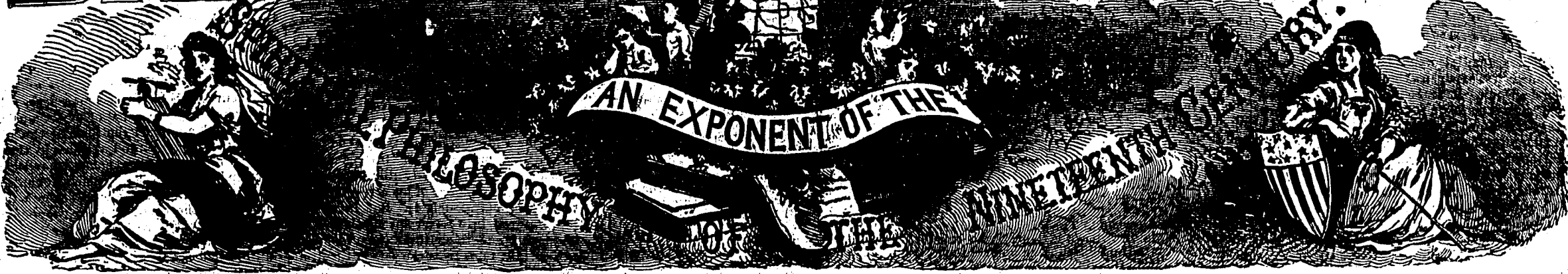


# BANNER OF LIGHT.



VOL. LIX. COLBY & RICH, Publishers and Proprietors. BOSTON, SATURDAY, APRIL 10, 1886. \$3.00 Per Annum, Postage Free. NO. 4.

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## The Anniversary.

**The Thirty-Eighth Anniversary of the Advent of Modern Spiritualism; Commemorative Services of a High Order of Merit, Interest and Spiritual Benefit, Held at Horticultural Hall and Tremont Temple, Boston; in New York City; Brooklyn, N. Y.; Newburyport; Haverhill; Salem; Springfield; Portland, Me.; Cedar Falls, Ia.**

**Horticultural Hall.**  
As is its annual custom, the Boston Spiritual Temple celebrated Anniversary Day by appropriate literary and musical exercises, and the success attending the occasion reflects credit alike upon the participants and those in charge. Both halls were secured for the day, the lower being converted into a dining-room, providing three hundred seats, which were none too many to accommodate those who remained to dinner and supper. In the upper hall numerous bouquets of choice flowers adorned the platform and speakers' desk, and in front of the latter a group of statuary was arranged, about which a blossoming vine gracefully twined. Large, appreciative and attentive audiences were present at each of the three sessions, numbers being obliged, in the afternoon, to content themselves with standing-room.

The genial President of the Society, Capt. Richard Holmes, welcomed the friends assembled at the morning session in the following words:

The reunion of kindred spirits, who while in the mortal form may have been separated by many miles of intervening space, is ever attended with pleasant associations when that space becomes annihilated; and the kindly greetings and congratulations that emanate from truly affectionate hearts, indicating that love and affection still live, form one of the brightest periods in our earthly existence. And if this is true of our mortal life, and we firmly believe in the principles we profess to cherish, how grand will be the realization when, shuffling off this mortal coil, we in spirit congregate, where in our communion with each other time and space are forever annihilated, and we continually enjoy the companionship of those who are near and dear to us. How beautiful the thought that during our earthly existence spirits in the mortal can be put into communication with spirits in the immortal, and loving ones from either shore can hold sweet converse together; and how appropriate and eminently proper is it that we should joyfully and reverently celebrate the anniversary of the day when these glad tidings dawned upon the human intellect. As I this morning look into the familiar faces of so many with whom I have been associated at former similar gatherings, I am constrained to say in language of the poet:

"We tread in olden paths to-day  
We muse on hallowed memories here,  
And linger fondly by the way  
With friends we've loved for many a year."

And here is forcibly impressed upon my mind the fact that since our last Anniversary celebration the seats of some have been made vacant, and their faces are no longer perceptible to our human vision; some the members of our immediate organization, others not so closely allied to us; and I am admonished that during the week just passed two of our most earnest, faithful workers, Thomas Gale Forster and Thomas R. Hazard, have enlisted in the innumerable army of the beyond. Yet although the mortal forms of our friends and co-workers are deposited in consecrated ground, and their souls have passed on to a higher life, I have no doubt they are with us in spirit to-day, participating in our enjoyment, and that we shall by this social gathering, aided by their influences, become holier, happier, better; and while we brush from our cheek the tear of regret at the loss of their earthly companionship, confident from their celestial home, and vividly can we picture in imagination the satisfaction and approval gleaming o'er their genial countenances. Faithfully did they perform their mission here, and I have no doubt with regard to their participating in all of the enjoyments of a glorious hereafter.

I trust that no one present will deem this slight allusion to those who have passed on in appropriate to this occasion, for while I would not draw the tear to a single eye or cast the faintest shadow over this joyous gathering, so vividly were they brought before me that I could not refrain from paying to their memories a passing tribute.

Friends, upon this the Thirty-Eighth Anniversary of the Advent of Modern Spiritualism it becomes a duty incumbent upon me to extend to you, in behalf of the Boston Spiritual Temple, a cordial greeting, and I assure you no pleasanter duty could be assigned me than to welcome to this social gathering the valued friends of progress, not only from our own good city of Boston, but from the sister cities and towns of our own and adjoining States—for as representative of a Boston organization I am proud to meet and become acquainted with the diverse shades of the intellectual and spiritual element of the land.

[Capt. Holmes closed his remarks by the rendition of an original poem which he had prepared for the occasion.]  
At the close of the President's remarks, "Hail, Smiling Morn," was most acceptably

rendered by a quartette composed of Mrs. L. O. Clapp, Miss M. G. Pierce, Mr. H. R. Hallin and Mr. J. B. Seaman, after which Miss M. A. Dinmore, the well-known reader, recited "The Turning of the Mill," and was followed by Mr. and Mrs. J. T. Little in a duet entitled, "The River of Time," which, it is needless to add, was fully appreciated by their auditors.

President Holmes now briefly introduced Miss M. T. Shelhamer, the BANNER OF LIGHT medium, who, under the control of Spirit John Pierpont, said in substance: Eight and thirty years in eternal life is but a brief space of time; thirty-eight years is but a drop in the great ocean of being; but in the life of man it is sufficient to bring a human being from the tiny infant through the various changes and gradations of youthful experience, to the period of maturity, when the intellect is supposed to be thoroughly developed, and the greatest mental activities of the mind brought into operation. So thirty-eight years in the life of a great reformer, in the experience of humanity in connection with a spiritual thought, may be likened to that experience in eternity which is but a span; yet again, glancing at it from another standpoint, we perceive that it has given to a reformatory measure a degree of maturity, strength and vigor unsurpassed. Thirty-eight years ago there came knocking at the door of human hearts, there came sweeping into the lives of mankind, a great and glorious revelation of truth, which told the story of immortality, and proved to man that there is an eternal and a better life; and to-day we are gathered together to commemorate that beautiful time when the gates of morn were rolled back, disclosing the dawning light to weary hearts and tearful eyes, bestowing upon all life a grander power and a sweeter beauty than it had ever before known; to commemorate the advent of the angel of peace, love and thanksgiving, which winged its way downward from eternal heights into the hearts of humanity, bearing its things of great joy and unalloyed bliss. We have been the result of this? Human hearts have grown and developed, have gained spiritual vitality, and have found something in life worth the living, something to hope for and to prepare for; they have learned through this channel, as they could not possibly have learned elsewhere, that, unless they realize, and live in accordance, day after day, with the fact that they are in the sight of the angels, who know their most secret thoughts, and understand the motives and impulses of their inner selves, they will not be ready to enter into and participate in the joys of an angelic existence, even when summoned from the physical.

We have not the time to look over the record of the past, which you will doubtless have presented to you are the close of these Anniversary observances, but let us pause a moment to consider what is the most important factor in the development of this great reform, the most necessary element in the unfoldment of this glorious philosophy. The life-germ, the soul-essence of Spiritualism is self-communication, outwardly manifested to you in the form of mediumship. Spiritualism may be likened to a grand temple, whose corner-stone is mediumship, erected by returning spirits that you may have a place in which to worship not being of whom you know nothing, and whose purposes and ways are an enigma to you, but a supreme, over-ruling spirit and power that is all love and tenderness, and that cannot possibly err. At the shrine of this temple you may pay your devotions, or yield the aspirations of your life in a desire to live nobly, to do grandly, to learn wisely, and to become better men and women.

From the time they began with the tiny rap at Hydeville, gradually working out the possibilities within it until they succeeded in giving forth a clear and intelligent message of love that demonstrated the identity of the soul, and brought consolation and peace to the weary, suffering heart—from the time they began with the formation of but a little finger until they developed a full form, presenting to you the evidence of immortal life in the resemblance which it might bear to the departed ones of your heart—these laborers on the unseen side have been doing a grand work, and have never paused for one moment in their efforts to convince you of their existence. There must always be means to an end, and the means in Spiritualism are signified by the word conditions. There must always be conditions provided ere a returning spirit can communicate to you its presence and power. You often hear our spiritualist friends question: Why do mediums require so many conditions? Why must they have this and that means provided them before they can give any marked results? Simply because a mechanic cannot work without his implements of labor; simply because nature herself cannot bring about her grand results without the necessary conditions; simply because in this world of time and sense all are limited by material barriers, and are also surrounded by nature's laws, with which they must comply. We have not the time to enter upon a dissertation regarding mediumship, although there is much that might be said in relation to it. Even our most advanced thinkers in the ranks of Spiritualism have but a faint conception of the laws governing it, and do not realize, as they will by-and-by, when man grows in knowledge, just how to provide the best conditions for mediums to reap the finest results from the unseen world.

During the past year many of our grand workers have been translated to the higher life, and we see the question rising in the minds of our mortal friends: What is to be the result when our old-time workers are taken away? who shall fill their places? what will become of the Cause? The answer comes down from the angel-world: Never shall one be taken from you but his place will be filled; never shall one worker be promoted to a higher field of action but another will be brought forward to do his work and to pass on in his time. The spirit-world is to-day manifesting its power and expressing its thought through medial instrumentalities more than it has ever had the means of doing in the past—many times privately in homes where the word Spiritualism is never uttered or the principle defended; and we predict that before another Anniversary Day dawns you will discover mediums rising in your midst with new power and with the benefit of the experiences of those who have preceded them added to the grand revelations that are coming to them daily from spirit life. Let us not forget that as mortals advance in knowledge come into greater harmony with the spirit-world and enter into a closer relationship with those of a diviner life, spirits also are learning, are being perfected by experience and beginning to understand the mediumistic law, which is the law of the universe, wisdom to human nature. As they gain in wisdom, according to the maxim so well understood at the present time, they also gain in power.

We hail you, friends, for as we return from the spirit-world and look upon this vast audience gathered in commemoration of this great and glorious day, we feel ourselves in our work, knowing that you sympathize with us, that we possess your confidence, and that how-

ever many the differences existing between you, at the core of your hearts are true, and Spiritualism is to you something more than a belief—it is a revelation, a demonstrated knowledge.

At the conclusion of these remarks the medium described several spirits and gave brief messages from them to friends in the audience. A group of four spirits first manifested, one of whom was an aged man, who gave the name of Joseph Cross; the second was a younger spirit, clothed in regimentals, above whose head appeared the abbreviated name of "Ed," and who, apparently, was a grandson of the former; the third was a still younger man, who seemingly bore the relation of great-grandson to the first; the fourth and last was a beautiful female messenger-spirit, who came with words of counsel to her medium. A tall, large man, Henry Crosby by name, gave a message to a friend in the audience. John Ricker sent a communication to his brother in reference to the "occurrences of the past few weeks," which was pronounced an excellent test by a lady in the audience. A spirit giving the name of Dr. George Renton was next described, and Ella Mayo came with a few words of love and greeting to her mother. John Elliot W.'s communication was declared to be correct in every respect by a gentleman present. A spirit giving the name of Charlie was recognized by President Holmes, who stated that the former was his son, and that this was the first time he had ever received a communication from him through this medium.

After a duet, entitled "Like the Lark," by Mrs. Clapp and Miss Peirce, which was listened to with evident pleasure, Mrs. R. S. Little, the gifted inspirational lecturer, was introduced. Her discourse, eloquent in delivery and diction, and interesting and instructive as to the views presented, was substantially as follows:

As I look upon your faces and recall the fact that we are here assembled for joyous recognition and celebration of the advent of Modern Spiritualism, there is presented to my vision a pair of scales now rising and now falling, but at that God is perfectly at rest and evenly balanced. This appears to me as an emblem from the higher intelligences beyond my pathway, beyond the line, perhaps, of my wanderings even as a spirit who stands invisible in your presence. Man, as a spirit immortal, with his gaze upward to-day, is attracted toward the eternal heights by his own power and ability, for wrapped up within his weak humanity is that divinity that points to infinite possibilities. Long has he groped and groveled in the darkness of his own ignorance, while all the stars shone with as rare splendor and beauty as they do to-day, for his eyes were bent upon the ground. At times when the spirit has pleaded he has looked upward and beheld the glory of the sun; then for a moment he has fancied that that sun was God and worshipped it. At one time he has felt that he held the right and understood the law that governed him, and again in his weakness he has sunk down in his humanity and cried out, "My God, my God, why hast thou forsaken me?" When the mighty tidal waves of the infinite ocean of spiritual things have swept over the earth, they have elevated man, and he has praised good and God; and has been enabled to grasp the problem of life and understand its meaning; but when they have receded he has sunk into the great trough of the sea of Despond and almost given himself over to materialism itself—he has been left to the mercy of its waves to doubt his eternal selfhood, his relation to the divine, and himself as a child of God.

