

Mrs. Krell, daughter of William Wheelwright, the South American railroad pioneer, died in England in February, and by her will the Wheelwright mansion in Newburyport, Mass., has been left to the Society for the Relief of Aged Females for an Old Ladies' Home. The property is valued at \$20,000.

The French have a way of making a tough fowl ten-der in the roasting, which is worth following. It should be seasoned, and tied up securely in two thick-nesses of soft white or pale brown paper, and put into the oven half an hour earlier than the time one would choose to assure its being done. It will steam slowly in this way, and, if delicately dredged with flour when the paper is taken off at the end of the half hour in a hot oven, it will come out brown, and easily carved. [Dining saloon managers are requested to cut the above paragraph out, and paste it in their hats.]

It is said that tobacco is a drug in the market. It always was, as long ago as we can remember.

A lad died in the hospital at Dublin a short time since owing to the inability of the surgeons to remove a three-penny piece from his throat. And yet these M. D.s all hold diplomas ! "Die-plomas ! " repeated Diaby.

The telephone girl thinks that this is a hollow world. - Chicago Tribune.

The papers inform us that " a cathedral church of surpassing grandeur" is soon to be built in Quebec. How does this information sound in the cars of those

As will be seen by reference to the appended SPIBITUAL EASTER will be widely observed :

SPIRITUAL EASTER will be widely observed: LOUISVILLE, KY.—Meetings will be held in Liederkranz Hall, Sunday, March 28th, to Sun-day, April 4th, under the auspices of the South-ern Association of Spiritualists and the Spirit-ualists' Society of Louisville. The location of this reunion, and the time it occurs, should and doubtless will attract Spir-itualists from every section. The following programme has been arranged, and the speak-ers and mediums named are engaged for the dates specified:

regramme has been arranged, and the speak-ers and mediums named are engaged for the dates specified: *Programme*.-Maroh 28th-Morning, Samuel Watson, afternoon. G. W. Kates, night, War-ren Chase; March 29th-Afternoon. Miss Zaida Brown, night, Samuel Watson; March 30th-Afternoon, Miss Lizzle D. Balley, night, Charles Dawhara; March 31st - Morning, Mediums' meeting, afternoon, Samuel Watson, night, Mrs. A. M. Glading; April 1st-Afternoon, Me-diums' meeting, night, Mrs. A. M. Glading; April 2d-Afternoon, A. C. Ladd, night, Charles Dawharn; April 3d-Afternoon, Visiting speakers and mediums: April 4th - Morning, Miss Zaida Brown, afternoon, Samuel Watson, night, Mrs. A. M. Glading; and short addresses by all the speakers and tests by the mediums. In addition to the above, Mr. Bert Woodward has been engaged as a platform test medium, to give daily tests after the regular lecture. Mrs. A. C. Hawkes, a slato-writing medi-um, will also be present. Other mediums are expected. All are invited. Mrs. A. M. Glading will give psychometric readings and delineate spirits present. Miss Zaida Brown, under con-trol, will improvise songs and give tests. Miss Lizzle D. Balley will give platform tests. Short addresses and tests after each lecture will be given by visiting speakers and mediums. Fri-day, April 3d, will be a special feature provid-ed by the Louisville society. This meeting will be an historical event, and should be largely ing and masic will be a special feature provid-ed by the Louisville society. This meeting will be an historical event, and should be largely attended. Special rates for board at hotels and private boarding-houses will be arranged. Reduced rates on all railroads entering Louis-ville will doubtless be arranged. For further particulars address H. C. Krell, 618 East Jefferson street, Louisville, Ky.

day, if they desire so to do. day, if they desire so to do. The Lndies' Aid Society, as will be seen by reference to our advertising columns, proposes to honor the thirty-eighth anniversary of the Advent of Modern Spiritualism by three meet-ings 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 oridence of his wonderful powers as a platform test medium; Lucette Webster will contribute choice readings, and talented singers will ren-der acceptably the songs of the New Dispensa-tion. tion.

The Berkeley Hall and other Societies, also the Children's Lyceums at Union Park and Paine Halls, will commemorate the event.

NEW YORK CITY.—The First Society of Spir-itualists will celebrate in Grand Opera House Hall, corner 23d street and Elghth avenue, on Sunday afternoon, March 28th, at 2:30 o'clock. The speakers will be Henry J. New-ton, J. J. Morse, Judge A. H. Dalley, Henry C. Bowen, Mrs. Milton Rathbun, Mrs. T. B. Stryker, Mrs. Nellie J. T. Brigham. Recita-tions and music will be furnished by eminent artists. It is expected that three members of therenowned Fox Family will be present—Mrs. the renowned Fox Family will be present-Mrs. Underhill, Mrs. Kane and Mrs. Jencken, re-cently returned from London.

Other Societies will also honor the Anniversary.

good Christian people who are calling for aid to feed the starving people of Newfoundland? Digby says he is in for a holiday on Wednesday the Sist, and hopes to meet and greet many of his old friends, as well as young ones, as to tuat. BROOKLYN, N. Y.-The Church of the New Spiritual Dispensation, 416 Adelphi street, Brooklyn, N. Y., will hold exercises commemo-rative of the Thirty-Eighth Anniversary of Modern Spiritualism on Wednesday evening, March 31st, at 7:45. Mr. J. J. Morse, the Eng-

The Thirty-Eighth Anniversary of the Advent of Modern Spiritualism.

Mrs. Clara A. Fleid will accept calls to lecture (adannouncements, and to those made in other parts of the present issue, the recurrence of the Hamilton Place, Boston.

Allen Putnam, Esq. has been invited by the Spirit-ualists of Amesbury, Mass., to address them on Sun-day next, March 28th. Glies B. Stebbins will lecture at Port Huron, Mich., unday, March 28th, morning and evening, at the An-

niversary Meeting.

Mrs. Emma Hardinge Britten has been obliged to cancel all her engagements to lecture, on account of the severe illness of her husband, his condition de-manding her unremitting attention, with no prospect of its cessation for several weeks.

Dr. O. H. Harding occupied the platform at Chelses, March 7th, also 14th ; March 31st speaks in Haverhill, Mass., April 20th in Newburyport, Mass. Will answer Calls to lecture and give tests. Address No. 633 Tro-mont street, Boston, Mass.

Horsford's Acid Phosphate for Wake-fulness. Dr. WM. P. CLOTHIER, Buffalo, N. Y., says: "I prescribed it for a Catholic priest, who was a hard student, for wakefulness, ex-treme nervousness, etc. Ho reports great bene-fit."

#### To Correspondents.

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

E. B. P., WEST WINSTED, CT. -- We have no knowledge of the party you inquire concerning, other than is contained in his highly "illustrated " bills.

W. B. E., CHICAGO .- We never heard, before, of the "Colossal Silver Entertainment, " and have a strong suspicion that brass rather than sliver is the predominating olement.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon street, Boston, Mass.

#### Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present BOSTON.—Services will be held under the au-spices of the First Boston Spiritual Temple, at Horticultural Halls, No. 100 Tremont street, Wednesday, March Sist, morning, afternoon and evening. Speakers, Mrs. Amella H. Colby, Mrs. R. S. Lillie, Miss M. T. Shelhamer, Mr. Eben Cobb. Test medium, Mrs. Maul E. Lord, 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 par-ties to remain in the building for the entire day, if they desire so to do.

FOR NALE AT this Office: FACTS. A Monthly Magazine, Published in Boston, Bingle copy 10 cents, THE SFIRITUAL OFFENING, Published wookly in Ot-tumwa, howa, by D. M. and N. P. FOX, Por year, (2,0). Single copy 5 cents, THE ROSTRUM, Published in Vincland, N. J. A Fort-nightly Journal, devoted to the philosophy of Spiritualism, 60c, Price 5 cents, Misck LANKOUE NOTER AND QUENTES, with Answers in all Departments of Literature, Monthly, Single copy, 10 cents.

In all Departments of Literature. Monthly. Single copy, 10 cents. THEOLIVE BRANCH: Utics, N.Y. A monthly. Price 10 cents. THE WATCHMAN. Published monthly at Chicago, Ill. Eight pages. Per year, \$1,00. Single copies, 10 cents. THE THUTH-SEKER. Fublished weekly in New York. Single copy, 5 cents. THE IND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents. THERALD OF HEALTH AND JOUNAL OF PHYSICAL CULTURE. Published monthly in New York. Price10 cents.

Conts. Tubined monthly in New York: Trickie Tirghtaxen Maniyxsto. Published monthly in Bha-kers, N. 7. 60 cents per snoum. Single copy 10 cents. TurTircoRopHIST. A Monthly Journal, published in India. Single copy. 60 cents. LIGHT FOR THINKERS. Published weekly in Atlanta,

Cal. Single copy, 5 conta. THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE CALIFIER DOVE. Hiustrated. Monthly: Copies 25 cents.

# **BATES OF ADVEBTISING.**

Each line in Agaie type, iwenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent in-sertion on the seventh page. Mpecial Notices forty cents per Mae, Minion, oach insertion. Bushness Cards thirty cents per line, Agaie, each firsterfion. Notices in the editorial columns, large type, Verdet waiter. five cents per tipe,

leaded matter, fifty cents per line. Payments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our office before 18 M. on Maturday, a week in advance of the date where-on they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fuir and honorable upon their face are

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5

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BEING the History of Splitts from the Text of the Abbé Villars, 1600, with an illustrative Appendix from the suppressed work of the very Rev. Father Alniskari on "Demoniality," or Incubi and Succubi. Privately print-ed. A few copies left. Holtr. U. FHYAR. Bach. England.

Names are being received for "Binglen Adamics," illustrated. First 100 copies. 7s. 6d. each; post free, Mh27

Mrs. Virginia C. Moon, Manktic HFALER AND MEDIUM FOR HAR-MONIA BAND, while six shoots of Magnetized Pa-per (for hrailing or developing purples) for 60 cents; 3 shoots 25 cents; 12 Positive and Negative l'ewders, 50 cents; 15 ox Egyptian Baive, for cuts, birns and bruises, 35 cents; or Psychometric lioadlug of Character for 60 cents; 12 ques-tions and reading, 1,00. Address Mills, Vilidinia O. MOON, Oage, Iowa. 3m Mill?

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W1LL, hold Test Circles on Bunday, Wednesday and Friday avenings, at 8 o'clock. Private communica-tions for Tost and Business daily, from 10 to 5 r.w. At 1451 Washington street, Boston. 1w Mil27

Washington street, Boston. 1w\* Mh27 SEND ME 50 CENTS, with your age (with hour of birth if known), and I will in feture mail you an As-trological test concerning your nativity. Satisfaction given or money refunded. Circulars sent free. C. I. MAGER, M. D., A. D., 765 Washington street, Boston. 2w\* Mh27

# Miss Lizzie M. Whiting,

MABBAGE Treatment, No. 74) Tremont arreet, Boston, This treatment is the best for the relief of Paralysis, Rheumatism, Neuralgin, Nervous Prostration, Ridney Complaints, Dyspopsia, Loss of Muscular Power, Sprains or Breaks. Patientes attended at their homes, or at my rooms, M27

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TPAR 10 Jay street, Cambridgeport, Mass., Magnetic Thysician and Developing Modium. Test Circles Bun-day and Wednesday overling, 7:30, Admission 20 cents, Privato Bittings for Tests and Developing. Circles for Ho-veloping Tuesday evening, 7:20.

Venoping Tuesday evening, 7-20. 10 Martidian st., **DROF. BEARSE. Astrologer, 269 Meridian st., East Boston, Mass. Your whole life written, horoscope** theroof free of charge. Reliable on Business, Marriage, stamp, and Aur of birth if possible. 10 Martines, Marriage, team of the state iteration of the state of the state of the state of the state team of the state **READ** 

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## JUST ISSUED.

**Historical Revelations** OF THE RELATION EXISTING BETWEEN

CHRISTIANITY ₴ PAGANISM

#### SINCE THE

Disintegration of the Roman Empire. BY THE

**ROMAN EMPEROR JULIAN** (Called the Apostate),

# THROUGH THE MEDIUMSHIP OF T. C. BUD-

DINGTON.

Historical Revelations, or a Comparison between the Relations of Paganism and Christianity since the disintegra-tion of the Roman Empire, by the spirit purporting to be the Emperor Julian (the Apostate), is one of those peculiar spiritual works that come likes meteor in a dark night or a thunderbolt from a cloudless sky. Flashing its light upon the spiritual darkness of the me-

diwyal ages, it gives to this generation a bint of the spirit-ual forces which have love been trying to lift the pail which has shrouded the religious world for centuries. No person in Religious History has been more vilified

and misunderstood than Julian, and probably there are few so well able to illuminate the spiritual gloom which settled upon the world after the overthrow of the old Em-

Coming at this period when the foundations of Christian faith and its relations to the spiritual life are being scru-tinized as nover before, and especially when the phenomena of Christian Spiritualism are perplexing and confounding the beholders the work of Julian should and will be welcome to all classes who desire to know the truth.

CHAPTER 2.-History of the old Roman Empire-The Transition from the Republic to the Au-

CHAPTER 3 .- The Influence of the Christian Faith upon

tegration of the Empire.

