VOL. LIX.

COLBY & RICH, Publishers and Proprietors.

MODERN THEOSOPHY.

BY PROPESSOR HENRY KIDDLE.

Within the last few years a branch of re-

search, comparatively new to Western thought,

has attracted a great deal of attention, under

the name of Theosophy. In connection with it

certain occult or magical practices familiar to

the dwellers in Oriental countries have been

studied by persons belonging to this country

and England, and the results published under

the name of Occultism. To these studies and

researches a considerable impulse seems to have

been given by Col. Olcott and Mme. Blavatsky,

who about ten years ago were prominent as in-

vestigators and defenders of Spiritualism. The

former, by his descriptions of the materializing

phenomena through the Eddy mediums, at

Chittenden, published in the Graphic, and sub-

sequently in the well-known volume. "People

from the Other World," gave a considerable impulse to Spiritualism. Mme. Blavatsky,

about the same time, publicly defended Spirit-

ualism against the attacks of its enemies.

though subsequently both she and Olcott repu-

disted its claims, seeking to give the phenome-

na an interpretation agreeing with the new

doctrines set up by them and others under the

names of Occultism and Theosophy. In the

'Occult World," by Mr. A. P. Sinnett, we have

an attempt to prove that certain wonderful

feats were performed in various parts of India,

through the personal occult powers of Mme.

Blavatsky and certain "Mahatmas," or masters

of Occultism, residing in some unknown and

undiscoverable part of Thibet. Extracts from

some of the letters received by Mr. Sinnett

from one of these adepts in a miraculous way

were given in this work; but the whole matter

was discredited by finding that one of these so-

called epistolary extracts was in the main only

a plagiarized and partly garbled extract from

an address delivered a year previously at a

camp-meeting in this country, and published

in the BANNER OF LIGHT, a paper that circu-

ing Theosophists of India. Since then Mme.

Blavatsky is said to have been exposed by some

of her intimate accomplices, and the Theosoph-

Independently, however, of these alleged oc-

cult performances, modern theosophy has

teaching, found in the ancient religious rec-

the doctrines taught, in distorted or perverted

forms, in the prevailing Buddhistic and other

religious systems. What this is may be learned,

in part, from a work published by Mr. A. P. Sinnett, entitled "Esoteric Buddhism." but

more directly from H. S. Olcott's "Theosophy,

1885. This work contains the lectures deliver-

ed since 1880 by the author, in India, on the

different subjects mentioned in the title.

While hostile to phenomenal Spiritualism in

its assertion that the manifestations "are not to be ascribed to departed friends," it em-

Spiritualists have imbibed from sources within

the range of their peculiar investigations. It

"The Theosophical Society recognizes the great

philosophical principle that, while there is but one

Absolute Truth, the differences among men only

Why, then, should we contend so strenuous-

ly for those apprehensions, and against others?

Why not try to exchange places and get a view

from the other side of the shield? Mr. Olcott.

"The tomfoolery of Spiritualism serves to show

how clear and definite, not to say brutally material-

ist, are the views of the other world order which have

replaced the old vague dread that weighed us down

And yet he testifies very strongly in favor of

this "tomfoolery," as he has done many times

before. Thus he remarks: "In the case of the

world famous medium, William Eddy, the voices spoke in four languages of which the

medium knew not a word." Whose were these

voices? Theosophy says they were not those

of "departed spirits." He also says: "I was

present once at a seance in America when a

gentleman asked that the spirits would bring

him a heather-plant from the Scottish moors:

and suddenly a heather-plant, pulled up by the

roots and with the fresh soil clinging to them,

was dropped on the table directly in front of him."

Here was certainly a remarkable display of

occult power, accompanied by an earthly intel-

ligence sufficient to understand the spoken re-

quest, and to find the distant spot on which

alone it could procure the required article.

Could a mere "elementary," a soulless "shell,"

or a doppelganger, do all that? No Theosophist

has ever been able to prove the affirmative of

that question; and the intelligent agent in such

cases has always claimed to be a "departed

spirit" still possessed of a soul, and exercising

the knowledge gained by earthly experience.

Why invent an unverifiable hypothesis, and in-

troduce a nondescript class of beings, to con-

tradict the agents themselves? This is what

Theosophy has been striving to do in its con-

In regard to his Chittenden experiences, Col.

test with Spiritualism.

Olcott says to ditted ad

mark their respective apprehensions of that truth."

wisely says:

from his side, says:

with gloomy doubts.":

Science." published

ical movement has suffered a partial eclipse.

lates to some extent among the English-speak

To the Editor of the Banner of Light:

BOSTON, SATURDAY, APRIL 3, 1886.

\$3,00 Per Annum, Postage Free,

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THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Spruce street), where advertising contracts may be made for it in New York.

Here is what one of our contemporaries says, and it tells a good deal of truth in the saying ; of course

there are many honorable exceptions: there are many honorable exceptions:

"It is a great pity that people cannot; have a little common sense in dealing with newspapers. Rvery day some one comes into the office to ask for a favorable notice of himself or his business of publishing a newspaper is like any other business—it must receive an equivalent for what it gives—and there is no more reason why it should give its space and the time of its employes to help other people than there is for a grocer, to give away his sugar, or an attorney his eloquence. Newspaper publishers are more imposed upon in this way than anybody size in the world, and it is time they should try to protect themselves."

A writer in the Atlantic sgrees with many others when shekinvs : "This is the children's age, and all things are subservient to their wishes, Masses of juvenile, literature are published annually for their amusement; meals are arranged, to suit their hours, and the dishes thereof to suit their palates; conversation is reduced steadily to their devel while they are present; studies are made simpler and joys more elaborate with each succeeding year." In August, 1874, I went to Chittenden, and re

mained till October. ... Sometimes the figures would call the name of the living friend it had come to meet. ... Several times I saw come out of the closet an aged lady, clad in Quaker costume, with lawn cap, and ker chief planed across her bosom; sall her son to the platform, seat herself in a chair beside him, and after kiss ing him fondly, talk for some minutes with him, in low tones, about family matters: A company transfer

Could anything be more natural in an earthly Bear's Thomaste Pina are a side torus con more than half tight - look Billings.

personality, with all its affections still alive and active, and all its acquired intelligence? And Col. Olcott, in this very book, published but a few months ago, testifies to the truth of this phenomenon as seen by himself and others But what is his interpretation of it in the light, not of Spiritualism, but of Theosophy? He intimates, what, apparently, he does not like to allege directly, that it may be the "soul of the living medium that, unconsciously to his physical self, cozes out, and by its elastic and protean nature takes on the appearance of any deceased person whose image it sees in the visitor's memory.... The casual observer would say it is impossible for that aged Quaker lady's figure to be anything but her own returning soul [spirit]-that her son could not have been mistaken, and that, if there were any doubt otherwise, her familiar knowledge of their family matters, and even her old habit of alternately plaiting and smoothing out her lawn apron, would identify her amply. But the figure said nothing, and did nothing, that was not fixed in the son's memory-indelibly stamped there, however long the dormant picture might have been obscured by fresher images. And the medium's body being entranced, and her active vitality transferred to her inner self, or double. that double could make itself appear under the guise of the dead lady, and catch and comment upon the familiar instances it found in the son's magnetic atmosphere."

Such is the only philosophical explanation which Theosophy, according to its modern disciples, is able to afford of the materialized forms that present themselves to us in the scancechamber, and manifest to us all the characteristics of their personality, often communicating things unknown to us and the medium, and sometimes even predicting future events. It is scarcely necessary to controvert this strange and inconceivable doctrine; it really confutes itself. It is an explanation that does not explain, but mystify; and in comparing it with the Spiritualist's acceptance of what these forms say of themselves, we may exclaim, How simple is

But Col. Olcott, in the gresent antagonistic position to Spiritualism, does not seem disposed to trust entirely to the ingenious exposition above referred to, but even favors the Roman Catholic demoniac theory. He says:

"There has appeared in France within the last few years a series of books by the Chevaller des Mousgathered up a good deal of Oriental spiritual seaux, highly applauded by the Catholic priests, espe cially designed to collate the most striking proofs of ords, and still lying as an esoteric basis under the demoniac agency of the phenomena."

And then he goes on to say:

"I have learned of Asiatic psychological science that the Catholics are much nearer right in recogniz-ing the warning against the dangers of mediumship than the Protestants in blindly denying the reality of the phenomena. Mediumship is a peril indeed, and a last thing I should wish w whom I was interested become a medium. The Hindoos call it 'demons' post.' "

In view of the actual universality of mediumship—the difference between persons in this respect being rather one of degree than kind that opinion must be pronounced exceedingly bodies much important spiritual truth, which | shallow. Every faculty with which humanity is endowed is for a good and righteous purpose, from which, however, it may be perverted, and thus rendered baneful. To condemn the gifts of God on that account is not the part of a wise | than an ingenious speculation. As such it posphilosophy. The difficulty with so-called Theosophy is, that its followers have gone to the of minds. Spiritualism has found no evidence Orient, the land of magical practices and superstitious fancies, to study the phenomena of Spiritualism, neglecting the better field presented by the higher civilizations of the West; for Spiritualism in its manifestations must be governed, and modified by the peculiar conditions of the people among whom it prevails. By the law of attraction, different orders of spirits are brought to every nation, and the intercourse varies according to prevailing ideas and usages. This is a point that is worthy of special research and discussion.

Theosophy has found a recent exponent and advocate in Mrs. A. P. Sinnett, who has attempted an exposition of its principles and objects in a work entitled "The Purpose of Theosophy" (London, 1885).

She says, "Theosophy is not a religion:" but. as she expounds it, its doctrines, or beliefs, are certainly of a religious character; for they treat of man's eternal destiny, the purpose of the mortal life, and the nature of the Supreme Being and the human soul. "One of the first truths for a student [of Theosophy] to realize." she says, "is that of reincarnation or spiritevolution." "The entities, or egos, occupying Reality, or Divine Spirit, that pervades all now the bodies of the savage and barbarous space." Whether among those "higher attriraces will, in due course, reincarnate in the bodies of men a little higher in the scale of civilization, gathering thus, by slow degrees, the experience necessary for a more advanced development."

This is almost identical with the doctrine of 'reembodiment"—the repeated "expressions" of the soul in matter-as taught by some of the controls of Mrs. Richmond. The purpose of this reincarnation as taught by Mrs. Sinnett's theosophy seems not to be wholly discipline or experience, but also, indirectly, explation. Thus she says:

"When we see people afflicted by congenital allments, it may be safely assumed that these allments are the inevitable results of causes started by themselves in a previous birth."

This reminds us of the old notion of the Jews who demanded of Jesus, "Who did sin, this man or his parents, that he was born blind?" The doctrine is the same as that taught by the Spiritualist, Alian Kardec, and Illustrated by the alleged spirit communications contained in

origin in the parentage by which it is resmbodied, but is drawn, by the admitted which its previous mode of life attracted around it, into the current which carries t. when the time comes for rebirth, to a home best fitted for the development of those tendencies."

What is the nature of those "affinities" which are "attracted" by one's "mode of life" is not explained. Are they spiritual or physical? If the former, how do they determine the material home of the reembodied soul? If the latter, why are they so persistent? For we learn from Mr. A. P. Sinnett ("Esoteric Buddhism," page 89,) that "the whole period between death and the next physical re-birth is of greatly varying length in the case of different persons; but re-birth in less than Afteen hundred years is spoken of as impossible."

Mr. Sinnett himself suggests the difficulty above referred to. He remarks:

"It may be asked how can the moral gulit of a man in one life cause him to be born blind or crippled at a different period of the world's history, several thousand years later, of parents with whom he has had, through his former life, no lack of [sio] physical connection whatever."

And the following is given as a solution of the difficulty:

"But the difficulty is met, by considering the operation of affinities, more easily than may be imagined at the first glance. The blind or orippled child, as regards his physical frame, may have been the potentality rather than the product of local circumstances. But he would not have come into existence unless there had been a spiritual monad pressing forward for incarnation, and bearing with it a fifth principle 'human soul'] precisely adapted by its Karma to inhabit that potential body."

Of Karma the following definition is given by Mr. Sinnett:

"Karma is a collective expression applied to that complicated group of affinities for good and evil generated by a human being during life, and the character of which inheres in the molecules of his fifth principle [human soul] all through the interval which elapses between his death from one objective life and his birth into the next."

In this complicated system, the result of immutable principles and inexorable law, Mr. Sinnett is nevertheless compelled to account for "exceptions," which he says are incident to "all broad rules." Have they, however, any place, we ask, in universal and immutable law? Does not a single exception disprove the existence of such a law, as "Bode's Law" was exploded by the discovery of Neptune and its incongruous place in the solar system? Mr. Sinnett savs :

"It may sometimes happen that mere accident causes an injury to a child at birth. Thus a crippled frame may come to be bestowed on a spirit whose Karma has by no means earned that penalty, and so with a great variety of accidents."

This is certainly a great flaw in the system, millolant whole doctrine of "generated affinities." "fifth principles" and their "molecules." and reincarnated "spiritual monads"; and this notwithstanding the law of compensation clumsily introduced to patch up the ugly rent in the Karmic robe. At the best, there is nothing afforded in any of these labored expositions of Theosophy, or "Esoteric Buddhism," which is adequate to show that this system of expiatory or disciplinary reembodiments is anything more sesses a great deal of interest for a certain class to support it, but much that seems strongly to contradict it.

It is worthy of note that Mrs. Sinnett does not speak so strongly against the cardinal truth of Spiritualism as Col. Olcott and other Theosophists. She savs:

"Theosophists and Spiritualists are at one in knowing that communications with departed friends and relations are not only possible, but of daily and hourly occurrence." (Purpose of Theosophy, page 43.)

Mrs. Sinnett is thus really a Spiritualist, for she accepts its basic fact.

There seems, also, to be some lack of harmony in the Theistic views of these several exponents of modern Theosophy. Thus Mrs. Sinnett says:

"The mere fact that true Buddhismdoes not preach a belief in, or dependence on, a personal God, is no proof that the religion is atheistic, for it recognizes in the Universal Spirit all the higher attributes which Christianity assigns to its Deity."

In another place she repudiates the "Anthropomorphic, personal God of Orthodox Christianity"; and defines her Deity to be the "Absolute Power, Supreme Unity, Ultimate butes" she includes self-consciousness, volition, intelligence, wisdom and love, as the Christian does, is not apparent. All these of course, she must perceive, do not necessarily imply anthropomorphism-and to no really intelligent Christian is the God whom he adores anthropomorphic-but they do imply a personality, for these are the necessary elements of personality.

Mr. Sinnett, on the other hand, seems to re pudiate all theistic doctrine, while he asserts that the "adept exponent of the esoteric doctrine does not tolerate the adoption of an agnostic attitude." That is to say, there is to him no Unknowable ; he knows there is no "personal God." What, then, is there? Here is his answer, speaking for the adepts of Theosophy

"Matter, space, motion, and duration, constitute one and the same eternal substance [sto] of the uni verse. There is nothing else eternal absolutely."

This is rank, utter materialism and atheism combined. Nothing but "matter animated by motion, its Parabrahm or Spirit" I Motion the "Heaven; and Hell." It seems to be directly spirit of matter, and space the substance of the opposed to the well-known facts of heredity; universe! Such is the Ullima Thule of Theo-ho was a Baptist, but how Binnett says: it is the result of all this delv-but Mrs. Sinnett says are the result of all this delv-but Mrs. Sinnett says are the result of all this delv-but Mrs. Sinnett says are the result of all this delv-but Mrs. Sin universe ! Such is the Ullima Thule of Theoand end even tores table pears one.

"The real man, the individuality, has no spiritual ing into the esoteric lore of Oriental pundits and Thibetan Mahatmas! Theosophy-the divine illumination which was alleged to bring men's souls into a conscious relation with God -in its modern form, knows no God but matter and motion! So says Mr. Sinnett, agreeing with the dictum of Prof. Tyndall, that "matter possesses the promise and potency of every form of life": to which the Theosophist would add, and more than that, every degree of intelligence, even including that of the "planetary spirits." Could materialism go further?

[From The Index, Boston.]

The So-Called Expose of Madame Blavatsky. Editors of the Index:

Will you give me a little space in your valuable paper for a few words regarding the so-called expose of Madame H. P. Blavatsky, and the report of the Society for Psychical Research of London upon theosophic phenomena?

This report extends over several hundred pages, and is called scientific. pages, and is called scientific.

It must not be forgotten that, first, the investigation was self-constituted, and not requested by the Theosophical Society; and, secondly, that it related to a part of the history of theosophy which is not of great importance, nor dwelt on much by its members. We are a society devoted to Universal Brotherhood and Philosophy. It was true that Col. Olcott, the President, related to Mr. Hodgson nearly, all the phenomena he had ever seen; but that was only injudicious, for they were not performed publicly nor for the public.

Now, I was the third person engaged in

publicly nor for the public.

Now, I was the third person engaged in founding the society here, in 1875. Have been very active in it ever since. Went to India, via London, in 1884. And yet Mr. Hodgson did not interrogate me, nor did he get the facts he relates in his report at first hands.

He says, among other things, that "Mr. Judge, an American, was at Adyar, and was not allowed to see the shrine or its room." This is false. I went to India expressly to be concerned in the coming exposure by the Coulombs, and I took charge of everything the moment I arrived there. I had the final and exhaustive examination made. I myself removed the shrine to an adjoining room, from which the shrine to an adjoining room, from which that night it disappeared. This was months before Hodgson arrived in India. If he saw what he thought was a part of the shrine, it was a joke put on him by Dr. Hartmann, who would be pleased to lead such a wild investigator into a trap. No part of it was retained by Hartmann.

Again, he describes a hole in the wall behind

the shrine. There was none, and he gets it all at second hand. There was an unfinished opening in the second wall, behind the shrine, having larged projections of lath ends all around it—just as Coulomb had to leave it when we stopped him. The cupboard put up against it was unfinished, and the false door thereof could was unfinished, and the false door thereof could only be opened with mallet and prior. All this was Coulomb's concoction, ready to be opened to Missionary Patterson at the proper time. But the proper time never arrived, and I will tell you why. I was in Paris in April, 1884, and while there a message was received—in the very way which Hodgson thinks he has exploded—informing us that the Coulombs had begun operations, and that, unless some one went and stopped them, they would get their traps finely finished, with a due appearance of age and use to carry out the conspirace. So I started for Adyar with full authority. But while on the way the people had received there a similar intimation, so that I found the Coulombs just out of the place when I arrived. At once a register was opened there. Over three hundred people examined the place, who signed

once a register was opened there. Over three hundred people examined the place, who signed their names to a declaration of the condition and appearance of things, and then a resolution prohibiting further prying by the curious was passed. The very next day Missionary Patterson, Expert Gribble & Co., came to examine. It was too late. The law was already in existence; and Mr. Gribble, who had come as an "impartial expert," with, however, a report in full in his pocket against us, had to go away depending on his imagination for damaging facts. He then drew upon that fountain.

I tell you, Mr. Editor, the report of Hodgson is only half-done work. No account has been taken of the numerous letters received by me and others, during these years between 1874 and 1884, from various adects, under circumstances entirely free from Blavatskyism. And he has failed to get the evidence regarding things at Adyar, of the only person who went there free from excitement, and who remained cool while the rest were wild. An experience of ten years had placed my mind where the puerile traps of missionaries, or resemblances of letters from adents to Blavatsky's writing. of ten years had placed my mind where the pu-erile traps of missionaries, or resemblances of letters from adepts to Blavatsky's writing, could not affect it; for I will divulge to you this, sir, that, if an adept wanted to write to you, the curious circumstance might be found that the writing would resemble your own. I once saw a message thrown upon the leaf of a book, and it was in the handwriting of him holding it, who was as much amazed as any one else.

else.

One word more. Mr. Hodgson's argument on the evidence proceeds thus: Damodar says, in a separate examination, that the figure of the adept "went over a tree and disappeared," while Mohini says, "The figure seemed to melt away." Ergo, they lie, because they disagree as to the disappearance. This is sheer folly. Then he goes through what happened in Paris when I was present, asking Mohini and Keightly if a man might not have entered the window. They had forgotten the window. I say the window was in my room, and its height from the stone courtyard was over twenty feet, with no means of reaching by climbing.

from the stone courtyard was over twenty feet, with no means of reaching by climbing.

Finally, I received in Paris several letters from American friends, ignorant of adepts, and inside were pencilled notes in the familiar handwriting which Hodgson has exploded and proved "fraudulent."

The report is valuable as a contribution to history; and when Mr. Hodgson has gained some acquaintance with the several adepts, of whom he does not dream, who are engaged with the society, he and your readers may be with the society, he and your readers may be pleased to revise conclusions, as science has so often been compelled to do.

Yours, WILLIAM Q. JUDGE.

New York City.

We call the attention of the readers of The Express to the prospectus of the BANNER or Light, published in another column of this morning's issue. It is the oldest Spiritualist paper in existence, and is an able exponent of its peculiar doctrines. It is an excellent periodical for any one who desires to investigate the theory of Spiritualism.—Knoxville Express, Feb. 234.

The Christiaulty of some people reminds me of the story of the little boy, who, when asked by a preacher, what business his father was engaged in; replied that he was a Baptist, but was n't very busy.— Rev. Sam.

THE SECOND COMING OF CHRIST.

BY JAMES BUSSELL LOWELL.

Baid Christ our Lord, "I will go and see How the men, my brethren, believe in me." He passed not again through the gate of birth, But made himself known to the children of earth.

Then said the chief priests, and rulers and kings, Behold, now, the Giver of all good things; Go to, let us welcome with pomp and state Him who alone is mighty and great." With carpets of gold the ground they spread Wherever the Son of Man should tread; And in palace chambers lofty and rare They lodged him and served him with kingly fare.

Great organs surged through arches dim Their jubilant floods in praise of him, And in church and palace and judgment-hall He saw his image high over all. But still, wherever his steps they led, The Lord in sorrow bent down his head, And from under the heavy foundation-stones The Son of Mary heard bitter groans.

And in church and palace and judgment hall He marked great fissures that rent the wall, And opened wider and yet more wide, As the living foundation heaved and signed. "Have ye founded your thrones and altars, then,

On the bodies and souls of living men? And think ye that building shall endure Which shelters the noble and crushes the poor! "With gates of silver and bars of gold To have fenced my sheep from their Pather's fold; I have heard the dropping of their tears In heaven these eighteen hundred years."

Oh ! Lord and Master, not ours the guilt-We built but as our fathers built. Behold thine images—how they stand, Sovereign and sole, through all our land! "Our task is hard—with sword and flame To hold the earth forever the same, And with sharp crooks of steel to keep Still, as thou leftest them, thy sheep."

Then Christ sought out an artizan— A low-browed, stunted, haggard man, And a motherless girl, whose fingers thin Pushed from her faintly want and sin.

These set he in the midst of them, And, as they drew back their parment-hem For fear of defilement, "Lo! here," said he, "Are the images ye have made of me!"

The Spiritual Kostrum,

Spiritualism: Its Relation to the Social and Political Problems of the Day.

A Discourse given through the Mediumship of MRS. CORA L. V. RICHMOND, At Berkeley Hall, Boston, Sunday Morning, Nov. 22d, 1885.

(Reported expressly for the Banner of Light.)