Thus have the spiritual balances wavered, now rising and now falling, until the angel of truth made its appearance in the guise of Modern Spiritualism. It came when it did because man had grown sufficiently in the top-head to receive it, because he had unfolded until he could understand it, because electricity and magnetism had reached its birth, and these were the food upon which it could live. It could not have grown and flourished a hundred years before, for it has been tried over and over again. An ancient form of Spiritualism appeared in the earlier centuries of the Christian era, but it died young. Looking at each step in the growth of the religious idea, we see where this child struggled through another incarnation of thought and spiritual development, and again died. We of the nineteenth century have our stalwart child of thirty-eight years. Our mediums may be counted by thousands and tens of thousands. Would that we had time to dwell upon this thought, it is impossible; yet I ask you to look upon a single man as an illustration of what has been accomplished, upon the power of the medium who has just given you but a few names. Thirty-eight years ago we had none of this; thirty-eight years ago the angels were but just knocking at your doors for admittance, and you call it the advent of Modern Spiritualism. Some one asks, Will not these raps die out, and higher forms of mediumship take their place? I answer, No. A rap means something. When you hear it at your door you know that a visitor is with you. There are many who have not received this visit, the angel of Spiritualism, and it is raining, and will be raining at the entrance of materialism until it is introduced and accepted everywhere. There is not a single phase of manifestation which was necessary in the beginning that is not necessary to-day.

The world is weighing us in the balance of its opinion, and to-day the scales hang level before it. By the world I do not mean the babbling multitude who never think, but the thoughtful men and women—and these are admitting its claims. There are a few croakers, and there always will be. About the edges of the pond you may hear the frogs singing, but they are in the shallow water. Out in the depths of life's infinite sea no such croakers are heard, but the rhythmic beat of the grand old waves makes perfect music. So, as we look at this movement of Modern Spiritualism, we perceive that it came when God sent it, or there is no God; it came in the right time, or there is no such thing as infinite wisdom; it came because it was needed, or there is no such thing as the law of response in answer to the demand of man; it came because there was this demand, or nature is all wrong everywhere.

We find this child, like all children even thirty-eight years old, making mistakes. Why should it not? Spiritualism is the communion of man risen with man in the mortal body, that is all; and, as the preceding medium stated, spirits are experimenting and learning even to-day. They who return to you are your fathers, mothers, brothers, sisters and children, and they make no claim to infallibility or perfection. The law which makes it easier for them to touch the tide of your life, makes it necessary for them to be the ones to come to teach you, and they transmit their thoughts to you as best they may. Spiritualism is like a ladder: On the bottom round are you of earth; one round higher we stand above us are the bright intermediate spirits; and beyond these are shining lights that reach unto infinite heights.

Spiritualism is the child of science, religion and philosophy combined. It comes with a

message for each of earth's children. If there is an Orthodox believer within hearing of my voice, I say to him: "It comes especially to you: your loved ones who have passed on are by your side, and are just as anxious for you to know the truth as are the invisible friends of any of these Spiritualists before me." Spiritualism is being weighed, as I before said, and it will not be found wanting, for it balances the needs of humanity, and this is the reason the scales stand this morning perfectly level.

We are organizing slowly, but rapidly enough—considering the different elements brought together under its banner—for the welfare of the cause. A too rapid organization might result in crystallization. When I look at the number of papers, volumes and periodicals devoted to the dissemination of this truth, I exult in its strength. When I look at its varied phenomena, and note how it has spread throughout this and other lands, finding its way even to the isles of the sea, I realize that it has grown fully as fast as is healthy, and quite as rapidly as we might expect in the few years of its present existence.

Christianity never had a pentecost to be compared with the pentecost of Modern Spiritualism; the latter is as far in advance of the former as the electric light is in advance of the tallow dip of the past, for it is nineteen centuries ahead of it. Yet all the while our forefathers were employing primitive methods for obtaining light, nature held her secret of electricity within her bosom until a Franklin revealed it to the world. Wesley, hearing the raps produced by the harbingers of Modern Spiritualism, said: "In the name of God I beseech you to know what this is or what this means." He did not address the right person, hence he did not find out; but a little, careless, unlettered child of the nineteenth century unraveled the skein and opened the door to this grand spiritual truth.

In the midst of our rejoicing let us give a thought to those who have recently passed on. Thomas Gale Forster has gone to the higher life, as have also Father Hazard and Katie B. Robinson, the latter well known in Philadelphia as a faithful medium. Thus ever in our celebrations must our tears fall for those whose bodily presence we miss, while we utter our words of praise and thanksgiving that they are still with us in spirit.

Mr. Little then sang an original song, "A Hundred Years to Come," after which Mrs. Little, improved upon the three subjects previously mentioned by the audience, "Love" and "Thomas R. Hazard." Miss Peirce followed with a song, "The Old Barn Window," and a selection by the quartet, "My love is like a red, red rose," closed the exercises of the morning. [To be continued.]

## Tremont Temple.

The Anniversary was celebrated by the First Spiritualist Ladies' Aid Society in Tremont Temple, Boston, on March 31st, morning, afternoon and evening. The platform was handsomely decorated with spreading plants, trailing vines and bright-hued flowers. At 10:30 o'clock, Mrs. Abbie A. Woods, the President of the Society, in a graceful address opened the day's celebration with the singing of "Sweet Spirit, Hear my Prayer," by Miss Amanda Bailey. Mrs. Woods introduced as the Chairman of the day Mr. Albert E. Woods, who, while he made eloquent reference to the general aspect of the cause, ably reviewed also the history of the Ladies' Aid Society, and dwelt upon the bright outlook for the future usefulness and utility of that organization. After a reading by Miss Lucretia Webster and a song by Mrs. Callista Huntly-Piccolli, the address of the morning was delivered by Mrs. Nellie Palmer of Portland, who spoke of the Spiritualism of the past, present and future, and her influence upon the singing of "Sweet Spirit, Hear my Prayer," by Miss Amanda Bailey. Mrs. Joseph D. Stiles presented tests, and the meeting adjourned until 2:30 p. m.—dinner being served in the lower hall for all visitors desiring to patronize home talent.

In the afternoon a fine audience assembled in the Temple. After a few introductory words from the President a song from Mr. J. Frank Baxter, "Ring Out, ye Bells," followed. Miss Lucretia Webster and Miss Carrie Osgood then declaimed in concert and with marked effect Poe's poem of "The Bells," a duet, "Rap Rap, Rap," by Emma Mearns, Baxter and Charles W. Sullivan, came next in order, and then Mr. Woods introduced J. Frank Baxter as an "earnest and sincere worker in the cause of Spiritualism." Mr. Baxter proceeded to deliver the Anniversary address, taking as his subject "The Advent, Growth, Status and Needs of Modern Spiritualism." [This lecture will be published in a forthcoming issue of the BANNER.]

At the conclusion of his discourse he joined in a vocal selection with Charles W. Sullivan, after which he announced that he would make the effort to use his mediumship for the giving of spirit names and descriptions as perceived by his interior vision, or given to him by the promptings of "Attica," his principal control. As an indication of his success the following names, etc., are subjoined, all of which were recognized by parties in the audience:

He began by describing a large bouquet, or what seemed like one, which he saw at the end of the hall, and which was tied with a large blue ribbon on which in gilded letters he was able to read the letters 1837-1886, and the words: "Fessenden," "Erkins," "Sanborn," "Veale," "Williams," and said he was instructed to ask of the President, Mrs. Woods, if this had any bearing upon the Ladies' Aid Society; that day responded by saying that the ladies thus named had been, when in mortal life, members of the Society. Mr. Baxter replied that his guides told him that that was not all which was intended to be conveyed by the vision, and the grouping of names; and Mrs. Woods, her memory quickened, at once replied that these ladies whose names had been called as seen on the ribbon streamers had all of them been Presidents of the Society, when they were on earth. This endorsement was received with applause. The medium then gave the names of James Denmore; Lucy Fernald, Emily D. Johnson, "from Peabody way"; Augusta A. Currier, "from Boston"; Betsey Churchill; three pilot Captains, John A. G. McField (Shetlander), John Low, and J. Sullivan; Joseph G. Chandler, of Boston; Dr. Benjamin Percival; Harriet N. Whitney, Adelaide Kimball; Sarah H. Morton (the deceased wife of Albert Morton, Esq., once of Boston, now of San Francisco), who brought with her a female spirit named Eliza Bacon, who seemed to love to "Lu"; Aunt Bertha Cushing, of Rockland, Mass.; Philander, Jacob and Dora Shaw, also of Rockland; Louisa L. Stewart; old Hannah Cushing; Isaiah C. Ray; Eben N. Wardwell and his son, named after him; Jacob N. Pond, and others.

At the evening session, Mrs. Huntly-Piccolli sang, Mr. Louis Poole rendered a violin solo, Miss Amanda Bailey contributed a song, which was well received, and Mrs. Sarah A. Byrnes delivered the address of the evening, which was

a fine production. Music, a reading from Miss Lucia Webster, many tests, and an original poem by Mr. Joseph D. Stiles, then closed the exercises of the highly successful occasion.

## New York City.

To the Editor of the Banner of Light:  
On Sunday afternoon, the 28th of March, Grand Opera House Hall was thronged with people who had gathered to celebrate—under the auspices of the First Society of Spiritualists—the Thirty-Eighth Anniversary. On the speakers' desk was a handsome bouquet of flowers, and the platform was generously decorated with potted plants, giving a pleasant aspect and adding much to the aesthetic as well as to the spiritual sentiments of the occasion. It was a charming day, the sun shining forth with the agreeable warmth of early springtime, and, judging from the appearance of the audience, it, too, had caught the glorious inspiration of the warmth and brightness of the day. Among those who were seated upon the platform were Mrs. Fox-Underhill and Mrs. Magpie Fox-Kne, known as the Fox Sisters. Through them the rappings were first heard thirty-eight years ago at Hydeville, N. Y. While Magpie Fox remained on the stage rappings were frequently heard during the exercises.

The meeting opened with a solo on the piano by Mr. George S. DeWitt.  
Mr. Henry J. Newton, President of the First Society, said: We have met to celebrate the Thirty-Eighth Anniversary of the Advent of Modern Spiritualism. [Raps.] Spiritualism has been in the world [raps] as long as human beings have been in the world. [Raps.] History proves beyond a doubt that Spiritualism has been in existence since the capacity of human beings existed to write history. [Raps.] Modern Spiritualism [raps] is different from the Ancient Spiritualism in the fact that it is in possession of an intelligent and systematic mode of communicating with spirits, thereby coming in possession of information in reference to individual spirits and the spirit-world, which was unknown before. [Raps.] Spiritualism still lives, [raps] and it will live as long as human beings are people this planet. [Raps.] In the thirty-eight years of Modern Spiritualism great changes have taken place [raps] in the mental and physical conditions of the people. There in any previous thirty-eight years since this world came into existence. [Raps.] The cry has been, "Watchman, tell us of the night!" It has been night, and pitch darkness [raps] has been spread over the mental condition of humanity. Therefore it was proper that the cry should be, "Watchman, tell us of the night?" It has somewhat changed now, and I have taken the liberty of remodeling the old poem, and I shall render it, "Watchman, tell us of the light." [Raps.]

Watchman, tell us of the light,  
What its signs of o'er the great;  
Traveler, o'er yon mountain's height  
See that glory-beaming star.  
Watchman, tell us of the light,  
Higher yet that star ascends.  
Traveler, blessedness and light,  
Fence and truth its course defends.  
Watchman, tell us of the light,  
For the morning seems to dawn.  
Traveler, darkness takes its flight,  
Doubt and terror are withdrawn.  
Watchman, will its beams alone  
Gild the spot that gave them birth?  
Traveler, ages are its own life;  
See, it bursts o'er all the earth.

Mr. Henry C. Bowen among other things said that this was a day to rejoice and be glad, and it was eminently proper that they should meet together, and rejoice with joy unexpressed, in view of the important revelation to the world of what was known as Modern Spiritualism. We should be glad because we have the scientific proof of immortality.

Mr. I. G. Withers played a flute solo, Miss Mary Newton playing the piano accompaniment. Miss Evelyn Champney then recited "The Creed of the Bells."

Mrs. Milton Rathbun was glad of the opportunity of being present at this Anniversary, and said that each revolving year brought encouragement for the cause. Spiritualism was not on the decline, but was marching on. When grief and sorrow entered a household then Spiritualism brought a balm and consolation. In her opinion mediums were becoming more self-reliant and intelligent, and they should receive better support at the hands of the believers. Spiritualism was wide-spread, and she believed that there was no intelligent family but had some knowledge of the subject. She admonished Spiritualists to be charitable, and to place their standard high. In Spiritualism did not make their lives better, then it was not genuine, and they were deceiving themselves. In her opinion no class of humanity deserved censure more than those who make Spiritualism a cloak to hide their sins.

Mrs. T. B. Stryker next addressed the meeting. She said she understood this celebration to be the Christmas celebration of Spiritualists, and she spoke of the many advantages connected with the belief in Modern Spiritualism. Mr. J. Francis Clark said at the time of the advent of Modern Spiritualism he was living in Rochester. Spiritualism did not begin at that time, but Modern Spiritualism did, and the difference between Modern and Ancient Spiritualism was that Modern Spiritualism gave intelligent communication between the mundane and super-mundane spheres, while the ancient did not. He adverted to the derision that the early believers in Spiritualism were subjected to, but now, because of the freedom that Modern Spiritualism had brought to them, there was great cause for rejoicing.

Mr. J. J. Morse of England said in part: We are glad to be with you, friends, and to add our mite to what has gone before. We are particularly glad, because it affords an opportunity of extending the hand of sympathy toward you on behalf of your brothers beyond the sea. In spite of the conservatism that belongs to the English, we have learned something from this Spiritualism which has illumined our lives. Englishmen may look to the land across the sea, and when they celebrate the Thirty-Eighth Anniversary of this movement they will feel what we say for they know that to this land of freedom in religion, politics, science and thought, they look with grateful eyes and loving hearts, for they remember that in this nation they found the keystone to the problem of the ages—Spiritualism. Spiritualism has shown us that death is not the end of life, and that immortality is true. The one great truth has always been that the soul lives forever. It has brought to you the truth that present righteousness is the only pathway to future happiness; that no life is so misspent but what the everlasting love of God can build it up anew, erect and unblemished, for a life of everlasting progress. It has banished all fear of death. When men have seen their loved ones laid low, clasping the rose, they have thought it to be hard; but with us the grave and mourning are dispelled, the fear of death has vanished from

[Continued on eighth page.]