CHAPTER 5 -The Rise of Rationalism in modern Europe,

CHAPTER 7 .- The Spiritual Movement of the present age.

CHAPTER 8. - The result of the efforts of advanced spirit

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Miss Helen C. Berry.

THE Feb. No. of FACTM contains a beautiful Picture of Miss Hielen C. Berry, which is alone worth twice the price asked for the Magazine. Hingle copies 10 cents. 11,00 per year. FACTS PUB. CO., Box 3325, Boston, Mass. FI

and its relations to Civilization.

tocratic Form of Government.

the Destiny of the Empire-How it should be considered by all thoughtful minds.

tions of Western Europe after the disin

-The Cause of the Antagonism between Ra-

tionalism and all Religious Systems of the present age based upon Christianity.

and its relation to the conflict between Rationalism and Religious Traditions.

to instruct the people of earth in the pri

#### CONTENTS. CHAPTER 1. - The Political Status of the Empire.

CILAPTER 6.

A correspondent informs us that a young married woman, residing at the west part of the city of Boston, has been unfolded as a medium of remarkable clearness in giving names and facts. She not only is enabled to state the names of the spirits appearing, but gives also the names of those calling for sittings-or has done so in several instances, to the astonishment of the visitor.

Mrs. Maud E. Lord, of 1742 Washington street, Boston, will make a short address on Spiritualism and hold a descriptive seance next Sunday afternoon at Horticultural Hall, at 2:30. Thursday night, March 25th, she holds a descriptive séance at the Unitarian Church in Haverhill, Mass.

The Berry Sisters will give an extra séance on Wednesday afternoon, March 31st, at 1:30, to accommodate visitors from out of town. Also a seance will be held on Thursday evening, April 1st, at 8 o'clock sharp.

The publisher of 'Twixt Two, Worlds wrote to us recently that he had forwarded a copy to us for review ; we take this method of informing him that it has not as yet been received.

Funds received in aid of the invalid medium, Mrs. J. R. Pickering, of Laconia, N. H.: Previously acknowledged, \$35,00; Friend, Boston, \$2,00; C. C. Dudley, \$5,00.

It will be seen by his advertisement that Dr. Henry Rogers has changed his address and residence to 144 West 36th street, New York **Olty**.

EF J. W. Fletcher lectures on "Grant and the War" at Putnam, CL. on Thursday evening : at Low's Opera House, Providence, R. L., Sunday, Subject: "The Wonders of the Old and New World." Concerning last Sunday's lecture at the Opera House, the Journal

notes mong other points: "The plan was a short sketch of General Grant's Hite as a soldier, with an exhibition of the scenes vis-ited by him in his famous tour, the whole illustrated by excellent screen views... The audience was large and very enthusiastic."

"THE PROGRESSIVE STARGAZER."-This publication gives in each number, issued monthly, information regarding astrology, and the advantages of a knowledge thereof. It also furnishes koroscopes cast for correspondents, observations concerning children born during the current month, and "the voices and influences of the planets." for the same period. Published at 91 Oliver street, Boston.

A. W. S. Rothermel is now located at 515 11th street, N. W., Washington, D. C., where he holds scances on Sunday, Tuesday and Thursday evenings and Saturday afternoons (at 2 P. M.), until further nodim.

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The Secretary of the Treasury has issued a call for

\$10,000,000 three per cent. bonds. The call will mature on May 1st. The opinion is becoming prevalent in this country

that the British steamer Oregon was sunk by the explosion of a dynamite cartridge.

The "preacher" is the latest swindling dodge being worked in Central Iowa. He calls on his way, distributing Bibles, and often presents the family with a handsome book. He then asks for dinner or other meal, and takes a receipt for twenty-five cents paid for it. A few months later the neighboring bank calls for the payment of a note of \$150,25.

There are some things more hideous than death, and amongst them I always reckoned that of a parent causing the diseased blood of a benast to be put in the veins of his children.- William Cobbet, M. P.

It is said that the oak is creeping out into the prai ries, and covering unoccupied grounds in the West where it is not too wet or sandy for the trees to grow. Thousands of acres are now covered with young oaks where they did not grow forty years ago.

The religious complexion of Mr. Gladstone's new Cabinet is very varied. There are within it Catholics Congregationalists, Unitarians, Wesleyans and Rad icals. No wonder they do n't agree f

It is a curious commentary upon society in New York that tens of thousands have been spent on bric. brac at the Morgan sale, while the whole library brought only \$5,000.

While New England shivers in the grasp of winterlike March, the Macon (Ga.) Telegraph thus halls the return of spring :

"There's a strong and sweet aroma of burning grass borne on the south wind, and a smooth of birning grass borne on the south wind, and a smooth haze settles about the borizon. The industrious husbandman has invaded the fence corner and hedgerow, and acon the cut-worm will be sampling the young corn. The buil-frog is blowing the mud from the pipes of his bazoo in the swamps, in preparation for the first swamp re-hearsal."

NOT SO FAB FROM THE THUTH. PERHAPS: In the Peshawur Cemetery, in India, is the following amusing epitaph : " Sacred to the memory of the Rev. ....., Missionary, aged ....., murdered by his chowki-dar. 'Well done, thou good and faithful servant.' "

Prune growers in California claim that they can

raise, cure and prepare prunes for market at five cents a pound, and clear \$100 an acre. Fruit growing only eds encouragement to become the great California industry instead of wheat.

HE WAS A "REGULAR": At Mull, a messenger having requested a London clergyman to announce, - was among his audience he was urgently wanted," the clergyman added, with sympathy, " And God have mercy on the poor patient 1"

Emma goes to school, but dislikes it very much. A lady friend of the family questioned her on the subject : "Emma, what do you do in school? Do you learn to read?" Emma shakes her head. "Do you learn to write?". "Inother shake. "Then what do you do?". "I wait for it to be out."

Barbars Bobinson, a little uneducated nine-year-old negro girl of West. Point, Ga., bids fair to rival Blind Tom as a planist. Bhe plays with wonderful correct-ness any composition that she has 'once heard., Like Tom abe seems oblivious to gravything else when list-ening to music or playing the plano. Sa.

March 31st, at 7:45. Mr. J. J. Morse, the Eng-lish trance speaker, Hon. A. H. Dailey and Mr. W. C. Bowen are expected as the speakers of the occasion : while Mrs. Stryker, Mrs. Jones, and other mediums, will offer evidences of spirit return.

The event will also be commemorated in SARATOGA, N.Y.: NEWDURYPOHT, HAVERHILL, BROCKTON, ONSET BAY, SALEM, and other places, in Massachusetts; at Port HURON, Mich.: OT-TUMWA, Ia.; CLEVELAND, O.; MILWAUKEE, Wis.; PROVIDENCE, R. I., and elsewhere.

#### A Book Everybody Should Have

We have on our list of New Books one just issued by Colby & Rich, by Warren Chase, our regular correspondent, entitled "Essence and Substance," a work of 126 pages, written in his clear and plain style, and being a plain, logical and concise philosophy of eternal life, including preëxistence as well as future, and is a logical argument from cause to effect, setting forth the ephemeral character of all organic forms and eternal existence of all soul-germs as of and in the divine essence of the universe. The philosophy of the work has frequently been shadowed forth in the lectures of Mrs. Richmond, Mrs. Fox, Miss Shelhamer and other speakers and writers, and this book puts it on a scientific and philosophical basis, and we are sure the many friends and readers of Mr. Chase's articles will find in this the footprints of a thinker and reasoner. Price, paper, 50 cents; cloth, 75

cents.-The Spiritual Offering.

The BANNER OF LIGHT, the oldest and best spiritualistic paper in the world, commenced on the 20th of March its fifty-ninth volume. In the long period of its publication this paper has disseminated the light in hundreds of thousands of families, and it is to-day as vigorous and instructive as ever. Office, No. 9 Bosworth street, Boston, Mass.-Deutsche Zeitung, Charleston, S. C.

#### Rovements of Mediums and Lecturers.

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

J. Harvey Mott has, we hear, moved from Kansas City, Mo. His home in the future will be in Califor-nis, it is understood. Our readers will be pleased to learn that Mr. Eglin-ton's health has become fully restored, and that he has resumed holding scances in London.

Mrs. Susie W. Fletcher was announced to speak in Providence, R. I., on Sunday last.

Providence, R. I., on Suddy last. Dr. W. L. Jack. of Haverhill, Mass., informs us that his continued ill health has compelled him to forego making any rogagements to lecture, and to relinquish business allogather-an abnouncement that will be received with feelings of deep tegret by many throughout the country.

Dr. Dean Clarke speaks in Chelsea March 28th, in Newburyport March 31st, in Portland April 4th and 11th. Further engagements desired.

11th. Further engagements desired. Mrs. H. B. Lake was to speak in G. A. B. Hall, 115 West 6th street, Cincipdati, O., on the evening of the Stin-the occasion being a celebration of the Thirty-Kighth Anniversary. Miss L. Barnicoat, will locture in New Bedford, Masch 25th. She has been busy in Glenwood, Boston and vicinity recently. Her last visit to Dover, N. H.,

1. 10 g . 1

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CHAPTER 4 .-- The Influence of Christianity upon the na-

# SPECIAL NOTICES.

Cure for the Dent.-PECK'S PATENT IM-Cure for the Deal.—PECK'S PATENT IM-PROVED CUBHIONED EAR DRUMS PERFECTLY RESTORE THE HEARING and perform the work of the natural drum. Invisible, comfortable, and always in position. All conversation and even whispers heard distinctly. Send for illus-trated book of testimonials, free. F. HISCOX, 853 Broadway, N.Y. 6m<sup>4</sup> Mh6

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

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w Mb20

Read Andrew Jackson Davis's advertisement in another column.

To Foreign Nubscribers the subscription price of the BANNER OF LIGHT is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country em-braced in the Universal Postal Union.

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

## ADVERTISEMENTS.

The First Spiritualist LADIES' AID SOCIETY. OF BOSTON,

Will L celebrate the Thirty-Eighth Amniversary of Modern Npiritaniiam in Tremont Temple Wednesday, March Sist, 1886. Speakersi A 10 A.M. Mra. Nellie Palmer. At 2:30 F.M., Mr. J. Frank Baxter will deliver the Anniversary Address. At 7:30 Mra. Barth A. Byrnes. Test Medium, Mr. Joseph D. Stiles. Elocationist, Lucette Webstor. Singing by Madam Calists Huntly-Picciolii, Miss Amanda Bailey, Mr. U. (W. Bulliran, Master Willie Gaskin, Accompanist, Miss Amy Baich. Metroshmenis grived in the Lower Hall. Admission to each session, 10 cehts.



THE March No. of **PACTN** contains a fine Picture of Mr. A. B. French, with a sketch of his life and medi-Mh27

DR. J. C. STREET, 63 CHANDLEB STREET, BOSTON, MASS.

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12.

NOW READY. EIGHT Liberal Lectures. BY A. B. FRENCH, The Eloquent Orator. This Pamphlet contains one hundred and forty pages, with portrait of the author. All who admire prodund, thought-sparkling elequence and a bread spiritual philoso-phy, should order this book. The following are the con-touts: Lecture 1,-Conflicts of Life. rei, -- Conflicts of Life. 2, -- Power and Permanency of Ideas. 3, -- The Unknow. 4, -- Probability of a Future Life. 5, -- Anniversary Address. 6, -- The Egotism of Our Age. 7, -- The Egotism of Our Age. 7, -- The Spiritual Rostrum--- its Duties and Dangers. 8, -- What is Truit? 9, -- Future of Spiritualism. ar. Price Mogente

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Experiences at Laso a Ho-Materialization. Mr. Thomas Letter to Mrs. Fay on Ro-Materialization. Mr. Thomas Ourtis. A Stariling Dream Verified. Mr. Chas. W. Hidden. Finding the Body of a Child. Additional Messages Received Through the Mediumship of Mrs. Patterson. Mr. Thomas B. Hazard. MISCELLANZOUS. True Philosophy of Mental Healing. Mr. W. J. Colville. EpitronitALS.-Mr. A. B. French (Biographical Sketch): An Important Question: Our Facts So Isls; New Music; Mr. A. B. Freuch's "Liberal Lectures." Mental Wangels. Bright Angels."

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The Finest Picture OF the new BOSTON SPIRITUAL TEMPLE ever pub-lished will be furnished for 25 cents extra to those who subscribe for FACTS one year.

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## OF LIGHT. BANNER

# Message Bepartment.

**Public Free-Circle Meetings** Are held at the HANNEN OF LIGHT OFFICE, 9 Bosworth Street (formerly Shonizomery Piaco), every TUREDAY and FHIDAY AFTERNOON. The Hall (which is used only for these shances) will be open at 2 o'clock, and services com-mence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the shance, orcept in case of a baselute necessity. The public are cortifally invited. The Measures published under the above heading indi-cate that spirits carry with them the characteristics of their based of the to that beyond - whether for good or evil; that those who pass from the earthly sphere in an undeweloped state, eventually progress to higher conditions. We sak the reader to receive no doctrine put forth by spiritism these solumns that does not comport with this of the rea-tions. All express as much of truth as they perceive-no more.