INVOCATION. Infinite God I thou Source of all life, thou Giver of every gift, thou Soul Rternal, in thee each soul lives, moves and has its being. Thou ineffable Light and Love, thou divine and perfect Bource of wisdom and knowledge, unto thee we turn in praises, laying upon the altar of thy love every offering of devotion, all that is best and highest. Man would bring unto thee the attribute of praise for that life that is divine. For all outward things, the blessings of the earth, there is the thanksgiving of the human heart; but as time and change bear the treasures away from the senses of man, he would praise thee more for the treasures of the soul, for that which is eternal, for the life and light that endure forever, for the earth with its knowledge, for the wisdom that surpasseth all things, for the knowledge that brings a consciousness of life eternal. Oh! may the nations learn to praise thee with louder voice than the clashing of arms, with sweeter tones than the sound of battle, with leveller thanksgiving than the preparation for war; may soclety learn to praise thee with higher attributes than the mere outward sound and song of praise; may it be the praise of love divine, the uplifting of all that are lowly and down-trodden, the exaltation of humanity unto its highest and best and noblest attributes; may the world praise thee by growth from within; may every heart praise thee, each bringing its tribute of joy, of thanksgiving or of obedience unto the altar that is within. If there is the chastisement of sorrow, may the heart learn to praise thee for sorrow, knowing that this also bringeth strength; if there is the baptism of joy, may the heart learn to praise thee for joy, not with pride and exultation, but with humility and ministration unto others; if there is despair, may the angels of light turn the shadows into glory, and if the burdens seem harder than the spirits of mortals can bear, may the immortal part rise in its strength to overcome the forms of earth. May thy children learn within the house of clay, so that its light aballillumine all the dark places, that all the vanits of fear and doubt and pain shall be banished by its brightness : from every sepulchre where human hopes are buried and human aspirations seem to have faded. may the light of immortality and truth and perfect light of love so cause their treasures to be restored again that they shall live forever within the life and in the thought of every child of earth. May all know the one eternal message of divine truth that works through angels, spirits and men, until it reveals itself in the glory of the perfect blossom of human life, the fruitage of which is that tree of life whose leaves are for the healing of the nations. Oh i may these fluttering leaves of truth, these divine messengers of perfect love, this fruitage of thine infinite presence, fill every beart and life with thanksgiving and praises now and evermore. Amen.

The great reformer of the world is Spiritualism. Any power that makes man aware of true growth and real existence must work the only reform. Edwin Arnold, the poet, whose wondrous vision has been enabled to perceive not only the light of Asia, but the light of all the Oriental religions, has recently said of immortality that the world is not assured of that, but that the world clings to the belief of immortality; he also says that, if there were an edict of science that could speak the one word, "yes," in answer to human questioning, or if there were one accredited herald from the immortal world revealing the future, full nine-tenths of the large proportion of crime would cease to exist in the world. Then if Edwin Arnold would turn his eyes westward instead of eastward, toward the Occident instead of the Orient, to the present instead of past revelation. he would find that the "accredited herald" is at our doors, that the messenger is here, that the work which he predicted or now announces concerning the knowledge of immortality is already being accomplished in the world.

Over thirty years ago, when Modern Spiritunlism made its appearance, it said in so many words, "I come to reform the world." The world stood aghast and refused to recognize or honor its presence, and now even organizations and societies for man's progress say, "What is Spiritualism doing? There seem to be no organizations or other great working bodies among you, no institutions of learning; you have no schools or colleges in your midst. What are you doing?" In many cases people say, "Why don't Spiritualists do something for the cause of temperance! "Woman suffragists say, "Why do n't Spiritualists do something practical in acknowledgment of the work of woman's suffrage?" Reformers say, "Why do n't Spiritmalists do something in the way of political reform?" Then listen: the world has been lopping off the branches for hundreds of years from the same Upas tree of social, moral and political evils, but the tree still grows on. The highest and hest government in the world is talking con-tinually about political corruption and endeav-oring to purify its various department. Shirts:

ualism came to put the axe at the root of the tree of human evil; it came to decide upon the most important and vital thing connected with existence, i. e., is man only an evanescent, material, earthly being, or is he immortal? The whole moral problems of the universe are involved in the answer to this question. If life is but for a day; if he builds the structure of his material life only for a time; if all his mind and thought and energy are only to be devoted to earthly existence, then there is but one standard of moral ex cellence. But if this is a portion of the life divine; if here and now man is living in eternity; if before putting off the earthly life he is pervaded with immortal power, then the whole structure of his social, moral and political relations must be changed. It is precisely there that Spiritualism works

Spiritualism came to reform death, to resolve it into life; came to reform fear, to resolve it into trust and knowledge; came to reform the darkness which rests upon humanity concerning the nature of man's existence. On the one side, materialism shuts out the light of the soul; on the other side, theology makes of that light such a shadow that no one will receive it. In this the reform which Spiritualism is doing must begin entirely in an opposite direction to that which any human association of reformers have adopted; but when you ask "what has Spiritualism or what have Spiritualists done in reference to temperance?" every message from the spirit-world is a message of temperance. From child, mother, sister, father, brother, friend, the message to each one receiving it says, "Live temperately; live lives of purity; do that which is highest and best; overcome your physical appetites and temptations, outgrow the things that chain you to the senses. So that Spiritualists, taken as a whole, are better temperance associations than all the superficial external pledges put together that the world can know.

They ask, "Why don't Spiritualists do something for woman's equality?" What is Spiritualism doing? Without any outward voices or associations it has chosen invariably and impartially from girls and boys, in infancy and maturer years, those who are to be the instruments and mediums for its ministrations; has placed them upon public platforms, where they have been received as apostles. These are the highest advocates of human suffrage, and when bearing the word of immortality none question their right to be there. It has invariably upheld woman as equal with man in the promotion of all that makes earth beautiful, side by side with him in all that belongs to the unfoldment of Spiritualism and of the human race. So now, wherever you go among spiritualistic gatherings, there is no distinction; in fact, if there is a preference shown, it is for women who are chosen for the messengers of

Then you ask, "Why don't Spiritualists do something toward political reform?" Between two evils (i. e., two equally corrupt political parties) Spiritualists generally choose the least in their political preference; but when both evils are equal, how can they choose any? In the political machinery of this nation, and even that of England as it now exists, there is not much choice for advanced Spiritualists to work any political reform; but let there be any platform to include that which he believes, any questions that represent the principles that lie at the basis of spiritual truth, he certainly does not withhold his vote or his voice from sustaining it; but to join in any existing political organization the body of Spiritualists would be stultifying the moral principle upon which Spiritualism rests. It is man, not the machinery of the nation, that is to be reformed; it is the selfish, individual lives that are to be made good, not the plans of the government. And there can be no perfect system of political government in this country other than that which is provided by the Constitution, until the indibel against the evils of corrupt administrations, but upset them entirely by qualifications an external possession, all that he has been acfor fulfilling the law according to the highest customed to arrogate to himself concerning the nature that is within man. Spiritualism, instead of patching up the external surface of existing political evils, prefers to undermine the whole fabric as it is now administered, and make it a growth of liberty, justice and love from the foundation.

But there is no lack of evidence that Spiritualism has had its voice and work to do in all political occurrences that have transpired since its advent. Thirty years ago it predicted the principal events that have transpired in the world of politics since that time: the war for the abolition of slavery, and all occurrences of importance that have taken place in this nation; and England has now fulfilled, in her addition of two million to the voters of Ireland, a portion of the prediction concerning her, while all Europe is standing upon the verge of that seething volcano which Spiritualism said would shake the thrones of monarchs and all forms of existing power to their very centres.

Not yet have they felt the full measure of that power which is being poured out from above, and being called forth from within the hearts of those who form the nation's pride. Russis, imperial in her power, desires to be imperial in her strength, and, resting upon the volcano of nihilism, still dares to press her claims forward toward the Orient, seeking an outlet in the East for her augmented commerce. England and the empires of the East, who are watching with jealous eyes the encroachments of Russia, cannot well interfere, since to do so would cause that which always has been predicted—a general European war. In her old age, England cannot long look upon Russian encroachments without fear and anger; so the whole European conflict, which now smoulders, beneath the surface, may at any moment be precipitated by one angry act or one unmeasured word. In the midst of Europe is Bismarck, who, so long as he lives, will hold the power of peace or war in Europe; but when be dies there is no man to take his place. When the present leader of the liberal party in England is removed by death, there is no man to take his place. The nations then, blinded by ambition, will undoubtedly rush forward to the final conflict of monarchy. This has been the prediction of Spir-Itualism for more than a quarter of a century, and if events should rush along to this precipitation, it will not be because England has been taught the lesson by her experience, but rather because she withholds from her geople every measure of freedom (until it is almost too late) which will tend to the advancement, and perfection of life.

But deeper than this the various Unions and Secret Societies and Organizations of Labor, for sarve an end, maybe destrable; but the modifferent purposes of reformatory and revolument this end is served, the moment this tionary power, that have their ramifications in thought is expressed they become but an appearance.

their own story. What humanity is doing is one thing; what kings are playing at doing is quite another. Humanity is made ready, is growing, is expanding, is uniting. This united voice becomes one of strength, and this strength becomes a power that in time of emergency will break forth into expression. God forbid that it should break forth into violence; but if it does, it will be the result of that aggressive tyranny which in itself is war, which forever keeps under its foot the neck of humanity until they rise to overthrow it.

We had hoped that the day had passed for violent uprising, and the recent occurrences in England prove that many wrongs might be redressed without recourse to violence that a quarter of a century ago could not possibly have had a voice or hearing. But nations as a rule will not heed peaceable measures, and we fear that the next great uprising, in proportion to the claims of all these ages, will also be most violent. Let us most fervently pray it will be the last-that Christendom will then learn the great lesson that is being taught from the skies, from the advocates of human progress, and which is everywhere the same lesson; let us pray that there will be adjudication by peaceable measures, the commanding of that which is right because it is right; the preservation of the integrity of nations, not by force of arms, but by power of justice and of love. If this shall be the lesson, then it will not have been learned in vain, even through seas of blood-

Among the most singular indications at the present time is this: that while all religions are in conflict in belief, still they are tolerant to one another in enlightened nations. Spiritualism works its way silently to all; an adequate voice, borne to the highest as well as the lowliest places in Christendom, it finds a hearing everywhere. Not an impartial hearing, it is true, yet not with a voice so faint it might. be accepted for a mere voice, but there are those who bend from thrones to hear, and there are those who uplift their heads from hovels to receive its benedictions. Through all the different strata of humanity, in the whole civilized and enlightened world, are those who look to its voice as the solution of all difficult moral and spiritual problems, not to be explained by any superficial remedy, not merely by the advocacy of any particular system of ideas of life; not by certain kinds of garments, and certain food, and certain kind of statutes, and certain kinds of ministrations and external arts, but by the renovation of man's spiritual nature. which places him in divine possession of the victory of daily life, of true knowledge of all the relations of life.

If a man is a mere subject to government, even though he is permitted by theology to have a soul, he dwells only in the atmosphere of his subjectivity. If a man is a mere subject to theocracy, he has not the victory which he gains externally, because it is under the control of other powers and of authority; and if man is bowed down to the dust by the despotism of materialism, he is under control none the less of a more abject tyrant than all the authority of theocracy or monarchy can ever be; he has no conception of himself. But let one word ring through all the departments of human life, that every pirit in the universe is as important as every other, and that the man who is the subject, as well as the man who is king, are alike immortal, and the chains fall from his hands, the lock and the fetter and the dungeon fade away from his conscience, and he becomes a living reality in the great universe

I care not what a man's outward position may be, if he be dependent upon his daily toil for the smallest pittance or daily bread, the exaltation that will sing in his heart when he knows as a child of God that he is neither fettered by king, priest nor condition in that of worship, will make him free, and his knowledge divine. I care not if he be a king, accustomed to rule over millions, when the knowlone in the universe of 'divine right of kings" will fall and fade away. and at the bar of conscience he will be admonished that whatever he does unto the least of those entrusted to his care he will be called to account for. Surely there can be no greater solution of every social problem than to know that not only are creeds not made to bind men. nor laws made to enslave them, but that life here on earth has no other hondage or englavement except in the individual, but has all possession, growth, expansion, expression, and that the right to grow to express one's self, to be the highest that is possible on earth, is a knowledge of the right that Spiritualism brings. the liberty which can only be born of enlightenment. There is no greater, bondage than ignorance, no greater servitude than the blind servitude to passion that bows man down to the dust. He who is enslaved thus is enslaved from within. No matter how many clanking chains may be upon the wrists of martyrs, those who seek for the brotherhood of man, patriots who in Russia or any other land are struggling for their kind, there is no bondage in that kind of a chain. The prison cells that receive the patriots of Russia are temples of worship, while the palaces of her emperor are charnel houses of slavery and bondage. In this light he who is free in conscience, who is exalted in mind. who has become renovated from within, could even march to the dungeon with exultant steps; while a man might walk to the palace as Emperor with a weight upon his head and heart that would be the most abject servitude.

In other words, the princes, kings, queens and princesses of the earth are those who, by a knowledge of spiritual truth, become aware that there is only one kingdom over which they are appointed to: hold sway; only one throne. the heart and life—the only throne where they are permitted to have absolute power is the throne within, and the voice of the individual conscience is ruler. This is the only empire where no voice and no hand will be uplifted to deny them absolute authority-the empire within the mind and body and soul of the individual life. When this is known, when it is perfectly understood, Spiritualism does more to reform the world socially, morally and politically, than all the appliances of external authority and reformatory statutes the ages. have witnessed; for Spiritualism has brought the individual life to the foreground. It is simply because tudividual life, when it is collected in humanity, is all that there is worth preserving or having. The michinery of governments, the appliances of temporal power,

There is too much machinery in life: the machinery of the government, the machinery of formal worship, of external ceremonial; everything has to be done too much from the outside. Above all things Spiritualism teaches you to avoid the appearance of that which you do not possess. If you are not good, do not pretend to be good. If you have not outgrown the evil within you, do not say you have. You are not to judge one another, but to live true and as nearly perfect lives as your knowledge and growth will permit. Individual judgment: It is this which summons the individual daily to the bar of consolence; this which makes the daily life amenable to the spirit; this which makes you responsible to God, according to your knowledge and not according to your ignorance; this which makes your power over death and darkness and all evils in life, absolute in proportion to the individual growth. What is to make you better people, better members of the household or family, better members of society, better citizens in the great world of humanity, is the reaching out unto this divine solution of life.

If for countless ages the angels have afforded to wait for the present birth of mortal time to give the full measure of their ministrations to man; if they have 'waited for the eyes to grow to see them, for ears to be attuned that could hear their voices, for understandings to expand that could comprehend the message of life, then surely humanity itself can wait until some portion of this divine result is revealed in human lives. It is only little more than thirty years since the dawning of this new light, yet Spiritualism presents millions of human beings from whom the fear of death has flown, millions of human beings from whom the terror of that which lies beyond death has flown: And there are hundreds of thousands of earnest Spiritualists who are endeavoring to upbuild their lives in accordance with this inward spiritual growth. They make no outward profession, have no outward shrines, have formulated no creed for themselves, but have the intuition of the life that is within them; it is not breathed in ceremonial; it is not chanted in hymn, nor uttered in prayer of outward service; its place of communion and instruction needs no temple dome to presage the voice of worship unto God. The corner-stones in its edifice of worship are made of human hearts and human lives. The structure itself is the upbuilding of humanity, and social life prompted by its divine presence makes the daily truthfulness, the daily affection, the daily charity, the fruitage of that which comes from within. The political structure of nations that here-

after will be fashioned will be upon the growth of each of these individual lives, recognizing the equality and importance of every soul in the sight of God, and the right of all human beings to the possession of air and sunshine, and the fair earth which God has given. Our method of teaching the world and reforming it is not simply to say to the poor and the criminal and the outcast-reform. But if we were asked to find the panacea for the existing ills in the world, we would rather find the remedy ior man's wealth and selfishness and foolish pride; we would rather find the small stream and stop the flowing there rather than in the broader river of crime. The sources of crime are to be found in the upper strata instead of the lower; the small springs that rise in the mountains make the rivers in the valley below; the petty vices of those who claim to be good sow the seeds of moral desolation and darkness in the great horrible streams of human life. He who is placed in a position of trust, and who by temptation falls, is therefore a greater expression of the power of evil than the one who has never had an opportunity because not trusted. The petty vices of social life are the small streams from which the penitentiaries be averted; avoid that in business which is vidual members of humanity will not only reedge comes ringing into his ears that he is but tolerated because it is legal, and which is as chosen to voice it to the world. ing of vone nei burglar who enters your house and takes your gold-and he who condemns the burglar, but overreaches his neighbor by legitimate speculation, is responsible for the midnight assassin who slays his brother. But the measure of this comes back to you, and when the stream is augmented in the valley, when the river of life overflows with darkness, then you cry out for the remedy for the moral evils that are in the world. Begin with the falsehood you intend to tell your neighbor to-morrow; begin with that which is considered commendable in the ways of strife after prosperity, of deceiving your

neighbor if you can. If you are a giant, and go out upon the street and knock down a little child, it is accounted Understand us; it advocates liberty, but it is an outrage; but if you are a giant in business skill, and knock down those who are less powerful than you, the whole world applauds. When the moral judgments, therefore, which are heaped upon the criminal, the outcast, the weak in mind and body, are brought home by the individual conscience, and when individual lives seek to find out their proportion of responsibility for the evils that are in the world, the true basis of spiritual reform begins. All this social fabric, all this political fabric will respond by magic to such efforts as each individual life can make to reform the world by beginning at the very center, which is one's self, thereby renovating that part of the social and political fabric that forms the individual life and its relation to it. Spiritualists, as you have a higher standard of life, as you have deeper knowledge and broader ministrations, as you know of this immortal fact, so take it home to your lives, for the immortals expect it of you. In proportion as you receive so let these gifts blossom forth until the wildernesses of earth shall be planted with immortal flowers, and the spirits of the wise and good shall not stand in the audience chambers of earth without having a voice or representation there.

Since the establishment in Ireland of the Post-office Savings Banks in 1861 the deposits have annually increased in value, upward of two millions sterling having been deposited in these banks at the end of 1882. In addition to this, more than other two millions sterling was due to depositors in the ordinary savings banks, making in all upward of four millions deposited as the savings of small capitalists. Nor is this all. The savings of the Iriah middle classes in the joint stock banks have been more than double during the last twenty years. Still further, the investments in Government and India stock, on which dividends were paid at the Bank of Ireland at the end of 1883, amounted to nearly thirty-two millions starting.—Experiment

Male's Messay, the great cough curs, See, See, and pl.
Glesse's Sulphus Sees leads of Seesting See,
German Corn Benneys, 1th County See, Sunday,
Milly Dank and William See, 1th County See,
Milly Dank and Milly Dank and Milly Dank

Banner Correspondence.

New York.

ROCHESTER.—A. R. Tilden, M. D., writes: "At a scance held at the house of Amy Post, 56 Sophia street, the 29th of last December, remarkable demonstrations took place. The mediums were two young men, Harry G. Van Auken and Thomas Nuttall. Both are excellent mediums for physical manifesta-tions; Mr. Van Auken obtains full form material-izations that are improving finely every week, and Mr. Nuttall is being developed in that phase. The scance I refer to was for physical manifestations only. Mr. Van Auken, sitting in the cabinet, remained conscious and apparently normal during the entire sit-

He was first tied by the spirits securely to his chair. which operation I think did not take fifteen seconds. Bells, guitar, tambourine and drum were played upon rigorously, and a spirit talked through the trumpet; all this while the room was well lighted. Then the light was extinguished and things were turned topsyturvy generally. We were patted and heavily saluted by the instruments. Mrs. M. A. Van Auken, the mother of the medium, weighing nearly two hundred pounds, was repeatedly lifted from her chair, and she and the venerable Amy Post, who sat next to her, were lifted and danced up and down on their feet. Mr. Nuttall had hold of hands with members of the circle. and he was lifted and floated, but the persons who had hold of his hands held him from floating out of reach. A gentleman was playing the violin, and the bow was fwrenched from his hand and afterward found on top of the cabinet.

Finally a light was called for, and I will try to describe the condition of things as we found them, first remarking that the seance was held in the diningroom, three of the doors leading from which were securely fastened at the beginning of the seance. The stove had no fire in it. We found the extension-table, which was about six feet in length, placed at the side of the cabinet, moved to about half-way to the sitters. The bells and musical instruments were found scattered over the floor. The stove pipe had been taken down and carefully laid on the floor, and the stove moved four or five feet from where it first stood. A large tin pall, with kindling-wood in it, had been brought from the kitchen, the wood emptied out on the carpet, and the pail placed bottom upward in the middle of the seance room. Two sticks of kindlingwood were laid across the pail, and a loaf of bread had been brought from the pantry, through two closed doors, or their equivalent in solid walls, and laid on the above-mentioned two sticks of wood; and, in ad. dition to all this, a squash and a large turnip had been brought from the cellar and lay on the carpet a short distance from the pail. The cellar was directly under the scance-room. The squash and turnip may have been passed directly up through the floor and carpet, or, if they came up by the only stairway, they would have to be passed through one door into the lighted kitchen and then through another door into the dining room. The door between the kitchen and dining-room was kept securely fastened with a hook on the dining-room side, and, as I said, the kitchen was well lighted with a lamp, and it was from this lighted kitchen that the pail of kindling-wood was taken, and the loaf of bread was taken from the pantry, through the lighted kitchen, if it was passed through doors to get to the dining-room. I had before known solids to be passed through solids, but never articles so bulky as the pail, the loaf of bread

Connecticut.

NEW HAVEN .- E. P. Goodsell writes: "Strenuous efforts are being made to amalgamate Spiritualism with Christianity in its various statements published to the world from its seventy-five thousand pulpits. Spiritualism, born in our own land thirty-eight years ago, amid a most violent and insulting opposition, has increased in strength and vigor up to the present time, and will continue to do so, notwithstanding the advenates of churchism, judging from my own experience as a healing medium since 1848, and the treat-ment other mediums have received at their hands, would destroy it to save the sectarian power of their various creeds.

I therefore enter my protest against adopting the word church in connection with Spiritualism. That it is utterly opposed is undenlable. The war waged against the proof of immortality for the last thirty. eight years, under the name of church, should convince all of the work it seeks to perform. A knowledge of immortality is not found in any churchism or and the prison-houses are fed. Avoid in your in its dogmas or creeds. Spiritualism at its advent, in social life the great evil of falsehood, and that 1848, had no organized body of believers to bid it a which becomes crime in the lower strata would loyous welcome, only a few honest, sincere lovers of truth, while hosts stood ready to destroy its life, and, as in preceding centuries, put to death the mediums

> In this early onset against Spiritualism the va guard was composed of the Christian churches, and they have not to this day ceased to employ their powers for its annihilation. The churches cannot be trusted to have control over it, even should a change of front seem to be made in regard to the positive knowledge it gives of immortality; a knowledge which fifteen million persons in our own land have obtained and are to-day rejoicing in. Do the churches acknowledge the fact of immortality? Scarcely. Do they acknowledge its proof? They do not. What, then, could Spiritualism hope for of kindly consideration at their hands? Spiritualism is destined to march victoriously onward. Foes that seek to obstruct its way will be swept aside. As the only true gospel of life on earth, it declares in tones unmistakable : The dead live; the dead are happy and progressing into higher states of happiness; the gates of the heavenly city are wide open, and cannot be closed against a free interchange of thought and speech. With joyous neclaim we hall the bright messengers from the supernal realms. The letter has long enough killed; now let the spirit give life."