## The Reviewer.

"TWIST TWO WORLDS: A Narrative of the Life and Work of William Eglinton. By John S. Farmer, author of 'A New Basis of Belief in Immortality,' 'How to Investigate Spiritualism,' etc. 4to, cloth, pp. 196. Subscription price, 10s. 6d., postage 9d. London: The Psychological Press, 16 Craven street, Strand.

This new and elegant volume—with its forty-two illustrations, (eight of which are fine specimens of the art known as chromo-lithography,) and its nineteen chapters of letter-press, (giving a clear and succinct narrative of Mr. Eglinton's early professional mediumship, his subsequent work in London, the Provinces and Continental Europe, in South Africa, America, India and elsewhere, with all classes of people, from peasant to king, in cottage and palace, in the sumptuously-furnished drawing-rooms of the wealthy and the scantily-furnished apartments of those who fought the hard battle of life beneath the heavy yoke of poverty)—will fully meet the sanguine expectations of those who have long looked for its coming, and now have an opportunity to leisurely and thoughtfully peruse its handsomely-printed pages.

Much has been published in our own columns concerning the wonderful occult gifts of Mr. Eglinton, but, of necessity, it has for the most part been so desultory that it was nearly impossible for one to form from it any approximation to a just estimate of the remarkable character, or any conception of the grand, symmetrical plan his guides long since formulated of his mission, or the orderly manner in which, step by step, every detail of that plan had been and was being accomplished. In this book those who take its chapters in consecutive course and read them attentively will see that masterly intellect has directed Mr. Eglinton's labors, and that the same intelligence is determined to continue to do so to the end, despite all the puny efforts of those who seek to stay their course. The appearance of this book is, therefore, a matter of congratulation to all who desire the progress of earth's people in a knowledge of a future life.

Mr. Eglinton was born in 1837—the same year the BANNER OF LIGHT was ushered into existence. His father was an Agnostic; his mother one of a "sweet, gentle plety." Between the two he was puzzled which to choose, but finally adopted materialistic notions, with their conclusion that death ends all. He went occasionally with his father to hear Charles Bradlaugh, and in February, 1874, attended a debate in the same hall, on Spiritualism. Up to that time he had not heard the word Spiritualism uttered. At that meeting those present were advised to form circles at their homes and test the matter themselves. Mr. Eglinton, sr., thought this sensible advice, and determined to follow it. He called together a few friends, who, with members of his own family, sat two hours an evening several evenings without satisfactory results. Young Eglinton laughed to ridicule what he looked upon as the folly of his elders, and conducted himself in a manner that greatly offended his father, who at length told him he must join the circle or leave the house during its sessions. He chose the former. The patience and persistence of the investigators were now to meet their just reward. At the moment the lad took his seat with the others his disposition to make sport of and jest at the proceedings left him; a strange and mysterious feeling came over him, which he was powerless to throw off. The next evening the circle was larger. In full gaslight the table left the floor and was borne aloft by invisible hands until the company had to stand to reach it. It began to exhibit intelligence; by means of it questions were answered. The next night Willie was entranced. "We had," he says, "communications which proved conclusively to my mind that the spirit of my mother (deceased in 1873) had really returned to us. . . . Then began to realize how mistaken, how utterly empty and unspiritual had been my previous life, and I felt a pleasure indescribable in knowing, beyond a doubt, that those who had passed from earth could return again and prove the immortality of the soul. In the quietude of our family circle, only broken by the admission of friends to witness the marvelous manifestations, we enjoyed, to the full extent, our communion with the departed, and many are the happy hours I have spent in this way."

Soon the phenomena became more fully developed, coming with increased strength, and interspersed with instruction from a spirit who gave the name of "Joey Sandy," and is now one of the chief directors of Mr. Eglinton's seances. About eighteen months later "Ernest" made his presence known, and has since been one of his guides and instructors, and a very efficient one. Mr. Eglinton first gave public seances in 1875, in that year giving several to the Dalton Association. In January of 1876 he gave sittings for plaster casts at the residence of Mrs. Woodford, several being obtained, including one of a face. His labors in London naturally aroused a feeling of opposition, and pretended "exposures" of what those who, while they professed to know everything, actually knew nothing of the subject, called "Eglinton's tricks," confronted him. Of the most notable of these a correspondent of the *Western Morning News* wrote: "Some talked vaguely about conjuring and wires, yet all were bound to admit that not possibly find any clue to the 'tricks.' Maskelyne and Cook are not a patch upon Mr. Eglinton. The Egyptian Hall exposure of Spiritualism was mere child's play compared with what we witnessed."

Making a professional visit to the provincial towns, Mr. Eglinton visited Malvern, where, at the home of Dr. Nichols, some of the most remarkable phenomena that have taken place through his mediumship were presented. His residence with Dr. Nichols and his very estimable wife covered a period of six years, and the account of the manifestations of spirit-power over earthly matter during that time forms one of the most interesting chapters of this altogether interesting volume.

In 1878 Mr. Eglinton went to Cape Town, South Africa, where he was the guest of Dr. Hutchinson, who kept copious notes of all that occurred during the nine months he remained there, a summary of which Mr. Farmer presents. Following this we are given an exceedingly novel experience of Mr. Eglinton, related by Florence Maryatt, under the name of "The Story of a Haunting Spirit."

Chapter IX, relates to the "Scientific Investigation on the Continent," and records what transpired during Mr. E's visit in Stockholm, Copenhagen, Dresden, Prague, Munich, Strasburg, Paris, Leipzig, Zwickau in Saxony, Vienna and other prominent places. While in Sweden the *Elite* of Stockholm attended his seances, and reports by Professors Tornebohm, Edlund, Berlin and Com. Lindmark; and other well-known men of science, in favor of the phenomena, were communicated to the "leading papers," the first two having been radically skeptical prior to Mr. Eglinton's visit. He visited, professionally the University at Upsala, with marked success, and was entertained by the Countess von Platen, at her castle in Orbyhus, where he gave many sittings. At Munich, seances were given at the residence of the famous painter, Gabriel Max. On leaving, this artist handed him a letter, signed by himself and fourteen others well known in science, literature and art, thanking Mr. Eglinton for his kindness, at the close of which, referring to the seances, it was said, "They were of the highest interest, and convinced us of the genuineness of these wonderful phenomena." Shortly after, Max published a picture entitled "Göttergötter" (Spirit-Greeting)—a valuable addition to the world of art from the study of manifestations of spirit-power—and a thoroughly realistic treatment of the subject. At Leipzig he was the guest of Baron von Hoffmann, and during his stay gave twenty-five seances to Professors Zöllner and others of the University. Zöllner accompanying him to the train on his departure to bid him farewell. Mr. Eglinton's varied and remarkable experiences at the above-named places and with his distinguished patrons are narrated in detail.

In February, 1881, Mr. Eglinton came to this country, in his account of which he makes kindly mention of the BANNER OF LIGHT, and the author of this volume says that while here "he made many acquaintances, and his still, and will ever have, a lively remembrance of the courtesy shown him by many friends." His stay here was brief, being called home in May. He shortly after visited India, and at Calcutta was the guest of Mr. J. G. Meugens. There his seances were

very successful; very full reports of which were made in the press. It was here that Harry Kellar, a professional conjurer, witnessed the manifestations, and testified in the public prints that they were genuine, stating over his own signature:

"After a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena."

As this Mr. Kellar has made himself somewhat prominent in New York, and at meetings of the Seybert Commission in Philadelphia, and elsewhere, in the assumed rôle of an "exposer," we give the opinion Mr. Farmer expresses of his course. After narrating very fully all that transpired in India between Mr. Eglinton, Mr. Kellar and the public, he says:

"I see from the American papers that Kellar has since 'ratted.' Probably he found out that it pays better to abuse Spiritualism than to endorse it. I fall, however, to see how he can possibly explain away the very explicit statements he made in India, although, as 'a matter of business,' it may suit him to thus gull a very gullible public."

While in Calcutta a warm discussion arose about the instantaneous transmission of letters from London to Calcutta, and *vice versa*. Mr. Meugens determined to put the matter to a decisive test, and did so at his earliest opportunity, the result being that not only letters but a finger ring were thus transmitted from London to Calcutta, a distance of six thousand miles, in an instant of time. This is vouched for by Mr. Meugens, a gentleman, says Mr. Farmer, whose reputation for strict integrity is beyond all shadow of doubt, and who is, moreover, an experienced investigator, accustomed to weigh evidence; in short, a man not likely to be mistaken or deceived.

Our limited space will permit but a brief mention of the subjects treated upon in the remaining seven chapters; neither have we done more than a mere outline of justice to those we have passed. Chapter XIII, relates to "The Royal Family and Spiritualism," and is followed by a consideration of Psychography and the general testimony to its reality, in the course of which remarkable facts are given, which no hypothesis other than the spiritual can account for. The succeeding chapter describes cases of independent or direct writing (psychography) indicating the action of some mind outside of that of any person visibly present. The seventeenth chapter treats upon "Materializations and Apparitions Formed with the Medium in Full View"; the next upon "Phases of Opposition. Spiritualism an Art. A Problem for Conjurors," bringing us to the "Conclusion," in which a general summing up of Mr. Eglinton's experiences is given and facts recounted that have been previously overlooked.

The illustrations add greatly to the interest and value of the book and to a ready comprehension of the phenomena described. The thirty-two wood en-



Yours most truly,  
William Eglinton

gravings scattered through the volume comprise reproductions of direct writings and drawings on closed slates, under inverted tumbler, in total darkness and in broad daylight, and with ink on slips of paper placed in closed books; also representations of seance-rooms, etc. In addition to these are eight chromo-lithographs by J. G. Keulemans, of spirit-lights and the process of materialization from its first stage to its third, and one of an apparition formed in full view of the circle, all of which are intensely interesting and very suggestive to those who make a study of this most advanced form of spirit-manifestation and desire to learn what they can of its *modus operandi*.

Of course, were we disposed to be particularly critical in relation to the contents of this work, we might state that there are some views expressed on its pages which materially differ from our own; but speaking of the volume as a whole, we regard it as creditable to the cause it represents, and the record of events that, as matters of wonderment, are unparalleled in the life of any one man the world has ever known. In typography and general mechanical execution and appropriateness to the subject, it is all the most fastidious can desire and unexcelled if not unequalled in these particulars by any previous publication of the Spiritualist press.

## Free Thought.

## HOW TO RECOMMEND SPIRITUALISM.

To the Editor of the Banner of Light:

A. E. Newton has discussed the above question in your columns from the point of view of one who is under the impression that Spiritualism and Christianity are reconcilable. Holding a contrary opinion, I would like to say a few words in reply.

First, I would like to ask, what does Mr. Newton mean by Christianity? Does he mean the teachings of Jesus the Christ, and of his apostles, who had the best means of knowing what his real teachings were? or does he mean one or other of the modern glosses on that teaching? I gather from the second part of Mr. Newton's paper that he means the latter, and at once desire to point out that the New Testament (the sole authority for the existence and doctrine of Jesus the Christ) is entirely opposed to the liberal views of Mr. Newton, and quite in harmony with the views of those old-fashioned theologians who hold with the apostle, and all the Christian creeds, that "the blood of Jesus Christ cleanseth us from all sins." Read the fifth and sixth chapters of the gospel according to St. John, and it will be found that Jesus claims to be in some special sense the Son of God, and that as such he has been deputed by God to execute judgment on his behalf (John v., verses 22 and 27th). In verse 30th Jesus truly says he can do nothing of himself, but he goes on in the same verse to say that his judgment is just, because he seeks not his own will, but the will of him that sent him. Rather a large personal claim to make if he was a man, although a modest one if he was "the only begotten of the Father."

In the sixth chapter of John, Jesus Christ is stated to have fed five thousand hungry people with five barley loaves and two small fishes, and that the fragments of the feast filled twelve baskets. This, of course, is a small matter if he was "the only begotten of the Father," but if he was simply a good man it is an outrageous piece of blasphemy—if there is such a thing as blasphemy at all. Further on in the sixth chapter, Jesus Christ claims to have come down from heaven, and to be the Bread of Life. See verses 47th and 48th: "Verily, verily I say unto you, he that believeth on me hath everlasting life. I am that bread of life."

Now, in addition to the absurd claims here made by Jesus Christ, there has to be considered the question whether the recorders of such a miracle as that described in this sixth chapter are entitled to any credit whatever. Especially is this the case when we consider that the pagan contemporaries of Christ are absolutely silent as to the existence of such a person, and that the New Testament gospels were wholly unknown till over two hundred years after his alleged death. Suppose a scientific man or a moral teacher now were to claim that he had fed five thousand people with five barley loaves and two small fishes, and that after he had made this claim he had to give evidence in a court of justice; would not the knowledge of this claim of his put an end to all belief as to his sanctity and ability to give evidence? Undoubtedly it would do so.

But leaving this part of the question, let us for a moment consider the question of the real source of the alleged moral teaching of Christ. Now, many writers have shown, by taking parallel passages from the ancient Buddhists, Egyptians and Pagan teachers, that everything alleged to have been taught by Christ was really taught before his reputed advent. Therefore it cannot be any new moral teaching which Jesus Christ brought into the world that was the source of the undoubted force and vitality that Christianity has shown for at least the last twelve hundred years, but it must have been (may it really was) the "superstitious belief that he was specially sent by God, of whom he was the only begotten son, in order that he should be a sacrifice for their sins, and that only through him was there any way of attaining to eternal life. Can any one doubt that this has been the cause of the growth of Christianity? The priesthood throughout the whole Christian world, for many centuries, telling

the people that if they wanted to avoid a burning hell and obtain a happy heaven they must trust in the sacrifice of God's only son—this and this alone produced the effect we see today, by first subjugating the ignorant masses through their superstitious fears and afterward using the power of the State to persecute all opponents.