Son. All spress as much of truth as they perceive-no more. All supress as much of truth as they perceive-no the mosages of their spirit-friends will verify them by in-forming us of the fact for publication. All spireciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is pleasure to place upon the sitar of Spiritual-ity their floral offerings. All we invite suitable written questions for answer at these stances from all parts of the country. [Miss Shelnamer dealros it distinctly understood that she fives no private sitting at any time; neither does she re-let we visitors on Tuesdays, Wedneslays or Fridays.] All Lawis B., Wilson, Chairman, Lawis B., Wilson, Chairman, Case.

## SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

## Miss M. T. Shelhamer.

Report of Public Séance held Jan. 22d, 1886. Invocation.

Invocation. Oh ! Soul of Everiasting Truth, thou Supreme Power of all Intelligence and Love, we worship thee in spirit. Out of the abundance of the heart the voice is lifted up to thee in words of adoration and praise; yet we would not worship thee alone in lip-service, but with the efforts of the soul for higher and grander unfold-ments and labors, with the service of the hands that stretch out in helpfulness unto those who are in need of ministration, and by kindly influence that goes forth with healing on its wings to bless the sad and sorrowing ones of earth; by such efforts as theres would thy human children adore thee, and give thanks for thy goodness, for the bountles which thou has be-stowed upon their favored lives. stowed upon their favored lives.

Stowed upon their favored lives. Oh 1 our Father, we would come near unto thee, we would walk hand in hand with thy angel ones, we would be lifted up to a higher plane of purity than ever before. We seek counsel and guidance from an-gelic lives, not only the word that they may give forth of the evidence of inmortality, not only the loving con-solations which they bring to sorrowing friends on earth, but the induence, the elevating magnetism of their lives, we seek, trusting to be purified and bene-fied by such sympathy as they give. Unto this end may we at this time become receptive to the highest teachings, the holiest influences which their angel life has to bestow upon man. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT.—You may now present your queries, Mr. Chairman. QUES.—[By T. C.] There being in the United States millions of citizens of foreign parentage, and thousands of them Spiritualists reading

and thousands of them Spiritikalists relading the BANNER OF LIGHT, why are the messages coming from spirits of English parentage? ANS.-Spirits who communicate from this place are those who have the power of control-ling or influencing the medium and of best ex-pressing their thoughts in connection with her organism. No spirit is restricted from atorganism. No spirit is restricted from at-tempting to control the medium who can pos-sibly give that which he desires to—an intelligent message; but we have found that in the attempt of spirits who speak a foreign language to control the medium, there is very apt to be a confusion of ideas; and rather than such confusion should emanate from this place, such confusion should emanate from this place, perhaps mixing up the thought of the spirit and not giving it proper expression, we have decided that until we see a development in the brain-medial-power of our instrument which will be thoroughly adapted to such work, it is better that such spirits do not take posses-sion of her organism. But there have been times when one of the guides of the medium, in controlling and expressing messages for such controlling and expressing messages for such spirits as cannot take possession for themspirits as cannot take possession for them-selves, have given voice to words of cheer, of love and identification from spirits who were of German, Italian, French, or other ex-traction. Therefore the sweeping assertion of your correspondent does not closely adhere to facts. Q.—For those born in palaces, surrounded with luxury, comfort and love, and endowed with beauty and genius, it seems very easy to become refined and good and to get to the happy land of the spirit-world; but why are there so

land of the spirit-world; but why are there so many miserable wretches permitted to be born in dirty dens, surrounded by poverty and filth, endowed with ugliness and stupidity, and ex-posed to temptation, sin and orime, which certainly they would not commit if born in the better places? A.—The statement made by your correspond-

enc, that it is comparatively easy for men born in palaces, surrounded by all the luxuries and advantages of modern civilized life, to arise above the temptations of the world, and to at-tain to a high position in a future life, is perhaps a very correct one; yet, studying close into human nature and its tendencies, we find into human nature and its tendencies, we find that there is perhaps as large a proportion of those born amid such affluent surroundings go-ing astray in moral and social life-very far from that high way to mental and spiritual ele-vation which the higher conditions of the su-pernal world affords. But while there is less excuse for these individuals going astray, we can certainly turn our compassion toward those unfortunates who, through their early training, their hereditary conditions, their sur-roundings in life, from birth upward, are al-most compelled, against their own will, to tread the by-ways of vice and of wrong-doing. Assuredly there must be some road open to Assuredly there must be some road open to such unfortunates whereby they may attain to a high condition and seek those realms of peace and spiritual happiness which we believe are open to all mankind. This were a theme for a open to all mankind. This were a theme for a discourse, or indeed a volume might be written upon the subject: it is one that has closely held the attention of thinking minds from the earli-est ages of the world's history; one that does not seem yet to be settled satisfactorily to all minds; yet as the world advances in pro-gress, and humanity comes to understand that it is given to it to rise above the lowly condi-tions of earth, then society becomes, in a large measure, responsible for the ignorance and orime of mankind, and feels impelled to provide orime of mankind, and feels impelled to provide such conditions for those who are born amid adverse circumstances as to enable them to surmount ignorance and vice; it comes to resurmount ignorance and vice; it comes to re-alize that the time may come when all such lowly and unlovely conditions will be swept away, and the criminal be regained to society as an honest individual. If we study the laws of heredity, we shall vory properly learn the cause, the wherefore of many of these strange anomalies in human life, but until we come to make an application of our knowledge, make use of what is given to us in the way of better-ing the lower strats of society, bringing but ing the lower strata of society, bringing hu-man beings up to a condition whereby they may be provided with the best surroundings for their development, we shall be arraigned as recreats to our duty. We may add in this connection, as we have always affirmed from this platform, that for every soul, however steeped it may be in degradation, the future holds out an avenue of progress and purification. Every circumstance that tends to mitigate the responsibility of the that tonda to mitigate the responsibility of the individual who has done wrong is made allow-ance for in the spirit world, and each soul is not only assisted by high and pure influences to struggle up to its own proper level of human-ity, but also, it finds within itself, just as soon as it desires to learn, an impelling force that mores heautiful condition. Q.-[By E. E. O.] Will the controlling spirit inform the writer and others regarding the spirit entity known as Galen, born in the year 1317. Also that of Michael Servetus, born in 1500?. Do these two spirits live now in spirit spheres, as two distinctive spirit entities, or was Servetus a reembodiment of Galen? A.-We know from the records in spiritual life that the intelligences known to posterity spectively, are two distinct entities in the higher life. Neither one has been reembodied upon the earth, both having been satisfied with their earthly experience; and believing that they have gained all that is possible by way of individual who has done wrong is made allow

discipline in contact with matter, they have been content to press on in the spiritual king-dom, attaining greater heights of moral and mental excellence, age after age. He whom you rend about as Galen is known to be a lover of his kind, and deeply interested in the wel-fare of humanity at large. While he does not often return to earth, yet he sends forth an in-fluence from his sphere of life which is impelled by his great love for humanity, and comes in contact with mankind on this planet. That in fluence is of a healing nature, directed to the benefit of man's physical needs. Servetus is known to be a spirit also interest-ed in his fellows, but directing his influence toward the moral elevation of the race. From this spirit also emanates a grand and purifying mangnetism which is felt in various ways by many of those to whom it is directed. Both of these spirits, in common with many other workers for humanity, possess their own sep-arate identity, and are known as progressive intelligences.

intelligences.

#### David Fletcher.

**IDavid Fletcher.** My name, Mr. Chairman, is David Fletcher. I was quite along in years when called out of the old hulk and lifted to a fairer shore. Some time has gone by, the winds have blown east and west since then, and I have not sent out one call to friends that they could know I was near. There is a fog around them, and when they turn their eyes toward the further shore of another life they do not see its coast nor know anything of its locality. I didn't know much when I was here. I had an experience in my way of life, but it was very narrow after all. I have been trying to have it broaden out, that it might give me a larger view, so I have not been idle, though I have not said a word in this way. this way.

this way. I was pretty familiar with the Cape. I knew many of its parts about as well as the next one, and if anybody wanted information on those points I could give it. But when it came to wanting information about the other world, and its could give it about the other world, and the condition my soul would attain when it got out and went up aloft, I knew nothing about it, could n't tell one straight yarn if I'd a died for it.

a died for it. Now if any one, wants to hear from me of those things, I am ready to give 'em what I have learned, and I don't feel quite so well about giving things that I used to when here, because I sort o' feel myself drifting loose, for the fur-ther I go on in the spirit-world the less I cling to those old cost offs the belong to the outside o those old cast-offs that belong to the outside

I know there are parties in Annisquam who will be surprised when they hear I have got back, and there's an old fellow at Hyannis I have been trying long to reach. Now I think I will be able to do so, and that is what I am go-ing to try again for, as soon as I get away from here. I hope you won't think I'm pushing in where I do n't belong; but I am very glad to come.

#### Sarah Lawrence.

I come here with the hope of reaching Pitts-field friends. I come to send them my love and bring them many sweet influences from my spirit-home. My friends were very kind to me, and I was greatly attached to them. When I died and left the earthly scenes I felt that if I could only take all my friends with me I should not whind, but it was very hard to leave them not hind, but it was very hard to leave them behind me. Sometimes it seems as though they are with me. I am so closely in their atmosphere; the other than the second set of the second seco

as I would do for them; but now I can see right into their lives, and even appreciate and under-stand them better than I could before. When I compare my present condition—my sight of these things—with that of the body, I feel as though some great scale had fallen from my eyes that had obscured my vision. Before I thought I saw plainly; men and women seem-ed tangible enough to me; but now the spirits of those I approach—those friends whom I love —are so clear and distinct, and look so beauti-ful, that the outward self I used to look upon seems but an outside waxen form; a marseems but an outside waxen form, a mar-ble image, without expression of any kind. Perhaps my friends will wonder, when I say these things, for they do not understand spirit-ual life and its conditions. I have hopes that they will, to an extent, before they pass from earthly scenes; but if they do not, when they come to me I know they will learn rapidly, and that we shall live these experiences over to gether.

gether. Need I say that I am happy in my spirit-home? that many kind friends vie with each other in giving me all that I need for my hap-piness? It is true, and those dear friends who left me before I too was called, are safe there, and I am with them. They all send love to our dear friends on earth. My name is Sarah Lawrence

My name is Sarah Lawrence.

## Myra B. Willcut.

Myra B. Willcut. 1 have only a few words to give, and I am very glad to come with love to friends and to tell them I am well and quite satisfied in the spirit-world. There is nothing to trouble me there; I feel relieved from the allicitons of earth-life, and I am glad to be situated as I now am. It is true, I take an interest in the friends I left behind, and in those interests that were mine. I like to see them arranged and settled in that manner that will be for the highest good of all concerned. It is true that I have an affection for partles on earth that sometimes attracts me to them, and calls out my efforts to try and benefit them in some way, but I am satisfied with my spirit-home my efforts to try and benefit them in some way, but I am satisfied with my spirit-home and do not wish to leave it for any considera-tion that earth can give. While I send my words to all my friends who desire to receive them. I would like very much, if I can, in some way to get a private talk with A. H. Tower. He has been interested in the arrangement of those affairs with which I was concorned, and I think it would do me good if Louid come to think it would do me good if I could come to him privately and alone. I am Myra B. Willout, from Cohasset.

#### G. F. II.

G. F. II. I desire very much, Mr. Chairman, to send a few words to one who is very dear to me, and I am happy to take advantage of this opportuni-ty of doing so. She is a Spiritualist and highly mediumistic; she receives influences. day after day, and from them gains strength and knowl-edge, and yet a word through some medium, that could reach her understanding, I believe would be of use. I wish to say to her: Dear Carrie, be strong and earnest and faithful, as you have been during the past. Where you have placed your confidence you have done well, for the guidance of loving spirit-friends has been yours. You have not been mistaken, although others may have thought so, nor will you be led astray, for those who are with you are earnest and progressive spirits. Sadness, has come into your life, yet its experiences has fallen upon you, and which you draw from angelic sources, ever bears you upward, nearer to the throne of all life and spirituality. So if yoù will believe that we surround you with our love, we know that you will never falter. I am interested in the welfare of our dear one, and I am doing all that is possible to make life for him a success. I believe that such will be the case. I have gained many lessons in the spirit-world. My opinion of many things, of human life itself, is somewhat different from what it was when I was here; but I am glad to say it is an enlarged one, and the assistance I have gained from coming to you in spiritual

say it is an enlarged one, and the assistance I have gained from coming to you in spiritual

ways has been of great service to me. My brief message will go to a dear one in the southern section of this city. She will see my words, and I think will understand. Be kind enough to announce me as G. F. H.

#### John Goldsmith.

I don't suppose that 1 shall do very well in coming here; I'm not used to it, but I have been wanting to speak somewhere for a little been wanting to speak somewhere for a little while. I would like to tell my friends that I have seen more, heard more, and learned more of life within the last year than I eyer did be-fore. It may not seem so significant to them as it does to me, but if they had met what I have, it certainly would. I want, to tell them that I have got over into a good, sound and solid world that is as pleasant to me as this one world that is as pleasant to me as this one which I left.