> > Massachusetts.

SHELBURNE FALLS. Under date of March 8th F. S. P. writes; "Sunday, March 7th, Dr. H. F. Morrill, the first public test medium ever in our midst, was greeted in Union Hall by an audience of over two hundred people, members from all the churches being present. Dr. Merrill gave the names of and messages from about sixty spirits, all being recognized by friends in the audience. Some of the tests given were remarkable, and convincing peyond a doubt. The meeting last evening has been a grand success for our quiet old town, and by its means Spiritualism has gained a strong foothold here. We now propose to organize a society and have the good work go on. Dr. Merrill is an extrest, noble worker in our cause, and is making converts everywhere. The feeling manifested by the audience toward him in our hall last evening, not only by Spiritualists, but by church people, showed plainly what a favorite he is with those who meet him. : We expect to have him with us again soon, as the general expression is, if this is Spiritualism we want more of it."

Maine.

SOUTH THOMASTON:—A correspondent writes, March 17th: "Dr. H. P. Pairfield has lectured a number of times in the Methodist and Baptist churches in this place. He is an earnest, logical speaker, whose addresses, under the influence of Spirit Rev. Bylves ter Judd, and tests given in public, have created a wide-spread interest among all classes of people, and his next meeting, March 21st, is talked of and looked for with great pleasure. Of all doctrines taught Spirif-ualism is the most natural and excellent. It exalts the mind, and brings us into harmony with nature, angels and God."

South's Empleten of Pare Cod Liver On, with My pur A Most Sutricious Food and Medicine.

DR. LIEDBAY JOHNSON, of Cartersville, Ga. says: 9.7/the posts pleasure in saying your Rmalition was record that in my hands a most efficient sailing. In the various wasting conditions calling for such a nutriment."

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For the Banner of Light. INVITATION.[4]

BY S. B. BRITTAN, M. D.

The barren wastes of selfish life No promise give of better days, For hearts grown weary of the strife Where hope is dead, and love decays.

Come. Spirits ! from your peaceful shore The love-light kindle where you may-That mortal man may never more Reject the light and lose the way

The forces of our strong desire May bring the willing spirits near, And warm the soul with sacred fire For all the loving heart holds dear.

The souls we love are always near; They smile above our lonely way To banish mortal care and fear, And turn our darkness into day.

The hearts so crushed by grief and pain-The poor who in the darkness weep-Shall rise to light and joy again, And harvests of the Angels reap !

This poem was written by Prof. S. B. Brittan while he is in mortal life, and sent by him, as was frequently his ni, to Mrs. Lita Barney Sayles, for her friendly critim. It has never before appeared in print—that lady forriding it at the present time for publication in our columns.—ED, B. OF L.]

WHAT I FOUND IN SPIRIT-LIFE.

BY SUSIE.

THROUGH THE ORGANISM OF MISS M. T. SHELHAMER.

IN SIX PARTS. PART THREE.

My mute sympathy, and the great desire of my soul to comfort the mourning spirits, going out to them in waves of magnetism, seemed grateful to them. They accepted my compassion, and it brightened their hearts. Yet I knew not how to aid them. Sometimes I found their sorrow caused by the despairing grief of earth-friends, who mourned bitterly for their "loss," and whose unreasoning woe covered these spirits with a pall of unhappiness. Sometimes the pain was caused by mortal friends of these spirits, who were going astray, and listening to the seductive voice of evil, thus causing untold anguish to their unseen friends. Others were grief-stricken because of their own misspent lives. They had become conscious of their past wrong-doing, and anxious to retrace their steps. All these I could pity, and to all I spoke kindly. It pleased them when I did so, but I did not know how to afford them any practical relief. My weakness and inability was a constant source of sorrow to me, but there were self-poised souls at hand-wise and exalted beings-ready to teach the ignorant and befriend the unfortunate, and I was glad to see them hasten to their assistance. I wanted to be like them, a helper, a teacher and a guide, and I determined to use my time in studying human needs. Thus through the pain coming to me by the woe of others I felt the quickening impulse to study and labor for mankind, rather than for self alone.

I sometimes saw spirits who were wild, disorderly, and with a reckless, unrestrained air. I shuddered at these, and feared them as if they could do me harm. I shrank away from them, although I saw other bright spirits ministering to them. All this was a revelation to me. Seoure in my father's harmonious home on earth. or happy in my teacher's delightful abode on high, the thought of evil had made no impression upon me. But here it was before my eyes. Here were human beings, corrupt and deprayed. Yonder were other fellow-creatures. sad and sorrowful. Spread out before me on earth were homes in which pain; and want or woe, in some form, held the mastery over human lives. Truly I was eating of "the tree of the knowledge of good and evil," and the revelation, though important, though necessary to awaken my mind to a comprehension of the forces of life, was a shock to me. It gave me made me uneasy, I am now thankiul that the truth came to me. It was best that my ignorance should be dispelled; but then the experience was severe, and my mind grew unhappy and bewildered.

Impelled by my own desire to know of life, to study human nature and to understand the different conditions of manking, I had been drawn out into these various circles of human woe, and the pain I received was the price I had to pay for what I found.

Wherever I went, on earth or apart from it, where there seemed to be an atmosphere of sadness, of distress, or of evil, I always folt a protecting power over and around me, as though no taint could come to me, as though no danger could harm; and while I was grateful for this uplifting power, and felt secure under it to travel wherever I felt urged to move vet I rebelied, too, that it did not extend to those poor unfortunates and lift them away from harm and out of evil. 1 did not then know that while heavenly love, and beneficence are ever operating through exalted souls to draw mankind upward, yet the germ of goodness, the desire, the aspiration for heavenly life must first spring out of the individual and cause him to turn toward it in spirit ere he can be aided by

I sometimes grow faint and weak at the revealments that came to me, and then I found rest and peace by my father's side, in the dear old home Isloved so well. He was a student and a philosopher, and from his calm strong mind!I gathered many pearls of thought and wisdom, that settled my doubts, and eased my aching heart.

·I did not spend all my time in the wanderings of which I write nor were they really wanderings. This knowledge of men and things came to me 'naturally." I met these people in my travels between my earth-friends and my summer home. They came across my path in different ways. I saw mortals I went into their homes, and beheld their mode of life. I did not go with curiosity, but from a desire to see, to learn, and to be of the. All these more tals had spirit friends; some were bright and loyous, others sad and despondent. Thesame acquainted with them, and learned their ennit: tion My commiseration for suffering induced certain of these spirits to show me others who were more unfortunate. So my sphere of observation widehed, and my knowledge of hu-manity despend, while the desire to grow strong, and wise, and useful, that I might do something to lighten the load of inlastry sittailed on the world, strengthened constantly.

Turning from the pictures presented to meand all were not sad, in connection with earth and its environments—to my lovely spirit home, my soul would gain new power of understanding. My teacher, ever kind and loving, afforded me all the sympathy I draved. From her, and from other wise abirity I derived many needful leading and they size extended to me that magnetic support that enabled me to go out on

the missions of inquiry and of attempted labor that I sometimes took.

In these years I was growing, developing rapidly a woman's heart and brain and soul, and the very trials spared me on earth, but permitted me by a wise Providence beyond, of beholding actual scenes of want and misery and wrong, and of reading the struggles of human hearts as depicted upon them in lines of pain. were ripening my own convictions of truth, giving me strength of endurance, and preparing me to undertake a work to which I felt called by every law of my being.

My mother, my beautiful mother, had come to the spirit-world. Loving hearts mourned her on earth, but oh! how we of the higher life rejoiced when she ascended to our home. I was the first to meet her as she passed from the body-I, her youngest born, for whom she had yearned so deeply! I shall never forget the joy that transfused her features as she recognized me, nor the happiness of that embrace that held us so long.

My mother's spirit-home had been prepared in anticipation of her coming. It stands upon the summit of a hill, commanding a fine view of the delightful country. It is large and roomy, and filled with charming nooks and corners, and furnished with exquisite taste. It is surrounded by lawns and gardens, while at the foot of the hill gleams a sheet of crystal water. The apartments belonging exclusively to my mother were from the first almost perfect in finish and appointment. She had completed her life-work well : had indeed profited by experience and grown wise through discipline. She did not need to go back to earth to learn; but it has ever been a pleasure to her to return earthward to influence the hearts of those she loves with a brighter power and a holier thought.

I did not at first take up my abode with my mother, for I had many studies to pursue under my teacher's guidance: but in a little while I did so, for my parent yearned for my presence. And so we settled it that Vesta. my teacher, should be with us when she could.

It did not take long for my mother to learn all about my work, my studies, my anxieties and my plans, and I found in her an invaluable helper. She could have almost wished I had remained ignorant of the evils of life, knowing how their knowledge must have pained me: but as she realized how anxious I was to become a messenger, a ministering spirit to the needy, she felt I was called to the work, and she did not object. A pure spirit cannot be contaminated by evil; he or she remains pure and incorruptible, even though in the midst of iniquity, and the power to do good is never lost. Therefore no spirit who desires to bless and enlighten the ignorant and degraded need fear to put his desire into practice. The purity of his motives is a shield and safeguard for him against all harm.

My mother herself was full of sympathy and compassion for the unfortunate souls of either life. She accompanied me in my missions to earth or to the lowly of spirit-life, and her active charity soon led her to find ways and means of uplifting, encouraging and befriending those she reached. Many a poor woman, whose heart had been crushed and broken by its contact with the rude world-many a weary one who prayed tearfully for endless oblivionmany a sorrowing soul, bereft of hope and faith and almost reason, because of the misfortunes drawn from a misspent or abused earthly life. has been saved to a higher conception of existence and assisted to gain a better condition by my helpful, loving mother.

One woman we found-a haggard, wild and weary-looking being. She had been a suicide, killing her body; but she could not murder her soul nor quench the light of memory. She had been cruelly wronged on earth, and she hated all men. Poor thing ! how we pitied her ! Atfirst we could do nothing with her, but at length, by her tenderness of manner, her sweet. fetters which superstition has forged for the human ness and her strong magnetic sympathy, my mind. Inspiration teaches men to use the power which the God of Nature has given to the whole humother succeeded in persuading the woman to confide in her. The work was triumphant; mother gave her hope, encouragement and cheer-made her feel better, found a home for her among gentle, sweet-voiced women, and now that once unfortunate soul is a helpful, cheerful woman, spending her time in befriending those who are storm-tossed and dis-

Cooperating with my angelic parent, I gained the strength and power I sought. This enabled me to reach the needy and help them in such ways as other spirits were doing. I could not only speak the kindly, pitying word I had always been ready to give, but I could exercise a magnetism upon them that wrought its effect in tranquilizing the turbulent into peace or stimulating the inert into activity.

Magazines for April.

MAGAZINE OF ART,-Franz Defregger, a born artist who when a mere lad tending his father's goats, mod-eled his flocks and friends in dough or clay, or carved them out of potatoes and carrots, is the painter of a fine-looking girl's head, the frontisplece of this number, and is the subject of an entertaining sketch by Helen Zimmern, illustrated with a portrait and reproductions of two of his paintings. / "Forward !! is the title of a spirited battle picture from a painting by Alphonse de Neuville. Illustrations of the beauties of Natural Scenery are given in two articles: "Blyfield, Butrey," by Basil Champheys, seven engravings, and "The Tiber; From Bagnores, to the Source," by J. H. Pollen, fiveril'Ay paper supone "American Em broideries," with its three illustrations, recognizes the degree of importance that, branch of art has attained to in this country. Of the remaining articles, all of which are of great excellence, are "A Chapter on Fireplaces," five engravings, and "Art in Phoenicia," tout. Cassell & Co., New York.

Wide AWAKE. The season is indicated by the opening picture and poem, "On Easter Day," and "Willy's Garden," the last by Kate Putnam Osgood. Lucy Larcom contributes a poem of much merit," A Ballad of the Hemlock Tree," the interest of which is named of the Hemicok Tree," the interest of which is augmented by a full-plage drawling and text illustrations by W. L. Taylor, i.". A Bairy, Story !!. in amoothly nowing verse by Mary, D. Lathbury, will be read by or to the youngest of the family with the result of affording a great deal of pleasure, Other, stories, accounts of travel and siventure, etc., and a profusion of the pictures; will idelight all. D. Lothrop & Co., Reston.

arch 29th a siturancy of which appeared OUR LITTLE ONES AND THE NURSEBY .- The contents of this month's issue are fully equal in merit and consignt his monks is using her any equat in their sub-structiveness to the best of those that have preceded, it, and with its Tourispiece of a group of children sing-ing an Easter outoff its many bright stories and bean lifed pictures, will picase, its many patrons, a Russell Publishing Co. Rosson, a motolic and the con-Cassetty's Family Magazine is replets with inter-

case and exhibite he instructive nature regarding the practicalities of life in such articles as "What Can Wed Do 7' A "Unitable of "Accidents." "Cooperative Housekeeping, "Siwhise to Wear, "sto., interspersed amid excellently written and teachable stories and poems of thought. Caseell & Co., New York.

THE QUIVER.—Without being dogmatical this mag-azine plaims to be a religious one, and is so in the best meaning of that inputs at used word; it is philan-throply withal, accomplishing great good in warlous ways, one of which is the awaiting of medals for herolo deeds. Two serial and the Armings through its pages. Cassell and Oo. New York.

New Publications.

WITHOUT BLEMISH. To-DAY'S PROBLEM. By Mrs. J. H. Walworth. 12mo, cloth, pp. 381. New York: Carsell & Co.

Too much cannot be said in praise of this strong and truthful presentation of a subject that should enlist the serious attention of every philanthropic mind, the elevation of the colored population of the Southern States by means of a proper form of education. The story is one of absorbing in terest from beginning to end, with a plot of great originality, skilifully wrought and abounding with radical thoughts, so harmoniously interblended with the narrative that the reader finds himself assenting to their reasonableness and adopting them as his own views before actually giving them personal consideration. The authorship is the same as that of " The Ray Sinister," a volume that upon its appearance immediately took place in the front rank of American literature, as this is fully entitled to do and unquestionably

A LUCKY WAIF. A Story for Mothers of Home and School Life. By Ellen E. Kenyon. 12mo, cloth, pp. 229. New York: Fowler & Wells Company. For sale by Cupples, Upham & Co., Boston

The author, who is a teacher, and has an extended experience with the educational training of children, follows, in an attractive story, its principal actors from childhood to mature life, exhibiting, as they slowly develop their individual characters, the varying effects of good, bad and indifferent culture upon minds of considerable natural diversity.

As IT Was WRITTEN. A Jewish Musician's Story. By Sidney Luska. 16mo, cloth, pp. 253. New York: Cassell & Co.

A novel of intense interest, being both in subject and mode of treatment entirely removed from the ordinary paths of fiction. It is dramatic throughout and its plot, though strange, said by some to be abnormal, and possibly to many altogether imaginative will be conceived by our readers within the borders of reality, and not outside the realm of actual occur

THE MASTER OF L'ETRANGE. By Eugene Hall. 12mo, cloth, pp. 346. Philadelphia: T. B. Pe-terson & Brothers.

The chief characters in this story are led through adventures and experiences of a highly romantic nature, the interest of the reader being enhanced by what are termed scenes in the realm of the "mysterious and supernatural."

TEMPERANCE SONG HERALD. Compiled by J. C. Macy. 12mo, bds., pp. 112. Boston: Oliver Ditson & Co.

The advocates of temperance and all engaged in efforts to advance the movement will find the interest of their meetings and social gatherings enhanced by the use of the songs, choruses and other pieces contained in this volume.

THE NAZABENE, and Other Rhymes for the Thoughtful and Hopeful. By T. D. Curtis. 16mo, cloth, pp. 209.

The longest of these "rhymes," "The Nazarene," containing one hundred and seventy stanzas of nine lines each, was in the rapidity of its production a surprise to the author, requiring only about a fortnight. It is radical in tone, and has for its purpose the disenthrallment of minds theologically englayed. The remaining contents consist of short effusions expressive of aspirations for the true, the beautiful and the

THE PETTHONE NAME. A New England Story. By Margaret Sidney. 12mo, paper, pp. 315. Boston: D. Lothrop & Co.

An illustration of the relinquishment of position and emolument for the maintenance of a principle, and for the good of others; its heroine going so far to sustain the good name of her father, as to destroy a will made in her favor in order to carry out her well-intentioned plan.

Inspiration.

The San Francisco Golden Gate of Feb. 27th contains an excellent discourse on "Inspiration," delivered in San Francisco before the Progressive Spiritualists Feb. 21st, 1886, through the mediumship of S. N. Aspinwall of Minneapolis. Minn., from which we extract the following very truthful remarks:

"Many great minds believe anything scientific must be true. Fear of the learned and powerful, and veneration for the rich and great, has created an evil darker than the superstition of the ancients, and more oppressive than the sword of tyrants or the chains of superstition. Inspiration will eventually break the man family. Beason is developing faster than fear; the free exercise will soon direct the human mind into the highways of truth, and bring all men into direct communication with the Spirit that speaks and commands through all natural law, and soul-growth will follow.... Inspiration is the wings upon which the mind mounts to spheres of true knowledge and understanding. Electricity carries the mind from one obfect to another, and is the motive power of thought. And from these vital principles come heat, light, af-finity, attraction and magnetism; and Inspiration teaches the manner in which they can be made the most useful. Electricity is the power by which all motion, mental and physical, is produced, and Inspiration the power that gives all motion its highest action and the true groundwork of all philosophy. And when coming time brings to the human family a desire to know and understand the real facts hidden in the heart of nature, they will become inspired with the love for the beautiful; they will realize the God-power hidden beneath it all, and step by step near the heavon they pray for.

Inspiration should be cultivated; and brought to bear upon all the conditions of common life. The influances should be felt in all hearts, so that music, love and beauty may become the thrilling influences guiding and controlling all classes. Then man will find in nature all his soul requires for rapid and perfect growth and development."

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Passed to Spirit-Life

From Oakland, Neb., March 18th, 1886, Edward A. Wentworth, aged 33 years 1 month and 5 days. From Oakland, Neb., March 18th, 1880, Edward A. Wentworth; aged 33 years 1 month and 5 days.

He was born in Appleton, Me., and at an early age removed with his father's family to this State, and no more noble, upright, just and worthy man has graced the home of his adoption. His father having, been developed as a medium for, spirit intercommunication, between the two worlds at an early day, our ascended brother became a fully pronounced Spiritualist when quite young; and so continued to the last. His disease was pronchist consumption; and for several months be was unable to speak above a whisper, but through his long suffering, he was calm and cheerful; not the smallest shadew darkened the way before him. Estaining his mental faculties instact and clear to the last, he had no nigivings, doubts or fears, for to him it was not 'es leap' in the dark, but so bright and beautiful that he was anxious to go. Brother, Wentworth has left a beloved companion, and beautiful little baby flower, father, michar, three silters, one brother, two grandmothers, and many other near and dear kindred, together with hotsic friends, both kast and West. to 'mourn their loss,' We rejuce to know, however, that the Spiritual Philosophy is the bolace and comfort of hearly all of them, for nit and though it they have come to know he is not dead, loot, nor based a bourne that he cannot repass to them with bullsafal tidings from his angel home, asserting them of his container, and love for them. The tupercal specuries were held at the home of his parents on the afternoon of the 50 inti., so fifat his two invalid sinters could attend. The discourse was delivered by the writer, and the beautiful songs well 'rendered by a profetent choir, were selected by our brother previous to last departure. May the light, beauty and groy of the Spiritual Philosophy continue, to utspiren the way, comfort and other the wife and beautiful songs well trendered by a profetent choir, were selected by our brother previous to last departure. May the light, beauty

From Lowell, Mass., March 17th, 1886, Zephaniah Gow-

From Lowell, Mass., March 17th, 1886, Zephaniah Goward, aged 72 years.
In company with his son he was overlooking some repairs in a tenement house, from whence he was suddenly summoned to the "house not made, with hemostality has beer reved family are gloriously sustained by the cheering thought that his loved husband and father's faith was not in vain. Spritualism, long years ago, challenged the attention and gained the acceptance and cordial support of Mr. Goward. He has been grandly loyal to its interests; and prominently connected with it in Lowell; hever losing an apportunity to advocate it in public, or in conversation with individuals. Tenactous of his own opinions, he was controvally tolerant of those of others. Honest, fearless,

yet kind, his earthly loss will be deeply felt in a wide circle outside his home. The funeral took place on Sunday from his late residence, and was largely attended. The writer, assisted by Rev. Mr. Greene (Universalist), omelated. The peaceful face in our midst, the choice flowers in exquisite designs, and the sweet songs of the quarter, contributed to the uplifting influence of the hour. The interment was in Lowell Cemetery, where, beside the lowered casket, a short service was held.

From his home in Hartford, Conn., March 15th, Royal

From his home in Hartford, Conn., March 15th, Royal Tracy, aged 47 years.

Mr. Tracy was a Bpiritualist by nature, even from childhood, and not only advocated its truths, but lived in accordance with its teachings. Though called to the higher life in the fullness of manhood, he had borne of life's crosses, and for him to die was gain, therefore we mourn not, but will cheriah his precious memory, and await the hour when our enfranchised spirits shall meet in that beautiful home of the soul. The funeral exercises were conducted by the Rev. Mr. Kimball, pastor of Unity church. His discourso was deeply spiritualistic, in the broadest sense of the term. After reading a portion of Scripture, which says, "there is a natural body and a spiritual body," he portrayed the building of the spiritual temple in a most clear and logical manner. His words were full of comfort to the mourning friends, and although he could not go beyond the vale, he kindly left the gates ajar.

From North Gorham, Me., on the morning of Feb. 28th, 1880. Mrs. Isadore B. Stowell Keyes, aged 82 years and 7

menns.

She passed peacefully away, being a Spiritualist, and did not fear death. She leaves a loved companion, an only daughter, father and mother, one brother, and a large circle of relatives; but they have the assurance of an eternal retinion where the golden links in the chain of soul love will remain unbroken forevermore.

L. W. S.

[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 this heading.)

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the varied shades or opinion to white terrisand communications. The name and address of the writer are in all cases
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used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by
drawing a pencil or ink line around the article he desires
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Notices of Spiritualist Meetings, in order to insure prompt
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as the BANNER goes to press every Tuesday.

Panner of Pight.

BOSTON, SATURDAY, APRIL 8, 1886.

PUBLICATION OFFICE AND BOOKSTORE. 9 Bosworth St. (fermerly Montgomery Place) corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

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Business Letters should be addressed to ISAAC B. item. Banner of Light Publishing House, Boston, Mass. ill other letters and communications should be forwarded to LUTHER COLBY.

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

A Memorable Week in the History of the Spiritual Dispensation; Two Prominent Workers for the Cause "Called Home" to Celebrate the Thirty-Eighth Anniversary in the Spirit-Land; Demise of Hon. Thomas Robinson Hazard and Thomas Gales Forster, Esq.

The times are full of trials and changes. Agicircle of life society is parting with its members, and spirit-life is receiving a large number of new comers. This state of affairs applies to Spiritualism with equal force, and we are called upon in this issue of the BANNER OF LIGHT to chronicle the decease in one and the same week of Hon. Thomas R. Hazard and Thomas Gales Forster, Esq., the one prominent as an uncompromising advocate of the spiritual phenomena, the other a widely-known platform orator of brilliant gifts, who was, in the early days of this paper, connected with it as one of its editors and publishers. These brave and venerable workers, translated to the world of causes, cannot fail of a joyful welcome and glad "well done" for their services accomplished on the mortal plane, and in due time will find new fields of duty amid the grander possibilities of the Beyond.