Now Spiritualism is practically the study of man's nature and wants here and hereafter. It begins by demonstrating that he is not merely a material being, but that he is also a spirit, and, as such, continues to live after the change called death: Not only do Spiritualists learn that he lives, but also that he develops higher qualities continuously after he has left the present sphere of existence; and this, quite irrespective of the kind of religious belief or unbelief he had when here. Moreover, Spiritualists learn from their wisest spirit-teachers and by the conviction that comes to their own God-given reason, that in nature, and especially in man, is to be found the only sure revelation of God. If you wish to perfect a plant, study its nature and wants, see what soil suits it and what temperature, and, knowing these things, the result is attained with greater or less perfection, according to the knowledge and skill you have and can exercise. So it is with man, only he is a plant of God's growing, and although evil conditions do for a time apparently retard his growth, still this retardation is not spiritual death, but rather seems to lead him through a necessary discipline to purer and more healthy development. We Spiritualists strongly and firmly believe in the natural evolution of morality under the influence of God's laws, and we trust to this, and not to an ancient creed, as the best means to recommend Spiritualism to thinking men.

London, Eng. R. DONALDSON.

## Verifications of Spirit-Messages.

THOMAS RECTOR.

We read with much interest in the BANNER OF LIGHT of Feb. 20th, a communication through Miss Shelhamer, signed by THOMAS RECTOR, who says he went out from this place in a strange and mysterious manner, and that he has hardly been able to recognize himself since, etc., etc., as the communication will show. I wish to say that between three and five years ago (I cannot at present give the exact date) Thomas Rector of this place (no doubt with most people here in a state of at least partial insanity) shot his wife—from the effects of which she died a few weeks after—then put the pistol to his own temple and killed himself instantly, leaving four small children. The circumstances were very peculiar, as he says. His wife's father and mother live here, and took the children, of course; but they are very strict Episcopalians, and were very bitter on him and his memory, so that I do not think it would be advisable at present even to show the paper to them. I hope he may be able to communicate more fully some other time. All he told would be fully recognized by many here, were it not for their sectarian bigotry, and I shall try and bring it before them by degrees.

Yours truly in the glorious faith, JOE CARR.

Tacoma, W. T., March 9th, 1886.

While reading last Sunday the message of JOHN RICHARDSON, of Moultonboro, N. H., in the BANNER OF LIGHT of March 13th, a young lady was present who said that she was well acquainted with the gentleman, and that he was a neighbor of hers. She is not a Spiritualist, but was free to say that the message was remarkable, and that she must acknowledge it as a fact. I hope Miss Shelhamer will long be spared to carry on her noble work.

Yours very truly, ABBIE S. DORR.

Annisquam, Mass.

I saw in the BANNER OF LIGHT of March 6th, 1886, the message from CARLOS WHITNEY, West Fairlee, Vt. I knew the gentleman very well, but did not know that he had passed over until I saw the message. I then wrote to the widow, and received an answer from her that he died Nov. 8th, 1884. Neither he nor his wife were believers in Spiritualism.

Yours truly, C. E. SARGENT.

Albany, N. Y., March 22d, 1886.

## Scott's Emulsion of Pure

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Seems to possess remedial powers of great efficacy. It heals the irritation of the throat and lungs; makes pure blood, and builds up and fortifies the system against further inroads by disease.

## "STILL THE WORLD ROLLS ON."

Ah! yes, the world rolls on apace, so cold that naught disturbs the tenor of its way; What matters it if darkness drear ensfold? What counteth it if night obscure the day? What matters it if thousands droop and die, From weariness and woe too deep to heal; If buds that should have bloomed for beauty's eye, Do perish ere their sweetness they reveal? What counteth it if human souls must live In unrelenting anguish till the day of death; If all of joy that this wide world can give, For them has vanished as a single breath! What matters it if hearts that once were true To other hearts beats in the years gone by, Have tired of old friends and have turned to new, Without so much as breathing of a sigh? What counteth it if sad and lonely hearts, Picture out to themselves the "might have been"? The wound thus opened all the harder smarts— And pictures such, the saddest ever seen.

What matters it if ruin and decay Send forth their withering, devastating breath; If hour by hour, and thus from day to day, Yield such rare, radiant harvests unto death? And still the world rolls on," despite all this, No time has it for lingering sorrow's blight— Not time for e'en imaginary bliss, No time for daylight, neither yet for night. The nights fall low with all their darkness drear, The days in all their brightness gleam down, While people hope and doubt, hate, love and fear— And yet 'tis true, that "still the world rolls on!"

—Philadelphia Press.

## Banner Correspondence.

## Connecticut.

WEST WINSTED.—Mary A. Parsons, who edits and publishes the bright little progressive sheet, *The May Flower*, writes: "We are glad to see the statement in the BANNER that the National Woman's Suffrage Association was so ably conducted. It was stated this Association is not only 'healthy but progressive,' and gaining ground rapidly in New York and other places. Why not? The study of politics is not only important, but interesting. Yet there is a certain class of women who hate the name of politics, and then there are those that are deeply interested in the subject. To both, the study of politics would be useful, as opening new avenues of thought, creating new channels through which intelligence and culture may flow into their homes. Oh! for the time to hasten that women may have a wider outlook, not be dwarfed by the narrow range of women's interests; this has hindered many a mind endowed with large powers of growth. All those things that are attributed to woman as narrow bigotry are the result of the narrowness of her vision. If the intelligence of woman be exercised in matters practical beyond the sphere of home duties, you will see her rise and gain morally, and also fulfill her duties as wife and mother far better. As her son comes to the age to have put in his hand the ballot, she will be the one to see her boy stand on the right side; to advise him which is right, 'principles or party.' Women as temperance workers and religious teachers should be thoroughly well founded in the science of politics. It demands the best powers of our brightest women to adjust the social and political problems of sanitary science, public health, etc. Woman, whether she votes or not, should have a clear and intelligent acquaintance with the fundamental principles on which political science and practical politics are based."

## New Hampshire.

SALISBURY.—Jonathan Arey writes: "Mrs. S. B. Craddock of Concord, N. H., recently spent Saturday evening and Sabbath day with the people of this place. Her seance Saturday evening was much enjoyed by all. Sabbath evening she spoke in Academy Hall, and though the storm and bad traveling hindered many from attending, she had a good audience, who showed by quiet, earnest attention their appreciation of the truths of Spiritualism plainly and earnestly portrayed by her. Mrs. Craddock devotes her whole time to this work, and healing the sick, which she does under spirit-control."

## Illinois.

ROCKFORD.—S. Scott writes: "I have taken the BANNER many years. It would be impossible for me to be content without this valuable promoter of our cause. Wife and I have united with the Knights of Labor in Rockford. There seems to be almost a phenomenal interest taken in this order. Men and women are coming in by the hundreds. I am pleased to see the BANNER on the right side, for labor certainly should receive fair and impartial usage."

## Kansas.

ELK FALLS.—A. C. Williams writes: "In accordance with my impressions I have constructed an instrument—very simple—whereby to ascertain the variation of the earth's gravity. So far I am satisfied that it is a success. I am reporting results to the United States Signal Service, and would be pleased to correspond with any who may have a thought to give me in this direction."

## Massachusetts.

CLINTON.—A correspondent writes: "The Spiritualist Society of Clinton held its semi-annual business meeting March 21st. The following is a list of officers chosen: President, P. B. Southwick; Vice-President, J. D. Waite; Treasurer and Secretary, R. F. Jernall; Executive Committee, P. B. Southwick, R. F. Jernall, Mrs. Emma Miner, Hemold, Charles B. Sawtelle, Collector, L. H. Wiggin; Janitor, Goen B. Johnson."

## Mrs. Bliss in Philadelphia.

To the Editor of the Banner of Light:

Not having witnessed any materializations since 1879, I expressed a wish to do so to Mrs. Sarah E. Patterson, the noted state-writing medium, when it was suggested by herself and her spirit-guides that we send for Mrs. Bliss of Boston. This was done, and in a short time Mrs. Bliss was comfortably located in the home of Mr. William Wanner, a veteran Spiritualist of this city. As she could remain with us only one week we were forced, in order to accommodate our friends, to hold seances every night, during which the manifestations were grand, and surpassed everything I have ever seen of the kind.

The cabinet was simply a front room communicating with another by folding doors, one of which was closed, and a curtain hung in front of the other. At first, and at intervals during each seance, the cabinet spirits, with whom, from repeated descriptions in your columns, your readers are familiar, came with great strength and unmistakable individuality, altogether different in personality from Mrs. Bliss.

A spirit appeared, calling my name, saying she was my cousin, Clara M. As I arose to meet her, she advanced toward me, threw her arms around my neck and gave me several kisses, saying at the same time: "I knew I could come to you." Her features were very lifelike, even to the full expression of her eyes, which were always kind and mild. I retired to my seat overcome with joy and deep thought of the mighty chasm that has been bridged by this glorious unfoldment, whereby humanity can meet face to face those who have worked out their earth-mission and ascended to higher realms. This young lady, Clara, whose mortal existence did not go beyond twenty-two summers, left her earthly form about four years ago. She was one of my cousins. I entertained a high regard for her, as she was simply a child of nature, one whom the conventionalities of this life had not marred. Another, who departed for the land of wider knowledge many years ago, came boldly out of the cabinet over to where I was sitting and clasped her hands in mine, then gently retired to the cabinet and vanished. These two spirits were the only ones I recognized, but they were enough to convince me of the beauty and grandeur of the world beyond.

On one occasion when a doubter in the audience murmured something about a certain spirit looking like Mrs. Bliss, almost instantly there emerged from the cabinet a majestic-looking female with a figure as graceful as a vine, fair complexion, her arms thrown vigorously up so that her form might not be hidden even by the gauzy scarf that encompassed her shoulders. Thus appearing, she exclaimed, clearly and forcibly, "I want you all to see that I am not Mrs. Bliss." I was called to the cabinet by an unknown spirit who placed a white robe on the lapel of my coat, talking to me at the same time. I took hold of her arms,

which were bare, and found the temperature of her flesh quite normal. She could not have weighed much over ninety-six pounds, while the medium's weight is one hundred and ninety-six. Mrs. B. passes under control before she enters the cabinet, and frequently the curtains are parted to receive her by a female in pure white; at other times the curtains have been parted and from two to three forms seen collectively. Forms are seen in all stages of human growth, from the tiny infant of but a few months up through the various gradations of early childhood, until the positive condition of man or womanhood is obtained.

I have, for fear of occupying too much space, been obliged to omit describing much that took place at these seances that was of the deepest interest to those who attended; but enough has been written to show that palpable evidence is given through the mediumship of Mrs. Bliss of the reality of a future life, whose many joys shall be the inheritance of all who do their duty in the present.

DR. ALCOTT.

1117 Jefferson street, Philadelphia, Pa., March, 1886.

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We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain material for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for publication.  
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

## Banner of Light.

BOSTON, SATURDAY, APRIL 10, 1886.

**PUBLICATION OFFICE AND BOOKSTORE.**  
9 Bowdoin St. (formerly 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.

**COLBY & RICH,**  
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER,  
LUTHER COLBY, EDITOR.  
JOHN W. DAY, ASSISTANT EDITOR.

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

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

### More Spirituality.

The discourse recently delivered by W. J. Colville in Berkeley Hall, Boston, on the great need of more spirituality among Spiritualists, and published on the first page of the BANNER for March 20th, was one of the best ever delivered through this favorite speaker by the spirit influences. This discourse was peculiarly appropriate to the near approach of the Thirty-eighth Anniversary of the Advent of Modern Spiritualism, and contained truths that deserve to be pondered on at this time, when that anniversary and its commemoration are among the things of the past. If there be a life which is immortal, said the inspired speaker, and another which is mortal, the immortal is surely the one most worth regarding, and they are blind indeed who worship sense forgetful of spirit, themselves confessing that spirit endures eternally, while the earthly body may at any moment be cast aside.

Spiritualism teaches that nothing dwarfs the spirit, mars its future happiness, and binds it after death in galling chains to earth as consummate worldliness does, by worldliness being meant that spirit of sensualism which is willing to take the shadow for the substance. For now nearly forty years Spiritualists have been demonstrating and preaching upon the close connection of the spiritual and material worlds, which was all intended to impress the great and increasing need of spirituality as the true source of genuine life. But it has apparently only a meagre influence on the daily life and conduct. From those especially who are convinced of the new truths far different things were to be expected. No belief is of special value until it takes hold of the conduct. No revelation is of any worth until it is lived up to. The Golden Rule does not manifest its worth until it is lived out in the ordinary life.

Spiritualism is too apt to remain a belief only. Its lessons do not sufficiently enter into the life and conduct. The fault consists in the fact that those who fully accept it do so only as they would accept a theological creed, whereas it is an entirely different thing. That part of Mr. Colville's discourse which treated of mediums and mediumship is peculiarly interesting and instructive. Its detailed statements deserve to be heeded with special care. You cannot ordain, said the speaker, the presence or absence of spiritual beings in your vicinity, but when you understand how to dispose yourselves so as to be brought into immediate contact with powers of light and benevolence the powers of darkness can no longer hold you in their keeping. If you listen for the harmonies of nature you will forget its discords. If you are all the time analyzing matter and never giving a thought to spirit, is it surprising that spirit is not revealed to you?

We receive what we inwardly pray and aspire for. The speaker declared that, although there might not be any more, if possibly as much, greed, envy, malice and other vices among Spiritualists, yet there is a great deal too much. But if there be but little, it must needs be removed before the world can point to Spiritualism as the source of true enlightenment. It would be far better if it could be said of Spiritualists and mediums to-day, as it was said of the early Christians, "See how they love one another." In such a case more exalted communications would be received from the invisibles in a single week than can be got in a century of strife and ill feeling.