I am not very much concerned as to what has been taking place on this side, but I would like to give my thanks to C. C. Goldsmith, and all

to give my thanks to C. C. Goldsmith, and all others concerned who have settled up matters. In doing what they have in the way they have, it relieves me of a care that I felt, and heips me to get further away from the outside life. There are so many things to know, to learn and understand over where I have gone, that I do n't want to be held here if I can help it, though sometimes I have to come back and look around, and make sure that everything is just as it is. I send my best respects and love to any one who cares to have them, and want them to know we shall meet again in the com-ing time. I am John Goldsmith. I lived at Mil-ford, Mass. ford, Mass.

#### <sup>1</sup>Spirit May.

Spirit May. I feel that a few words from me at this time —or from some of our household band—will not be aniss. I wish to bring a word of love to my dear father and to my brothers and sisters now while the shadow of a grief is close upon them. Oh! we would have them realize that the hand of affliction is, in this instance, only one of *Love*, for the Divine Father doeth all things in meroy. Please tell my father that we are with him, to sustain and encourage his heart. How glad we are that the knowledge of Spiritualism is his at this hour. His efforts to bless humanity have been appreciated by powers not of earth. We want him to continue to try and do all in his power to aid the fallen and befriend the

a position as a human being, as a distinct indi-vidualized entity. No human being can be lost outside the pale of God's love, and however low one may sink in degradation, therestill remains within him a spark of divine power, which under the ministration of pitying angels will fiame out into life, and will eventually lead him back over the road he has traveled, upward to a realizing sense of his duty, awakening within him a desire to become better and purer, until he reaches out for heavenly assistance, which will not be denied. At such times the spirit will assert itself, growing upward through effort, through unselish toil, to a higher plane and loftier conditions. a position as a human being, as a distinct indi-

#### Dr. Charles Hosea Hildreth.

You will pardon me, Mr. Chairman, if I in-trude upon you. I have been informed of this place, and told that all returning spirits are made welcome here. I hesitated at first about coming, fearing that perhaps I might not be received; but the desire to become again con-nected with mortal life has led me to make the sittempt at least to reach out and to comput

nected with mortal life has led me to make the attempt, at least, to reach out and to commu-nicate with my friends on earth. It will not be two years until the coming May since I passed from the body. I hardly realized how fully I was honored and in what respect my fellow citizens held me until 1 had stepped outside of that body and was led to observe the attentions paid to my memory and the observ-ances over my remains. I was passing out from earthly scenes and conditions, led away by sights and scenes too

I was passing out from earthly scenes and conditions, led away by sights and scenes too celestial for mortal sense to receive, when something seemed to call me back. I was at-tracted irresistibly to my former abode – to that casket which I, as a spirit, had deserted, and I found that what attracted me as by an invisible cord, and held my spirit, was the love, the respect, the tender memories welling up from the hearts of former associates and friends, all going out toward me as a man and a brother. This was indeed very sweet to my 'soul, and more than repaid me for any effort that I ever made to be of use in the world to 'soul, and more than repaid me for any effort that I ever made to be of use in the world to make my influence felt in the community where I lived and labored. I thought at the time, if I only had the power of speech and could re-spond, how gladly I would do so, that my friends and associates might know I lived and that I could walk with them and understand theory. their hearts.

I particularly desired to communicate with Dr. Garland at the time, because I felt a stronger influence or magnetism, whichever you may be pleased to call it, emanating from you may be pleased to call it, emanating from his organism and giving me strength, than what I received from others. Not that his heart was any warmer or grander than that of other friends, but because there seemed to be a peculiar something emanating from him which enabled me to receive and understand what was taking place around the body I had left.

left. I know that I am weak in expressing these ideas, as they have hardly become familiar to me. I have had many things to understand since the day I passed from the physical form, and In returning to this mortal life I feel that I am incompetent to express those thoughts which well up within me, and which I believe would be beneficial to my friends if they could understand them in a spiritual sense. I come bearing greetings to all friends. I de-

I come bearing greetings to all friends. I de-sire that they may think of meas one not dead, but rather as one who has passed on to a broadbut rather as one who has passed on to a broad-er field of action, a higher plane of existence, as of one not idle, but who rather feels the de-velopment of his powers, and endeavors to util-ize them for the good of humanity. I believe I can say, with truth, that I attempted to do this when here; but in looking back over my earthly career, it seems narrow and limited in every department, compared to what it may be in the world beyond. Yet I was honored by my fel-low citizens. I claimed friendship with many of the most distinguished residents of the place low ditizens. I claimed friendship with many of the most distinguished residents of the place where I lived, and I cannot complain of any neglect in my earthly career; but to me, even now, it seems small, for I find myself in the illimitable world of space, that is peopled by spirits, and as I stand and look around I can see no bounds to life and its possibilities. What brings me here expendelly is to request

see no bounds to life and its possibilities. What brings me here, especially, is to request an interview through some private channel with the friends I left on earth. I bring my tender love and greetings to those who were nearest to my heart. I wish them to realize that I am with them still, and that I trust, sometime in the near future, to give them an evidence of my continued interest in their lives. I shall be most generally known in Gloncester

**Carrie Drew. Carrie Drev. Carrie Dreve. Carrie Dreve.** Well, that's a lesson a good many have got to learn; when they come to the other side there seems to be a transforming process going on with those who are contented with what they find, and are ready to go to work and make the best use of their lives; they grow young and strong and beautiful before they know it, and the less they think of themselves, the better looking they get to be. That's a little different, you know, from what it is here, because, don't you see, the way of the world seems to be that when the young folks, and the old folks too, get to think-ing a good deal of themselves, then they have to stand before the glass and prink up, put a little black stuff on their hair, touches of red on their faces, a little white powder around the cheeks and brows, and then they think they have beautified themselves, and try to feel young again. I do n't know, but it seems to me, as I look round and see the old folks putting on false hair, false teeth, and powder and paint; the less they think of themselves, the better false hair, false teeth, and powder and paint, that they expect to cheat Nature, and make her think they 're not growing old : as though she would forget all about 'em and leave 'em she would forget all about 'em and leave 'em here. Yet I don't see but what Death finds, 'em, after all, about as quick as it does plain folks that don't prink up. I don't know, but it seems to me that about the right thing to do is to follow on in the line of dath taken what comes to would like do of duty, take up what comes to you in life, do your work the best you can, and not think such a heap of your looks, and before you know it you'll be looking about as handsome as the best of 'em. I don't know why I should come back here, except that my folks in spirit-life sort o' thought they'd like to send word to the friends in dif-ferent parts that they were getting along firstferent parts that they were getting along first-rate, and all were doing well, and had good comfortable homes, and I sort o' undertook the job for 'em. Could n't do it for themselves, you see: so I thought the old man would like to look in and see what was going on. There's some folks, I, suppose, down in Ban-gor, Maine, that'll remember, old John Brad-ford, and if so, I send 'em my regards; tell 'em I'm doing very well on the other side of Jordan, and I hope to see 'em 'all safely landed in that country after a while. I've no doubt I will. The world is moving on; things are different now than they were in my time—that is, when I felt strong and ohirupy and fall of life on this side. But I suppose you think you're doing just as well as we old folks did in times past, and I do n't know but what you are. Just as well as we out forks due in times past, and I do n't know but what you are. As I told you, Mr. Chalrman, my name is John Bradford. I lived in Bangor, Maine. Some of my folks grew up out of the place, went out to different parts; but after all there's a good feeling left for the old place.

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they were mine still; I felt as one must feel who is standing in two countries. one foot on each shore. I hardly knew to which I belonged;

They have got people in their midst who have as much power as any such kind of a medium as this, and if they get together and try to open-out that power I believe they will receive something from the spirit world that will give them an idea of what it is like, and who are there. That is all I have to say at this time, but I hope to come again somewhere and give something more.

#### Lcuisa Ames.

Louisa Ames. My name is Louisa Ames. I have been long-ing to come to my friends at Eric, Penn., for a good while. They don't know of my desire to reach them, but it is strong, and am here to-day to send my love, and to tell them how I have been working to give some knowledge of my presence, and of my ability to communicate-with them. There were certain things connected with

There were certain things connected with my earthly life that brought sadness into it, and reflected sorrow on the hearts of my friends. and reflected sorrow on the flearts of my irlends. I wish to say to them that the clouds have all' vanished from my life; it is all sunshine and peace with me now, and I am glad to see that time is healing the wounds made upon them, that it is bearing away the bitterness which they felt because of the pain which I had to endure. I do not come to revive sorrowful memories but with great love and sympathy: endure. I do not come to revive forrowing memories, but with great love and sympathy; and from my own spiritual happiness I wish to bear them tidings of joy. It seems to me, if I can give them only a little idea of what the spirit-world has been to me, of what the dear, loving friends I have found on that side have brought to my life, how much clearer and sweeter all things seem to me now, and how I understand them better than I did before, that it will brighten their hearts, and perhaps give it will brighten their hearts, and perhaps givethem strength.

I have dear ones here who are struggling along amid certain adversities which they can-not seem to overthrow; they are sad, and in need of encouragement. I try to bring them this cheer from the spirit-world. I know that the clouds will not always linger, and that the

this cheer from the spirit-world. I know that the clouds will not always linger, and that the adversities will pass away. I can almost see the beginning of the end already, because I re-alize that certain conditions which have opened within the last year must inevitably bring a certain result which will prove to my friends that what seemed adversitles, and have been hard to bear, were, after all, only the passage-way to a higher and pleasanter condition. Bomehow, I feel deeply impressed that my friends will see my message, and that at least some of them will understand to what I refer. I hope they will accept my love, that they will believe I come back from the spirit-world, and that J am as free from past sorrows as I pro-fess. I also hope that the time will come when they will be able to talk with their spirit friends face to face. We are working for that end, hoping to bring about conditions through, which we can come to them, and give them itdings from the higher life, which will inform them of spiritual things, and also give them sat-isfaction concerning those that approach them in invisible form. in invisible form.

## Carrie Drew.

### Gen. James L. Donaldson.

Comparatively but a few months have elapsed since I stood in the body and gazed around upon material things. Now I stand outside of that condition, and face the spiritual part of life. It is all very good to me, all new, and the unexpected is constantly coming up to take me by surprise, and to make me wonder con-cerning the immensity of this vast human life of ours

I had a somewhat extended experience in certain lines on earth; and, as the first spirit said, if I had been questioned on certain topics, I could have given the required replies; but I am very glad I was not questioned closely on the spiritual conditions of life, for perhaps l should have made a sorry figure in striving to to learn, and I am quite ready to take up the school-boy's staff and enter upon a new course

of studies. My friends may say that I have laid down the armor of life; but they are mistaken—I have not. I am buckling it on closer than ever benot. I am oucking it on closer than ever be-fore, and hope to make a good use of it. I have felt, during the last few months, that it was my duty to return to earth, and attempt in some way to manifest myself, that my friends might receive an inkling of my spiritual life and its possibilities. Finding that I can take hold of this thing, that I can communicate as an individual who still retains his identity his an individual who still retains his identity his personal ambitions, hopes, plans and qualifica-tions, wby should I not return and seek to express them, or at least to give voice to my friendliness of feeling for those to whom I feel attracted on the earthly side ?

attracted on the earthly side? The wise commander shrinks from no post of duty; he does not turn his face from the foe, nor does he fear the shock of the enemy. Those who have the truth in their possession, who know of what they speak, should have the cour-age of their convictions; they should fear the assaults of no onnonent, but press forward walssaults of no opponent, but press forward valiantly, holding aloft the banner of truth, and present it unfurled to the world. That is my and conviction, and possessing this grand jewel, I come as its defender, presenting it to friend, and also to foe, if there be any such, asking that it be received.

It may be that there are those who were wont to hold friendly communication with me who will deny that I have returned; in this case it may be that they will turn aside and refuse to accept what I bring; but such a course will not deter me from making any and every attempt to reach mortal understanding, and bring something which shall bear upon its orest an evidence of its value and truth.

his power to aid the fallen and befriend the needy; great opportunities are his to do so. Katie especially wishes to send her great love; she is not idle, but is ever working for humani-ty in peculiar ways—teaching the ignorant and lifting up the downtrodden.

ty in peculiar ways—teaching the ignorant and lifting up the downtrodden. She is with mother now, trying to ease the painful hours that are so soon to cease. We are doing our beat to make her conditions love-ly and bright. They will be so very soon now. A few days, and she will see and know clearly what has been so dim to her. Our darling mother I we shall be so glad to see her freed from the painful struggle with life I She need have no fear; all is well; she is safe in the love of the angels. We were with father on his birth-day, bringing a white blessing of peace for his heart.

Please to simply call me Spirit May.