THOMAS R. HAZARD passed to spirit-life at the St. Denis Hotel, New York City, at about 4 o'clock on the afternoon of Friday, March 26th, having entered his ninetieth year of earth-life. He had spent several monthsmost of the time, we understand, since the close of his recent and last visit to Boston-at this hotel very pleasantly; but about a week before his decease was attacked by a severe cold, terminating in ppeumonia, from which he never rallied. He passed away in presence of his venerable brother. Joseph Peace Hazard, a male attendant, and Mrs. Robert I. Hull. His body was taken for interment in the family lot to Vaucluse, South Portsmouth, R. I., where rest the mortal remains of those loved ones whose appearance at materializing séances he has so often described.

From the RECOLLECTIONS OF OLDEN TIMES, brought out by Mr. Hazard in 1879 at Newport, R. I., as a genealogical record of the family, we learn that his parents were Rowland and Mary Peace Hazard, that he (Thomas R.) was "born in South Kingstown, R. L. January 3, 1797; married Francis Minturn, daughter of Jonas Minturn of New York, October 12, 1838. Their children were: (a) Mary Robinson, born in Newport 1839; died 1842. (b) Frances Minturn, born at Vaucluse, 1841; died 1877. (c) Gertrude Minturn, born at Vaucluse 1843; died 1877. (d) Anna Peace. born at Vaucluse 1845; died 1868. (e) Esther Robinson, born at Vaucluse 1848; married Edwin J. Dunning. (f) Barclay, born at Vaucluse December 4, 1852:" and he adds in brackets to his record on its pages (which were of course prepared for reading by the immediate family and the public generally) the stanch declaration :

"THOMAS R. HAZARD, THE COMPILER OF THESE TABLES, HAS BEEN AN EARNEST WORK-BE IN THE CAUSE OF WHAT IS CALLED 'MOD-ERN SPIRITUALISM' SINCE THE YEAR 1856, AND WHATEVER MAY BE HIS MERITS OR DEMERITS OTHERWISE, HE HAS NO HIGHER AMBITION THAN THAT HIS NAME SHOULD BE HANDED DOWN TO THE COMING GENERATIONS ASSOCI-ATED WITH THIS FACT ALONE."

Mr. Hazard's family is one of the oldest in Rhode Island; and under the names Hassard, Hazzard, etc., has been known for many generations to the Old World. Thomas Hazard, the first American ancestor, assisted in laying out the town of Newport. The genealogy is traced back to the Duke de Charanti, who lived on the borders of Switzerland in 1060. His son, the second Duke de Charanti, was one of the crusaders; he was killed while fighting in battle against the King of France, and the Duchess fled to England. Their third son, known as Hazard of Hazard, established the family in England.

Thomas R. Hazard was the second in a family of eight, all remarkable for their longevity. Three of the brothers still survive-Rowland N. Hazard (President of the American Loan and Trust Company, New York), Joseph P. Hazard and William Hazard. The father, Rowland Hazard, owned a large estate at South Kingston and established one of the first woollen mills in Rhode Island Thomas was educated at a Quaker achool in West Town, Chester County, Pennsylvania. Then he took to farming, and assisted his father in the woollen build aympathy with Thomas Paine, and other revo-

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anybody in Rhode Island, and on that account was called "Shepherd Tom." He established a woollen mill at Peacedale, by means of which he amassed a large fortune. In 1836 he purchased an estate at Vaucluse, on the island of Rhode Island, and in 1840 retired from the woollen business, but still kept his farm.

For nearly a third of a century Bro. Hazard has been one of the central figures in the very forefront of the battle for Spiritualism and the rights of man. His articles in defense of mediums, (among the number being Mrs. Hull, Mrs. Seaver, the Holmes media, Mrs. Markee, Messrs. Bastlan and Taylor, Mrs. Pickering, Mr. Gordon, Mr. and Mrs. Bliss, et al.,) and giving rescripts of his personal experiences, have filled columns in the BANNER and other papers devoted to the advocacy of the cause; and have also found ready publication in the Providence Journal, the Philadelphia North American and other papers of a political and secular character, located in those cities, as well as in New York and Boston.

In fields of debate with the world in general, Mr. Hazard, both before and after his becoming interested in spiritual inquiry, accomplished much good work for beneficent ends. During his long life, he, as a controversalist in the press, published thousands of columns, many of them of the most determined character as to contents: As an instance of his influence in this direction, and its honestly disinterested nature, it may be noted that at one time in his career he encountered a case where a poor man in Rhode Island had had his farm wrested from him by a millionaire through a bill in equity; Mr. Hazard at once attacked the ruling of the court in the public prints, and continued the discussion with the most unrelenting vigor, till it was closed by the death of the Chief Justice just after a special bill had been passed by the Legislature in favor of the defendant to the suit. It was a great victory for Mr. Hazard, and he often spoke of it with

Another instance of the power of his pen may be found in his success in combating and overthrowing the law authorizing Capital Punish ment in Rhode Island.' In 1852 he presented a petition against Capital Punishment, and wrote the report for the Senate Committee. At that time there were not a dozen members in both Houses (of about one hundred) who were in favor of the abolition of the death penalty; and yet, by following up the step taken, perseveringly, the facts he collected and presented convinced at last nearly two-thirds of the members elected, and the bill abolishing Capital Punishment passed triumphantly, and became a law that will not soon (if ever) be rescinded in Rhode Island.

Mr. Hazard was always a stalwart opponent of the stilted and self-seeking pretensions of the Allopathic M. D.s, as our columns, the pages of his remarkable pamphlet, "Civil and Religtation fills the air in all quarters. In every lous Persecution in the State of New York, and other of his works have clearly attested.

His pen was ever ready to defend what he believed to be true; and we are sure that however he may have been looked upon by his opponents in debate, he never was regarded other than being thoroughly honest in belief and intentions, however determined, and mayhap at times over-earnest he may have been in the expression of his convictions. To this rugged honesty of purpose he matched a liberal hand for the pecuniary assistance of sick and afflicted mediums, many of whom will sadly miss his material presence. The funds raised for the aid of Charles H. Foster, Horace M. Richards, and others, mentioned in our pages, have been materially increased by his kindly donations.

Mr. Hazard of late years alternated, as to residence, between Philadelphia, New York, South Portsmouth and Boston, being largely governed by the climatic conditions, but in 1884-5 he passed the winter season in Santa Barbara, Cal., whither he was forced to journey by reason of his health failing under the rude touch of the northern autumn. He rehealth. Up to a brief period before his demise he seemed wonderfully robust for one of his advanced age.

Mr. Hazard may properly, in a polemical sense, be styled the great apostle of the materialization phase, in whose defense and explication he did much earnest work. Gone before us to the land where labor is rest, we can but place on record this tribute to his memory, and bid him "God-speed" in the new life to which the exercise of his tireless energies are now transferred.

The Translation of Bro. Thomas Gales Forster,

This able, conscientions and distinguished advocate of the Spiritual Philosophy for thirty-five years, suddenly left his physical form late on Tuesday evening, March 23d, at the residence of Mrs. Dr. McEwen, 916 H street, N. W., his Washington home. Mr. Forster's earthly career measured nearly threescore years and ten, during one-half of which his brain has been normally and abnormally used in the promulgation of the principles and teachings of the New Dispensation.

While he has been accustomed all winter to speak of extreme weakness, with an occasional utterance that he was about through, his physician felt and said that, as he had no organic disease, he would continue much longer than otherwise could be expected, and counseled his patient to take a daily walk or ride, which Mr. F. kept up, when weather was suitable, to the very last. He walked out and attended to an item of business, and afterward rode to Georgetown the same day in the evening of which he passed away. Returning from his ride he rested awhile, and afterwards dined. During the evening he sat in his easy chair and read till ten o'clock, marking the place where he left off, saying, as he did so, that, feeling poorly, he thought he would retire, arose, walked into his chamber and disrobed. Complaining of a pressure in his chest, it was thought advisable to send for his physician, and as his wife went to direct some one to comply with this request Mr. Forster, lifting up both arms, said to Mrs. McEwen, who was with him at the time, "Well, Annie, your old friend is going." Mrs. Forster immediately rejoined them, gave him some medicine, when he arranged his head in a comfortable position on the pillow, gave a look of indescribable sweetness, and with no other appearance than that of going to sleep he ceased to breathe. His manner of going, like an infant falling into

ance with his long cherished wish. He was born in Charleston, S. C., May 14th. 1816. His father was the Rev. Anthony Forster, a distinguished Unitarian divine, who, on leaving Charleston, settled in Raleigh, N. C. His grandfather was such a liberal that he was obliged to leave England, owing to his active

gentle unconsciousness, was in exact accord-

ness. He had more sheep on his farm than | lutionists of that day. Mr. Forster himself demonstrated the militant strain in the family blood by serving as Major in the Texan army of Independence, under Gen. Sam. Houston.

Mr. Forster became interested in Spiritualism in 1852, while editing a paper in St. Louis, Mo., and shortly after became a public medium, which development first took the form of mechanical writing. Taking a seat, with pencil and paper, before a public audience, he would call for subjects, receiving which he would dash off, in every variety of style and metre, pertinent verse of excellent quality. Then speaking followed, while his own consciousness was closed. The philosophical thought, the analytical power, the logical statements, the earnest, glowing eloquence, overcame all opposition, while his audiences sat thrilled beneath the charm and power of his speech.

He leaves a wife (Mrs. Carrie Grimes Forster) and two daughters by his first wife, the eldest of whom, Mrs. Alta Jennings, reached Washington the day after his departure. The other laughter is in St. Louis.

His body was taken to Lancaster, Pa., and cremated on Friday, March 26th, at 8 A. M.—the process requiring an hour and a half. The ashes, gathered in an urn, were returned to Washington, in charge of his son-in-law, Mr. Jennings, on Saturday morning, and public services of a deeply interesting and appropriate character were held on Sunday afternoon at his late residence, 916 H street. These consisted of an original poem written for the occasion by Mrs. Burnett, several finely rendered vocal selections of a spiritual character, special favorites of the deceased, sung by a popular quartette connected with one of the leading churches of Washington, and addresses by Messrs. George-A. Bacon, N. Frank White, A. A. Wheelook, Anthony Higgins, and Mrs. A. M. Glading. Each bore tender tribute to Mr. Forster's great service, his rare worth, ability, consistency, and unremitting devotion to the Gospel of the Skies that illuminated his soul in the days of his young manhood, and which called him to become its honored instrument advocate and exponent.

Nov. 14th, 1857, Mr. Forster joined the BAN-NER OF LIGHT business firm-his name first appearing in conjunction with ours in the number of the above date, viz: "Colby, Forster & Company." In that number we introduced Mr. F. to our readers in a leading editorial, in which we said, in the course of our remarks, that he was one of the most eloquent and gifted trance-speaking mediums of the age, and his subsequent years of active work in our ranks have fully justified the claim we then advanced in his behalf. He made a deep impress upon the people as an apostle of the great truths of Spiritualism wherever he has been heard. His principal guide was Spirit Prof. Dayton, who often used Mr. Forster's organism upon the rostrum in different parts of the country, until failing health deterred this inspired medium from continuing in the harness. Wherever he traveled crowded assemblies hung breathless on his eloquent words and cogent arguments. In Mr. Forster's "salutatory" he said that he religiously believed in the phenomena of Modern Spiritualism; that it was founded in fact; hence it was a philosophy most beautiful and truthful in its details-great and glorious in its results upon the human intellect, tending to establish, consequent upon the developments of the future, a judicious and honest investigation of the various phases presented to the inquiring mind. Much in addition he said, of the above tenor, but our limited space forbids us giving more at the present time. Mr. Forster ceased to be a member of our firm June 1st, 1859, and his valedictory appears in the issue of June 4th, 1839. In it he remarks: "The undersigned, from and after date, withdraws his name from all further business connection with the Bannen or LIGHT. I find my health is such that I must relieve myself from the responsibilities of a too great demand upon my time. As an itinerant trance-speaker all my energies and capacities turned from California in apparently his usual are brought into the fullest requisition, and I am incapacitated from doing justice to any

> The final remains, with the urn, are to be deposited in Mrs. Forster's lot at Green Mount Cemetery, Baltimore, Md.

other position in connection therewith." etc.

The Blair Education Bill.

In this broadly beneficent measure, which successfully passed the United States Senate, the spirit-world is known to take a deep and living interest. Certain amendments that were adopted were inspired from that ever efficient quarter, particularly the one providing that the appropriation made, so far as it is not needed by one State, shall be expended for other States that do need it. A spirit band is concentrating its influence upon Congress for the express purpose of making this measure into an operative law. In fact, the invisibles have been persistently working for it since it came up more than a year ago. They feel that the nation can afford to impart instruction direct to its ignorant ones, despite the protests and superficial oriticisms in which a large portion of the press of the country has been indulging. And hence they are ready with their congratulations over what has so far been accomplished. The bill was taken to the House, after having passed the Senate, where on motion it was laid on the table, but let us believe but temporarily, and not for obstructive purposes. It is of course assailed on the ground of unconstitutionality,

but that is much easier asserted than proven. The purpose that animates a measure of this character is necessarily a high and wise one. The spirit governing it is necessarily one of the largest benevolence and truest patriotism. And of its practicality there can be no reasonable doubt. Having gone so far, if it should now be defeated in the House of Representatives, it would provoke a great amount of adverse and damaging criticism. No committee of that branch of Congress can well afford to bury it under the weight of other and far less important business. A bill that has twice passed the Senate by a large and increased majority must be one that the House cannot afford to reject without giving its reasons openly and in full. At any rate, it is due to the intrinsic importance of the measure that it at least be offered the House to be fairly voted upon. It is believed that it would carry three-fourths of the vote of that body, as it did of the Senate.

The accompanying extract from a recent letter of the Hon. Robert C. Winthrop of Massachusetts, himself at one time Speaker of the House of Representatives, and President of the Peabody Trust Fund for education throughout the Southern States, comes with a peculiar meaning and force just at this time. Beforeing to the Blair education bill, he says:

"It would be a great calamity if all provision for this prime necessity of our country were to fail. We can better do without internal im-

provements, or even 'armies and navies,' than without 'education' for the masses. To leave the Southern States without the means for educating the 'freedmen' is unjust to them and injurious to the whole country. It is fearful to think of those millions of voters in such a condition of ignorance, and the evil is growing less manageable year by year. Education and the elective franchise should have gone together. We have lost more than twenty

The Congress which postpones all remedy still longer will have incurred a tremendous responsibility."...

Senator Hoar, of Massachusetts, remarked on the subject that there are "three things inextricably blended together upon which our national life must depend: absolute freedom of the ballot, universality of common school education, and the maintenance and elevation of the workingmen's wages. They are three things dependent upon each other. Not one of this sublime trinity can fail or perish, and either of the other two survive."

The venerable and eloquent Frederick Douglass of Washington makes an earnest appeal for the bill in the National Republican of that city. We commend the following extracts to the cordial attention of all readers:

"Standing, as I have always stood and always expect to stand, the friend of every public measure in any wise calculated to advance the interests and improve the condition of the long enslaved people of the South, I am warmly in favor of the speedy passage of the Blair Educational Bill, not because it will do all that should be done for the illiterate white and colored classes of the South, or all it promises to do, but as a step in the right direction. In my humble judgment agreat mistake will be made, a great wrong will be done, and a great opportunity postponed, if not entirely lost, if this bill does not pass the Höuse. To me it is a bill in the interest of both races, and is of a tendency to do away with the spirit of caste and "Standing, as I have always stood and aldency to do away with the spirit of caste and of sectionalism, and to promote the general welfare by diffusing knowledge and enlightenment in the darkest corners of the Republic, where it is more needed, and where the people are the least able to secure such knowledge for themselves.

Aside from possibilities, and even probabilities as to the administration of this bill, should it become a law, it will of itself have an educational influence, and turn the mind and heart of the nation in the right direction.

It will be, at least, a recognition of a great national duty toward a people to whom an un-measurable debt is due. It will tell that peomeasurable debt is due. It will tell that people, and all others, that the nation has the disposition, if not entire ability, to do the negro right and justice. It will be in the line of peaceful and inoffensive reconstruction, and will help to heal the wound left by the war, by holding out a helpful hand to the poor of the late Confederate States. To the celebrated saying of Gen. Grant, 'Let us have peace,' we must add, 'Let us have education!' The negro needs it, the illiterate white needs it, the gro needs it, the liliterate white needs it, the nation needs it. If the national government had the power to put down slave insurrections, had the power to put down stave insurrections, hunt fugitive slaves over State lines, protect slavery in the States while slavery existed, it has the power and the right to assist in the education and improvement of the newly emancipated and enfranchised citizens, now that liberty has become the base line of the Republic and the fundamental law of the land.

Neither of the great political parties can af-ford to let this educational bill fail."

The Opponents of Spiritualism

Resort to the most diaphanous methods possible by their continual tirades against the Spiritual Philosophy, which Philosophy is based upon as tangible grounds as anything known to science; yet respectable periodicals like the Fortnightly Review admit into their publications the silliest articles possible upon a subject of which they know nothing, in their endeavors to meet and overthrow if possible the careful and persistent investigations of Messrs. Crookes, Zöllner, Wallace, Varley, Stainton-Moses, Hare, Mapes, Brittan, Sargent, Denton, Buchanan, and other competent men who have devoted many years to the subject. Under these circumstances it is indeed gratifying to see that our contemporary, The Harbinger of Light, published at Melbourne, Australia, has devoted considerable space in controverting the absurdities of a writer-F. H. Bradley-in The Fortnightly Review. The editor says: . .

"We have not unfrequently called attention to the facility with which anti-spiritualistic trash finds its way into first class journals which would reject much better matter on any officer subject. Egotism, brass and social position, with a little experience in composition, seem to be sufficient qualifications for an antispiritualistic writer, and any one possessing these has no difficulty in getting his effusions to the front. Either the editors of the various journals are too ignorant of the subject to be able to detect the fallacies with which the articles referred to abound, or knowing that at least nine tenths of their readers are prejudiced against Spiritualism, feel assured of the popularity of any superficially plausible argument against it; and further, that none of their contemporaries of any standing will have the inclination, much less the courage, to criticise their articles in the interest either of Spiritualism or Truth; therefore they can feel quite safe about it, even though they know the arguments to be unsound."

Closed for Fast Day.

April 8th having been appointed by the Governor as the season of the annual Fast, the BANNER OF LIGHT establishment will remain closed on that date.

All renewed advertisements must be at this office on Friday, April 2d, to insure their appearance the following week.

The stereotyped humbug, Warren Lincoln-with a dozen aliases-whom we have cautioned the public against many times, is still parading his bombastic handbills in different sections wherever he can find dupes, wherein he says, "A table rises four to five feet, and floats in midair, spirit hands and faces are plainly seen and recognized by their friends." His handbills show that his last catch-penny affair was to take place at "Liberty Hall, New Bedford, Sunday evening, March 28th." Sometimes this fellow "shows" as an exposer of Spiritualism, at other times (as in this instance) in favor of the phenomena-just as he thinks will pay best. Spiritualists everywhere should therefore be constantly on their guard.

MRS. MAUD E. LORD delivered an address in Unity Hall, Haverhill, Thursday evening, March 25th, a summary of which appeared in the Gazette of that city the next morning. In it she embodied an account of her early days and the obstacles her mediumship, which displayed itself when she was a child, was forced to contend with. She then reviewed the rise and progress of Modern Spiritualism, showed the harmony that existed between it and the Bible, and as a proof of the inroads it is making upon the Church, said that she knew of forty ministers who have lately attended Spiritualis-

Miss M. T. Shelhamer will speak for the Spiritual Phenomena Association, Berkeley Hall, Boston, on Sunday afternoon, April 4th. Last Sunday she lectured in Greenwich, Mass. report of which meeting we shall print next

Brave Words from Prof. Wilder.

Alexander Wilder, writing us under a recent date, thus speaks of the conflict with tyrannical medical enactments now going on in New York and elsewhere:

... "Although the Eclectic Medical Society of New York unanimously voted to ask and urge the Legislature to repeal the Registration Act of 1880, and instructed its officers to that effect. I am told that they are doing nothing in that direction.

It would seem to any common man that the follow-

ng decision of Judge Anson Willis of the District of Columbia had settled the rights of practitioners of the Columbia had settled the rights of practitioners of the Art of Healing, whatever their doctrine or method:

'Every citizen has a vote for the choice of his rulers, and, through his representatives, a vote is making the laws by which he is governed. As to his business or allifug, he may do that which best suits his fairness or his states. He may go when or where he desires; he may stay in a State, or leave it, without restraint or hindrance, in short, he may do whatever seemeth good to him, provided he does not infringe on the same rights of others.

All the medical bills put forth under the auspices of the Old School are in fiagrant disregard of the rights of citizens, and as the preceding seems to indicate. of the Constitutional safeguards to every man in his lawful business; break them down, and this is no more a country of freemen.

To create a crime by statute of that which is not a crime in itself, is legislation carried beyond its legitimate province. A dry rot will ensue, where it is sauetioned.

The Registration, Act of 1880 forbade any one to practice medicine in New York, who had received a diploma from a medical college outside the State, except the Dean of some college in New York endersed the parchment. Where is the 'State Rights' doctrine in the days of Medical Bourbonism?

Does any man know of a single instance where the graduate of an Homeopathic or Eclectic College could rocure the endorsement of his diploma in the State of New York by any other Dean than one of his own

Medical men seldom consider anybody's legal rights. That is a wide experience. The Registration Act is a public act, if it is anything; and yet these Deans have all acted as if it was a measure for them to obey or disobey, as it might please them.

Now, the attempt is made to enact a bill to create a State Board of Medical Examiners—two thirds of whom will be regarded as virtually pledged to treat alg irregulars,' good or bad, just as these Old-School Deans have done.

The proposition is scandalous; and the man who supports it is entitled to lasting infamy.

I do not value the placing of Homeopathists, etc., as a minority, on State Boards. The men who get the appointments seem to be demoralized by them.

Suppose nobody might preach or lecture on religious subjects except by license of a State Board of Religlous Examiners. Then let the larger and more popular denominations have the majority of the Board as representing the most of the population. It would be just as fair, just as right, just as lawful, as a Medical Board; and would work just as well.

... Suppose every Quaker preacher, every Universalist, every agnostic lecturer was liable to a fine and imprisonment in case he delivered a discourse without having been examined as to his learning and ability by a State Board of Examiners.

This may seem an absurd proposition to some; but we have had it so before now, and it is just like the proposition of a State Board of Medical Examiners."

"Beating the Printer."

The wily M. D. is on the war-path in Ohio, it seems, having "covered his tracks" quite nicely under a bill (now pending before the House of Representatives) for the creation of a State Board of Health. The Cleveland Daily Leader, however, points out and condemns a section (No. 12) in the new bill, which virtually covers the whole mooted ground of medical protection for the Regulars, since this section would act to exclude from practice (by and through a fine of \$50 per month in every county in the State where they practice,) all physicians, however skillful, who as specialists, etc., 'advertise." The Leader very properly points to the fact that this is a progressive age; that the "Irregulars" keep themselves in harmony with its demands by general advertising, and pay their bills, while the Regulars have a way of getting notices peculiar to themselves, which the sarcastic Leader pungently shows up, as follows:

"The code of ethics of the regular school, which, by the way, is considerable of a humbug, prevents a physician of that school from advertising his businessor rather from paying for such advertising. No regular physician would dare pay for a card in a newspaper giving the location o erly to get all the gratuilous advertising he can."