The lecture closed with an urgent appeal to every Spiritualist and every medium who values honor and would advance the cause of truth, to regard slander as a capital offence. "Never underestimate one another; never fall to give to all their dues," is the impressive injunction. "No one can possibly be your rival, as no one but yourself can do your work, and you can do the work of none other." It is a special vineyard that we work in, and the laborers are few in comparison with the work to be done. We are to help one another, not to hinder. Charity, said the speaker, is after all the best of gifts, the greatest of all spiritual adornments. Would that such timely words could be heeded as they deserve. It is monstrous absurdity to suppose that slander and spirituality may be conjoined. There can be no spirituality in him whose thoughts are all the time studying to invent a way for wounding another with the bitterest calumny, to frame phrases that shall carry the most virulent load of mal-

ignant slander. It is charity to pass them by in suffering silence, but they themselves are the last ones who can claim exemption from the universal law which sooner or later will visit upon them their merited punishment.

### The Ghost in Literature.

A recent number of the Popular Science Monthly discussed the point whether "the ghost" had not begun to show a decline in modern literature, quoting a foreign correspondent as saying that in all the late Christmas annuals there is hardly to be found a single ghost-story, whereas formerly ghost-stories were of all others the most attractive, and somehow were thought to be particularly suited to Christmas time. The monthly referred to wants to understand the reason of this change. But Appleton's Literary Bulletin says that the Monthly labors under a clear misapprehension, and cites a number of fresh tales to substantiate his statement. In "The Broken Shaft," a collection of stories purporting to be told at sea, there are three startling ghost-stories, from the pens of first-rate names in literature; and the ghosts these gentlemen evoke, it adds, "are not illusions, nor creations of disordered fancy, but ghosts absolutely, ghosts that do not admit of explanation, ghosts that must be accepted frankly or altogether rejected."

The Literary Bulletin also refers to two or three ghost-stories from the pen of Mrs. Oliphant, that mark a new phase in ghostly literature. "Old Lady Mary" is cited as not only one of the best short stories ever written, but admirable as an exemplification of the use to which the ghost can be put in fiction. And although the strong light of science may be claimed to be the gradual extinguisher of the ghost, the Bulletin is of opinion that "there is a new art in dealing with the ghost, a new literary command over the mysteries that lie beyond the grave." Of which there can be no serious question. The invisible world will always be the realm from which the people of earth, whether in fact or fiction, will continue to draw inspiration, and into which they will ever send their intensest spirit yearnings. Science finds itself compelled to halt at the limit that divides the tangible from the intangible. It cannot yet analyze a thought or dispel an imagination. And both will continue to be the realities of life, whether science professes to be unable to comprehend their essence or not. The realm of spirit is far more numerous peopled than that in which sense alone finds its satisfaction.

### Lessons from the "Heathen."

In the restaurants of Japan, known there as "tea-houses," everything is scrupulously clean and orderly. They are adorned with pictures of birds and flowers, among which are mottoes from Buddhist writers, such as "Forgive all injuries," "Speak ill of no one." Strangely in contrast with those to Prof. Morse upon his return to this country were the walls of our eating-saloons, upon which were such legends as "Beware of Pickpockets," mingled with coarse pictures of pugilists, the floors defiled with tobacco-juice, and the impression came to him very strongly that we might receive salutary lessons from "the heathen" of Japan. The "lessons," however, would most likely be by example rather than precept; for, he adds, "they are extremely courteous people, and too polite to send us missionaries."

It is again mooted in various quarters that the time has arrived when Spiritualist libraries should be established, at least in the prominent cities of the Union. This idea has been suggested many times in the past, but those who should have been most interested in the subject did nothing toward accomplishing so desirable a purpose. Long ago in this city, Mr. Bela Marsh, a devoted Spiritualist, started such a library on his own account, which was the means of doing much good to the Cause; but when he passed on, the library was closed. After that Herman Snow instituted one in Harmony Hall.

A writer in the New York Beacon Light says he will be one of ten—if nine others will agree to the proposition—to furnish one hundred books each, or other suitable objects, for the nucleus of a "National Spiritualist Library" in the city of New York. A very good idea; but there is such a lack of earnestness among the great body of Spiritualists that we fear some time will elapse before Beacon Light's correspondent will realize his desire. We supposed, when the American Spiritualist Alliance was formed in New York, that it would be one of the very first things it did, after securing a proper locality, to inaugurate a Spiritualist Library. Indeed, Prof. Brittan informed us at the time that he intended to canvass that city in order to secure sufficient funds for that very purpose. He even had a list of names of moneyed men whom he felt certain would aid him in this direction; but his demise soon followed, and nothing was done. Would it be in order, or not, for Mr. "Progress" to see the officers of the Alliance and reascertain the idea?

Mr. Richards, of the Metropolitan Horse-Car Railroad, has just published a whining statement—on account of the advance pay of his employes—which is calculated to mislead many people. He goes on to say he shall run the road as economically as possible, because certain poor people own stock in the corporation, and the rise in the price of labor lessens the income of these poor stockholders to such a degree as to distress them! Let us examine the facts: The Metropolitan Road runs its cars—well patronized all the time—at a fare of five cents. In Baltimore the horse-cars are run at five cents per capita, and one cent on each fare deducted for the privilege of occupying the streets of that city—which tax gives the citizens their water gratis, and keeps their grand Park in prime order, the money so received being expended for these laudable purposes. Yet notwithstanding this tax, the said railroad corporation pays ten percent on its capital invested, while the railroad at the "Hub" is, it seems, threatened with pecuniary paralysis. Why this distressing (?) difference between the financial condition of the Boston and Baltimore horse-railroads?

We are sorry to learn, as we do by the last issue of The London Medium, that Mr. William Britten, husband of Mrs. Emma Hardinge Britten, is still ill, although the dangerous crisis is passed. Our heartfelt sympathies are extended to these dear friends who have devoted so many years to the cause of Modern Spiritualism.

We are pleased to announce that Mr. and Mrs. J. T. Lillie have taken up their residence in Boston, and located at 43 East Chester Park, which will be their home for the present.

### The Smallpox in Montreal.

As our readers doubtless are aware, the Board of Health of Montreal some time since issued their report upon the smallpox epidemic that prevailed in that city, last year with such fatal results, attributing its origin to importation in the person of a car-conductor, and recommending the adoption of preventive precautions in the shape of a rigid quarantine and compulsory vaccination. Upon the appearance of this report, with its accompanying advice, the Daily Mail of Toronto called the attention of its readers to the fact that no reference was made to the absence of drainage in the eastern section of Montreal, where cess-pools exist in every yard, and cellars of houses are, almost without exception, never cleaned out when nearly full, but merely covered with ashes or clay. That part of the city contains the densest population, and is said, by the journal above mentioned, to be never free from epidemics such as diphtheria, croup, typhoid fever and scarlet fever, which carry off their victims, making the death-rate larger than in any city on this continent or the great capitals of Europe. "The contrast," it remarks, "between the east and west sections of the city in the number of deaths proves that it is from the want of proper sanitary regulations that smallpox and other epidemics have been so fatal in the east end, and yet, now that the great pest has terminated for the present, not a word is said about a gigantic evil that is as patent and well understood by the citizens who have made the report as it is to all other residents."

What is needed in Montreal and in every city, town and village, is not rigid quarantine, nor vaccination, but a rigid law of compulsory cleanliness, an abundance of pure air, pure water and pure living. These supplied, and the approach of smallpox and every other malignant and contagious disease may be defied; but it is worse than folly—it is absolutely an act of imbecility—to inoculate the population with the filthy exudation of a sick animal and expect pure blood, a healthy vitality and protection against disease to result therefrom. To make laws to enforce this folly is nothing less than legislative criminality. In proof of this here is one of hundreds of known instances of the result of vaccination; those that are not known, because of false reports given by physicians of the cause of death, have never been counted, and never will be, but that they greatly exceed the known cannot be questioned. The case here mentioned, that of the child of Mr. Nugent, 11 Beaconsfield-terrace, Clapham Junction, England, is thus reported in the parents' words by the Rev. S. E. Bengough:

"Our little boy, six months old, was vaccinated on Monday afternoon, Jan. 25th, 1886, by Dr. Reid, Clapham Common Gardens, who said he was a fine, healthy little fellow. Indeed, he had no ailment since his birth. The next day he seemed very unwell, and on Wednesday morning we found him in convulsions. He died at two o'clock, just forty-six hours after his vaccination. We had a post-mortem examination on Thursday. The doctors found no cause of death whatever, and, therefore, certified convulsions. After death the skin became bright and shiny and the body was covered with scarlet patches. There was no eruption. We are convinced that our child was killed by vaccination, and by that only."

The London Medium and Daybreak of March 12th is partly filled with a biographical sketch of Gerald Massey, the English poet, and a portrait of him appears on its first page. His great work, "The Natural Genesis," has established Mr. G.'s fame as a scholar among the English reading public of both countries. As a liberal-thought lecturer he was well received in this country several years ago, and would be welcomed, no doubt, should he again visit our shores. As the Medium justly says: "Mr. Massey is not only a Spiritualist, but he has been a pioneer in the Cause. . . . Though in the Australian colonies he was possibly the most eminent lecturer who has yet visited that continent," still he was faithful to the truth, and spoke as a SPIRITUALIST, without modification or reservation. Such an example, under the circumstances, is a valuable credit to our Movement which can so honestly lay claim to such an honest adherent."

Master Workman Powderly, of the Knights of Labor, declares against strikes, wherever they can be avoided. That is in accordance with the principles of the Order, which seeks to produce, not to destroy; which would enrich, not impoverish; which would elevate, not depress; which would give peace between the employed and their employers, and not brutal contentions. Where the Order is well understood its principles will be appreciated, for they will restore justice, establish prosperity, and render men wiser, better and happier, says The Valley Visitor. This is just what every honest man ought to endorse.

We regret to learn that Mr. Ira Davenport, the father of the celebrated mediums, known as the Davenport Brothers, is now in Buffalo, N. Y., nearly blind and in destitute circumstances, and a friend of his writes to us asking us to call for pecuniary aid. A competent oculist there thinks an operation will save his eyesight; but Father Davenport is too poor to employ him. Will the friends assist him under these distressing circumstances? It is to be hoped they will. Funds for this purpose can be sent direct to Mrs. D. G. Cox, 539 Swan street, Buffalo, N. Y.

It is reported in Light that Mr. W. Eglington left London on March 22d for Moscow, Russia. As we had several test sances with this gentleman when he was in Boston some years ago, we are gratified to say that we can personally endorse his mediumship, as the manifestations in his presence were beyond peradventure genuine; and we can name several highly respectable ladies and gentlemen in this city who are willing and ready to endorse our statements in this respect.

An interesting announcement—to those who value the labors performed by the pioneers of the Spiritualist cause—will be found on our fifth page, regarding the crayon portraits of those workers, now being prepared by Albert Morton, Esq., of San Francisco. Photographs of these artistic productions are on sale at the Banner of Light Bookstore, Boston.

We learn that certain persons are in the habit of securing gratuitous sittings in this city with the physical mediums, professing to have been authorized so to do by us, when such is not the fact. These mediums are requested to let us know whenever such cases occur in the future.

Miss Barbara L. Allen, as will be seen by an obituary notice in another column, passed on to the higher life March 7th, from her home in Vermont. She was well known in this city and elsewhere as a truthful and honest medium for spirit-communication.

### The Thirty-Eighth Anniversary.

The reader of the present issue of the BANNER OF LIGHT will see that we have devoted considerable space to the reports of services held in honor of the recurrence of the date of what has been truthfully characterized "the Spiritual Easter."

This year the anniversary meetings have been more than usually abundant and enthusiastic in all parts of the country—which is a good omen for the future of the cause.

Our first page and part of the eighth contain notices of what occurred in Boston, New York, Brooklyn, and several other places, either on March 31st or the dates immediately preceding it, and our second and eighth pages give succinct accounts of what transpired during the first six days of the great Southern Convention at Louisville, Ky.

We have received, up to date, and shall print as fast as space will allow, reports of other Anniversary gatherings held in New York City; MANHATTAN STATION, O.; NEW BEDFORD, BROCKTON, WORCESTER, ONSET BAY, NORTH ABINGTON and LYNN, MASS.; UTICA and AUBURN, N. Y.; PROVIDENCE, R. I., and other points.

### The Funeral of Hon. T. R. Hazard.

Information reaches us that the veteran T. R. Hazard passed very quietly from the form, possessed of his faculties to the last, and listening to the quiet singing of a hymn by Mrs. R. L. Hull with a look that conveyed his appreciation of its comforting tenor.

The casket containing his remains was covered with broadcloth. The funeral at Vaulouse, R. I., took place at 12 o'clock on Tuesday, March 30th, and the services were very simple. His nephew read a portion of 1st Corinthians, 15th chapter, and closed with the words: "Oh grave, where is thy victory? oh death, where is thy sting?" Mrs. Hull read a few verses of one of Mrs. Sigourney's poems. Then the relatives and friends walked to the grave where his family are buried. His nephew then recited the "Lord's Prayer," and the friends returned to the house which is to know his mortal presence no more.

In the recently published "Life of H. W. Longfellow," the following passage occurs in the poet's journal, under date of Oct. 9th, 1835:

"Walked to the Port to pay my taxes. Returning overtook Sam. Ward, and took him home to dinner. T. also came. We talked of spiritual manifestations, and of the Fox girls. There was a knock at the door, and cards were brought in. Mr. and Mrs. T., and Miss Katie Fox, I went into the library to see them, and had some rappings—knocks on the door, on the table, on the floor."

The friends in New York City should bear in mind that the price of admission to Mrs. Williams's materializing sances has been reduced to \$1.00, at the earnest request of her spirit-guides. It is worth a dollar to have a talk with charming little "Bright Eyes." These sances are held at 232 West 46th street, on Monday and Thursday evenings at 8 o'clock, and on Saturday afternoons at 2.

In the next issue of this paper will appear a lengthy report of a message from a spirit who states that he was formerly a Boston merchant; that he was taken ill, and the best medical talent employed in his case, but these medical experts pronounced him dead! and his body was duly consigned to the grave in Forest Hills Cemetery. He now informs us that he was buried alive!