#### Report of Public Séance held Jan. 26th, 1886. Questions and Answers.

QUES.-[By "An Investigator," Cortland, N. Y.] Does what is termed Oriental Magio differ in any essential particular from some phases of Modern Spiritualism, or is the knowl-edge it is capable of imparting in any degree superior to that given by returning spirits? ANS.-Wado not consider that what is known

ANS.-We do not consider that what is known as Oriental Magio differs to any extent from what are known as the manifestations of Modern Spiritualism in this country. We believe that it springs from the same root that Spiritualism belongs to. Orientals provide conditions for the reception and manifestation of spiritual for the reception and manifestation of spiritual powers, as well as for the development of their own interior gifts, and consequently in many cases such Orientals are enabled to astonish the world by the wonderful phenomena which they have the power of presenting. If our mod-ern mediums would prepare themselves for the seance-room as carefully as do the Orientals for their secret work, then they might develop the most wonderful nower in transmitting to the most wonderful power in transmitting to earth the intelligence of a higher life and mandifestations of an occult nature; but the day is yet to dawn-as it is surely coming-when me-diums, under the direction of wisespirit guides. will see the necessity of such preparation, and will faithfully attend to it. When that time

comes, and when those who surround the medi-ums are also ready to provide the best condi-tions for returning spirits, you will receive wonders similar, perhaps, or even exceeding those marvelous reports which reach you from the land of the Orient. Q.-Is a total loss of individuality possible through persistent wrong-doing, or from any other causes?

other cause?

other cause? A.--We do not know of any dause that could possibly rob a man of his individuality. That is something which belongs to himself essen-tially--it is himself, his own nature, and he cannot, even if he would slough it off. A man may pursue a downward course, may plunge into all sorts of evil-doing, may become lost to self-respect, and cast out from human society ; such a course is possible; but however low in a state of degradation that individual may sink, however far he may grow from that society which formerly recognized him, he cannot pos-sibly grow away from himself-his individuality will remain intact. Perhaps it is possible for an individual for a time to become so sunk in these outward conditions as to almost blot out these outward conditions as to almost bloc out from his mind the remembrance of his former state, of the society and position which he held before the world; but memory will assert itself, and he will realize eventually what and who he is, and will still find that he maintains

#### Hubbard W. Case.

Hubbard W. Case. My name, Mr. Chairman, is Hubbard W. Case. My attractions, or the interests that draw me back to earth-life, are at Hartland. Vt. I have an affection for the old place as well as for friendly hearts that live, at that lo-callty, and I have tried to make it known. There were matters that belonged to me, and when I went out of the body it seemed to me

reach it. I want to say to my dear aunt: You do not need to go out into the world seeking for this light, because you have the power within your-self to obtain it. I know there are many good, strong mediums, through whom the spirit-world's can give evidence of its worth, of its power, and you may, if you persist in going, meet with these, and gain what you desire. But it seems to me that, unless wisely guided by clear heads, one will be very likely to be-misled in going about from place to place, un-certain as to the kind of power possessed by those she visits.

those she visits. I know that my aunt is a medium, that her-hand can be used by spirit-power, and I wish-her to sit quietly, two or three times a week, for an hour or two, with pencil and paper closeby, and at such times to follow her own im-pressions and write down what comes to her. I am sure I can use her mind, for I have done so before. She did not know it, but still I put. into her head thoughts of what I desired her to do, and I have seen her go and do those very things; so if she will sit quietly, not concerned: about the outside world, I believe I can come to her and give her those things which she is. reaching out for to other sources

Her father sends his love, and joins me in my petition. He is a guide to her life, and has as-sisted her out of those peculiar difficulties which were hers a short time since, which even now are a wonder to her, as she recalls them, to her mind she cannot understand how it was she so easily stepped out, although almost at the moment when they seemed insurmounta-ble, but if she can understand her father's bility was when on earth, perhaps she will see-that he assisted her to her present condition. My name is Carrie Drew, and my sunt is in Boston.

#### SPIRIT MESSAGES

## TO BE PUBLISHED NEXT WEEK.

Jan, 29.-Edward S. Norton; Abraham Monroe; Pauline French; Charles Brewer; Mary West; Star Bright; John. Tirrell.

Tirrell. Feb. 2.—Samuel G. Howe; Mrs. W. H. Lape; Samuel Sampson; Hattle Jones; Joseph Webster; Kalle Mason.

# THE MRSSAGES GIVEN

As per dates will appear in due course. March 12. -Katle B. Robinson and White Freiher: Big-Eagle, with Bed Plume: Daniel Kinery: Harrier Jarrier; Mi A. Blunt; Margaret Holt, and M. Bolt March 16. - James B. Wendle; Eliza Putnam; Mary Jane-Catr; Fred Buxton; Mrs. Frances Williams; Timothy Hyan.

#### To the Liberal-Minded.

As the "Banner of Light Establishment" is not. an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to-stand the test of law:

eternal progression."

# MARCH 27, 1886.

#### BANNER $\mathbf{OF}$ LIGHT.

#### Mediums in Boston. Mediums in Boston. Miscellaneous. Adbertisements. Hew Hork Advertisements. J. ALBERT BLISS. JAMES R. COCKE The Spiritual Offering, Dr. F. L. H. Willis THE New York Beacon Light, A LARGE EIGUT-PAGE, WEERLY JOUBNAL, DEVOTED TO THE ADVOCACY OF SPIRITUALISM IN ITS RELIGIOUS, BOIENTIPIC AND HUMANITABIAN ASPECTS. May be Addressed until further notice. A N INDEPENDENT WEEKLY BFIRITUAL JOURNAL, GIVING MESSAGES FNOM OUR LOVED ONES IN BFIRIT-LIVE, AND CONTAINING MATTER OF GENERAL INTEREST CONNECTED WITH SPIRITUAL SCIENCE. HOW TO BECOME Developing and Business Medium, Care Banner of Light, Boston, Mass. Care Banner of Light, Boston, Mass. D south in the second set of the second set of the second set of the second se COL. D. M. FOX, Publisher. D. M. & NETTIE P. FOX......EDITORS. ALBO MEDIUM Modical Clairvoyant, FREE FROM CONTROVERSY AND FRESONALITIES. MIN. M. H. VVIIIITATATMES, Editor and Publisher. EDITORIAL CONTRIBUTORS. Prof. Henry Kiddle, No. 7 East 180th st., New York Citz. "Ouina," through her medium, Mrs. Cora L. V. Richmond. Ad Union Park Fisco, Chicago, Ill. Among its contributors will be found our oldest and ablest writers. In it will be found lectures, Essays upon Scien-tific, Philosophical and Spiritual subjects, Spirit Communi-cations and Messages. 603 Tremont Street, Boston. IN YOUR OWN HOME. SITTINGS daily from 9 until 5. Special evening appoint-ments. Private Sittings Sunday afternoons from 2 until 5. Price \$1,00. Subscription Rates. - ()no year, \$2,00; six months, \$1,00; three months, 50 cents, 'Postage frec. Rates of Advertising. - One dollar per inch for first in-sertion; 50 cents for each subsquent one. No advertue-ment inserted for less than \$1,00. For long standing advert-tisements and special rates, address the Publisher. Pay-monts in advance. WILL sond you a 16-page Pamphlet, containing full in-structions, and a Bealed Letter designating all your phases of mediumship, also a copy of The Riddle of the American Bpiritual Bphinx, or the Lost Key Found, and a sample copy of "THE N, D, C. AXE AND TRUE KEY-BTONE," for ONLY 10 CENTA, in one or two-cent stamps. Address J. 10 ALBERT BLISS, No. 474A Broadway, South Boston, Mass. Blackfroots Magnetised Paper, to heal the slok, 10 cents per sheet, or 12 sheets for \$1,00. Developing Paper for \$1,00. iw Mh27 tific, Philosophical and Spiritual subjects, Essays upon Scien-cations and Messages, A Young Folks' Department has recently been added, edited by Outma, through her Medium, Mrs. Cora L. V. Richmond; also a Department, "THEOFFERING'S School for Young and Old," A. Danforth, of Boston, Mass., Prin-cipal. **DEVELOPING SITTINGS.** SIX PRIVATE SITTINGS FOR \$1,00 IN ADVANCE, Specimen Copies sent free on application. DR. J. R. NEWTON cipal. 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State sex, name and age, and you will be truthfully told by letter if you possess any phase of Mediumship, and will receive a brief life aud tem-nerament reading. MRS. A. E. KING, Business and Test Medium, perament reading. PSYCHOMETRIST DR. JAMES R. COCKE, PRIVATE SITTINGS dally from 10 A.M. till 4 P.M. Price 41.00. **PAYOHOMETRIC READINGS** by letter. Euclose lock of hair, state name, age and 80x, 41,00 and return post-age. If special information is desired, name principal ques-tions, otherwise general reading will be given. Mild 4w 377 Nhawmut Avenue, Boston. **MRRS. H. FAIRCHLDD,** Jan. 26 I CURE FITS! M27 4w\* 603 Tremont Street, Boston, Mass. THE WATCHMAN. WHEN I say cura I do not mean merely to stop them for radical cure. I have made the disease of FITS, FPILEP-SY of FALLING SIGKNESS althe-long study. I warrant my remedy to cure the worst cases. Recause others have falled is no reason for not now receiving a cure. 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MATERIALIZING Medlum, 488 Tremont street, Bos-ton, Séances Sunday and Wednesday, at 8 P.M., Fri-day at 2 P.M. Engagements for Séances at private resi-dences.

BREAKFAST.

CANCER

1. A. A.



#### LIGHT. BANNER OF

March Magazines.

MIND IN NATURE ..... "Spiritual Evidences of Man's

Descent" is the subject of an interesting paper by

Honoré D. Valin, M. D. From an article upon "The

Divining Rod" it appears possible that some things

that have been termed superstitions may, in the light

of the day that is dawning, be "invested with a prestige heretofore unknown, in spite of all scientific sneers."

Of the remaining contents we note as of special inter-

est "The Physical Phenomena of Death," and "How

MENTAL SCIENCE MAGAZINE .- Prof. J. R. Buchanan gives his second article upon "Rational Mind Cure." Dr. W. F. Evans treats upon "The Relation

show that disease is a mental state only, arguing that every atom of the human body is mind." Mental

PHBENOLOGICAL JOURNAL.-Portraits are given

of Prof. Bd. Suess, the geological scientist of Vienna,

Chas. Stewart Parnell, and Gen. Hancock, with a

brief blography of each. The usual variety of inter-

remaining pages. Fowler & Wells Company, New

THE FREETHINKERS' MAGAZINE .- In" Cremation

w. Burlal," Dr. Charles Well answers theological ob-

jections to and argues in favor of the former, show-

ing its superiority over the latter method of disposing of human bodies. To the question " What are the Lead-

ing Ideas and Teachings of Spiritualism?" William

Henry replies in a clear and concise manner. Sala-

THE HOMILETIC REVIEW .-- In a sermon upon the attitude to be assumed by the American clergy toward

the revised version of the Bible, Dr. Witherspoon advises that it be rejected as a substitute for the old; but in doing this he throws a sop of comfort to the re-

Hints" seasonable instruction is given to those who would have handsome flowers and plenty of them during the coming summer months. Rochester, N. Y .:

Co-operation\_The Law of the New

**Civilization-Social and Industrial** 

[Read at the four Labor Conferences held in New

New York: Funk & Wagnalls, publishers.

Cosmic Pub. Co., Chicago.

Science University, Chicago, Ill.

manca, N. Y .: H. L. Green.

York.

## funct) that I should notice its demise for want of

Tunct) that I should notice its demise for want of funds. *A New Medium.—Apropos* of the Secular Union, I have to note the conversion of its vice-president, Mr. Vivian B. St. Clair (recently an aggressive agnostic), to Spiritualism through his own suddenly developed mediumship. Mr. St. Clair is a resident artist of great ability, and his friends are on the gut vice as to the outcome of his new gift. T. LEES:

# Spiritualist Meetings in New York.

Grand Opera House Hall, 6th Avenue and 23d Rirect.—The First Society of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7% P.M.

Sunday, at 11 o'clock A. M. Beacon Light Farlors, 233 West 46th Street.-The Children's Lyceum meets overy Sunday at 3 F. M.

# People's Meeting, New York City.

The People's Meeting in this city and its friends are still on the alert, and will pay due respect to the esting articles, entertaining and instructive, fill the afternoon exercises will be in the interest of the exercise of medium powers by the mediums present, work-ing in coöperation with their inspirers. In the even-ing Mr. Wm. C: Bowen, of Brooklyn, Dr. Adaline W. Wildes, of Boston, and others will take part in the avercises. xercises.

Whites, of Disko, and Others win take part in the erercises. Wednesday, 31st inst., our hall, 57 W. 25th street, will be opened and we shall further celebrate the event by a mediums' meeting in the morning, at 10:30, in which all mediums are invited to take part, and in the afternoon a union meeting will be held at 20'clock sharp. All the spiritual societies in the city are in-vited to be present in as large numbers as possible. In the evening a complimentary, literary and musical entertainment will be tendered to Mr. F. W. Jones by his friends and the patrons of the People's Meeting. First class talent is volunteered for the occasion, and an exceedingly enjoyable season is sure. New York, March 20th, 1886. F. W. JONES. P. S. – Netenda from (out of the city attending our

P. S.-Friends from 'out of the city attending our meetings on Wednesday can bring their lunch if they desire, and will have the privilege of the ball during recesses.