The 38th Anniversary

Of the advent of Modern Spiritualism received on its arrival, March 31st, a cordial greeting and grateful remembrance on the part of the friends all over the nation—as it should.

We have received several reports of commemorative services occurring in various localities on the Sunday previous-notably in Portland, Haverhill, Salem, etc.-which we shall, with others, give to our readers next week.

THE SPIRIT MESSAGE DEPARTMENT the present week is introduced, as to contents, by an Invocation, seeking, on coming into the presence of the spirit-world, for that light and guidance which will lead all to be useful, progressive, indefatigable in the search for knowledge, and ready to bestow upon their fellows (whether in the mortal or excarnated) due assistance and encouragement: Questions are answered by the Controlling Intelligence concerning the North Pole, and whether or not it is inhabited; "deceptive" spirits; "cremstion"; "fairies"; and spirits and their power over the continuity of life in the physical; Edward S. Norton sends greetings to friends at Rockland, Me.; Abraham Monroe hopes by his message to attract the attention of those who knew him in Springfield and other parts of Illinois to the fact that he has returned from beyond the border, and is "ready to give them a good honest grip of friendship"; Pauline French wishes, to reach her sister, Mary Turner, of Columbus, Q.; Charles Brewer, of Jamaica Plain, Boston, gives in a few terse sentences a clear and realising sense of life in the spirit state; Mary A. West speaks to friends in . Boston; Star Bright " seeks to bestow come fort on those who need it; John Tirrell desires; to help on a general awakening of interest in spirit-return and communion in the old town of Weymouth; and Samuel G. Howe, the philanthropist, manifests from the higher life his continued interest in those who in the material world are suffering from physical blindness. for which class of afflicted ones he wrought so much good when he was a resident of this city-

THE CARRIER DOVE. The April number of this excellent magazine is to contain portraits and sketches of D. D. Home; also of Fred Ryans and Melissa Miller, two local mediums of note, the first a fine instrument for the slate writing phenomena, and J. Milnor Stephens, the cele-brated Australian healer. The Corrier Dove is brought out, at 86th Broadway, Oakland, Cal.

Our consider dorrespondent, John Cun-ingiam, Edg. of Charlescon, C. will please scopy our thanks for this photographic life-ness of himself, which capie, to hand in good condition.

A Re-Union of Universalists.

Young's Hotel was the scene of a very pleasant occasion on Monday evening last—the religion of a party of Universalist pastors and people of South Boston and vicinity, who last year held their grove meeting of one week at Queen City Park, Burlington, and who have already made arrangements for a second gathering this season. Rev. J. J. Lewis presided, and other clergymen were present; also Dr. E. A. Smith, President of Queen City Park Spiritualists' Association, and F. A. Boutell, one of its directors. About forty ladies and gentlemen sat down to an elegant supper served at this fine hotel.

The managers at the Park are making arrangements to enlarge their hotel, and make, other improvements which will add much to the comfort of visitors. Cheap rates are being secured on the different lines of railroad, and the officers of the Association will spare no effort to make this beautiful Park a most desirable summer resort. Several fine outtages have been built since last year, and more are in process of erection. Dr. Smith (who receives patients at the Crawford House, April 16th and 30th, May 14th and 28th, June 11th and 25th, July 9th) will be pleased to give all information concerning rates, accommodations, etc., to summer visitors.

A Good Idea.

William Richmond, of 64 Union Park Place, Chicago has issued a circular stating that in order to meet a steadily increasing interest, indeed a demand, it is proposed that the discourses given through the organism of Mrs. Cora L. V. Richmond, by her spirit-guides, shall be published in pamphlet form from week to week, as they are delivered, and in suitable shape to make a handsome volume when bound. Arrangements are pending to continue the publication during the year, provided suitable financial support is given. Any one desiring to aid in the work of thus preserving and distributing these discourses, will please forward their contributions, and all who desire copies will send their names and post-office address as above.

New York Medical Bill.

We are informed that the committee before which will be brought for consideration the petition for the repeal of the New York medical statute of 1880, also for the enactment of the proposed bill giving all practitioners in the healing art consisty before the law. contains five old-school doctors in a total of nine members! Will these gentlemen rise above prejudice and deal justly with the rights of the people who elect ed them, or will they bring in a report born of their own class interests? Nous verrons.

Mr. J. J. Morse,

The eloquent English trance medium has been retained for the current month by the committee of the 'Church of the New Spiritual Dispensation" in Brooklyn, N. Y.—the satisfaction he has given during the nest month having led to the above arrangement.

Mr. Morse will speak in Washington, D. C., during May, and his arrangements are all settled until the camp-meeting season opens in July next.

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom interested

spirit friends bring to our notice for relief :
From "A Friend," Worcester, Mass., \$2,00; H. Leonard, 85 cents; Samuel Jordan, 50 cents; Mrs. D., Watertown, Mass., \$2,00 ; J. S. Draper, \$5,00 ; Mrs. H. \$5,00; A. G. F., \$2,00; W. B. Porter, M. D., \$2,00; "A Friend," \$1,00; Moses Hunt, \$25,00. Thanks, friends.

So Old conservative England is evidently keeping pace with the times, at least in some things-which fact goes to show that liberal thought is gaining ground even there, as facilities for the higher education of women are steadily on the increase. For instance, not only have the University of London, the Royal University of Ireland, the Victoria University and the Irish College of Physicians and Surgeons freely opened all their examinations and degrees to women, but the Scotch Colleges of Physicians and Surgeons at Edinburg have just decided to throw open to women their conjoint examinations and triple qualification in medicine, surgery and midwifery. This latter movement has only been accomplished, however, after a protracted contest.

On Sunday last Dr. H. B. Storer, at College Hall, Boston, in announcing the death of tribute of respect for the work he had accomplished for the cause of Spiritualism; he also referred in the same terms to THOMAS R. HAZ-ARD, in memory of his honesty of purpose and friendship to the mediums. Mrs. Amelia H. Colby spoke in like terms of praise concerning both these translated brothers at the Hortfoultural Hall meeting in the evening. At other meetings appropriate remarks were also made in regard to the grand life-long labors of our departed spiritualistic co-workers.

Mrs. Helen Fairchild, it is said, will discontinue her seances in this city on the first of May, and in compliance with the urgent solicitations of many who desire to witness the phenomena of materialization with the medium in full view outside the cabinet, visit New York, Rochester, Minneapolis, St. Louis and Chicago, and possibly San Francisco. It is her intention upon her return East to locate permanently in New York City, therefore, those wishing to attend her seances in Boston will do so prior to the date above mentioned, at 74 Waltham street.

Now, after two or three years of attempt to avoid the main question; and to beat around the bush instead of into it, the London Psychical Research Society has, we are told, "determined to approach the subject of Spiritualism with an intention of studying some of the phenomena which certain of its more prominent members are willing to bring before it." After such condescension on the part of its English brethren, it will be in order for the American Societies to follow the lead.

Some of the eleventh-hour Spiritualists are singular mortals—especially those who still have a portion of the tattered garments of church-bigotry hanging to them. These call themselves "Ohristian Spiritualists." Then there is another class who have adopted the pseudonym of "Conservative Spiritualists." Yet another who designate themselves "Liberal Spiritualists." Now why these adjectives? "Spiritualism," per se, is good enough for us, and should be good enough for everybody.

"A." writes, in view of the despicable doctors' plot laws, passed, unreflectingly, in most cases, we have faith to believe by certain Legislatures in various parts of the country: "I sometimes think that the American Repub-lic is in its dotage. That twenty-eight States should enact legislation fit only for Morocco and Dahomey-is a sad-witness. The Federal Constitution honestly interpreted forbids all such injustice. Man Gentler 1997

Mrs. Lucy A. Whitney, writing from Frederick, Pa., orders copies of the BANNER, adding: "I feel perfectly lost without receiving it weekly, as I have read it the past three years. Eternity only can afford opportunity for fully estimating the value of the light, the teachings and the consolation I have received from it.

There is a certain class in this world with more or less "gift of the gab," who may ce compared in one sense to miners, or goldhunters, as they start out in the first place and "join the church." They work that mine a spell, and finding it "does not pan out well." come out as Free Thinkers - otherwise call themselves "iconoclasts." After awhile, finding this "doesn't pay," they "prospect" another mine, known as Spiritualism. Here they go to work for sometime, until they become irate, and "jump" another "claim"; when off they start for "pastures new." Then they join the Materialists-i, e., Infidels. They are freely admitted into that fold, but the mine does n't "yield" sufficient "ore," and so they finally enter the Free Religious fold-where a few still are. That mine probably pays better. Others of this ilk, after "prospecting" new fields, either commence mining as Theosophists, or study for the Unitarian ministry. We know of only two who have become "diploma" doctors; and yet the world moves on just the same as though these "claim-jumpers" never had an existence. GOTHAM.

THE BANNER OF LIGHT is the cheapest-priced Spiritualist paper in the world, when the fact is taken into consideration that it contains a very much larger amount of original reading matter than any other sheet devoted to the Cause. Besides, its premiums to new subscribers are to be taken into consideration, the particulars of which may be ascertained by reference to our third page. Specimen copies of the BANNER sent free to any address. Spiritualist Societies everywhere should keep this journal for sale at their public meetings.

The publisher, Mr. J. P. Mendum, sends us a copy of a very neatly prepared pamphlet (20 pp.) titled "A Lecture on Woman's Rights" -to us an exceedingly interesting subject-by Mrs. E. L. Rose. It contains a strong appeal to the nation "to remove the legal shackles from woman." For sale at the Investigator office. Another pamphiet from the same office has just been issued, viz: "Sunday and 'The Sabbath,'" a lecture by L. K. Washburn.

The Sixth Annual Meeting of the London Society for the Abolition of Compulsory Vaccination will be held at Neumeyer Hall, Hart street, Bloomsbury, London, on Wednesday evening, April 14th, 1886, when several Members of Parliament, eminent publicists, sanitarists, and other well-known friends of the cause are expected to take part in the proceedings.

The proposed Doctors' Plot Law, to which we have previously referred, has as yet failed to capture the Iowa Legislature. Much credit is due to Mr. Hull, editor of The New Thought, Maquoketa, for his efficient exertions in this regard in behalf of the people's rights.

M. F. Mooer is confident that a good platform test medium would meet with great success at East Portland, Ore. Any such, feeling to make the journey thither, are invited to address our correspondent, as above.

A. H. WEBSTER, Esq., father of Mrs. Susie Willis Fletcher—and a prominent Spiritualist of Lawrence, Mass .- passed to spirit-life from his residence in that city on Monday, March 29th. His funeral occurred there on the 31st.

J. Burns, Jr., of 15 Southampton Row. W. C., London, Eng., has taken up the European Agency for the sale of the BANNER or LIGHT and other publications of Colby & Rich.

Titus Merritt writes us from New York City: "Mrs. Thayer's flower séances and inde-

cured of her paralysis. This, she writes us, has been brought about through the instrumentality of Dr. W. W. Gleason of Provincetown, Mass., who possesses "wonderful healing powers for a variety of diseases. For years," says Mrs. C., "I,bave been unable to walk my room without aid, but after one treatment by Dr. G., I walk without any assistance."

PROF. J. W. CADWELL recently gave a very successful series of lectures in Paterson, N. J., during which he encountered "the Martin Family of Boston," (?) who advertised to give a public exhibition of spiritual manifestations. The "family" (!) by their exhibitions sufficiently "exposed" their true character for all practical purposes in that locality, but Prof. Cadwell emphasized it by entering upon the scene, greatly to the confusion of these speculators in human credulity.

A correspondent, "H.," writes us that Quimby Kipp, of New York City, a veteran Spiritualist, and an old subscriber to the BANNER, lies at present in a critical condition, from paralysis. Mr. K. was formerly a Hickeite Quaker, but, with his family, became converted to the Spiritualist belief through that positive demonstration which ever follows earnest individual investigation of the phenomena.

The BANKER for March 20th contained an ad vertisement inserted by Seward Mitchell, of Newport, Me., wherein he expressed his wish to rent a small farmt in Massachusetts or some New England State. for a term of years: Any one having such property to let is requested to address Mr. Mitchell, with terms, as

Otis Kellogg writes us from South Hadley. Mass., desiring a good materializing medium to visit that place, in which case he would be willing to do all that lies in his power to render the stay of said instrument profitable both socially and pecuniarily. Address him for particulars.

Mr. Nash, of New York City-a veteran Spiritua alist, and firm friend of the meetings there-visited Boston recently for purposes of recuperation and in-

Daniel Vaughan, writing us from Dayton, W. T. is greatly desirous that a Spiritualist lecturer visit

that part of the country. Horsford's Acid Phosphate. A Good Thing. Dr. ADAM MILLER, Chicago, Ill., says:
"It is one of the very few really valuable preparations now offered to the afflicted. In a practice of thirty-five years I have found a few good things, and this is one of them."

Special Notice.

The date of the expiration of every subscription to the BANNEH 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 paper of two, by sending in the money for renewal before the expiration of their present subscription. It is the carnest desire of the publishers to give the Bakker of Light the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in paper throughout the world to assist them in the work.

Street, P.O. Box 2408, Boston.

Aps ON THE SOUL: Its Nature and Development. The anthor says: This work consists of two chapters, which containing a prid second of the mention says: This work consists of two chapters, which assist is an appendix containing a prid second of the met important communications made at the sances. In the title-page a list of the offices which I had and now hold is given to show that though I have been a Spiritualist, or many years, I have not been wanting in my stention to occupation falling within the wide range of Spiritualism."

Plexible cloth, 50 cents; postage free. save much trouble, and possibly loss of a

Movements of Mediums and Lecturers.

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

Amelia H. Colby lectures for the Spiritualists of Norwich, Conn., the month of April. Her address is No. 7 Thames street, that place.

Norwich, Conn., the month of April. Her address is No. 7 Thames street, that place.

Mrs. H. S. Lake, who closed her engagement with the Cincinnati Society, March. 28th, will speak at Providence, R. I., each Sunday of April; at Stafford, Conn., May 2d and 9th; at the Classadaga Camp, Aug. 28th and 29th. Societies or individuals wishing her services for lectures, weddings and funerals can address her at Providence, R. I.

George A. Fuller lectured at East Dennis, Mass., March 28th; will speak in Brockton, Mass., April 11th; Dover, N. H., the 18th, and probably in Worcester, Mass., the 25th; expects to be in Vermont during May and June. He has the following Camp-Meeting, dates not fixed; Onset Bay, Aug. 8th and 10th; Verona Park, Mo., Aug. 18th, 16th and 17th; Temple Meights, Me., Aug. 21st and 22d; Ehns, Me., Bept. 2d, 3d, 4th and 5th, and Queen City Park, Vt., Sept. 10th and 12th. Will accept a few more Camp-Meeting engagements on reasonable terms. Address for a few weeks, Dover, Mass.

terms. Address for a few weeks, Dover, Mass.

Miss L. Barnicoat would like to make a few engagements for April and May. Her lectures are followed by tests. Address for Sunday lectures or week evening parlor sances at her medical office, 175 Tremont street. March 28th abe was at New Bedford; April ith she will speak in Manchester, N. H.

Frank T. Ripley, whose services as lecturer and for platform tests have proved acceptable to large audiences in New Bedford and other places, can be engaged by Societies and Camp-Meetings for dates in June, July and August. Address him, Box 164, Corinna, Me.

Mrs. Nellie J. T. Brigham spoke in Albany, N. Y., March 26th, and will be there again April 23d. Dr. Dean Clarke speaks for the Portland, Me., Spir-

Dr. Geo. H. Everett will accept calls to lecture for spiritual societies within a reasonable distance of New York City.

Mrs. J. F. Dillingham has been employed during March in Worcester, Mass., holding public circles and doing other mediumistic work; she remains there during April, but speaks in Newburyport on Sunday, 4th, and in Haverhill on the 11th inst. C. Fannie Allyn may be addressed at Stoneham, Mass.

J. Frank Baxter has, with March, closed his engagements for the present at Norwich, Conn. Wednesday, March 31st, he delivered the Anniversary Address at Tremont Temple, this city. The first two Sundays of April he will fecture, afternoon and evening, at Odd Fellows Hall, Main street, Cambridgeport.

Bishop A. Beals closed his engagement at Topeka, Kan., March Sist, with remarks appropriate to the Thirty-Eighth Anniversary. He speaks in Kansas City, Mo., the Sundays of April.

Edgar W. Emerson's engagements for April are as follows: April 4th, Brittan Hall, Haverhill, Mass.; April 25th, Marblebead, Mass. Mrs. F. A. Logan's address is now West End, Alameda, Cal.

meda, Cal.

Mrs. Helen Stuart-Richings may be addressed till further notice at Louisville, Ky.

G. H. Brooks informs us that he has recently lectured in Knoxville, Tenn., and Stevenson and Huntsville, Ala. From the latter place he goes to Birmingham, Ala., and it may be further South, though this is somewhat doubtful.

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

BATES OF ADVERTISING.

Each line in Agaic type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agaic, each insertion. each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

The Bannes of Light cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons creusing our advertising columns, they are at once interdicted.

We request pairons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Cure for the Deaf .- PECR'S PATENT IMpendent slate-writings are giving great satisfaction to investigators."

LEF It will be gratifying information to a host of the friends of Mrs. Annie Lord Chamberlain to learn that she has received great help, if not been entirely cured of her paralysis. This, she writes us, has been the pendent slate. PECK'S PATENT IMPROVED CUSHIONED 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 illustrated book of testimonials, free. F. Hiscox, 853 Broadway, N.Y.

6m. 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. J2.13w*

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w Mh20 \$8, and 10c. postage.

Read Andrew Jackson Davis's advertisement in another column.

To Foreign Subscribers the subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

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

ADVERTISEMENTS.

MRS. H. H. SANBORN.

GREEN St., Lynn, Mass. Athome Monday, Wednes-O 4. dayand Friday. In Boston, at 4 East Chester Park, Tuesday, Thursday and Saturday. Office hours 10 A.M. to 4F. M. Medical Clairvoyant, Psychometric Reader, Devel-oping Medium. Developing Circle Saturday, from 2 to 8 F. M. Api. DR. JAMES A. BLISS,

Unconscious Trance and Developing Medium.

CITTINGS daily, from 9 A.M. to 5 F.M. Terms \$1,00.

Take any South Boston car except liay View and 8th surcest. Offices, Booms 3 and 4, over Post-Office, Bonth Boston, Mass.

Ap3

Read FACTS.

THE March No, of PACES contains a fine Picture of Mr. A. B. French, with a sketch of his life and medi-Mrs. Carrie M. Sawver

WILL hold a Select Béance for Full-Form Materialization on Thursday evenings at her residence, 785 Sixth Avenue, New York City. Beats secured in advance personally or by letter. DR. J. C. STREET 58 CHANDLER STREET, BOSTON, MASS.

Angels, Bright Angels. I B the title of a beautiful piece of Music, just published in March No. of FACES.

Voltaic Mineral Rods.

MPORTANT to Miners and Treasure Seekers, Send stamp for Olicular to E. A. COFFIN, No. 47 Bristol street. Hoston, Mass. THE STAR-GAZER, a regular Astronoglocal Morrary: 10 cents: \$1,00 per year; tells all about the stars. Send all of birth, and be notified of favorable and evil changes. A book containing upwards of 125 pages, relating to Astrology and effects of Pianets for 1886, frest or yearly subscribers. Address "The Star-Gazer," 91 Oliver street, P. O. Box \$408, Boston.

CURATIVE AGENTS.

The human mind has been searching for a curative agent, it has been trying to find and comprehend a substance that, when applied to the economy of human life, will cure. What do we mean when we say curs? Is there any substances that when applied internally, or externally, will cure? To cure, is to take old, dead molecules away and put new, live ones in their place. Is there any drug or substances that can do this? We say no. The curative principle is in the body—in the man and not in the thing. Man has used drugs and finds but one active element in all drugs; that element is pofeno. Poison vs. Life—hence it never cures. Why take it? In all cases of sickness we want to revitalize, not excite or stupery. Drugs excite or stupery. Electricity excites and stupeles. None of these agents revitalize. All of them will and can produce death—hence they are not curative agents, which will produce desired results. Magnetism cannot harm. There is no way to use it or concentrate it so as to produce harm. It is mild, gentle, quick and powerful. It as the substance which travels the nerves. This gives now life and power to the blood; it makes them strong. It is the only sagent that can obey the conditions surrounding the curstive principles, consequently it is nature's greatest and grandest substance and Raper, free.

It is a very fine, gentie, force-power agent, energy and substance. It is everywhere; in all space; it is the only universal substance; it cannot be generated by any possible process invented by man; it is not poisonous; it cannot kill; it cannot be concentrated or applied in any possible way that will or can do harm to life; it is the most wonderful power because so elimple and so gentie in all its manifestations; it falls in gentie streams through all space to all things. It can be concentrated in magnots and used as a great, grand revitalising power and agent. Nature has no other such substance. Frauds and charlatans may prate about electricity, acid, belts and drugs, but fact only is sensible and safe which cannot do harm; which will not excite or stupely, but which will give warmth, action and life. Our Shields hold and distribute this grand living energy to the human body, producing heroic results. Don't fail to send for our new book and large eight-page paper, which tells it all. They are free.

Disease.

Disease is always constitutional, but when it centralizes or locates in any special place, it is called local manifestation. The disease then takes its name from parts in which it locates. The disease always originates in loss of vital force, and a sluggish, thickened condition of the blood. To cure all diseases we must right the wrong conditions of the blood and nerves. Magnetism does this, There are no diseases, no conditions our Shields do not overcome. It makes no difference how long you have been sick, nor what your troubles are, we assure you magnetism will revitalize you and in time cure you. Write us a statement of your case and we will advise you. Head what we have to say.

What is Disease?

It is an unnatural condition of the molecules of the body, caused by unnatural action of the vital organs. When the nerves have lost their vital force, and the blood its power and energy, disease must be the result, and may remain as a constitutional trouble for years before the conditions become so acrious as to manifest in "local" trouble. Disease never begins in the vital organs. It must begin in the finest elements and be transferred to the coarser elements. Life and health depend on the nature and condition of the blood and nerves. By our habits and manner of life, we too rapidly use up our vital force. When we do so, disease is the result. Man has searched every department of nature and tried every substance for a pasacea, but does not find what he is searching for. We have studied, used and tested all excitants and narcotics, and we find them almost worthless, and in most cases harmful. Our experience, after years of study and work, is that Magnetism is the noblest and grandest agent man can find. It is clearly explained in our new book, which we will send tree.

Magnetic Shields

Are cicibling made to wear. We make them for every part of the body. They are fine, elegant and comfortable. They keep you warm in all weather. They are the only perfect, protection against climatic changes. They wear from one to two years. They are full of magnets and give off a wonderful warming, revitalizing power. They are made from the very less materials on the market. They are the only superior Magnetic Garments made, and the only ones made by a scientist and a physician. They are constructed according to strict scientific and medical laws. When once you see them all others fall out of mind. They protect, while at the same time they cure. No other remedial agents do this. Who will learn all about them? Send for our new book free.

Blood and Nerves.