THE SPIRIT MESSAGE DEPARTMENT this week contains, beside the invocation, significant communications from nine incarnated intelligences, and the replies of Miss Shelhamer's control to questions treating of labor strikes, mediumship as an aid to self-improvement, and spirit sight as regards material things.

The Blair education bill was, March 29th, referred to the Committee on Labor, by a vote of 123 yeas, 113 nays. It is expected that the measure will fare better with this committee than in the hands of that on Education.

Mrs. CLARA A. FIELD, lecturer, business and medical medium, whose office has heretofore been at 2 Hamilton Place, has now removed to 23 West street, Boston, Room 2, where she will be pleased to meet her patrons and the public.

THE CARRIER DOVE, published at 85½ Broadway, Oakland, Cal., by Mrs. J. Schlesinger, can be found on sale at the BANNER OF LIGHT Bookstore, 9 Bowdoin street, Boston.

O. H. Johnson, test-medium, has removed to 108½ Washington street, Boston. See advertisement.

WASHINGTON, D. C.—The Anniversary report arrived at this office too late for use the present week.

Read the announcement made on our fifth page by Mrs. A. E. Hardy of 16 Milford street, Boston.

### Psychometry.

Few, if any, who have known of the wonderful science of psychometry, or had any experience therewith, fail to desire to obtain information in regard to it, and whether it is possible to acquire it by the adoption of any means within their power. To such a pamphlet by one of its oldest and most gifted practitioners, entitled "Psychometry, or Soul Measure; with Proofs of its Reality, and Directions for its Development," by Mrs. L. A. Coffin, will be welcome, as it gives in a very clear and explicit manner all the instruction upon the subject they seek for. Mrs. Coffin has been a psychometrist from birth, and many startling proofs of the value of the phenomenal gift she possesses are given in this book. A new edition, improved in several points, has just been issued, and can be obtained of the author by addressing her at Somerville, Mass., or of Colby & Rich, 9 Bowdoin street, Boston.

### Another Demand from the M. D.'s.

The New York Senate has just referred a bill to the Public Health Committee for consideration which is a disgrace to modern law-making. It includes in its clauses all non-diploma practitioners, "who for money, fee or reward shall prescribe for or undertake the treatment of any person affected, or believed or represented to be affected, by disease, injury, deformity, ailment or bodily infirmity." Magnetic healers, clairvoyants, faith and prayer cure disciples, Christian scientists or metaphysicians, and all other orders of practice save Allopathy and its allies, are, under the provision of this bill, should it become a law, liable to fine and imprisonment.

As mentioned in our columns last week, a movement has been made to place the discourse given through the mediumship of Mrs. Cora L. V. Richmond, in Chicago, before the public in a form that will secure their permanency and cause them to become a durable acquisition to the spiritual literature of our time. Three of these have already appeared, and a new one is to be published each week. The subjects of the last two are: "The Lesson of the Hour," and "The Spiritual Basis of Life," each a pamphlet of eight octavo pages.

### ALL SORTS OF PARAGRAPHS.

SIZE.

Roses of love and pleasure my brother's coming greet;  
Glad for his hand's strong clasping the warrior's glory waits,  
Over his fortunate pathway the sun shines fair and sweet,  
Joy of the future beckons and opens her welcoming  
—What path but sorrow lies before a maiden's feet?  
—*RE.*

Plague on the ruby button and peacock feathers of state!  
—When murderous hordes of the Mongols from over the mountains come,  
Striking with barbarous strength in fury savage and dumb,  
Let others go forth to meet them with spear and dagger and drum,  
I'd rather look out on the battle from behind the sheltering gate!  
—*M. E. D., in March Wide Awake.*

The sixty-fourth anniversary of the birth of Rev. Edward Everett Hale of this city, occurred April 3d, on which occasion his parishioners gave him an appropriate reception in the vestry of the South Congregational Church. We mention this fact particularly, because Mr. Hale is at heart a Spiritualist, one of his church-members being a trance-medium, or was, several years ago. He is a very spiritual man, and liked by everybody. Long may he remain in the earthly sphere of life.

There are more cattle in Chicago than any other place in the United States. Some of them go on two legs.

Mr. Gladstone is obliged to admit that the science of Genesis, though, as he conceives, supernaturally accurate in the main, is not accurate throughout, so that, according to his hypothesis, the Supreme Being, though deficient in information on certain points, and perhaps believing in the "Flood," was, as considering the circumstances, made a highly creditable approach to truth.—*The Week.*

The spring floods are doing great damage in several States.

The Methodist ministers are complaining of "poor pay"—that they are laboring for \$450 a year. Rev. I. J. Lansing said in their Conference at Brooklyn, N. Y., that in the New Haven district alone forty-three charges receive less wages than a common laborer. And yet it is said that the Methodists as a denomination are wealthy. Why don't these ministers strike?

Russia is secretly stirring up Greece to fight Turkey, and when active hostilities occur England will be obliged to enter into the contest, or down goes her present prestige in the East. A great European war is inevitable—sooner than many people expect.

Generally what hinders discussion is irritation; and irritation and anger start up from a great many sides and from a great many reasons. Directly people's own pet theories are controverted, a natural resentment takes possession of them; and when this is the case, in however small a degree, there is no hope, or little hope, of a satisfactory conclusion being come to from any argument they may embark in.—*Unknown.*

The American fisheries' question will come to be a serious affair to adjust if our servants in Congress do not soon attend to it. The House committee has reported favorably a bill to encourage the American marine employed in the fisheries. But this will amount to nothing under the guns of Canadian cruisers.

The great destruction of property in Belgium is attributed to the criminal classes, who take advantage of the strikes to destroy and plunder. The strikers for the most part have no alliance with the rioters.

The French government has recently given a medal to M. Dupuisch—a strong, hearty man—who has saved the lives of many by allowing his blood to be transfused into the veins of others.

There was some fun at a caucus in a town near Boston Wednesday night when a naturalized citizen gravely moved "that the Board of Health be increased by the addition of a physician or something of that description." The motion passed.—*Boston Journal.*

We see by the New Bedford Mercury of March 29th that Warren Lincoln is still entrapping his victims at twenty-five cents a head, under the nom de plume of "Dr. Warren"; and we have to thank that paper for exposing this humbug. The Evening Standard of the same date also denounces the exhibition, classing the whole thing as "the sublime exhibition of cheek," which it undoubtedly was, as this fellow Warren, alias Mansfield, with other aliases, has more "cheek" than any person we ever saw or heard of.

James Russell Lowell flavored his address at the dedication of the new library in Chelsea with a bit of sarcasm, when, referring to what the scholars of three centuries ago were deprived of, he said they had not, as we have, covered a continent "with a network of speaking wires to inform us of such inspiring facts as that a horse belonging to Mr. Smith ran away on Wednesday, seriously damaging a valuable carriage; that a son of Mr. Brown swallowed a hickory nut on Thursday; and that a gravel bankcave in and buried Mr. Robinson alive on Friday."

The Yale professors say that about May 15th Faby's comet will be only 16,000 miles from the earth, and on June 1st Barnard's will be distant 35,000 miles. Both comets will appear in their greatest brilliancy about May 1st, and will be plainly visible to the naked eye.

What has become of "Rev. Dr." Monck, a native of England, whilom of Brooklyn, N. Y., "who went back on his mediumship"? a correspondent inquires. We don't know. He became pious, (?) it is said, and The Church took him in—or, perhaps, he took The Church in; that is the most likely.

Lizzie Doten's Poems, which are for sale at our counting-room, are equal in merit to any either Longfellow or Whittier have written. These volumes are standard works. This fact has been readily admitted by the many editions that have appeared. For price see advertisement containing full particulars.

SCIENCE.—There is a considerable demand for science in the defensive branches of the public service, such as the army and navy. The weather service uses the electric light to great advantage. The Department of Agriculture applies scientific research to the assistance of great industries. The Mint and Assay offices have much to do with chemistry. The geological surveys develop more fully the principles of geologic science, and from an economic point of view investigate our mineral resources.

Congressman Fullitzer, who is editor of the New York World, has given his first year's salary, \$5000, for the endowment of a free bed in the New York Hospital for the benefit of disabled workers of every kind.

How true it is that when  
The spirit leaves the body's wondrous frame—  
That frame itself a world of strength and skill—  
The nobler inmate now abodes will claim,  
In every change to Thee aspiring still.

At the "Mikado": *Ske.* "How in the world do they manage to do this one hundred and fifty nights in succession without tiring to death of it?" *He.* "Oh! they do it without any thought of it at all. It becomes purely mechanical with them." *Ske.* (reflectively, and after a slight pause) "You think *Pink-Tush's* hug is purely mechanical?" *He.* "He was obliged to admit that in one respect, at least, the action was characterized by an eternal freshness.—*Evening Record.*"

The correspondent of the Japan Mail recently wrote to that journal from Corea that the King issued an edict on Feb. 5th abolishing slavery in his kingdom. It is estimated that over half of the inhabitants of Corea are slaves.

FORT WORTH, TEX., April 5th.—A serious encounter took place Saturday afternoon between a posse of special police and a party of ambushed strikers who sought to oppose the passage of a freight train on the Missouri Pacific line. Two officers were fatally wounded and a third was shot through both hips. Of the strikers, two were wounded, and another, Frank Pierce, was killed.

The steamer *Beaulieu*, of Dundee, with a catch of 30,000 seals, was crushed in the ice of Notre Dame Bay, Saturday. She perished amidships, and sank at once. She had a crew of 500 men; three were lost, and the others were rescued by the ice.



It is designed as a "two-edged-sword" rejoinder, to individuals who accuse Spiritualism of leading to the doctrine. Send it broadcast.



## Message Department.

**Public Free-Circle Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, 9 Bowdoin street (formerly Montgomery Place), every TUESDAY and FRIDAY AFTERNOON. The Hall which is used only for these meetings is open to all, and is closed at the doors will be closed, allowing no access until the conclusion of the meeting, except in case of absolute necessity. The public are cordially invited.

The following published under the above heading indicate that spirits carry with them the characteristics of the earth-life to that beyond—whether for good or evil; that the earth-life is not a mere preparation for the life beyond, but that the soul, 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 reason. All express as much of truth as they perceive or know.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.  
Natural laws upon which the table are gratefully appreciated by all who are sincere in their desire to receive such messages from the friends in earth-life who may feel that it is a pleasure to place upon the altar of spiritual life their loved ones.

We invite suitable written questions for answer at these sittings at all parts of the country.  
(Miss Shelhamer desires it distinctly understood that she does not give sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)  
Letters of inquiry should be addressed to the medium in any case.  
L. W. WILSON, Chairman.

## SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF  
Miss M. T. Shelhamer.

Report of Public Séance held Feb. 2d, 1886.

(Continued from our last issue.)

Mrs. W. H. Lape.

I was told about this place, Mr. Chairman, and that you were one of those that comes to try to get to the friends. It is getting on to twenty years since I died. I remember it was in August, I think the 10th, when I went to the other world. It was all so strange to me, I could not realize it fully for some time; but I think that was because I tried to get back to those I had left; I wanted them to know I could see and hear, and that I did not seem dead.

After a while I began to look around and find I was not really on earth, and that those I met were friends I had once known. Some of them were very kind, and they seemed to be very happy. They were very kind, and they seemed to be very happy. They were very kind, and they seemed to be very happy.

Sometimes I tried to come to my dear ones on earth, and to tell them of my new life; but it seemed as though a veil hung between them and me. I was told to come here. I send my love; I would like to tell them how happy I am now, away from the body, that I do not need to come back to earth. I am alive, and I hope to see them all by-and-by.

I lived at Newport, Ky. It is a long way from here, but when I knew there was an open way from this place I did not mind if my friends were left far behind, for I thought perhaps you could get my message to them. I am Mrs. W. H. Lape. My husband is well known in Newport in more ways than one, and I think some one will see my words of greeting and tell my family I have been here. My husband is W. H. Lape.

Samuel Sampson.

Please to put me down, Mr. Chairman, as Samuel Sampson, from Somerville. I realize that I am not recognized as a citizen of Somerville just now, but I claim that as my home, or one of my homes, while any of my good friends remain there; when they are all left for the other country I shall be obliged to give up my allegiance there.

It is about fourteen months since I passed from the body; in some ways it hardly seems so many weeks to me, the time has slipped by so rapidly and pleasantly, but in others it seems to be so many years, it has been so full of events and of strange experiences to me. I feel older than I did when here, and again I feel younger; older in experience, but younger in vital force and power, and to sum it all up, I can say I believe I have benefited by the change, and I have no desire to again take up the old routine on this side.

I was foreman in the establishment of Charles H. North & Co. I believe I have a good many friends in that establishment, indeed I know that I have, and I want to send my regards to them all. We had many pleasant associations in the past; my connection with the firm and with its employees was one to be pleasantly remembered, and I have only pleasant memories of my past life here.

I have also friends connected with the order of the R. A., Council Six, and I want to send greetings to those friends. I would have them know that their brother and associate is not dead. Not a bit of it. I am more fully alive to-day than I was at the last meeting I attended of the Council. I am stronger in mind and body, for I have a body which I think fits me very well. I am glad to come and send them these words. I have met with my associates since passing from the body. I have seen their faces, and I have heard their voices. They have done some things very well indeed, and they have made human hearts a little brighter because of their dealings with them. Let me tell them that in my experience, now, the "crown" surmounts the "cross," and that, indeed, he who bears the cross patiently will win the crown by-and-by.

I have dear friends, very dear friends, to whom I send my love and my sympathy. I trust these will be received, for I want to feel that I am with them. Oh! I come in the spirit of friendship and affection, offering my good will and asking my friends to look upward to the spirit-world, and try to gain some light and knowledge concerning it. They are to come, by-and-by, over the road I have traveled; they may not pass through just the same experiences that I did, but they are to come over the same pathway, and to meet me in the other world. I want them to get some light on this subject; endeavor to know something of where they are going, and to be brought into communication with those who have gone before.