#### **Parker Spiritual Society**

Has removed to Lower Hall, 52 Union Square, between 17th and 18th streets, East Side, its first meet

tween 17th and 18th streets, East Side, its, nrst meet-ing occurring there last Sunday, Rev. Charles P. Mc-Carthy, George T. Gaden and others participating. Seats are all free, with a fraternal welcome and cor-dial greeting for every one. Public services will be held every Sunday evening, commencing at 7:45. A Children's Lyceum is being organized. Much good is being done by the "Ladies' Benevolent Society, which meets Tuesday afternoons at 2 o'clock at 125 West 22d street, the residence of the President. On Sunday, March 28th, this Society will celebrate the 38th Anniversary of Modern Spiritualism.

THE CHILDREN'S LYCEUM meets in Beacon Light parlors, 232 West 46th street, New York City, every Sunday at 3 o'clock P. M. This school is non-sectarian, and connected with no special society, yet in sympathy with all progressive spiritual movements. Friends, come and bring your children.

# Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualists holdsits meetingsevery Sunday in Conservatory Hail, Bed-ford Arenue, corner of Fultun street. Speakers engaged: March, April, May and June, Mr. J. William Fletcher and others. Morning service at 11 o'clock, evening at 7%. Allace cordisity invited. Spiritualiterature on sale in hall.

In hall. Church of the New Spiritual Dispensation, 416 Adelphi street, near Fulton. Brooklyn, N.Y. Sunday ser-vices 11 A.M. and 7% F.M. Mediums' meeting 3% F.M. La-tiles' Aid Society. Thursday. 3 to 10 F.M. John Jeffrey. President; S. B. Nichols, Vice-President; W. J. Cushing, Secretary: A. G. Kipp, Treasurer.

Secretary; A. t. Hipp, Treasurer. The Brooklyn Spiritual Union holds its meetings every Sunday in Fraternity Rooms, corner Fourth and South Second streets, as follows: Members' Developing Circle, 10% A.M.; Children's Lyceum, 2% P.M.; Confer-ence, 7% P.M. Seats free.

#### J. J. Morse in Brooklyn, N. Y. To the Editor of the Banner of Light:

On Sunday last, 21st inst., the audiences at the Church of the New Spiritual Dispensation, corner Adelphi and Fulton streets of this city, were treated to two very able addresses through the mediumship of Mr. J. J. Morse, the eloquent English trance-speak-er. In the morning the topic was the "Government of God," and in the evening "The Social Trinity," which was presented under the beads of "Father-hood, Motherhood and Childhood." The speaker's utterances were clear-out, radical and distinct on all point involved

utterances were clear-cut, radical and distinct on all points involved. Our Church celebrates the Thirty-Eighth Anniversa-ry on Wednesday next, the 31st inst., at 7:45 P. M., by a capital programme of oratory, mediumistic and nor-mai, among those expected being Mrs. Stryker, Mrs. Mills, Hon. A. H. Dailey, J. J. Morse of England, W. C. Bowen and D. M. Cole, while vocal and instrument-al music, recitations, readings, etc., will be supplied by eminent friends, and a full house, excellent ser-vices and a commemoration befitting the event may be fully counted upon.

# MARCH 27, 1886.

#### Brockton, Mass. To the Editor of the Banner of Light:

Monday evening, March 15th, Chas. Sullivan, of Boston, gave his realistic impersonations before our Lycaum. This is the second time he has been with us and he will probably be called again soon. Sunday evening Mr. Beal, our speaker, became entranced and for the first time addressed a public audience in that state. As-we have other mediums who could in this manner. De-come good public speakers, we shall on the evening of March 28th hold a mediums' meeting, to which all are invited who wish to develop themselves for trance speaking. Mr. Beal has been in the past a success-ful Universalist minister, and was located in this edity, but, while acting in that capacity, his band was selzed by spirits, who wrote his sermons for him, and their influence has taken him now so fully among the Spir-itualists that he feels more at home with them, and we are very glad to have him as leader at our meet-ings. He is also a very successful healer, having a fine physique and great magnetic power. We shall, on the 31st, celebrate our Thirty-Eighth Anniversary of the Advent of Modern Spiritualism. If any speakers would like to come and take part with us we will pay their traveling expenses and board them while here. They can confer with me by writ-ing. Jet affect. will probably be called again soon. Sunday evening

Ing. 181 Main street.

#### Detroit, Mich.

To the Editor of the Banner of Light:

The Fourth Annual Meeting of the Michigan State Association of Spiritualists was held in Grand Rapids. on the 26th, 27th and 28th of February. The best of harmony prevailed. The attendance was not so large.

harmony prevailed. The attendance was not so large from outside the immediate vicinity, but the hall was well filled at every session, and all seemed to be in-terested. Several new mediums were present and at the conference meeting related their experiences. The writer had a large assortment of books from his sale and circulating library, and they were fully ap-preciated, as shown by the sales. At the election Gilles B. Sitebbins was chosen President and nearly all of the former board of officers were reflected. There is an increasing demand here in Detroit for a reliable slate-writing or materializing medium. Every few days I have persons of the highest respecta-bility inquiring of me and wishing me to advise them of the arrival of any. I should be pleased to give may influence to such a medium who would come to make usan extended visit; but the itinerant plan of lecturers and mediums is of very little benefit. There is not a better field for one, two or three such mediums to lo-cate. Toa first class lecturer and platform test-medi-um I would grant the use of Fraternity Hail at cost. Brief correspondence acceptable. A Budesture Day.

## Newburyport, Mass.

To the Editor of the Banner of Light: We had no service last Sunday. Mrs. A. L. Pennell

We had no service last Sunday. Mrs. A. L. Fennels will be our speaker next Sunday. A few weeks ago "Sunbeam," the bright little con-trol of Edgar W. Emerson, predicted a "big fire," to "come soon," and which "would light up four stee-ples." We had a \$70,000 fire last Sunday morning, which lighted up four steeples, and rendered seven families homeless. The Committee on Anniversary Celebration have en-gaged Cadet Hall for speaking, supper and dancing. The Adelphiorchestra furnishes the music for dancing, and in addition there will be other vocal and instru-mental music. Dr. Dean Clarke will deliver the Anni-versary address. versary address.

#### New Bedford, Mass.

Two large audiences gave cordial greeting to Dr. H. B. Storer, at Masonic Building in this city, last Sunday. In the afternoon his discourse was based upon Cay. In the alternoon his discourse was based upon Socrates' address to bis judges—showing by clear and impartial illustration Spiritualism as a universal relig-ion, grasped by each succeeding age and people just. In proportion as each expanded to its needs, His evening lecture clearly portrayed the entrance to and nature of spirit-life, and was deeply interest-ing.

ing. Our Association desires Dr. Storer to return to us at any date he may find himself free of a Sunday engage-ment. WM. F. NYE.

## Portiand (Me.) Spiritual Temple. To the Editor of the Banner of Light: Mr. A. B. Brown filled his reëngagement of two Sun-

days for our Society very acceptably. He handled his subjects in scholarly and scientific manner, and kept the close attention of the audiences through his course

the close attention of the activities of four features. Dr. J. C. Street, of Boston, occupied our rostrum on Sunday, the 21st, giving practical instructions and an-swering questions regarding mediumship and its de-velopment. He will be with us again next Sunday. MRS. ANNER D. FISHER, Cor. Sec.

#### Salem, Mass.

"G. E. D.," in a letter whose late arrival necessitates its condensation, informs us that successful meetings are being held in this place, and that the meetings are being need in this place, and that the thirty-eighth anniversary will be celebrated there next Sunday, Mr. N. T. Joy, Miss Amanda Balley, Mrs. E. Hall, Daniel MoAuley, in the way of talent, participating, and Dr. Cook, Geo. Knight, Mr. Burn-ham, Mrs. Estes, Miss Dolly Simpson, Dr. Patterson, Mrs. Kimball, Mrs. Sanger, and other mediums being also expected to attend.

# BOSTON, SATURDAY, MARCH 27, 1846.

## Spiritualist Meetings in Boston:

Banner of Fight.

Banner of Light Circle-Room, No. 9 Bosworth Brood-Every Tucaday and Friday Sternoon at 30 clock. Admission free. For further particulars, see notice on uith page. L. B. Wilson, Chairman. Bostom Epiritumi Tempje, Horticultural Hall. Locturescrory Sunday at 10% A. M. and 7% F.M. R. Holmes, Fresident; W. A. Dunkied, Tressurer. The Ladies' Industrial Nociety mests every other Wednesday afternoon and evening at 176 Tremont street, Room A.

Wednesday afternoon and evening at no riemont steet, Hoom A. Berkeley Congregation.—Permanent lecturer, W. J. Colville. Tublic service in lierkeley [sill, Udd Fellows Building, Tremoni street, every Sunday at 10% A. M. and 7% P.M.; also Friday, 7% P.M. Wockly meetings in Lang-ham fiai (adjoining): Monday, 8 P. M., Questions and An-wer Conference; Wednesday, 2% P.M., Ladlee' Unien; 8 P. M. Musical and Literary Solrie; Saturday, 3 F. M., Lecc-ture and Cenversation. Every kurday welcome. **Uniem Park Hall.**—The Shawmut Spiritual Lycoum moets in this hall, corner Union Park and Washington streets, every Sunday at 10% A. M. All triends of the young are invited to visit us. J. B. Hatch, Conductor. **Paine Memorial Hall.** Appleton Sirect, near **Tremeal.**—Children's Progressive Lycoum No. 1. Sca-sions Sunday, at 10% of clock. Seat tree, and all are cor-dialy invited. Benl. P. Weaver, Conductor, Francis B. Woodbury, Cor. Scc., 45 Indiana Place. **Facts Meetings, Heriferiturent Hall.**every Sunday

Facis Meetings. Horticultural Hall, every Sunday at 3 r. M. L. L. Whitlock, editor of Fucts magazine, Chairman.

First Spiritual Temple, corner of Newbury and Excter Streets.—Bervices every Sunday atternoon at a O'clock and every Wedneeday evening at 7%. All are cor-dially invited, Beats free.

dially invited, Beata free, -1031 Washington Nirect.-Pirst Spiritualist Ladies Ald Boelety, Meetings every Friday at 2% and 7% F. M. Mrs. Henry O. Torrey, Secretary.

College Hall, 34 Easex Nireet.-Bundays. at 10% A. M., 3% and 7% P. M., and Wednesday at 2% P. M. Eben Cobb, Conductor.

A. M., 25 and 75 F. M., and Wontcars, at 57 F. M. Eben Cobb, Conductor. Engle Hall, 616 Washington Mircei, corner of Enex.-Juniays, at 2% and 7% F.M.; also Thursdays at 3 F.M. Able speakers and test inclums. Excellent music. Prescott Hobinson, Chairman.

Bpiriumlistic Phenemena Association holds mocings overstanday afternoon in Berkeley Hall, 4 Berko-ley street, at 2% o'clock. D. J. Ricker, President.

Bratenik, 25 and 75 the White Cross, 12 Pemberton Square, Room 9.-Meetings second and fourth Thurs-days of each month. Service of Silence on Saturday even-ing. The Messenger will be at the rooms daily from 9 A.M. 14 2 F. M., to give information respecting the Order.

Chelsen.-Spiritualist meetings at Pilgrim Hall, Odd Fellows Building. Sunday, at 3 P. M. Medlums' meeting: at 74. Dr. Dean Clarke, inspirational speaker, will occupy the rostrum. Dodge and Logan, Managers.

#### Berkeley Hall Meetings.

On Sunday last, March 21st, W. J. Colville lectured in Berkeley Hall, at 10:30 A. M., on " Temples of the Living God," followed by a very fine poem on " Incoming Tides." The speaker opened his discourse by noticing the universal prevalence of religious ideas and worship, and the intimate connection of these with churches and temples. A prevailing sentiment has always declared that (iod was to be found in some places rather than others. The Druids supposed the Divine lieing was peculiarly partial to oak and mis-tietoe. Some nations have built their temples on the banks of rivers, others high up amid mountains, oth-ers again in valleys. Some have supposed the sea to enjoy a special sacredness—in a word, there is scarce-ly anything on earth which has not at some time or other been regarded as a special bond between earth and heaven. Now there is a reason for all this. Peo-ple vary in spiritual as well as physical temperament, and therefore what appeals to one does not to another. ing the universal prevalence of religious ideas and and neaven. Now there is a reason for intrins. rec: ple vary in spiritual as well as physical temperament, and therefore what appeals to one does not to another. Some people are benefited morally and intellectually by art, music, flowers and ceremonics; others are not reached at all by such accessories to education. The gorgeousness of the most magnificent cathedral and the rigidity of the Quaker meeting house hare extremes in expression of the actual needs of certain natures. Dogmas will die a natural death as the world advances in knowledge of spiritual things, but the time will probably never come when every human being will have precisely similar tastes in all things, at least not till all occupy an equal mental and moral elevation. So far as fashionable and expensive buildings were concerned, the lecturer thought those which were only opened for two or three services every week, and which were only the club-houses of religious epicureans. They had a right to exist, but they should be taxed. In the crowded cities of Kurope the churches are very useful, as they stand open from environ to curve a red over do the build on the other of the other as they bad a built to be the other of the built of the other of the other of the burden of the other other other other other of the other about be taxed. In the crowded cities of Burope the churches are very useful, as they stand open from sunrise to sunset, and afford a welcome shelter to many poor and tired pedestrians, who enter them to seek a brief respite from the toil and heat of the streets. If a building is set spart for spiritual uses, and it stands open continually it may do incalculable good while no service is held within its walls. Sweet music might profitably be rendered, at intervals through the day, and thus bring relief and comfort to many weary minds. The paramount duty of the age, however, is not the building of temples of brick and stone, but the education of the children and the reclamation of the failen. Those who do good os-tentatiously often receive their reward in the aplause of men; but the bighest blessing is surely reserved for those who help and guide their fellow-beings into health, morality and happiness, asking no reward but

God as one of the causes of war, he urged that we needed more Ged, 4. s., more of the spirit of goodness, a deeper sense of a supreme, overruing intelligence in our lives. True, we could not accept and did not want a gigantic man-God, a being of wrath and jeal-ousy, who demanded personal worship of his people, and it was to the conception of such a being, doubt-less, the author of the lesson referred in demanding a removal. But it was beautiful to see children growing up with the true idea of supreme goodness permeat-ing the universe and animating every form of life; an idea that taught the necessity of discipline and the usefuness of every trial and difficulty in unfolding our natures and cultivating the soul's best powers. Assistant Conductor Rand followed Mr. Putnam, warmly endorsing what had been said, and continuing in the same line of thought, much to the satisfaction of those who were present. The physical exercises closed the session. Mr. Hatch gave notice that Shawmut Lyceum would celebrate the Anniversary of the Advent of Modern Spiritualism in this bail, Sunday, April 4th. The pub-lic are invited to be present.