Nature has decreed that life can be manifested only in organic matter by a circulating medium which is a thoroughists for the freat cargos of live and dead materials used in the economy of man. This medium we call blood. The power to do in the economy of man depends on the nerves, which are telegraph wires. There is a substance which travels the nerves—it is called wital force. It must not be wanting if there is natural action of the blood. The mind circulates the blood; it can do so only when it has a full supply of vital force, which has the same relation to the body that steam does to an engine. When the nerves are strong and the blood full of life and power, one cannot be sick or remain sick long. Magnetism produces a natural condition of the blood and nerves. Disease is caused by mental and physical impressions; it begins in the mind and ends in the tissues of the body. To cure we must give the mind its vital force, and the blood its power and life, consequently we restore life and action to every vital organ. The kidneys, stomach, liver, bowels, etc., act only as they are stimulated by the natural power and life of the blood. Magneties shields have no effect except to make strong nerves and pure blood full of life and power. Good blood is highly magnetic, hence our Shields produce good blood. Send for our new book, free, and read all about it.

Rheumatism.

This mainly causes more suffering than all others. It is caused by a low condition of blood and nerves. The nerves are weak, the blood sluggish, thick and cold, resulting in congestion, stiffness, aches and pains. This is all there is of, rheumatism. Its cure deponds on the restoration of warmth, action and life to the blood. The application of Magnetic Shields has never failed to remove this pain-

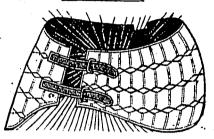
ful trouble.' We have cured thousands of cases, and have facts and evidence to prove that our **Shields** do cure is percent, of all cases treated when our advice is followed. Why suffer any longer if the above is true? No man can prove us in error. Bend for the facts.



Gent's Belt.

Reader, the above is a cut of our KIDNEY BELT, which is some nine inches wide. It is very nice and will wear about two years. It does not have to be re-charged; it is not worn next the skin; it fits the back and abdomen nicely; it is a natural support; it is the grandest belt ever made; it contains some 125 magnets which give off a warming, living power. This makes pure blood, full of power, and strong nerves. The kidneys are given new life; the stomach and bowels are warmed by the increased circulation; consequently this belt is the best and most successfal remedy man ever used. It does ours where all eles fatts.

Reader, it those are facts, you should know it. Everywhere men are complaining with lame back, sore back, hitch and catch in the back, hips lame and stif. Why will they suffer when this belt will cure them? How many have inactive bowels, piles, inflammation of the bladder, and all kinds of abdominal troubles, and are constantly suffering when this bolt will cure them? Men and signiferers, we will serveduce you we are right if you will investigate us. Bend for our New Book and 8-page paper. Free.



Ladies' Belt.

Ladles, the above cut represents our very fine and most excellent abdominal belt and support for ladles. It is a natural support, lifting and support for ladles. It is a natural support, lifting and supporting the bowels, sending warmth, action and life to the back, kidneys and bowels, bladder and pelvic organs. Millions of women are suffering noto who would soon be relieved and cured by the use of this nice, warm belt. If the back aches or pains you, this belt is the quicker relief. If your kidneys are infamed or otherwise diseased, the belt will soon distribute the congested blood by revitalizing; it consequently removes the trouble. If the bowels are inactive, or too active, the warmth and life given by this support soon restores them to natural action. If there are any forms of fomale troubles, we can sasure you this belt furnishes very speedy relief. Ladles, you suffer more from "local" congestion in the adomen and pelvic cavities than from any other troubles. The belt distributes and revitalizes, consequently it is the best possible remedy for our wives, methers and sisters, who suffer from their many peculiar aliments.

Ladles, why will you continue to suffer whon relief and cure are so near you? In all carnestness we entreat you to investigate these claims, and at the same time write us a clear statement concerning your case. This belt will wear from one to three years, and does not lose its virtue. It is indeed a real here in alieviating your suffering. It is made by aphysician, and your case will have his advisement.



Insoles.

To have cold feet means to be sick. The feet are cold because the blood does not circulate, and because it is weak and impoverished. Any known agent that will warm the feet by restoring the circulation of the blood through them cannot be anything else than the grandest agent known. Magnetic impoles are the heroes in this case. They do give so much new life and power to the blood that it is completely charged, and moves through the feet and limbs with such energy that the feet are made warm, and aches, pains, cramps, rheumatism, swollen ankles, etc., are all removed. The soles insulate and protect the body from the cold, damp ground. They warm the feet in five minutes, sending a glow of new life over all the body. Those little wender-workers are worth their weight in gold to all people. The idea of having warm, comfortable feet in the market; they contain many magnets, and the results from using them are very satisfactory. They are great conservators of health, and all people who wish to have warm, comfortable feet, should send size of shoes worn and try them. Send for the New Besk and Paper free, \$1.00 a pair; 3 pairs for \$2.00. Send stamps or currency, at our risk, by mail, and get them by return mail.

Facts and Figures.

Reader, we state bold facts. The above is only a small cortion of the great humane work in which we are engaged. We have facts and evidence to establish all our claims. The noblest and the grandest truths which man has ever earned are clearly given in our printed matter free on application. We use naturals grapilest and grandest subplication. We use nature's gentlest and grandest substance with it; we can do no harm. No one can use it without great beneft. There is protection, warmth, action and lifefrom the use of ourshields. If these are facts, we figure as follows: All sick and suffering people cannot find as good, cheap and sure treatment for their many allments. We challenge the living to investigate these claims, and we promise to furnish the evidence to prove we have what we claim.

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Are held at the BARKER OF LIGHT OFFICE, 2 Bosworth street (formerly Mentgomery Place), every Tursday and FEIDAY AFTERNOON. The Hall (which is used only for these stance) will be open at 2 o'clock, and service commence at 3 o'clock precisely, at which time the doors will be closed, allowing ne egress until the conclusion of the mance, except in case of absolute necessity. The problem are cordially swited.

The Messages published under the above heading indicate that spirite carry with them the characteristics of their carth-life to that beyond—whether for good or well; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her readen. All express as much of truth as they perceive—no more.

**Example of the standard of t

more. It is our earnest desire that those who may recognise the messages of their spirit-friends will verify them by informing as of the fact for publication.

Me Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may fact that it is a pleasure to place upon the alter of Spirituality their floral efferings.

Me we invite suitable written questions for answer at these skances from all parts of the country.

(Miss shallhamer desires it distinctly understood that she gives no private sittings at any time; neither dess absressive visitors on Tuesdays, Wednesdays or Fridays.)

Me Letters of inquiry in regard to this department of the BANNER should not be addressed to the medium in any case.

LEWIS B. WILSON, Odefrands.

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

Report of Public Séance held Jan. 29th, 1886. Invocation.

To all friends of progress, to every zealous soul reaching out to humanity, asking and desiring to be of use, of blessing to the race, we send forth our influence at this hour, we lift up our souls in earnest and in cooperative labor, asking that they may go forth to join with those who are working unselfishly for human advancement; and whether these progressive souls be in spiritual life, or treading the pathway of earth, still robed in mortal fiesh, we would join with them, we would not only receive of their influence and strength, but we would seek to inspire them in return. Not in words of praise, not in feeble speech do we come into the presence of the spirit-world, seeking for light and guidance, but with earnest hearts, with souls all aglow with the desire to be useful, to be progressive, to press forward in our search for knowledge, and to return backward unto those who are in need of assistance, and bestow upon them some little encouragement and cheer.

need of assistance, and bestow upon them some little encouragement and cheer.

Oh! ye brave, good spirit workers, ye who delight to return to earth bearing your banners of truth, be with us at this hour, inspire our lives, encourage our hearts, stimulate our powers, that they may expand in usefulness, and through our agency bestow upon earth a tithe of that pence, of that pure and unbounded joy which ye gather from worlds beyond in doing God's service: Oh! bear forth unto the homes and the hearts of the land tidings of good cheer, bestow words of faith and comfort where they are needed, uplift the fallen, strengthen the weak, and do unto all as ye would desire to have done to you; thus may we cooperate with the bright and good of angelic life, each one imparting some influence, and each one receiving a blessing in return.

Questions and Answers. CONTROLLING SPIRIT. - Your questions are

CONTROLLING SPIRIT. — Your questions are now in order, Mr. Chairman.
QUES.—[By M. D. H.] A statement was recently published in the New York Times, said to be from a spirit source, concerning a continent claimed to exist at the North Pole, peopled, and the seat of a civilization which is a relic of the early ages of the world's history. Can you tell us anything about such a continent? Does such an one exist?

ANS.—Personally we know nothing of the ex-

nent? Does such an one exist?

Ans.—Personally we know nothing of the existence of such a continent as alluded to above, but during our experience in spiritual life we have come in contact with certain spirits, some of whom are highly intelligent and advanced in learning, who declare to us that they are satisfied that analy accretions does again the isfied that such a continent does exist at the North Pole. These spirits affirm that they have investigated the subject, have come into contact with spirits who, in bodily flesh, once inhabited that country, and that these spirits dehabited that country, and that these spirits de-clared that their earth-experience was a most beautiful one; that the surroundings, the lo-cality, were such as were best adapted to the development of the spiritual senses and the physical nature of the inhabitants. These spirits also declare that the time will come when knowledge on earth will have advanced sufficiently for man to understand how to cope with the rigors, the severties of partic life sufficiently for man to understand how to cope with the rigors, the severities of arctic life, when you will discover the existence of this continent, and will find an open sea leading to it. We are told further that this centinent is now uninhabited, not being habitable by man, but that in former ages it presented the very highest advantages for the existence of human life. We do not give this from our own personal knowledge; it has been given to us by such spirits as those of whom we speak; we have not ourself felt that we could give their statements examination or lengthy consideration, and have perhaps been too liable to look upon them as the results of a romancing mind. However that may be, we are assured that by and by a statements concerning these things

However that may be, we are assured that byand-bye statements concerning these things
will be brought to earth, and then you will
have an opportunity of judging of their reliability from the information thus afforded you.
Q.—Are there spirits who are disposed to deceive people in this life, either as to material
or spiritual things, and if so, are they permitted to control mediums for such purposes?
A.—There are spirits who are deceptive by
nature, or rather they have grown deceptive
through the force of habit, and perhaps through
the effects of early training. Those who live a
lifetime on earth practicing deception, trying
to overreach their fellows, to take advantage
by any art and manœuvre possible of those
with whom they come in contact, do not suddenly develop into truthful, law-abiding, angelic beings when passing from the body; on gelic beings when passing from the body; on the contrary, that deceptive tendency remains with them for a time; they are more closely allied to physical life than to a spiritual con-dition, consequently their attractions lead them back into contact with mortality. Such spirits. if they are positive by nature, and possess a will that stops at no obstacle, but is determined to express itself under any circumstances, will be able to come in contact with a sensitive, susceptible medium, and unless the sensitive is strongly hedged in by good, meral, law-abiding, pure-minded individuals on earth, as well as by pure-minded individuals on earth, as well as by a band of exalted intelligences on the other side, these low, avil-disposed spirits will take possession of them and express their own natures in their own poculiar way. Coming into contact with such unsorupulous beings, you might perhaps be misled by them; they might present to you alluring pictures which have no foundation in fact, and you might, if placing dependence upon them, be led astray; but a pure-minded, honest individual, who seeks the presence of a medium and invites the cortigan-loxahip of spirits, need not fear to be misled by deceiving intelligences, for the spirit in which you go to the scance-room throws out an aura. you go to the seance-room throws out an aura, a magnetic cufrent, which attracts and assists returning spirits to reach you. If this aura be pure, and uncontaminated by selfish elements, then you will receive communications from pure spirits; but if you go seeking only per-sonal aggreedisement, selfish gratification and selfish desires, you will be very likely to attract to yourself spirits who are untruthful, and whose statements may be taken with a very large grain of allowance.
Q.—Who'or what were fairles?

A.—Fairies were supposed to be imaginary beings, peopling grove and glen, and swalling beside wooded streams or in mountain retreats, inga-peopling grave and glan, and awalita's beside wooded streams or in mountain retreats, but we believe that such a conception of these beings is not really a figurant of the imagination. These people who live in forest and glen, who are surrounded by the loveliness of nature, are very apt to be sensitive, succeptible beings, who are influenced, to an extent at least, by unseen intelligences; and we believe, in the earlier days of the world, when the kind-wielge of immortal life had not opened to mankind as it has to day, that these succeptible persons dwall, wing in solitary places where nature associated her wonderful life, feit the influence of the manual spirits around them, but not understanding the true nature of these strange visits took and them, but not understanding the true nature of these strange visits took and them to the influence of beings dwalling in wood or glen, whose lives were thus represented to you in fairy lore. There is a pause for every legend, for every tradition which comes down to posterity, and if you attempt to ones who are in the spirit world, They are happy and free from pain, and yet sometimes a shadow of care crosses their faces when they culation by certain strange, mystical beings

whose lives were spent perhaps in a dreamy reverie, showing they had been in communion with intelligences not of earth, really that they were mediumistic persons, who sensed the presence of visitants from another world.

Edward S. Norton. ..

You will pardon me, Mr. Chairman, if, as a stranger, I come to you. I cannot feel that a great while has passed since I left the body. In looking back one year I can see myself still holding on to material things, still taking a certain interest in the affairs of mortal life, and in looking to the present I find myself discount. in looking to the present I find myself dispossessed of these attractions and divested of the outward covering which you mortals learn to consider as the man himself. I have many things to learn; there are many questions ap-pealing to my mind, and problems coming up for solution. I am unacquainted with much for solution. I am unacquainted with much that I see around me on the spiritual side; a vast universe has opened before me of which I dreamed but little, therefore I can hardly feel qualified to return here and speak to my friends of the new, great life I have discovered, yet I know that I am prepared to give them my hearty love and greeting, and to assure them that never before, during all the vital, active career which was mine on earth, did I feel so intensely alive and manful as I do at this hour.

So far as my experience goes, spiritual life So far as my experience goes, spiritual life has a grand, quickening effect upon the system, upon the spirit, man or woman—something that seems to electrify them, courses through their veins, making them feel more lively, more full of energy and thought than they ever could have done on earth.

they ever could have done on earth.

Even now it almost seems as though my earthly life had been but a senson passed in dreamland, yet I know it was full of activities. I was connected with various pursuits that called out the ability and energy of my being. I was for a long while deeply immersed in a business career, and yet when I was apart from mortal life, and altogether in the spiritual, it seemed dim and distant to me.

I was for a lifetime connected with an enterprising business firm. While some of the

prising business firm. While some of the names upon its front changed, minestood there from the first, and now, in looking back over the experience gained in connection with that part of my life, I find it has been valuable to me. Not a business venture did I ever enter upon, not a perplexing thought came to me in connection with that business, not a subject for deep consideration that called out the thinking powers of my mind, ever came up, which did not leave its impress upon me, and I believe made me more thoroughly a man of enterprise, and perhaps of usefulness, than I would have been without it; therefore I am thankful for life as I have found it, with its struggles and with its successes. I am also thankful for all the friendships I gained here, and I am thankful for those which are extend-

and I am thankful for those which are extended on to the spiritual side.

I have met many dear friends in the other world, and have clasped them by the hand i they gave me assurance that more knowledge was world, and have clasped them by the hand; they gave me assurance that more knowledge was to be gained, more work to be performed. I did not object to this. I believed in the enlargement of the mind through study and through effort. I have not confined my attention altogether to the spiritual side now that I am freed from the body; I still continue an interest in the affairs of earthly life, and I have felt it would be a pleasure for me to visit various places where I have held an interest. I have recently made a little trip to New Orleans, and have viewed the city and the surrounding country. Under the auspices of spiritual guidance I have learned through this visit more concerning the place, and the people, and the business part of it, in which I was once interested, than I did in my experience in that line when on earth; and so I find that I can enlarge my ideas of earth and its places, as well as of spirit-life and its people, and I am highly gratified with all that I have learned during the few months of my existence in the other world.

world.

I send my greetings, my words of love, my brief, halting message, to friends at Rockland, Me. I may say that I was very well known in that place. Old business associates, friends and neighbors may be astonished to see my name put forth, presenting claims on the part of its owner to have returned from the distant or its owner to have returned from the distant country and communicated to mortals; but I think astonishment is something very useful to humanity; it serves to awaken thought, to bring men and women out of their cares into a wider consideration of matters and things, and in that way spreads knowledge; so if I can do nothing more than to create astonishment by my return, I shall be very glad that I have

I am not exactly interested now in any com-I am not exactly interested now in any com-mission business or project, but I am interested in all that concerns my friends, materially or spiritually, as well as that which may be of ad-vantage to myself as a propressive spirit. You may call me, Mr. Chairman, Edward S. Norton.

Abraham Monroe.

(To the Chairman;) Well, stranger, I hope you're well? I 've come a good distance to hear myself talk, for I didn't know of any other place I could do it like this, so I am here. I am Abra-ham Monroe, called "Abe" by my friends. I ham Monroe, called "Abe" by my friends. I consider that I have a good many friends in different parts of Illinois; I have them in Springfield—and I hope those who are there will see that I have returned from beyond the border, and know that I am ready to give them a good honest grip of friendahlp. I come mainly for that purpose. I want them to learn something of Spiritualism. I have been trying to get a knowledge of it for five or six years, and now think I am in a condition to give some of it to my friends. They have been very busy trying to knock out aliving for themselves, and I suppose have not turned their attention I suppose have not turned their attention greatly to things that are not connected with the outward life. I cannot blame them for that. I was in the same box myself when here. I reckon I had all I could do to look after the body and keep that in proper trim, and I reckon that's about the way it is with those who are here, yet I know they have warm hearts, and would be very glad to get a word from over the border, if it came from some friend they have known, that is why I come to give them a life

known, that is why I come to give them a lift in their ideas.

I want to tell them this is a grand truth—I have found it so. When I got over I had a great deal to learn, in fact, it seems to me I had everything to learn, and I had to let go of all I carried with me—my ideas were very far from right—and so it took me some time to get my senses together and find out just where I was. I have taken a fancy to have a talk with an old partner of mine, that is not availed. I want to tell them this is a grand truth—I have found it so. When I got over I had a great deal to learn, in fact, it seems to me I had everything to learn, and I had to let go of all I carried with me—my ideas were very far from right—and so it took me some time to get my senses together and find out just where I was. I have taken a fancy to have a talk with an old partner of mine—that is; soe exactly in a business point of view, but by way of association—by the uame of Samuel I Downing. I recken he 's in Springfield still. He was always "Sam" to me, and I." Abe" to hime I Wei got along in strate, never had any trouble; in fact, I may as ywe got along better than we'dld with some of or our own kin. Weil, which I want, is to get to Sam, to talk with him about this thing called Spiriualism. I think is will make him feel a little brighter. When I was here he had gloomy ideas of lite, and of death; he thought a hout the same now that he was long in, but he had no wish to go and try the other; he rather fought shy of unknown perilation, and I think I can give him a little light that will he had no wish to go and try the other; he rather fought shy of unknown perilation he is affairs on earth; he always did; he slways detains the head no wish to go and try the sale and I think I can give him a little light the ways detained that. The bould see things he had large; it does not concern the publication that is a specific or the large; it does not concern the publication that he greated that is a large; it does not concern the publication to the large it of the very soon. What did some here for? I To get light; and manaly, but treally may be of some importance it is get rid of the bear ways be to get manaly; but treally may be of some importance. It is also cannot the mine that he to the him about his affairs on earth; he always did; he always detains the read of life. Bear and think perhaps it would be the same now. This may be a purely, personal matter, that the message and to the large; it does not concern the publi

with the bitter experiences of life. We sympathize with them, and wish to help point them onward to a brighter condition, to give them hope for the future, and I trust that my sister Mary will be ready and willing to tell our friends this, so they will know that the loved ones who have slipped out of the mortal are not neglectful but watchful, full of love and sympathy and kindly feeling, hoping to be of use to their dear ones who yet remain behind.

We are happy in the spirit world, for we find so much to occupy our time and employ the powers of the soul in striving to be useful and make ourselves worthy of such beautiful companionship as that of the bright ones above and around us that we cannot be otherwise.

Yet in coming back to earthly life we find the shadows and the sorrows pressing on friends, and we desire so very much to bring something of our sunshine and cheer to their lives, to brighten them and to tell them that this earthly life is only a brief span, a little school discipline, giving them the first hard lessons of life, but through them preparing their minds and their souls to reach out and grasp the higher, sweeter instructions that are to come by-and-bye.

I think if our friends will only take up the duties of each day as they appear, and not look

to come by-and-bye.

I think if our friends will only take up the duties of each day as they appear, and not look forward to the coming months with so much anxiety and fear, they will find themselves better able to accomplish their work and not exhaust their nervous forces, but only make use of those required for the day as it comes; in that way the burdens will not seem quite so hard to bear. I hope they will heed my suggestion. I do not see that the shadows of life are so terribly heavy as some of my friends seem so terribly heavy as some of my friends seem to think. Perhaps it is because I look from the spiritual, and can see the gladness, the beauty beyond, and know there is pleasure to come; but if I could inspire their hearts with such an idea they would feel relieved and encouraged. My sister, whose name I have given you, lives in Columbus, Ohio.

Charles Brewer.

I was an old man when I left my body last fall. I hardly appear so now to myself, and I really do not feel that more than four score years have passed over my head, yet I lived eighty one years on earth, and gained an extended experience. It is a pleasure to me now to return to earth-life, and again view the streets of Boston, look at the familiar corners, and earth brush against the pare large known.

arreets of Boston, look at the familiar corners, and even brush against people I have known, and feel that I am not restricted by failing powers and trembling limbs from going where I please, and meeting whatever sights I desire to witness.

Perhaps I am more favored in this respect than many other spirits; at least, I have not as yet found any difficulty in entering any room or building that I have wished to enter. In coming to those I have known, I do not see their outward life so much, but I see their their outward life so much, but I see their spiritual side. I can read their thoughts, and

spiritual side. I can read their thoughts, and know their contemplations. It is an interesting study to me, and you may be sure I am trying to make a good use of it.

Now I come here with the hope of reaching my friends. I want them to afford me an opportunity of coming in private, and speaking to them of the things I have found in spirit-life. I know they can do this, if they will. I believe that they can find a channel through which I that they can find a channel through which I can express my thoughts and meaning so that they may understand clearly. I ask them to do this, for I believe it will be beneficial to all

concerned. I am proud to report my safe araival in the spirit-world. Well, it is aspirit-world, because peopled by spirits; and yet what is the spirit, after all? Why, I am a man, clothed upon with a body, possessing powers, as you men of earth are to-day, and yonder is a woman, beautiful and fair, filled with anxious thoughts for the loved ones of her heart and roughts for the and fair, filled with anxious thoughts for the loved ones of her heart, and ready to minister to them, as she can, just the same as countless women on earth are doing to-day; and yet she is a spirit; and I am a spirit; there seems to be but little difference between the two states of existence, after all; and the further I look into this question, the more I become convinced that the spirit really is the essence and the principle of life, the moving power that makes us something more than senseless clay.

I come to bring a word of love and greeting, and to report myself as well established in a new life, and having a pleasant home. Please, Mr. Chairman, record me as Charles Brewer, from Jamaica Plain, in Boston.

Mary A. West.