There are members connected with the Prospect Hill Congregational Church to whom I would send a word of friendly greeting. I have a warm feeling of brotherly sympathy for them; I have an interest in their spiritual welfare. I do not want to see them warped and clouded by theological theories or sectarian ideas; I want them to so expand in thought and sentiment as to take in all mankind, and feel that every man is a brother and every woman is a sister, however low he or she may have fallen, for they are worthy of help and of elevation. In returning a spirit, I feel it my duty to speak to my friends, for I want them to grow, and not remain stationary. It seems to me that by seeking for the truth, and accepting its convictions, they will gain more power and individuality than they possibly can by not making the grand search.

I am much obliged to you, Mr. Chairman, for permitting me to come in upon you in this way, and hope sometime to repay you in some manner.

Hattie Jones.

I thought I would like to come and send my love home to my friends. I do not feel very good in coming; I feel very much as I did while sick, before passing out into the clear sunlight; it seemed so dark to me then—I was so tired I thought I would never be rested again—but in a little while the feeling went away, and such a sensation of rest and peace came over me, such a feeling of happiness. I feel that I am now very close to my friends, and I feel it now as I come back; but I wish to say to my dear friends that I am not suffering in the spirit-world; it is really a Summer-land to me, one that is bright and pleasant. I have been kindly cared for, and friends have been very good.

I have sometimes come back here to see those I left, and tried to make them happier because of my presence. They did not know I could come; they thought I was far away, singing songs of praise; but I was not. I was there, trying to make them business lighter, hoping for an opportunity to give them some knowledge of this true spiritual life.

I have been gone a few years, and now life seems different to me than what it did. I did not understand much of its burdens and trials, for they had not come to me. When I was taken sick I thought at first I should get well and be out again with the other girls; but in a little while I began to think I should never be well, I was so tired. But that seems a long way off to me now, as though it was only something I had dreamed. The spirit-life is so real to me, everything is clear, and I can understand it better than I could the things of earth.

Please give my love, and say I am happy. I have been going on with my studies just the same as I tried to do here, but I have comprehended them better, gotten along faster, and realized what it is to master one study after another and feel a satisfaction in it. Some day I hope to come to my friends and speak privately. I have many things to tell them.

I bring with me a beautiful white dove; I think they will recognize it. It was to them an emblem of peace, and after I passed from the body such a dove was placed over the casket containing my remains. I bring it to-day as just such an emblem of peace, not the peace that is bestowed by the grave, but the peace that comes to an earnest spirit, passing on and on, gaining more light and more serenity through its efforts to be useful to itself and to others.

I do not know as my friends will really believe that I have come back to them, yet I trust they will, for it will give me strength to return again, and I know it will help them to better understand spirit-life when they are called to pass into its realm. I am from Newark, N. J. My name is Hattie Jones.

Joseph Webster.

I suppose if I was to be strictly correct, I should tell you that my name is Joseph Webster, but I am satisfied that my friends in business and private life will best recognize me under the name of "Joe" Webster. Somehow I was one of those individuals who happen to have their names abbreviated, and to be known to every one alike.

I have traveled on to Boston partly to see the place I have heard so much about and partly to try and get in a few words that perhaps may be seen and wondered at by some of my old friends. Speaking of earthly localities, I come from the State of Kansas. I have friends in Topeka, and one or two in Lawrence. I am, as usual, in a sanguine mood, and hope that what I say will be seen by those who knew me. The first thing I would like to tell them is that I did step over into the spirit-life quite easily and naturally. I had no trouble in getting around at all; I had very little trouble in getting around when here; somehow I seemed to slip along where others appeared to be wedged in and unable to move. Life was passably good to me; I had successes and I had losses, but I think the successful results of my labor a little overbalanced the reverses, and so, take it all in all, I have no fault to find with life. I am in about the same condition on the spirit-side.

When I slipped out of the body I wondered what place I had come to—could not for a moment or two understand the situation—but it did not take me long, especially when my old father stepped up to me and clapped me on the shoulder, giving me one of his old-time greetings. That settled it for me; I knew I was in a good place somewhere, or he would not be there. I made up my mind to look around and try and find out just what was the best road-way to follow. I have been doing that ever since, not standing still and wondering, but going along and taking observations.

Occasionally I come back to old places on earth, and I find they are growing. I don't know but that some of my friends are growing equally as well; so I take it for granted if they have grown, then they will be glad to hear from a spirit; but if they have stood still, and become dwarfed, then they will not be glad to do so, but will turn away from any greeting from the other world.

However, I am sure that I shall lose nothing by coming, and I am also assured that I shall continue to take that interest in my little friend Nellie that I have always done, and try and give her my guidance and assistance whenever I believe there is need of them.

I traveled some while in the body; I saw different phases of human life, and went into different localities, but all that I saw and heard and learned on this side seems to have only been a forerunner of what was to come to me in the other world. I can travel there, and look about me, and take observations, and I believe it is good for me, as well as for the duties which I undertake to fulfill all.

This is the first time I ever came in this way, but I hope to do better when I come again.

Katie Mason.

My name is Katie Mason. I have dear friends in Hartford to whom I come, bringing my love. I want my dear friends to know that I can come back to them, that I have been trying for a long while to make them understand something about this thing. I have visited them quietly at night, touched them, and have spoken to them, but received no response; I have laid a rosebud on my sister's pillow, hoping it would be seen, or at least sensed in spirit, but she did not realize it, and I felt sad. But I have learned to wait patiently, and to understand that although they cannot realize it with them, they can realize it with me. I can even watch over their lives, and try to make them happy and contented with life's experiences.

But I have not been doing this all the time, for I have been devoting time to study in the spirit-world. I have been taking advantage of the opportunities afforded me. I have been with dear mother, and with other friends, and have received from them such lessons as I required, and have felt happier and stronger because of it.

Now, in coming back to earth-life I bring their love and many, many kind influences, hoping that they can be bestowed on those who are in need of assistance and of inspiration. My dear friends cannot tell all the interest that their spirit-friends take in their lives, but they are led onward step by step, and unconsciously to themselves, they are making their way in the world, doing the best that they can in their own way. I am glad of this, because I know it will not only make them helpful to others, but it will also prepare them for a great and useful career in the spirit-world.

Report of Public Séance held Feb. 5th, 1886.

Invocation.

Angels of peace, of wisdom and of truth, weave your bright mantles of love and drop them gently on the hearts of earth's sorrowing children; hasten from your homes of beauty and light to the lowly abodes of the needy and the weary of this toilsome way. Oh! unite together in loving labors for humanity; cease not your efforts to be of use, but let them go forth and bravely enter the homes of mental darkness, teaching light to those who are in darkness, penetrating the inner lives of those who most need your ministrations. Oh! ye bright ones, we would associate with you at this hour, we would draw from your lives magnetic support to assist us in our endeavors to be faithful and true; we would come under your influence, believing it to be inspiring, uplifting and beneficial; and through you as teachers we would learn the great laws of life, and come in accordance with them to the divine behest. Oh! friends of truth, bring downward from your high abodes, the edge of life immortal, those tidings of great joy, which shall bear to the people an understanding of the divine love of the Father, of the great destiny of the soul, and of the universal progress of mankind. We would cooperate with you in all your work, in all your part, bearing our portion of life's service, and according to him who rules all things wisely and well that praise which is his due forever and forever.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now on record, Mr. Chairman.

QUEST.—Mr. H. K. Kilburn, La. Fargerville, N. Y. What is going to be the result or outcome of the great strikes all over the country? Is any good to be laboring class to grow out of these strikes in the end?

ANS.—This question concerning labor and capital is to us a stupendous one; it cannot be disposed of in the few moments that we have at this time. It is one reaching into the hearts and homes of every man and woman on the planet. Not only in this country, is the agitation rife, but in the countries of Europe, and the needs of his mind and body rising above those conditions which demand merely a sufficiency to keep body and soul together. We be-

lieve this question is to be adjusted properly and rightfully, so that all concerned, the capitalist as well as the laborer, will derive justice from the settlement.

We are in utter sympathy with the man who has only his labor to dispose of; we know that within his frame is that store of energy which he recognizes as his capital, and if he has, in addition to physical strength, ability to use that power and intelligence, as well as a habit of industry, then he has a right to demand a recognition of that which he brings to the world.

We are, to an extent, in sympathy with the capitalist, so far as he does not desire to encroach upon the rights of those who are dependent upon him. To any moneyed man who feels that he is making a wise use of his capital, who, in employing the means at his command, as well as making use of his brain-powers in engineering or directing the crude, raw material of labor, we can extend our sympathy. But when he becomes a mere task-master, driving the men before him as so many cattle, regarding no soul within them, determined to get from them just as much labor as possible for the smallest amount of remuneration, we consider him a despicable being.

But while we know that this great struggle between labor and capital is directed and has been engineered by wise influences on both sides of life, by intelligent men and women from the world of causes, yet we know that the great labor question has many delicate subjects involved, many issues that must be met. The laborer must intelligently meet the question from all points of view, and be careful as to where he stands. Just what demands he shall make. So far as he has justice on his side, so far as he desires only to protect his own interests and to command respect and a hearing for labor, we are in utter sympathy with him. But if he undertakes to aggrandize himself, to set up a power that will be only a dominating one, we bid him beware.

Labor has no more right to become an autocrat than has capital. It is for the intelligent men among the laboring classes wisely direct this great movement, and use their brains for the best interest of the people, and if possible to come into peaceful communication with the capitalist, and try to bring about a wise and humane adjustment of all wrongs as well as of all questions involved. It is true, as in all cases of reform, the innocent must bear injury and reproach; but it is also true that from the great struggle there will work out a better condition of life for all concerned.

The capitalist himself will come to such a consideration of this subject as to learn that it is his duty to extend to those who employ not only a fair remuneration for their labor, but also a proper respect for them as men and women, and also, to an extent, to advise them concerning the needs of their minds, so that they may grow in intelligence.

The laborer will then discover that it is possible for him to come into harmonious relations with his employer, to look upon him as a brother man who respects his rights, and whom he, in turn, must respect. We believe the outlook is promising; we have hopes for the future of humanity in this country, and in all other parts of the globe. We will suggest to the labor organizations that if they insist on the employment only of members, or Knights, they must see to it that they provide only skilled workmen. There is a tendency to demand the same amount of pay for unskilled workmen as for those who thoroughly understand their occupation, but who happen to be classed in the same department of labor with the unskilled. Progress is marching onward, and no power, no despotism can stay its advance.

Q.—A correspondent sends the following paragraph, copied from the *Spiritual Offering*: "No one inspired by the high and noble desire to ascend to the sphere of human knowledge, improve self, or bring joy and truth to the world, need have fear of mediumship, provided he is wise, and does not invite the approach of the controls of other mediums, who, although successful with them, may be wholly unadapted for the development of differently organized persons," and asks what the writer of the above quotation means, especially in what he says after the word "provided"?

A.—We can agree with the writer in his statement that no one who desires self-improvement, and who wishes to bring joy and comfort and peace to mankind, need fear mediumship. This we take without qualification. An individual whose life is earnest, who is honest in his endeavors to receive light and knowledge from the upper world, whose mind is pure in thought, and whose outward deeds are in accordance with that purity of thought, need not fear to become developed in mediumship, for the medial powers unfolded in his organism will be of such a character as to invite the presence of only those spirits who desire the good of humanity, and who bless all who are true to the other world. We presume the writer meant to say that it was unwise for any medium to invite or seek the control of those intelligences who make a specialty of controlling some individual medium for their own development; and there is a wise thought put forth in this connection, although there are many spirits, benevolent in thought and practice, who can successfully and pleasantly control many mediums.

He who is known to you as John Pierpont, does not exclusively control the Banner of Light, although he is a very successful and important labor in connection with her; but he finds no difficulty in communicating his ideas through many mediums, and giving such advice or guidance as he believes is needed at the time. So with many other spirits; there are brave, good, Indians who control not merely one feeble organism of earth, but bring their magnetic support and strength to many. Eagle Wing, a brave with whom we are acquainted, goes forth from place to place, giving help, encouragement and magnetism where they are most required; and he has no fear of the presence of other spirits. It is true, and while it tallies with the experience of many mediums and their friends, it is also true that there may be a returning spirit who finds himself able to develop the powers of one instrument to such a degree that he can utilize them for the best advantage of mankind; he may be able to work through her powers a grand and lasting result, benefiting the needy, restoring the helpless to a state of health and vigor; and some medium, recognizing the power thus exhibited through another, may earnestly desire and invite the presence of the successful spirit, that she, too, may receive such ministrations, and be able to achieve such important labors. It is sometimes possible that the spirit thus invited may make its appearance; it may be able to communicate as readily through the latter instrument as through the former, or it may be that the instrument is not at all adapted to its use, and it can work no practical result. However, the greatest evil one has to fear in such a case is that designing spirits, those who are ignorant, who desire to be believed and thought wise and learned and exalted, may be thus brought into contact with the eager medium, and try to deceive as to their powers, working through her instrumentally under the guise of the successful spirit who is at a distant point, but by no means in association with them. It is wise always for a medium to trust to the powers that are brought to her. A band of spirits will be formed who understand her qualities, and just what work can be best accomplished through her agency.

If the guides assigned to her are of humble mental powers, she may not be able to utilize them as fully as she would if she had more powerful guides, and as good lessons in life, for their medium and for humanity, as though they were notables of the highest order.

Therefore, let every medium see to it that she trustingly confides in her spirit-guides, when she has learned from them to be pure in thought and motive, and not call for those of any other band, for it is best that she should be influenced by some other power, rest assured that power will come to her unsought, sent by the angels of heaven.

Q.—[By C. J. S., also Mrs. H. H. McE.] I have read and received many inconsistent statements made by spirits relative to their ability to see the material things of earth. Some say that they can see us in our material forms, in the house, the street, etc.; that the exterior and interior of our houses are visible to them; that they take pleasure in revisiting scenes familiar to them, and also in visiting those parts of our earth they had not seen

while they were here in the flesh. Other spirits say they cannot see our physical forms, our houses, etc., excepting through some earth-medium and when conditions are favorable. Can you explain this seeming inconsistency?