Do I Know It?" the latter by Rev. O. H. P. Smith. of the External to the Internal in Nature and in Man," and in his leading editorial Mr. Swarts attempts to

BOSTON SPIRITUAL LYCEUM-PAINE MEMORIAL HALL4-The exercises last Bunday consisted of the usual preliminary lessons and music. Readings and usual preliminary lessons and music. Acadings and recitations were given by Joseph Axe, Marion Beesle and Maud Davis, Rosa Axe, Mrs. S. D. Francis, and Mr. Horace Johnson briefly addressed the school and read selections. Mr. Johnson is an entibusiastic work-er, and has already done much for the educational deer, and has aiready done much for the educational de-partment of our Lyceum. Next Sunday we shall cele-brate the Thirty-Eighth Anniversary with the aid of talent of excellent ability. Spiritualists must remem-ber that to secure a good seat it is very important to be early at the hall, as no seats are to be reserved. Anniversary Ball Tuesday evening, March 30th. FHANCIS B. WOODBUHY, Cor. Scc. C. P. L. 45 Indiana Place.

ANNIVERSARY EXERCISES of the Boston Spiritual Lyceum in Paine Memorial Hall, Appleton street, Sun-day, March 28th, at 11 A. M. Elocutionists : Miss day, March 28th, at 11 A. M. Elocutionists: Miss Emma Greenleaf, Miss Hattie Parks Pangborn, Miss Lena Onthank, Lulu Morse, Flossie Butler, Mrs. M. F. Johnson, Miss Maria Falls. Vocalists: Mr. Morrison, Miss Eva Blanche Morrison, Miss Helen M. Dill, Mrs. R. Case, Instrumental music: Jordan's full Orchestra, Mr. Joseph Fennelly, Master Lewis Poole. Violin soloists: Mr. O. Squires. Harmonica soloist: Mr. C. Crossman, Miss Kita Parr. Planists, Medlums and Speakers: Mr. Andrew Jackson Davis, Dr. A. H. Hichardson, Dr. Dean Clarke, Mr. Roscoe, of Provi-dence, R. L, and others. Exercises to conclude on Tuesday evening, March 30th, with a Grand Ball. Tickets, admitting gent and ladies, St. Dancing, 8 P. M. to 2 A. M. in the large Pathe Memoriat Hall. FRANCIS B. WOODBURY, Secretary.

FACTS MEETING AND SOCIAL .- At Langham Hall on Saturday evening last, and at Horticultural Hall on Sunday, Mrs. Nelle E. Whitney gave interesting light séances to fine audiences. It is impossible in our limited space to describe in detail what took place. The conditions could hardly have been more favorable. The medium was placed in such circum-stances that it was impossible for her to produce the manifestations will be found in the April number of Facts, for sale by Colby & Rich. It is expected that next Saturday evening Mrs. Davis, psychometrist, and Mr. Potter, a new medium introduced by Mr. J. R. Cocke, will be present at the Facts Social, Langham Hall, 4 Berkeley street, to which all are cordially invited. on Sunday, Mrs. Nelle E. Whitney gave interesting

#### THE FIRST SPIRITUALIST LADIES' AID SOCIETY

held its regular meeting Friday, March 19th, at 1031 Washington street. In the evening a musical and

held its regular meeting Friday, March 19th, at 1031 Washington street. In the evening a musical and literary entertainment was given, consisting of sing-ing by Miss Amanda Bailey, Mis. Lovering, Miss Fannie Taylor, Miss Guardenler, Mrs. Hanson, Mr. Roche, Dr. Sweeney, and Master Willie Gaskin. Bone solo by Master Dudley Hanson. Readings by Lucette Webster, Miss Minnie Nickerson, and Master Haskell Baxter. Accompanist, Prof. Fisher. On Bunday evening, March 21st, the meeting was opened with singing by Mrs. C. G. Hanson. Bro. Jacob Edson made a few remarks. Lucette Webster gave a reading in her own inimitable manner, fol-lowed by a descriptive scance by Mr. Edgar W. Emer-son. The communications and tests given by his spirit control, "Sunbeam," weres remarkable, and nearly all recognized by the audience. On Wednesday, March 31st, the Anniversary ser-vices of this Society will be held in Tremont Temple. At 10 A, M. the address will be given by Mirs. Nellie Faimer. At 2:30 P.M. Mr. J. Frank Baxter will de-liver the Anniversary address, also sing and close the session with an exercise of his mediumship. At 7:30 P. M. an address will be given by Mirs. Starah A. Byrnes. The well-known lest medium, Mr. Joseph D. Stiles will give a descriptive scance both morning and evening. The talented elocutionist, Lucette Webster, will be present at each session, also Madame Calista Huntley-Piccioili, the world-renowned vocalist; Miss Amanda Bailey, Mr. C. W. Sullivan, and Master Gas-kin, the boy vocalist, will participate in the singing of the day. Admission to each session ten cents. MHS. ALICE P. TORBEY, Sec.

Amanda Balley, Mr. C. W. Sullivan, and Master Gas-kin, the boy vocalist, will participate in the singing of the day. Admission to each session ten cents. MRS. ALICE P. TORREY, Sec. THE SPIRITUALISTIC PHENOMENA ASSOCIATION, BERKELEY HALL.-A good audience was present at our session last Sunday afternoon. The exercises our session last Sunday afternoon. The exercises our session last Sunday afternoon. The exercises address, reporting the progress of the cause through the West. Mr. Le Claire, Mrs. Carr, Mrs. Edwards entertained all with vocal musio, and Grace Dyer of the "Shawmut Lyceum" gave a pleasing recitation. Miss Minule Nickerson by request read Lizzle Doten's which some of the tests were so pointed and truthful that even Spiritualists were astounded. Next Sunday Mr. Joseph D. Stiles will be with us. THR ANNIVERBARY of the Advent of Modern Spir-tiualism will be celebrated by this Association in Berkeley Hail, Sunday, April tih, at 2:30 P. M., with

York, in May and June, 1885.] As the movement of society, at home and abroad, is toward an increasing concentration of wealth, and as this tendency is reacting injuriously upon the com-munity in general, in reducing wages, depressing and contracting trade, and throwing out of employment hundreds of thousands of workers, it is of the first im-portance that a knowledge of operating causes should be obtained. In order to apply remedial measures to industrial life. To that end, a brief statement of ex-isting conditions is of value. The first feature of our present industrial system is, that Labor is hired by Capital. The second is that the abundance or scarcity of la-bor determines its market value. The first is the wage system; the second is the law of demand and supply in its regulation of the rate of wages.

York, in May and June, 1885.]

James Vick.

Reform.

wages. These are the laws that govern our industrial system. What is the condition of social life? In all the great business centres, the supply of labor is largely in excess of the demand.

ncas ousness centres, the supply of 1800r is largely in excess of the demand. The causes which have led to this are : first, the nat-ural increase of population ; secondly, the introduction of labor-saving machinery ; third, immigration ; and, fourth, the breaking down of small industries, and the conversion of employers of labor into wage earners. As the law of demand and supply governs the rate of wages, it is evident that, when the supply is greatly in excess of the demand, the price of labor, like that of any other commodity, must fail. The need is, therefore :--First.--Industrial Organization and Centralization, with a view to bring into organic union all the mem-

visers by remarking that "we should always and everywhere bear cheerful testimony to the scholar-ship and fidelity of the service they rendered." In Insomnia-Its Cause and Cure," Dr. Ormiston, of New York, attributes his cure, after "having exhaust-ed all the regular faculty could do, and tried hydropathy and homeopathy in valu," to magnetic treatment, though he do n't call it by that name, but by the more readily accepted one in fashionable society, Massage.

VICK'S ILLUSTRATED MONTHLY has for its frontisplece an elegant cluster of dabilas. In "Garden

Arcanum Hall. 57 West 25th Street.-The Peo-ple's Spiritual Meeting every Sunday at 2% and 7% P. M., and every Friday afternoon at 2%. Frank W. Jones, Con-

Metropolitan Church for Humanity, 251 West Sad Sireet, Bey. Mrs. T. B. Stryker.-Services every Sunday, at 11 o'clock A. M.

# To the Editor of the Banner of Light:

Thirty Eighth Anniversary, on Sunday, 28th inst. The

for mose who help and guide their fellow-Deings into bealth, morality and happiness, asking no reward but to make others blest. Man is God's living temple; the human temple is the one upon which we must ever bestow our most abundant care. In the evening there was a large audience, composed mainly of young nearble. The average average more

betow our most abundant care. In the evening there was a large audience, composed mainly of young people; the exercises were intense-ly interesting. A fine programme of vocal and instru-mental music was rendered by the choir, assisted by Mr. Freeman A. Oliver, who played "Oh! Holy Night," exquisitely as a violin solo. Mr. Colville gave a sublime invocation in verse and delivered an inter-esting and instructive lecture on Astronomy, illus-trated with thirty fine dissolving views on the screen, giving the greatest satisfaction. On Sunday next, March 28th, Mr. Colville's subject, at 10:30 A. M., will be "Who and What is God? Can Reason Answer this Question ?" at 7:30 P. M., second astronomical lecture, liustrated with dissolving views showing star-clus-ters, nebuka; comets, etc. Fine music before lecture. The Thirty-Eighth Anniversary of the Advent of Modern Spiritualism will be observed by this society on Bunday, April 4th. By request of many friends Mr. Colville wild deliver two lectures on Ignatus Donnel-iy's new work, "Ragnarok," on Fridays, April 2d and 9th, at 7:45 P. M. The Friday evening lecture is omit-ted March 26th. Mr. Colville's public receptions are held in Langham Hall (adjoining Berkeley) every Monday at 8 P. M., and Saturday at 3 P. M. Questions always in order.

Monday at 8 P. M., and Saturday at 3 P. M. Questions always in order. W. J. Colville will lecture in Springfield, Mass., Wednesday, March 31st, at 2 and 7 P. M., and in Som-erville, at Dr. Wyman's, 41 Mt. Pleasant street. Thurs-day, April 1st, at 7:45 P. M. Persons desiring Mr. Col-ville's services can obtain them on Thursday even-ings only. Address Langham Hall, 4 Berkeley street. W. J. Colville will lecture in Odd Fellows Hall, Cambridgeport, on Sunday next, March 28th, at 3 P. M., on subjects to be chosen by the audience. This will close has present engaged for April 18th.

The Boston Spiritual Temple at Horticultural Hall.

Last Sunday Mrs. Amelia. H. Colby treated the subject proposed the Sunday previous," Who and What is God?" The speaker presented to her hearers the

ject proposed the Sunday previous, "Who and What is God?" The speaker presented to her hearers the character, attributes, abode and throne of God, and the worshipers that surround and prostrate them-selves before that throne, as set forth in the books of the New Testament, and held the close attention of her andience by the masterly skill with which she ana-lyzed and exhibited the folly of endeavoring to con-vince the world that such a being was the ruler and governor of all things. *Evening.*—The subject of the morning was continued with the question, "If there is no God, what?" In considering which she said : That there exist results we all know; this being so, there must have been a cause, and back of that cause another cause, and so continually. I do not think a particle of matter was created. The laws of growth exist everywhere. The great law of growth has brought us to the present state. We came into existence by this law. Wiblin nu sexist the fountains of life that give us power to fathom all else. Our sciences have been developed by man's study; our vast storehouses of knowledge has fath-owed the sea, penetrated the earth, analyzed matter. This map has done in this life, and when the dissolu-tiou of this body covers he passer into another sphere to continue life and study there. Shereferred to what we are tool of Adam and Kre, as showing that knowl edge did not come from God, for he forbadelt; thoy attained knowledge against his orders. Next Studay is Mrs. Colby's last binday this season at this hall. The programme for the Anniversary services by this Boetely at Horticultural Hail on the Sits is an excel.