[The spirit hesitated, and seemed unable or unwilling to speak. Then in a haiting, low tone she began:] I thought I would say something before I came—but I feel so strange—I don't know—I feel just as I did passing out of the body. I know I am dead; that is what people say I have been for a few years. I didn't know it at first, though I wanted to die—and I was the cause of my own death—but I think I must have been asleep or stupefied by something for a good while—I felt the same creeping, dreamy feeling coming all over me, and then after it me, and then after

went on a while I didn't know anything.

After some time I saw a beautiful face look. After some lime I saw a beautiful face looking at me; it seemed to come from a cloud, and I thought I was dreaming; but it grew brighter, and in a little while came closer, and the dear, bright woman spoke to me. Then I found I was awake, but when I did it brought back to me all the few last months of my life. They were not pleasant nor happy to me—if some one did think so—they were full of fear and anxiety and the knowledge of wrong delay.

think so—they were full of fear and anxiety and the knowledge of wrong-doing.

[To the Chairman:] I don't know whether you hear me or not; I hardly know what I am saying, I feel so strange. Do you know what I have said? I know it is a few years since I died—perhaps four or five—I cannot tell you just which—it is all so strange to me now, but it is like that

It is like that. I have not been easy. I know I am dead, and I know I wanted to die. I tried, oh! so hard, to get away from everything—but I could not, for when I woke up in the spirit-world—that is for when I woke up in the spirit-world—that is what you call it—I remembered everything—and it seemed harder than ever before. I did not die because I was found out in wrong-doing; that was not the thought of the pain and shadow that would come to others connected with me. I did not want Charlie to think that the disgrace was all on his side, and that he would have to bear the shadow always. I knew that I had brought it there, buthe fild not know the influences, the temptations that came to see any clear light. The beautiful spirit who came to me out of the mist has tried to help me. She is a dear bright one. She says I may a claim on her love—but I do not feel so—sand she says that I can find peace beyond, but I feel so sorry for the last year of my life on earth:that I cannot think of anything alse.

[To the Chairman: I do n't know you. It is just as well. We are all friendly to you here.] Is not this Boston? [Ves; and this is the Banner of Light Direle-Robm.] I was not a young girl to be easily influenced, but nelther was I old in years. Lhad seen more than thirty pass away, but yet I felt young and strong. Old! I feel so strange as though I was full of the same thing that took away my power to speak or move. Do you think this will last? [No; you will get rid of it very soon.] What did I come here for? [To get light, and to get rid of that bad faciling you have.] I have had it so long, and I am so third! But I want to tay how sorry I am for it all, and I wish to do something to make up for the past.

Did I tell you my name? [No.] It is Mary A. West. I suppose I can call myself; that, the name the law gave me. I want to try and go to some done who is here, and do something that I feel I ought to but I do n't know how, Do you think I would be able to? [Yes; the friend who brought you here will help you.] I lived in Boston, on Indiana Place.

Tell her Star Bright be helping along over the rough ways best she can; try to bring strength and make ways open for help. She will know. Sometimes get down in clouds; wrapped all round squaw's topknot; she no see straight ahead; things go hard. Star Bright come; say cheer up; clouds break; heaps of good sunshine ahead. Got plenty in the hunting ground; being some down over the hig waters, make bring some down over the big waters; make her feel warm and good. Band send love, and

help all can.
That do, brave? [That is very good.] Star Bright not used to making big speech, but likes this Council. Good moon.

John Tirrell.

I feel like crowding myself in here, Mr. Chairman. I don't know as it is altogether the thing, but I have been here several times before, yes, quite a good many, and I have always seen such a crowd trying to get in that I fell back and let others get ahead of me. To-day I made up my mind if I continued to do that I would never get a hearing—that the only way I could get a chance for myself was to make use of my elbows and push ahead. I feel a little mean about it, however, because I do plty those whom I have seen here every time I have come, with anxious looks on their faces. have come, with anxious looks on their faces, and whom I still see waiting a chance; but if I speak this once I will promise not to make the attempt to come again for a long while—that is, at this place.

I am going to try and come back to earth-life and manifest through mediums, time and again, until I accomplish a certain purpose which I have in view.

Now I want to say I come here first to open Now I want to say I come here first to open the way for me to go to other places, and that is why I have been sort o' drifting around this spot for a good while back. I have been told by spirits who have manifested here, and subsequently expressed themselves through other mediums at other places, satisfactorily to themselves and their friends, that they gained their first power or certain point. themselves and their friends, that they gained their first power or starting-point, whatever you may call it, by coming here, a movement that sort o' propelled them forward, and pushed them into the other spots where they wished to go. I thought that if that was the case I had better begin my lesson right here in this school. That's enough by way of explanation of my presence. of my presence.

I have friends—I had a good many friends once, I may say—in the vicinity of old Wey-mouth. Perhaps I have not so many there now, because some of them have come to the spiritbecause some of them have come to the spirit-life, others have drifted away to other places, and there may not be any one there holding out any special greeting to me, yet I feel drawn back. I know there is work to be done around the old neighborhoods. I know there are tidings of spirit-life to be carried into the hearts and homes of the people. I know thore is need of a general awakening, and I for one want to help in that work. There are a num-ber of spirits on our side by the name of Tirrell connected with myself, who are quite anxious to send back some influence that will be useful

connected with myself, who are quite anxious to send back some influence that will be useful in the way I mention.

There are a couple of active workers with me now, Charles and Albert. They are not by any means idle because they are disembodied, yet they have bodies of their own—that is hardly the word to use. They join me in sending out greetings to any friends who care to receive them.

them.

My work is not to have a message accepted

My work is not to have a message accepted to-day, or when my words appear in print, but, as I have said, it is to commence operations by getting a little experience and information at this place; at the same time I wish it known that I am well, and very pleasantly situated on

the spirit side.

There have been some shadows connected There have been some shadows connected with certain parties with whom I have had to deal, but they don't trouble me now, nor do I think they exactly trouble them, because they have been working out of the darkness into the light, and have received, through every effort made for self-improvement, some grand and lasting benefit. As we learn ourselves more thoroughly, and realize what we have been and what we are capable of being, we make greater endeavors to utilize the powers within, and in this way we come to find ourselves growing, expanding, and enabled to do a much larger work with less fatigue than we did formerly. So if panding, and enabled to do a much larger work with less fatigue than we did formerly. So if any of the old acquaintances want to lend a helping hand from their side, we would be very glad to have it, and if they are ready to wake up and learn something of life as it really is, we shall be very glad to give them what we can from our side. John Tirrell.

Report of Public Séance held Feb. 2d. 1886. Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.
QUES.—[By E. A. Prescott.] Are spirits ever instrumental in hastening the death of friends or enemies?

-Spirits have been instrumental in histening the death of individuals on earth. We have seen an instance like this! A spirit poshave seen an instance like this? A spirit possessing a strong positive, magnetism upon his entrance into the spirit world finds himself attracted back to earthly conditions, having a friend in the body whom he misses and longs to reach, who is of a susceptible nature, magnetic and negative, and easily receives influences and magnetisms from spiritual sources; that friend has been closely allied and attached to the spirit who has passed from the body; he or she grieves for the departed, and longs to be with him. The spirit is thus attracted back to the side of that mortal friend, who also desires the presence of that spirit friend, and the latter exerts a strong positive power upon him, absorbing perhaps his health while the other is absorbing the magnetic influence of the spirit. What is the consequence? Under the pressure brought to bear upon him or her, the health breaks down, the spirit lives more in the spirit itual than the material world and after a while passes from the body. If this spirit friend had not nessed from earth, her health are manual here. a claim on her love—but. I do not feel so—and she says that I can find peace beyond, but I feel so sorry for the last year of my life on earth that I cannot think of anything else.

[To the Chairman:] I don't know you. It is just as well. We are all friendly to you here.] Is not this Boston? I vas not a young girl to be easily influenced, but neither was I old in years. Lhad seen more than thirty pass away, but yet I felt young and strong. Old I feel so strange-as though I was full of the same thing that took away my power to speak or move. Do you think this will last? [No; you will get rid of it very soon.] What did I come here for? [To get light, and to get rid of that bad feeling you have.] I have had it so long, and I am so tred! But I want to say how sorry I am for it all, and I wish to do something to make up for the past.

Did I tell you my name? [No.] It is Mary A. West. I suppose I can call inyself; that, the name the law gare me.: I want to try and go to some jone who is here, and do something that I feel I ought to, but I don't know how. Do you think I would be able to? [Yes; the friend who brought you here will help you.] I lived in Boston, on Indiana Place.

[To the Chairman:] How, brave? [How do]

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I do hot it is pritic would bay astill continued an tot passed from sarth, the spirit lived in the spirit. The more intended in drawing the friend would bay astill continued an tot passed from sarth; but had remained here, the more all the more law in the passed from sarth; but had remained here, the more all the more law in the passed from sarth; but had remained here, the more all the passed from sarth; but had remained here, the more all the spirit would bay astill continued an tell passed from sarth; but had remained here, the more all the spirit would have astill continued an extender of carlic wind its spirit would have astill and trawing the transitive the spirit limitation white sites in the more allow the spirit woul

you do?] Good. I be called Star Bright. Star Bright come help that poor squaw away. Feel bad; full of black clouds—full. Been going crooked ways once, sometime; thought everybody—all you pale-faces—be down on her. So she went out of the blankets. Star Bright look round. 'Pears that pale-faces be strong in that kind of work—beln'down on everybody that goes crooked—'cept themselves, Star Bright mean. No do that way in the hunting-grounds. Spirits help up. If they get turned out of the track into some pit hole, spirits help out. That right' [Yes.] That's why say she filled full of stuff—bad stuff; make stupid. She brighter now.

Star Bright be Injun maiden; once lived on South Shore, down here in the old Bay State, whatyon call Massachusetts. Like to stay round the waters, and go through the foreast. Be goed hunting grounds. Once did find squaw there—medium. Star Bright loean pale-face ways some. Not crooked ways:
learn pale-face ways some. Not crooked ways:
no—no want'em. Come to pale faces, try to bring healing, spirit-healing, and for outside, too.

Come now to Council, help squaw away. Send love to the medy squaw where she be. Tell her Star Bright be helping along over the rough ways beat she can; try to bring strength and make ways open for help. She will know. Sometimes get down in clouds; wrapped all

matton as a plan for disposing of fittman femains?

A.—We have answered this question several
times within the last few months; but as yourcorrespondent may not have seen or heard what.
We have said in relation to the matter, we will
again reiterate our opinion that the plan of disposing of human remains by the process of crematton is a most valuable one in a saultary point
of view as affecting the health and moral walmation is a most valuable one in a sanitary point of view, as affecting the health and moral welfare of the community at large, and valuable to the ascending spirit who does not desire to maintain a hold upon physical life, and who rejoices when the mortal casket which it has cast off has been returned to the elements, for perfect freedom from material conditions is only attained by the spirit when it receives to itself all those emanations or magnetic particles which all those emanations or magnetic particles which may be confined in the human form until it has all those emanations or magnetic particles which may be confined in the human form until it has gone entirely to decay. When these conditions are attained by the spirit, he clings no longer to the mortal, unless held by selfish purposes to a consideration of those material possessions which once belonged to him. We have never yet spoken with spirits who have failed to declare themselves rejoiced when they knew that the bodies which were once their covering had entirely disintegrated, the particles of matter returning in gases and other emanations to the atmosphere, for never till then, do they say, have they found themselves really free spirits, unconfined by any material consideration.

One other consideration is ours in connection with this subject of cremation: While you are ignorant of the fact, the spirit-world knows that there are many human beings buried from sight whose vital connection with the body has not been entirely severed. Many of these perhaps would not have remained in contact with mortal life very long; they might not have regained a full hold upon the body so as to be restored to health and usefulness; but without exception each one of these spirits has suffered in the selly before entirely severing its connection with the body, having a sufficient hold and conwith the body.

intensely before entirely severing its connection; with the body, having a sufficient hold and consciousness of it to be agonized over the thought of being buried alive. When oremation becomes fully established, we will have to witness. no such terrible scenes of spirit suffering as we have done in the past from our side of life.

Samuel G. Howe.

I have learned, Mr. Chairman, that there is no favor bestowed here upon one spirit more than another. [You are welcome.] I understand that, for I have manifested from your stand that, for I have manifested from your platform in days gone by; but I refer to the fact that for three weeks, at every session of your circle, I have stood by the doorway of communication, attempting to give a few words, and yet, although I knew I could control the instrument, to an extent, at least, I have been obliged to wait, biding my time. It was not because I did not receive the glad welcome and the loving grasp of friendship from the splritual guides who control at this place; it was not because my mission was not felt to be an important one; but rather, it seemed to me, that the influence of the hour was better that the influence of the hour was better adapted to the needs of those spirits who filled the allotted time of communication.

I am happy to speak to-day—to extend my warm love and greeting to the friends who re-

Nam happy to speak to-day—to extend mywarm love and greeting to the friends who retain their hold on physical life. I do not come
altogether for this; I could have waited to
give such tender greeting until my loved onesreach me on the spiritual side. One will do sovery soon, for the amaranthine wreath is
ready, and the angels chant their song of welcome. I come to-day because I am interested
in a grand humanitarian work; one that is
calling the attention of phlianthropic souls in
various parts of the country.

It is well known that I maintained to my last
hour on earth an abiding interest in those unfortunate individuals who are deprived of thesense of sight. The blind appealed to me in
many ways; their condition stirred my sympathies and called out the best part of my nature
in trying to perfect ways and means for their
enlightenment, for their best welfare. But
while that fact is well known, it may not be
recognized that that abiding interest still maintains with me in the spirit world. I am looking forward to the time when the very best
possible ways of educating the blind will be
perfected on earth. possible ways of educating the blind will be perfected on earth.

Just now, and for some time past, there has been a project on foot to establish a Kindergarten School at the Institute for the Blind in South ten school at the Intilitate for the Blind in South Boston, with which I was so long connected, for the purpose of giving a more complete, sound and practical education to the sightless children. It is a well-known fact that to properly educate children to become useful men and women we must begin at the very foundation, by placing the tiniest child under proper tuition. Now, if this plan can be fully carried out, the little helpless ones may be taken and cared for almost in their infancy and provided with such almost in their infancy and provided with such means of instruction as will brighten and strengthen their intellectual faculties, and develop them to be useful citizens by and-byes. I appeal to the generous-hearted and philanthropic in every department of life, not only to Spiritualists and Liberals, but to all classes, toassist in this good work, for it is a measure that is confined to no sectarianism, but aims to bless a class of humanity which requires attention and many

In this connection I wish to say a word in regard to the person who is mow passing through a portion of our country calling your attention to what, can be accomplished for the blind and by the blind. Trefer, to Dr. Francis J. Campbell, himself one of the sightless, but who has gained a first education, unfolded wonderful mental abilities, and been instrumental in establishing at grand system of education for the blind in Europe. My friend Cambell desires tablishing a grand system of education for the blind in Europe. My friend, Campbell desires to establish such a system of education in this country, and to make itself-supporting. I trust that all who have the means, and who are interested in the welfare and promulgation of human interests, will take hold of the project and give this large hearted man the benefit of their encouragement and of their practical assistance.

Treturn to the mundane sphere not with feel-I return to the mundane sphere not with feelings of regret that I have passed from its scenes of labor, but with a deep sense of rejoicing that I can return and copperate with noble seule on earth who are striving manfully and well to-overcome all that is detrimental to human interests, and establish twith and freedom and right-living upon the earth. Those who are desirous of doing something for the protection of the helpless, in whatever department of life their helplessness may it, will find a brother and a friend in Samuel Gi Howe.

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The New York Medical Law of 1880 SHOULD BE REPEALED.

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annual of Spiritualists—readings and responses—about one
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Banner of Bight.

BOSTON, SATURDAY, APRIL 3, 1886.

ALL SORTS OF PARAGRAPHS.

ENFRANCHISED!

Ten thousand times ten thousand,
In sparkling raiment bright,
The brave defenders of the truth
Throng up the steps of light.
'I is finished, all is finished—
Their fight with death and sin;
Fling open wide the golden gates
And let the victors in i
Oh! then what rapturous greetings
On Edward colden shore. ENFRANCHISED!

And let the victors in !
Oh! then what rapturous greetings
On Eden's golden shore;
What knitting severed friendships up
Where partings are no more!

Another sensational story has been telegraphed to the Boston Herald, purporting to be the "Exposure of a Spiritualist" named "George Search," at Lawrence, Kan. The fact is there is no legitimate medium known among Spiritualists by the above name; hence he is one of the many imitators of genuine mediumship, and therefore an impostor, such as this paper has exposed many times. If people would only give such fellows a wide berth, as we have often advised, such stuff as the Herald publishes as "special" despatches to injure our cause would soon cease.

Physicians and surgeons are like the members of other professions—neither better nor worse. They want to get a living and more if they can. They buy a practice, as a parson buys a cure of souls. Hundreds of "practices" are advertised in the Lancethundreds of soul cures in the cierical organs. Business is business. Both may be ever so philanthropic and disinterested, but perhaps the less said about it the better.—The Herald of Health, London, Eng.

We alluded to the fact last week that Spiritualism and Liberalism were steadily gaining ground in the great West, etc. In saying this it should not be understood to mean that sort of Liberalism that ignores immortality. We had in mind a Liberalism that igmores the Calvinistic doctrine embodied in the Ortho dox creed of eternal damnation for the (so called) wicked, and eternal salvation for the (so called)

It is now understood why the French Academy made M. de Lesseps an immortal. They wanted to give him time to construct the Panama Canal.—Macon Telegraph.

Beveral of the Boston clergy, as singular as it may appear, have spoken words of welcome to the Sunday press as a cooperator with the pulpit and all other agencies for good, viz., Rev. Mr. Savage, Dr. Clarke and Rabbi Schindler. The world moves.

> THE MANLY MAN. When rank duplicity controls the brain, Justice from such one never can obtain. This fact I've lived just long enough to see; That a manly man 's the only man for me.

A clergyman meeting Rev. John Pierpont on a summer Sunday morning many years ago at Niagara, asked him what church be intended to worship at. " I shall worship here, in God's wonderful temple of Nature!" was the reply, as he pointed to the grand scenery all a round him.

A Chicago paper wickedly declares that Matthew Arnold is coming back to this country because he thinks he remembers one place where he let a dollar or two slip away from him when he was here.

The Boston Athenæum will hereafter open its library on Sunday afternoon for readers, but not for issuing books. The Athenaum now has about 150,000

A correspondent writes that he recently met in New York State a Baptist clergyman, a preacher of that faith for fifty years and still preaches, who is a splen-did spiritual medium, although—for policy's sake, probably-he keeps his divine gift hidden from the

The horse-car difficulties in this city have terminated peacefully by an agreement between the Presidents of the Metropolitan and Highland Roads and their employés, in which mutual concessions were made, thus obvinting a strike. This is as it should be.

The happlest place in the country must be the town of Webster, N. H. It has neither pauper nor criminal, and has no resident to whom it gives aid, and there is no penal or reformatory institution anywhere that contains one of its sons or daughters. Now that this fact has gone abroad that happy place will be overrun by "foreigners" in less than six months and-then, What?

Swamp Miles, the man who murdered Swamp Mollie and her paramour Davis, made virtual confession while dying, says the Atlanta (Ga.) Constitution, crying out: "Oh! why do you torment me? I have killed you once-let me alone!" He tore his hair and clutched at his throat, saying : "Oh | Mollie, leave me alone!" Then cried: "I am in an engine burning up-help me out !" He unquestionably saw his victims just before his death, who were drawn to him by an inflexible law of magnetic conditions.

Expediency rules the hour in nearly all the affairs of life. It has got to that point that one scarcely knows friend from foe. It is so in the church and out of it. But the spirit-world workers in conjunction with their earthly friends will ultimately change this sad condition of things.

Riopements seem to be on the increase in various parts of the country. The last recorded in the daily press is that of a pretty Jewess who recently ran away with a street-car conductor, said to be a Christian.

As we go to press Premier Gladstone is again seri-

The fame of the present Iowa Legislature will go thundering down the corridors of time for its kindness to the cow, as it welcomes anti-oleomargarine petitions without end. talks butter and cream and cheese and whey until all is blue, and shows a strong disposition to legislate in favor of the legitimate dairy business. Every State in the Union ought to enact laws against the vile stuff that is forced upon the market at the present time to the detriment of the health of the people.

Everything in connection with the Lick Observatory is progressing satisfactorily. The great object glass will be polished the coming summer and mounted in the observatory at Mt. Hamilton next year, if no unforeseen aecident occurs.

A contemporary notes that Haverhill, Mass., has turned over a new leaf, and formed a Whittier Club. the object of which is to study his poetic works. This is believed to be the first Whittier Club in America, and the example is worth copying.

It has pleased Her Majesty, our Queen-Empress, to annex Burmah to her somewhat extensive and rather scattered empire. It would be curious to know how many of those who elected the present House of Commons know where Burmah is, what it is, and what it is good for.—The Herald of Health, London, Eng.

France is once more being pummeled by the Hoyas in Madagascar.

The Lord Lieutenant of Ireland's yearly salary is \$100,000; his chief Secretary, \$22,125; Lord Chancellor of Ireland, \$40,000; Attorney General for Ireland, \$12,806; Solicitor General for Ireland, \$8,870.

A writer in the Popular Science Monthly justly eriticises the schools when he says that they teach children the use of words they do not comprehend to describe things they do not understand. This is called education, but it is, in fact, only smalleration.

A man is always a bachelor until he gets married, and then he is anything his wife chooses to call him, and she usually does.

The workingman has a right to ask the best price for his labor, and no person has a right to dictate as to how his wages ought to be spent. The people are competent to produce social reforms, and the Knights of Labor and other organizations will make historyin fact are rapidly doing so.

Spiritualist Meetings in Boston:

Banner of Light Oirele-Roem, No. 2 Resworth Street—Every Tuesday and Friday afternoon at 30 clock. Admission free. For further particulars, see notice on sixth page, L. B. Wilson, Onsirman.

Beaton Spiritual Temple, Hertiquitural Hall. Loctures every sunday at 195 A. M. and 75 F. M. B. Holmes, President; W. A. Dunkles, Tressurer.

The Ladice Industrial Society meets every other decessors afternoon and evening at 178 Tremont street, Room A.

Hoom A.

Berkeley Congregation.—Permanent lecturer, W. J. Colville. Public service in Berkeley Hall, Odd Fellows Building, Tremont street, every Bunday at 10½ A. M. and 7½ F.M.; also Friday, 7½ F.M. Weekly meetings in Langham Hall (adjoining): Monday, 8 F.M., Questions and Answer Conference; Wednesday, ½ F.M., Ladies Union; 8 F.M., Musical and Literary Bolrée; Saturday, 3 P.M., Lecture and Coaversation. Everybody welcome.

Union Fark Hall.—The Shawmut Spiritual Lycoum meets in this hall, corner Union Park and Washington streets, every hunday at 10½ A. M. All friends of theyoung are invited to visit us. J. B. Hatch, Conductor.

Pathne Memorfall Hall. Appletom Street, mear Tremont.—Children's Progressive Lycoum No. 1. Sections Studys, at 10½ o'clock. Seats free, and all are cordially invited. Benj. P. Weaver, Conductor. Francis B. Woodbury, Cor. Sec., 45 Indians Place.

Fracia Meetings. Howlieuliural Hall. every Sunday

Facts Meetings. Horticultural Hall, every Sunday at 1 F. M. L. L. Whitlock, editor of Fuots magazine, Chairman.

First Spiritual Temple, corner of Newbury and Exeter Streets,—Services every Sunday afternoon at 3 o'clock and every Wednesday evening at 7%. All are cor-dially invited. Seats free.

1621 Washington Street.—First Spiritualist Ladies' Aid Society. Meetings every Friday at 2½ and 7½ P. M. Mrs. Henry O. Torrey, Secretary.

College Hall, 34 Easex Sireet,—Sundays, at 10% A. M., 3% and 7% P. M., and Wednesday at 3% P. M. Eben Cobb, Conductor.

A. M., 1½ and 7½ P. M., and Wednesday at 2½ P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Thursdays at 3 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Spiriumlistic Phenemena Association holds meetings every Sunday atternoon in Berkeley Hall, 4 Berkeley street, at 2½ o'clock. D. J. Ricker, President.

1021 Washington Street, Ludies' Aid Parlors.—National Developing Circle meets every Sunday at 3 P. M. James A. Bliss, Conductor, assisted by other good developing mediums. Good speaking and music.

New Era Spiritual Hectings, 34 Essex Street, Harmony Hall.—Developing circle, 10¼ A. M.; tests and speaking, 2½ and 7½ P. M. Mrs. E. A. Cutting, Chairman.

Fraiermity of the White Gross, 12 Pembertom Square, Heem 9.—Meetings second and fourth Thursdays of each month. Service of Silence on Saturday evening. The Messenger will be at the rooms daily from 9 A.M. till 2 P. M., to give information respecting the Order.

Chalses —Spiritualist meetings at Pligrim Hall, Odd.

Chelsea.—Spiritualist meetings at Pligrim Hall, Odd Fellows Building. Sunday, at 3 P.M., W. J. Colville; at 7½, Mrs. Sarah A. Byrnes. Dodge and Logan, Managers.

Berkeley Hall Meetings. Sunday last, March 28th, W. J. Colville lectured in Berkeley Hall to very large audiences. The morning topic was: "Who and What is God? Can Reason An swer this Question?" The speaker commenced by referring to the constant loose and improper use of the term, God, by those who profess liberality of sentiment; and to illustrate the point, referred his hearers to the BANNER OF LIGHT of March 27th, where, in a report of exercises held by Shawmut Lyceum, our venerable worker, Allen Putnam, criticised and commented upon the misuse of the word God in a published exercise used by the school. With Mr, Putnam's expressions on this subject Mr. Colville's inspirers fully agreed. Those, he said, who have studied Hebrew, know that three distinct terms are applied to a supreme being in the Old Testament. They do not mean the same thing, and their use, when rightly understood, does not imply discrepancy or contradiction in terms, though we may all hope for the time when we shall have such a language and such linguists that no two words will stand for the same idea, and two ideas be crowded into one word for their expression. GOD means the Eternal Being. No man has seen the Eternal. No image or likeness of the Eternal was permitted to the Israelites by the Sinalitic law. The Eternal, thy God, is the phrase employed in the best translations of the Massoretic text. This Eternal may be styled super-personal, that is, be youd our understanding of personality; infinitely in advance of our intellectual comprehenolon, revealed to intellect as far as reason in its present limited condition can soar; but always a mystery to finite minds. The speaker here entered upon an elaborate and closely reasoned argument, proving the existence of mind in nature, during which he expressed great delicht with A. J. Davis's recent article based on Plato's affirmation, "God geometrizes." The second term to be noticed is God or the Lord God. Here the audience was referred to the Kabala, the conclusion of which is that every world is governed by an angel. These augles constitute the Elohim, by whom, according to one of the accounts of creation in Geneesis, the worlds were made. The third term to be noti swer this Question?" The speaker commenced by referring to the constant loose and improper use of the term, God, by those who profess liberality of

be announced.

W. J. Colville lectured to a fine audience in Odd Fellows Hail, Cambridgeport, Bunday, March 28th, at 3 P. M., on "Whatever Is—Is it Right?" He speaks there again April 18th, at 3 P. M., on "The Labor Question."

Question."

W. J. Colville will lecture in Unitarian Church, Waterville, Maine, Wednesday and Thursday, April 7th and 8th, at 7:30 P. M., by invitation of the pastor. He can be engaged out of Boston for any Thursday evening, also for funerals. Address Langham Hall, 4 Berkeley street.

Berkeley street.

ANNIVERSARY OBSERVANCE IN CHELBEA, MASS.

—A special Anniversary service will be held in Pilgrim Hall, Hawthorne street, Uhelsea, Sunday, April 4th, at 5 P. M., during which W. J. Colville will deliver a lecture on "What Spiritualism Can Offer the Materialist and the Christian that his Own System Cannot Supply," followed by poem. Fine music.

BERKELEY HALL CELEBRATION OF THE THIRTY-EIGHTH ANNIVERSARY OF THE ADVENT OF MODERN SPIRITUALISM, SUNDAY, APRIL 4TH, AT 7:15 P. M.—A very fine programme of vocal and instrumental music, readings, etc., has been arranged. Many emi-

A very mos programme of vocal and instrumental mu-sic, readings, etc., has been arranged. Many emi-nent artists will assist, including Mr. Freeman A. Oliver, the celebrated violinist. W. J. Colville will deliver the lecture, subject, "What has Spiritualism Done for the World that No Other System Could Ac-complish?" impromptu poem to follow. Admission ten cents.

The Boston Spiritual Temple at Horticultural Hall.

Mrs. A. H. Colby occupied the platform of this Society. March 28th, for the last Sunday this season. Mrs. L. C. Clapp and the quartette sang, previous to the leccentranced) announced as her subject: "The Impending Crisis." That great conflicts have been in the sages past is well understood. Individuals coming for these with new thoughts have been crushed out of this life to stop them; but thinkers like Socrates did not stop their studies because thus compelled to enter another sphere of human existence. Spiritualism has opened a channel for those who have passed on to loitier points of observation to return to earth and give to mortals a portion of what they have there is a portion of what they are defined and the sum of the oppositions. The time is fast passing when the few will control the many. The equalizing of labor and the pay for labor is one of the impending crises. The laborer receiving his dollar a day while the governing man has his hundred will not always be. I look back and see how is many have been progressing that have passed over, and that such can come through sensitives to speak to the people now, and the effect of what they say will be for the swill not always be. I look back and see how is many have been progressing that have passed over, and that such can come through sensitives to speak to the people now, and the effect of what they say will be for the swill not always a portion of which we have the people now, and the effect of what they say will be for the early of the meeting closed withvote and the people now, and the effect of what they say will be for the swill not always and the effect of what they say will be for the people now, and the effect of what they say will be for the people now, and the effect of what they say will be for the people now, and the effect of what they say will be for the early of the people now, and the effect of what they say ture, "Shall we Meet Beyond the River?" Mrs. Colby (entranced) announced as her subject : "The Impend-

The state of the s

man knows that all is centered in himself and nothing outside, he will realize that he makes what he is to be.

W. A. D.

THE SHAWMUT SPIRITUAL LYCEUM—UNION PARK HALL.—The rapping heard at Hydesville was that of the Grand Master Mason laying the foundation of a

the Grand Master Mason laying the foundation of a new Spiritual Temple, wherein was to be enunciated the Gospel of Love and Light. Last Sunday we began our celebration of the Anniversary of that event, and shall continue it at our next session.

The school read the Silver Chain Recitation from the Anniversary Series of the "Shawmut Educator," with singing of "Spiritual Liberty." Recitations were delivered by Alic Cummings, Charlie and Gertie Rick, Leroy Thorp, Heien Sanders, Charles Deming, Grace Thorp, and Rosa Grisaviour, and a cornet solo performed by A. L. Gardner.

Our Anniversary brings forcibly to mind the part children have taken in the work of the past, inasmuch as the spirit-world introduced Modern Spiritualism through them, choosing two little girls, whose minds were unblased by preconceived views of life and its relation to the spiritual. The fact teaches us of the value of our Lyceums, and should be an incentive to their more substantial support and vigorous prosecution.

ALONZO DANFORTH, Sec. of S. S. L. 23 Windsor street, March 30th, 1899.

BOSTON SPIRITUAL LYCEUM. - Paine Hall contained nearly four hundred people last Sunday morning, in attendance upon the Anniversary exercises of our Lyceum. The announcement that Thomas R. Hazard, the veteran Spiritualist, had entered the Great Beyond, and also that a family connected with this school had during the night previous been called upon to part with one of its loved members, a little sister of our vocalist, Eva Blanche Morrison, cast a feeling of sadness upon our hearts. A report of the proceedings will be given later.

FRANCIS H. WOODBURY, Cor. Sec. C. P. L.

45 Indiana Place.

FACTS SOCIAL SEANCE.—A good audience gathered at Langbam Half for the Social. Mrs. Lovering opened the meeting with singing. Mr. Whitlook made a few remarks, announcing the intention of combining the Facts Meetings heretofore held on Sundays, and Facts Socials, on these occasions, and introduced Mr. J. R. Cooke, who after a few preliminary remarks, in his turn presented Mr. Charles H. Potter, a newly developed medium who had not before appeared in public. Mr. Cocke under control of the English baritone, Davis, sang with much feeling and exquisite taste, "The Answer."

Capt. Richard Holmes gave a recitation, Mesdames Whitlock and Bond a duet, and Mrs. Davis several successful psychometric readings.

At the next Social on Saturday, April 3d, two little misses will conduct the music—Miss Fannie Whitlock singing, and Maudie Banks playing—and several mediums are expected to assist in making the occasion a pleasant one. All are cordially invited to be present. FACTS SOCIAL SEANCE.—A good audience gathered

THE LADIES' INDUSTRIAL SOCIETY .- On the evening of March 24th Mrs. Mary F. Lovering improvised music on the plano; Mrs. Clara A. Field spoke of the music on the plano; Mrs. Clara A. Field spoke of the progress of Spiritualism; Mrs. R. A. Cutting, under control, spoke of the service required of women in reformatory work; Mrs. Lovering described a vision given her during the early days of her mediumship, of the spirit-land; Henry F. Trask spoke of Spiritualism as comprising all reforms and being the friend of laboring men and women; Richard Holmes alluded to the value of cooperation, particularly as applied to the coming Anniversary; Mrs. Lovering gave us another song, when Mrs. Amelia H. Colby (entranced) spoke on the wrongs that humanity labor under, and the relief that must come. This society meets at 176 Tremon and evening.

Almoud.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION, BERKELEY HALL.—Last Sunday afternoon, after a plane solo by Prof. Milligan and a duet by Mrs. H. C.

BEHRELEY HALL.—Last Sunday afternoon, after a plano solo by Prof. Milligan and a duet by Mrs. H. C. Mason and daughter, an invocation was offered by Mr. Joseph D. Stiles, who also read a poem. One of "Swift Arrow's" remarkable scances fellowed, test after test being given and recognized with great rapidity.

At our last meeting, Mrs. Coffin, recently returned from the West, gave a good report of the advancement of the cause in the localities she had visited.

Wednesday evening, March 24th, a materializing scance was held by this Association at the Ladles' Aid Parlors, Mrs. Fay medium. It was attended by one hundred and twenty-five persons, and was satisfactory in every particular. "Aunty," the principal cabinet spirit, took particular pains to convince every person present of the genuineness of the phenomena. Over one hundred spirits manifested.

Anniversary Programme.—This Association will celebrate the 38th Anniversary of the Advent of Modern Spiritualism at Berkeley Hall next Sunday, April 4th, by the following exercises: 1. Voluntary, Prof. Milligan; 2. Duet, Mrs. H. C. Mason and daughter; 3. Invocation, Mrs. M. A. Ricker; 4. Music, Shawmut Trio; 5. Voloin Solo, Master Lewis Poole; 6. Reading, Lulu Morse; 7. Duet, Eddle and Charles Hatch; 8. Reading, Miss Mas Dinsmore; 9. Anniversary Address, Dr. H. B. Storer; 10. Plano Solo, Miss Etta Parr; 11. Xylophone Solo, Miss Nellie Miles; 12. Solo (vocal), Mr. Geo. Le Claire; 13. Tests, Miss M. T. Shelhamer; 14. Harmonica Solo, Caroll Squires; 15. Cornet Solo, Nellie Miles. Exercises to begin at 2:30, sharp.

FRANCIS B. WOODBURY, Cor. Sec. 45 Indiana Place, Boston.

The New Era Meetings increase in interest. The

THE NEW EBA MEETINGS increase in interest. The controls select strangers to talk with, to prove their power and strengthen the medium's confidence. That of last Sunday was more like a private than public gathering. The exercises included interesting remarks by Mrs. Abbie Burnham, Miss Emma Ireland, Mrs. Cutting. Dr. Storer and Prof. Milleson. Communications and names were given from the platform. The music was by Mrs. Mary F. Lovering, Miss Alice Hancock and Prof. C. P. Longley. "Facts" will be in order next Sabbath.

MRS. R. A. CUTTING. Conductor

UUTTING, Conductor. 281 Shawmut Avenue, Boston.

J. Frank Baxter in Norwich, Conn.

To the Editor of the Banner of Light: The Norwich Morning Bulletin of March 29th spoke of Mr. Baxter as "a scholarly and eloquent speaker, a pleasing singer and a reciter of recognized ability," a pleasing singer and a reciter of recognized ability," adding, "He has delivered four fine addresses here, and given an evening's entertainment of recitation and song, which was a rare treat." Mr. Baxter's audiences have been unusually large in Norwich, and the applause elicited as well as the intense attention paid him attested to the general interest in Spiritualism and the popularity of the speaker. He has given great impetus to the cause here spiritually, socially and financially; for not only were the expenses—some eighty-live dollars—attendant on his coming met, but he left the treasury better than he found it. We speak of this hecause we believe in ever putting the best talent the field affords before the public, and under the best surroundings and auspices. The more unpopular the truth the more need of best halls, best management and best talent. What with Mr. A. B. French, Mr. J. J. Morse, Mr. J. Frank Baxter, Mrs. R. S. Lillie, Mrs. A. H. Colby, Mrs. O. Fannie Allyn and others, Norwich has ably demonstrated this fact. Mr. Baxter's spirit-descriptions held breathlessly the attention of all. Mr. Baxter must come again. He has, the management informs us, the months of November and March of the next year open, and it will, at first meeting, decide which, if either, of those two terms he shall be engaged. A vote of thanks was passed on last Sunday evening, at the close of his work.

Norwich, Conn., March 30th, 1886. adding, "He has delivered four fine addresses here. Norwich, Conn., March 30th, 1886.

Haverhill, Mass.-Good Templars' Hall.

To the Editor of the Banner of Light: Sunday, March 28th, was the closing day of the engagement of Mrs. Sarah A. Byrnes with the First Spir-itualist Society of Hayerbill and Bradford for the

white many and

Spiritualist Moetings in Brooklyn.

. The First Breeklym Sectory of Spiritualists holds its meeting severy bunday in Consorratory Hall, Bedford Avenue, corner of Fulton street. Speakers engaged: April, May and June, Mr. J. William Fletcher and others. Morning service at 11 o'clock, evening at 7%. All are ordisally invited. Spiritual literature on sale in

Churchefthe New Spiritual Dispensation, 416 Church of the New Spiritual Dispensation, 418
Adelphi street, near Fulton, Brooklyn, N.Y. Sunday services 11 A.M. and 7½ P.M. Mediums' meeting 3½ P.M. Ladies' Aid Society, Thursday, 3 to 10 P.M. John Jeffrey, President; S.B. Nichols. Vice-President; W. J. Cushing, Secretary; A. G. Kipp, Treasurer.

The Brooklyn Spiritual Union holds its meetings every Sunday in Fraternity Rooms, corner Fourth and South Second streets, as follows: Members' Daveloping Circle, 10½ A.M.; Chlidren's Lyceum, 2½ P.M.; Conference, 7½ P.M. Seats free.

Brooklyn, N. Y.

To the Editor of the Banner of Light:
Again two large, deeply interested audiences as-Again two large, deeply interested audiences assembled, on Sunday last, at our church, 416 Adelphi street, to listen to the eloquent guides of our English brother, J. J. Morse, and it was the expressed opinion of many that the loctures delivered were among the most brilliant received from our friend's controls.

In the morning the topic was "Immortality: Miraculous or Sequential?" and the arguments included a vigorous and logical dissection of the miraculous theory that liturally annihilated it. The sequentials ide of the problem was then argued, and the result reached that immortality was the inevitable sequence of mortality, the ripened fruit of the tree of life.

The evaning discourse was on a theme novel and entertaining. The chief control of Mr. Morse, at the solicitation of many friends, gave a narration of his departure from this life, his entrance into the spiritworld, and how and to what end he had been employed since that time. It was an enchanting record, told with modesty and grace that riveted the attention of all present, and was rewarded with a spontaneous outbreak of applause at its termination.

We were gratified to learn that our officers have secured Mr. Morse to remain with us during the month of April, and undoubtedly the esteem and respect in which he is held among us will strengthen and deepen as the time passes during which his controls and himself will be with us.

With characteristic consideration Mr. Morse has arranged to freely place his services at the benefit of our Ladies' Ald Society, on Thursday, 15th inst., when his guides will deliver an address, the proceeds of which will go to the funds of the above section of our work.

On Sunday next Mr. Morse will be with us at 11 sembled, on Sunday last, at our church, 416 Adelphi

Work.
On Sunday next Mr. Morse will be with us at 11
A. M. and 7:45 P. M.
O.

Meetings in Providence, R. I.

To the Editor of the Banner of Light: Blackstone Hall was again filled with large and appreclative audiences last Sunday, to listen to the lectures and tests by the controls of Mr. Edgar W. Emerson. The lectures contained many beautiful expressions of thought is regard to the life beyond. The tests were remarkable, in many cases the control, "Sunbeam," singling out strangers and telling them of circumstances concerning themselves and the spirit communicating which brought a look of astonishment to their faces, and demonstrating beyond a doubt the reality of spirit communion.

Our music at the evening service was worthy of mention. The opening antkem, "God is a Spirit," and the closing song, "Departed Days," were rendered with fine effect and called forth expressions of praise from the audience at the close. Every Sunday brings many new faces into our hall, and a growing interest in Spiritualism is being manifested in this community, which augurs well for the future of our Society.

Nevy Sunday Mrs. H. S. Lake of Ottumwas Lowe tures and tests by the controls of Mr. Edgar W. Em-

Society.

Next Sanday Mrs. H. S. Lake of Ottumwa, Iowa, will occupy our platform, taking for her morning discourse "The Spiritual Philosophy," and for evening, "The Home." She is to be with us the four Sundays of April, and we anticipate an increase of interest and numbers in our audiences.

D.

Chelsea, Mass.

Fo the Editor of the Banner of Light: Sunday evening, March 28th, Dean Clarke made an earnest appeal in this city to Spiritualists to cultivate an intellectual and moral unfoldment. I hope soon to hear him again. His remarks were fraught with gems of thought from a bright moral and spiritual sphere. Iteferring to man's possibilities, he said all men and women have within themselves the germs of a noble life, and that the best way to become better and more noble is to help our brother and slater; by so doing we improve ourselves and cultivate the divine within us. Modern Spiritualism is destined to become a great factor in human unfoldment, raising woman to the plane of freedom and usefulness, teaching all that nothing short of free mental and moral culture can bring peace and good-will on earth and fraternal equality in the body politic. To eat bread from heaven, or in other words to be guided by the higher inspirations which are constantly coming from the mind-sphere of the enlightened spirit-realm, ought to be the true aim of all who are believers in the influence of excarnated spirits. His appeal to all to develop truth, love and wisdom, must have carried conviction to carnest seekers after a high standard of ideal life.

T. R. an intellectual and moral unfoldment. I hope soon to

Newburyport, Mass.

To the Editor of the Banner of Light: Mrs. A. L. Pennell again occupied our platform on Sunday afternoon and evening, and gave excellent sat-

Mrs. J. F. Dillingham, speaker and test-medium, speaks here next Sunday for the first time; she comes well recommended.

Allen Putuan spoke at Amesbury on Sunday afternoon and evening, delighting large audiences with his able addresses.

Mrs. Maud E. Lord is speaking, giving tests and bolding dark circles at Amesbury this week. She has

holding dark circles at Ameabury this week. She has become a great favorite in this vicinity.

By the time the BANNER appears again Anniversary will be over. However, we shall send a report of the proceedings for the next issue.

During her stay in the city this week Mrs. Pennell has held several circles, both public and private, including one for the benefit of Mrs. Pickering, the sick medium.

Saratoga Springs.

H. A. Donnelly is attracting and interesting large audiences at Saratoga Springs, N. Y., on Sunday evenings. On the 21st ult., says The Eagle, the hall was crowded, every seat, including many extra chairs, being occupied, a number sitting on the slightly raised platform in the rear of the hall. At the close of the evening lectures Dr. Mills held a descriptive scance. The Thirty-Eighth Anniversary will be celebrated next Sunday, April 4th, instead of March 31st, as first intended.

Newark, N.J.

To the Editor of the Banner of Light: The People's Spiritual Meetings are held in Society Hall, No. 12 Academy street, every Sunday at 3 and 716 P. w.

74 P.M.
Next Sunday an Anniversary Celebration will take
place—various exercises being in order.
H. C. Dohn, President, 139 Congress street.

Departure of Mrs. Emma A. Walworth Wood.

This eminent and gifted woman parted from her mortal form on the 22d inst., at her home, 1431 B street, Washington, D. C. She was sixty-nine years old, and a niece of Chancellor Walworth. Her husband, Major Geo. W. F. Wood, U. S. A., was a gallant officer in the Moxican war. Her only daughter, Lillie, a very brilliant literary lady, married Col. R. J. Hinton, the eminent journalist, lecturer and labor reformer. A personal and appreciative friend of the great French Spiritualist, Allan Kardec, with whom she held like views of the after life, she translated his works with rarest faithfulness, accuracy and ability, and they were afterward published by Messrs. Colby & Rich. She also translated one of Balzac's spiritual works, and has left a valuable original MS.

works, and has left a valuable original MS.

Rev. Jabez Fox of the Swedenborgian Church officiated at the funeral, and her body was laid away in Oak Hill Cemetery, Georgetown. Mrs. Wood's spiritual senses of hearing and seeing were beautifully unfolded, and more than made amends for her physical affliction of deafness. Through her own medial gifts she was familiar with the glorious realities of the spiritual world.

G. A. B.

A stylish and perfect-fitting shoe is an article highly prized by every gentleman. In this connection we desire to call attention to H. T. Marshall's Patent Adjustable Lace Congress Shoe, advertised in another column. It is destined to be the coming shoe, as it has many meritorious points which will be appreciated by all.

To Correspondents.

A3 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.

T. R. S., BUFFALO, N. Y.-You will see, on reference to T. R. S., BUFFALO, N. Y.—You will see, on reference to our sixth page, that pressure on our space has necessitated even another change regarding the announcements of measures to be published, and thus effectually precluded the compliance on our part with your kind suggestion. We confially thank you for your good words, and the interest you cherish in the Message Department.

Spiritualist Meetings in New York. Grand Opera House Hall, 5th Avenue and 224 Street.—The First Society of Spiritualists holds its meetings at this hall every Sunday at 10% A.M. and 7% F.M. Areanum Hall, 57 West 25th Street.—The People's Spiritual Meeting every Sunday at 2% and 7% F.M., and every Friday afternoon at 2%. Frank W. Jones, Conductor ductor.

Metropolitan Church for Humanity. 251 West.
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Bunday, at 110 'clock A. M.

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