The programme for the Anniversary services by this Society at Horticultural Hall on the Sistis an excel lent one. W. A. D.

THE SHAWNUT CHILDREN'S LICEUM at Union Park Hall opened last Sunday's session with singing and the reading of Silver Chain Becitations by the and the reading of Surer Chain Hocitations by me school. Prof. Gardner gave a cornet solor, Edith Jew-ett, Grade. Dyer, Eins Packard and Hattie Sheldon, recitatione ; reading by Mr. Hates. The Operation then introdeled the vescrable Alles. Phinain, who re-sponsed with dwo of high prof. yer, whitten a lifetiment. Mildly objecting to a sentence - because it was their to be misunderstood - occurring in the morning's be-set, in which it was said to be because ar for sentence

Miss Minule Nickerson by request read Lizzle Doten's poem, "Nature and Grace," Mr. Edgar W. Emerson then gave a fine descriptive scance of an hour, during which some of the tests were so pointed and truthful that even Spiritualists were astounded. Next Sunday Mr. Joseph D. Stiles will be with us. THE ANNIVEBBARY of the Advent of Modern Spir-itualism will be celebrated by this Association in Berkeley Hall, Sunday, April 4th, at 2:30 P. M., with addresses by Miss M. T. Shelhamer, the BANNER OF LIGHT medium, and the celebrated inspired orator, Dr. H. B. Storer.

Dir H. B. Storer. MUSIC: Mrs. H. C. Mason and daughter, and Shaw-mut Quartette; Miss Eva Blanche Morrison, Masters Charles and Edde Hatch; Master Lewis Poole, violn soloist; Mr. Le Claire, soloist; Prof. Milligan, Miss BANNER.; FRANCIS B. WOODBURY, Cor. Sec. 45 Indiana Place, Boston.

THE NEW ERA MEETINGS, 34 ESSEX STRRET .-

Notwithstanding the stormy weather, the meeting of last Sunday had a very auspicious opening, strangers stating that they had never in all their investigations

stating that they had never in all their investigations received so satisfactory communications as were given by the mediums developing in the morning circle. In the alternoon and evening, Prof. Milleson and Mrs. Cutting spoke at some length on the various phases, needs and rights of mediums. Tests were given by Mrs. Litch, Dr. Tripp, Mrs. Cutting, Mrs., Waite, Mrs. Chestnut, Mrs. Hancock, Mr. Byno, and Mr. Penney. There will be several new mediums present next Rabhath; also Mrs. J. F. Dillingham of Lynn, and H. F. Merrill. The excellent music of Mrs. Case adds much to the interest of these meetings. For the Friday evening soiris, Mrs. Eva White, Prof. Norman, of the Royal Academy of Sweden, and others have been engaged. MRS. E. A. CUTTING, Conductor

#### The Lyceum at Onset Bay. To the Editor of the Banner of Light:

There was a good attendance at the session of the yceum at Novelty Hall. March 21st. "Is it better to give or to receive?" was the question for consideration. Quite an interest was manifested by the children in the subject.

An harmonica solo was given by Master Fred Keith; recitations were participated in by Marion Williams and Bertha Blackwood, and songs by Esther Bates and Etta Shea. S. H. Griffin then addressed the chil-

dren. For our use at the approaching Anniversary, on the For our use at the approaching Anniversary, on the Sist, the Cashuo has been secured. A good pro-gramme will be presented, consisting of vocal and in-strumental music and addresses by the members of the Lyceum and others. An original farce. "The Honeymoon," will be given by the Lyceum Dramatic Club, which will conclude the first part. The floor will then be cleared for dancing, and all will have an opportunity to participate in the first dance of the season at this favorite place of resort. A small fee will be forged for general admission. Dance tickets will be forgished extra to those deair-ing them. Entertainment to commence at 7¼ o'clock. P. M. D. N. FORD, Conductor.

#### Haverhill, Mass.-Good Templars' Hall.

To the Editor of the Banner of Light: Mrs. Sarah A. Byrnes, of Boston, spoke for the First Spiritualist Society of Haverhill and Bradford Sunday. March 21st, at 2 and 7 p. M., and although the day was made uncomfortable by a northeast rainstorm, good audiences were in attendance at both sessions. At 2 P. M. the theme was upon "Mediumship and its Uses," and was a careful and candid survey of the

its Uses," and was a careful and candid surrey of the seases room, in both its practical rise to humanity and some of the abuses that it contains under its present management, brought about by the instancerity of the investigatory, as well as the medium. At 7 P. m. the subject was, "The True Foundation." Both subjects were eloquently and carefully treated, and listened to with close sitenities. Mrs. Byrnes will occupy the same platform next Sunday; the Stih, and on Modday, the Subjects Pirst Solaristi Society will elebtrate the Advent of Mod-are Spiritenities in Good Templars' Hall. W. W. C.

ALC: NO.

IMOGENE O. FALES, Pres. of the Sociologic Society of America. LITA BARNEY SAYLES, General Secretary. Killingly, Conn.

[We have been requested to republish the above in these columns, and do so with pleasure, as we fully endorse the views therein set forth.] -ED. B. OF L.

#### From Somerset, Kentucky. To the Editor of the Banner of Light:

This little town, situated among the hills of Bastern Kentucky, has recently been visited by a "religious wave," revivals having been for weeks the cause of much excitement and many " conversions." Into this

religious hot-bed came the writer and her guides on the 12th inst.; and on the Sunday morning following addressed a goodly number in the Court House, the subject of the discourse being "Selfishness, the Root of Evil." In the evening the auditorium was crowded, notwithstanding the fact that some of the preachers had been earnestly cautoning the community against baving anything to do with Spiritualism as "it is dan-gerous !" and the guides answered a number of ques-tions given by the audience. Monday evening (15th inst.) the Court House was again filled with intelligent and attentive listeners, whose hearty appreciation of the discourse on "Spirit-ualism versus Christianity" was evinced by frequent applause. The psychometric readings at the close of the lectures aroused great interest, as every one was pronounced "correct." the 12th inst.; and on the Sunday morning following

pronounced "correct." Miss Zaida Brown (who is the guest and companion of the writer, on route to the Louisville Reinion.) de-lighted all on both evenings, with her singing under control: words and music being improvised on a sub-ject chosen from a number handed up from the audi-

ence. Tuesday evening a circle of twenty mot at the resi-dence of J. P. Haley and received some pleasant in-struction from the guides, personal tests and readings. Sunday, 21st inst. Miss Z. Brown and G. W. Kates are to occupy the platform, the writer (who was to have lectured on that day) having been called away on business. business

There is no organized Society here, but it seems now There is no organized Society here, but it seems now only a question of a short time when there will be one. J. P. Haley and his amiable wile—who have cordially aud hospitably entertained both the writer and Miss Brown since their arrival in S.—Are like "the leaven in the imp." More earnest and unself workers are rarely met. God bless them and their interesting family, and strengthen their hands and hearts for their labor of love. HELEN STUART-RICHINGS. Somerset, Ky., March 17th, 1886.

Mrs. A. Smith naturally received a set-back through her violent removal to spirit-life; but the friends on

her violent removal to spirit-life; but the friends on both sides have stood firmly by those left in bereave-ment and the work goes bravely on. Miss ince Hunt-ington, who was expected to fill the position of regu-lar speaker to the society, left two weeks since to fulfill previous engagements in Painesville; O., Water-ford, Pa., and other pieces; and although expected to return in time for the approaching anniversary exer-cises, it is doubtin about this new and promising speaker permanently settling here. Was, Coleman, a trance medium of this eity, is for the present speaking to the friends on the West Bide, and although young and inexperienced on the public rostrum he is particularly well liked. Having all the elements of success in his composition, bis friends pro-dict for him rapid programs as a public lecturer. The free Side Largeton is, attraction of Lycoum No. 1, who has stood so moby by friends in the Result tribulation. The soulder Largeton is the interficient ribulation. The soulder Largeton is the fill presided over by Mrs. L.A. Martin, meistant subration of Lycoum No. 1, who has stood so moby by friend in the flavour No. 1 who has stood so moby by the sould be project (action).

#### Meetings in Providence, R. I. To the Editor of the Banner of Light:

Notwithstanding the unfavorable weather of last Sunday Dr. Fred. L. H. Willis was greeted in Blackstone Hall with large audiences morning and evening. His subject for the morning. " The Bible That Changes Not." was an interesting description of the different geological periods of the earth's history, tracing back step by step the various of the earth's history, tracing back step by step the various forms of life, each a prophecy of that last and grandest of all, the human brain, whose capabilities of thought are as limitless as space, and demonstrating how far superior was this Bible of the ages, which covered the history of millions of years, to the Bible of religion, which limited the age of this world to six thousand years, and its creation to six days.

world to six thousand years, and its creation to bia days. The evening discourse upon,"The Laws of Spirit Control," was listened to with marked attention by a large audience. Its grand central thought was the fact that within these bodies are enshrined all the powers and capabilities that belong to the human soul, and it is our duty to cultivate and prepare them for grander possibilities in the ille beyond. Through the kind thought(uhess of Mr. Thomas Marshall, our platform was decorated with flowering plants and evergreens, making it a bower of loveliness, and adding materially to the interest of the occasion. The music of the evening was by a quartetie of the best talent in the city, and gave unbounded pleasure it call.

to all. Our Anniversary celebration will commence at 2 o'clock P. M. on the 31st in Blackstone Hall, compris-ing an address by Mrs. Juliette Yeaw, an inspirational poem by Mrs. E. M. Spooner of this city, a test séance by E. W. Emerson, a social conference and a musical and literary entertainment, closing the evening with a social dance.

a social dance. Next Sunday E. W. Emerson will occupy our platform.

J. Frank Baxter's Meetings in Marblehead.

To the Editor of the Banner of Light :

J. Frank Baxter's name in Marblehead is a sufficient guarantee of good meetings and success. The past two Sundays he has most acceptably ministered in this place, his evening audiences being very large, notwithstanding the unusually many offsets and counter attractions. His lectures of last Sunday were pecu-liarly interesting to all, both Spiritualist and non-Spiritualist. The day subject treated of man as a physical being—the use, purpose and destiny of the body; and the evening subject upon man as an im-mortal being—the existence, emancipation and imme-diate destiny of a spiritual body. We must leave it for the reader to imagine what fields for thought are opened here. Suffice it to say most edifying and at-tractive did the treatment prove in the manner and matter Mr. Baster offered. Then the misical selec-tions were so apropos that they gave us supplement-ary lessons never to be forgotten. Although Mr. Bax-ter has given hundreds of tests in Marblehead, never were those of the past two Sunday evenings excelled. Several entinsiastically and openly expressed an opinion, or tather a wish, that Bro. Baxter might be settled permanently in Marblehead, for the results of his labors and the infinence of his presence, have always worked wonderfully beneficially among our people. attractions. His lectures of last Bunday were pecupeople

## Brittan Hall Spiritualists.

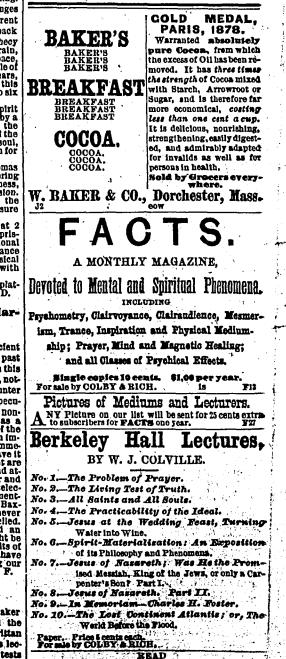
To the Editor of the Banner of Light :

Last Sunday the well-known inspirational speaker and test medium, Frank T. Ripley, addressed the Spiritualists of Haverhill and Bradford in Brittan Hall, where were gathered full audiences. His leo-

Hall, where were gathered full audiences. His leo-tores were of an interesting character, and the tests in the avening very convincing to the state of the tests Preparations are being made to celebrate the Thir-ty-Righth Anniversary of the Advent of Modern Spir-itualism on the Sist inst, which is full institumental mu-sical programme, interpreted with vocal sumbers and reditations, together with payehemetric reading by Dr. C. H. Harris of Beston as a proceeding the test of Manchester, on the Sight and the Science of the Sight State (A state of to be bollowed by Sight and the Science of the Sight State of Manchester, on the Sight and the Sight State Hemetal Sight Science of the Sight State Hemetal State of the Sight Science of the Sight State (Sight State of the Sight Science of the Sight State (Sight Science of Science of the Sight Science of Science of

On Sunday mo The Eagle, H. A. Donnelly is expected. .Dr. Millswill describe spirits at the conclusion of the evening lecture. On the 31st the Anniversary of Modern Spir-itualism will be celebrated. Mrs. N. J. T. Brigham and other speakers will be present.

Saratoga, N. Y.





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Cleveland Notes. To the Editor of the Banner of Light : The work commenced on the West Side by the late