A.—There is a great difference in the power of discernment of spirits. There is no inconsistency in the various statements made, in this connection, by returning spirits. Some spirits who come to you have the faculty of clear sight, are independent of any medium, and can not only perceive your spiritual forms and the aura emanating from them, but they can clearly discern the material body you possess, and the external surroundings of your life, houses, furniture, clothing, streets, etc.; ought that interests and commands your attention may be plainly visible to such returning spirits. There are other spirits who have not this faculty of clear sight; they are unable to plainly perceive these external surroundings of yours, save when they come into contact with a medium and gaze upon these objects through mediumistic organs of sight. Certain spirits may claim that they do not see your material forms, but explain that they clearly see your spirit-body, and come in contact with it, and it is often the case that to such spirits your spiritual form is so tangible, so palpable, so clearly representative of what your physical body is, as to plainly show to them what may be your material, outward condition; therefore it is not always necessary for a spirit to follow you when you are reading the lines of a book or tracing words in the writing of a manuscript, because while they do not see the visible page, while they do not behold the sheet of paper, nor notice your hand or brain receiving or transcribing letters and sentences, yet they see the thoughts in your mind—those that you receive from your reading, or those which you elaborate and transcribe through your penmanship, and are fully aware of what you are doing. There are various grades of perception among spirits. Some spirits have no difficulty in traversing space; they go from city to city and town to town, here in your earth-life, knowing what is taking place among the inhabitants. Other spirits could not do this, unless accompanying some mediumistic mortal who appeared like an open doorway to them, showing them glimpses of this mortal life of yours.

Dr. John P. Ordway.

It may seem selfish in me to undertake to fill up any portion of the time devoted here to returning spirits, and to say that I am unwilling to remain away from contact with mortal life and feel that my name and my memory may be dropping out of the minds of those friends with whom I once associated. But I believe it may appear to the public, it is a simple truth, that, after a long lapse of time, I make myself known again from this platform, merely to reach the hearts of my friends and let them know that I remember them with love.

I had those whom I am pleased to call friends in Boston and in many places in this State, as well as those who knew me in other localities; to each one of these I send my greetings and my fraternal affection. I know it will be received in some quarters, and I trust it will be of spiritual benefit.

As I pass on, from month to month and year to year, from spiritual experiences, and becoming more familiarized with the conditions of the spheres, I feel that I am simply a little atom in all the great universe. As I sense emotions bounding within me, calling upon my spirit to express itself in musical terms and in words of song, and then listen intently to catch the strains of harmony rolling throughout the spiritual universe, I feel humbled in thought, for I realize that my efforts were so feeble that they fell far short of the height of excellence I desired them to attain.

Yet I know that every drop of water reaching to the sea has its work to perform; that it fills a place when it does reach the mighty ocean. I know that this great ocean is made up of just such tiny drops, and I also realize that the great universe of song is composed of the different strains issuing from the hearts of countless human beings, and that every strain has its place and its work to do. It may fall upon the heart of some individual and touch the key-note that shall awake his soul to higher endeavor and loftier thought; it may cheer the mourning heart and give it something to hope for in the coming time; it may arouse some soul to enthusiasm and help it as a stepping-stone to greater action; and so we must not despise the day of small things of earth or of spirit; we must not ignore the minutiae of spiritual thought and action, for that may be the main-spring that effects grand and useful results.

In bringing my greetings to my friends, I would not have them believe that I am idle. As I look back over my earthly experience, I feel that there I was idle—I accomplished little compared with what I might have done. I can see things clearly now that then, for I understand the possibilities of being more fully than I did when here, and while, even at the present time, it seems to me that I accomplish but few results, yet I know that my time and my powers are now employed, as I trust my friends will learn by-and-by.

I have recently been experimenting in the phase of mediumship called materialization. I have been employing myself somewhat in trying to discover whether it were possible for me to organize an independent body so as to have been such a rare case, that to which was mine when on earth that my friends would not fail to recognize me if I came to them in that form; and I have reason to believe that I may be successful in my attempts. I do not mean to say that I shall come so materialized by drawing material elements to my spiritual body as to make that visible; but I mean that I believe, with the help of wise spirits, I can build up a form sufficiently dense to make it visible to the mortal eye, and that I can work upon that form, as one acts upon a machine, so as to have it respond to my thoughts and interpret them to my friends.

This is my work, and I am looking for good results with hopeful anticipation. I will not linger longer, Mr. Chairman. I am pleased to meet you. I am known to my spiritualistic friends, as to others, as Dr. John P. Ordway.

Frances.

Mr. Chairman, your spirit-president has kindly assisted me to come, as I desire very much to send a few words of consolation and cheer to dear ones in the body. I wish to say to them: I know, as do all your spirit-friends, that your surroundings have been unpleasant, and trying to your hearts, for some time past. We realize that your present conditions, live out the best part of your nature, and know that you feel, as it were, defrauded of those spiritual experiences and blessings which you so enjoy, and which your spirits crave. We understand all this, all the bitter pain, all the unrest, all the desire to reach out in other ways, and to live more useful lives. Yet I come to you to-day asking you to have patience a little while longer, and press on, performing the duties that are at present laid upon you. I do not feel that it is your mission to remain where you are always; labor, and the pleasant surroundings. I anticipate the time when you will be guided by your spirit-friends to make such disposition of those duties and those matters which are now laid upon you as will enable you to reach out to those experiences which you desire; so I can give you a little cheer, a little comfort in the hour of trial, and I can also bring to you the love of the many dear ones who unite in sending you their influence and their magnetic strength.

Our dear Frank is with me. I am caring for him as my mother cares for her well-loved son. True, he is strong and clear, and well enough advanced to go out and care for himself, and to give an influence of assistance to others who are in need of help; yet I love to throw around him the strength of my mother-heart and provide him with those influences which I believe will be of use by-and-by. The children send their best love to their dear parents, with assurance of their presence. They cannot always make their love known; they cannot always be taken of cheerfulness and their hearts on earth desire; but they can cheer their hearts on earth and beautiful influences, bringing their bright presence to the homes of the dear absent ones, bringing them just that which they most require from spiritual lands.

Then again I say, be patient and hopeful; there is a brighter time ahead; I believe it will reach you before you pass from the body; and after you have ascended to the world of light you will rejoice in the knowledge that you have done your duty well. The mediumistic qualities which now seem held in abeyance, and do not find proper development, may never come to full fruition on this side, but even now they assist the spirits in bringing their influences to you and to others, and it seems to me that in a little while they will expand more fully, so that you can become more assured of the presence of your dear ones in times when you most need their management and cheer. Please to send enough of my love to Mr. and Mrs. Joseph B. Hall, of Presque Isle, Maine.

Carrie Bartlett.

I have some friends in Georgetown who I think will see my message, to whom I wish to bring my love. I have waited a long time for this opportunity, and some days I grew discouraged, and thought I never would be able to give my name, and tell my friends how much I love them. Now I am here, and it makes me happy.

I wish to say that I am quite satisfied with all that has been done concerning the affairs which I left on earth. I would not have anything changed. I have no desire to interfere with the plans and arrangements which were made and have been settled; they are all pleasing to me. That does not mean, perhaps, that I would have done just exactly the same myself, because no two of us ever work precisely in the same way, and accomplish the same results. But while one would work in one way, and another person in perhaps quite a different way, yet either can, in looking at the work of the other, confess that it has been done well, and perhaps fully as well as the other would have done, so my friends need have no fear on that score.

I am also perfectly satisfied with my condition in the spirit-world; it is a pleasant and progressive one, and I feel, year after year, that I gain in power, and that I do really step higher. I have not changed the home that I entered when I went over to the other side; it was a pleasant little home to me, and I have been able to do so, and presenting just the points of interest that were most enjoyable to me, that I still occupy it, and am glad to welcome any friend there, and ever ready to show them I appreciate what has been given to me; but still I can say that as the years go by I feel I am stepping up, although occupying substantially the same ground, because, in thought, in feeling, in association, and in a comprehension of life, I gain power—that is what I mean.

I have met one or two friends on the other side, since I went over, that came after I did, and we are happy together. I had friends there before I passed on, and they were all welcome; together we live in harmony, and each one is helping his or her own labors as they feel it best. I should like very much to come and talk to my mortal friends in person. I do not know as there are avenues around them through which spirits can make themselves known, but if there are, I hope my friends will make use of them, and I will do all that I can to bring them knowledge of the spirit-world and of the dear friends who are with me there. I wish to return thanks to my friends—perhaps they will understand for what—I do not desire to speak more plainly here of the kindness and favors which they showed me, and which I appreciate and which they knew I appreciated. Sometimes when thinking over the past, it seems to me I can understand and be even better satisfied now than when in the mortal form. Carrie Bartlett.

Mabel Howard.

I tried to come at your last meeting, and I got almost in, but I could not speak, so the gentleman said if I would come to-day he would try and help me in. My dear friend Mabel Howard, I did not feel very good before I died. I had what they call diphtheria, and my head and throat felt very bad indeed. I feel it just a little now. I felt it more the last time, when I tried to come and could not; but I want to say that I never felt that way in the spirit-world. It is a beautiful place to me, and I am so happy there.

I lived fourteen years on earth only, and was a school-girl, learning my lessons and trying to make my way through the different classes. I never felt altogether satisfied, although my friends thought I was getting along very well; but in the spirit-world I seem to get on easier. I understand my lessons better; do not have to go over them so much and so often as to make my head ache, which it did when here.

I do not know as I can say I am altogether satisfied, and I do not believe any spirit is just that entirely, because they would not keep making efforts to do more and be better if they were; but still I am pleased with my progress, and I thought perhaps my friends would be glad to know it. I bring them ever so much love. I want to tell them I have seen Uncle James; he is strong and well in the spirit-world. He was a real worker here, and when he died everybody thought it was a pity, because he could hardly be spared. I think, we should feel the same way, over in our life, if he was to go from us, because he is such a worker, always ready to give advice and fit things right into places where they belong, so that when anybody wants to know anything, they usually turn to him—I mean anybody among our band. I know my friends will be glad to hear of him, because they thought so much about him.

I hope to come again sometime and give them a good many things about the way I live, what I am doing, and where I have been, for I have been to those places that I used to be so proud of and say I wish I could visit, and know really of them from observation—and I have learned and seen a good many curious things in connection with them. My friends live in Brooklyn, N. Y.

SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.

Feb. 5.—Continued.—Elmer; Maudie; Controlling Spirit, for Capt. Alvan Bradley.  
March 20.—Controlling Spirit, for Thomas R. Hazard; Harriet C. Wright; Sally S. Wetmore; Mrs. M. C. Jones; Mrs. L. Day; James French; Maria Simmons; John H. Currier.

THE MESSAGES GIVEN.

As per dates will appear in due course.  
March 20.—C. C. Hunkins; John Minter; Fannie L. Smith; Charlotte Brown; George Webster; Stella.

Married:

In Charlestown, N. H., March 20th, by Rev. T. D. Howard, Mr. Theron B. Newman to Mrs. Sarah Helen Roundy, both of Charlestown.

Passed to Spirit-Life.

From his residence in Somerville, Mass., on Tuesday morning, March 24th, Mr. Josiah A. Smith, after an earthly sojourn of 71 years.

Mr. S. was one of the best men living, and, in the language of the







(Continued from first page.)

our hearts, and the angel voices have told you that life is eternal—none die, but all live on forever. It is right we meet here and unite in congratulations. Work with a heart and purpose; stand aside in the night is spent, and the glorious light of the east ascends, and as the morning sun rises toward heaven, and as the day is past the flowers bloom, so shall you see, if you are faithful workers, the glory and beauty of that day of promise budding and dawning in your labors. Remember the voices of the angels urge you onward, and by-and-by they will greet you on the immortal shore.

Mrs. Nellie J. T. Brigham was the last speaker; the hour being late she said she would not detain the audience save for a few minutes. The lady made a brief and appropriate address, after which the exercises closed with the audience singing "The Sweet By-and-By."

THE THIRTY-EIGHTH ANNUAL SPIRITUAL FRATERNITY celebrated the Anniversary of the Banner of Light parlor, 232 West 25th street, on Sunday evening, March 28th, 1886, at 8 o'clock. The exercises consisted of speeches, recitation, and vocal and instrumental music by eminent artists. The presence of the original "Fox Sisters" added interest to the occasion.

#### Brooklyn, N. Y.

To the Editor of the Banner of Light:

The Thirty-Eighth Anniversary of the Advent of Modern Spiritualism was celebrated at the "Church of the New Spiritual Dispensation" on Wednesday, March 31st, a large and appreciative audience filling the church, the President, Mr. J. Jeffries, conducting the exercises. The rostrum was tastefully decorated with choice flowers and plants, obtained by the ladies' committee, imparting a rich color to the neatly-decorated interior. Among the speakers of the evening were the President, Mr. H. C. Bowen, Hon. A. H. Bailey and J. J. Morse of England. The musical department was attended to by Miss Middleton, Miss Ross, Mr. Middleton and Mr. Lewis, the recitation of the evening being given by Miss Slocom; a series of handkerchief readings were given by Mrs. Mills, a medium well known here in the Eastern District.

Miss Ross rendered in a pleasing and effective manner, "Nearer, My God, to Thee," after which the President introduced the Hon. A. H. Bailey to the meeting. Judge Bailey, responding, said in effect, that having but that day returned from Florida, where he had been owing to somewhat impaired health, he felt too fatigued by his almost three days and nights of travel to address them; indeed he had been too tired to prepare any set address to do honor to the occasion. However, he was delighted to be with them to take part in the exercises due to so interesting and important an occasion—the Anniversary commemorative of the Rochester knockings. He then in forcible manner considered the importance of the work that was known as Spiritualism, urging that our facts were of vast importance alike to the religious and the philosophic, and that for beauty and force the teachings and inspirations of to-day, presented upon our platforms, were what we most needed—what the world most needed to help it upward. He knew that this matter could be found in nearly all the churches of this broad land, and that ministers innumerable were fully acquainted with it; at that he was glad; but he felt how often these same ministers were false to themselves and their congregations, in not honestly admitting what they did know. They took the philosophy of Spiritualism into their pulpits, but nothing more; they had said when questioned on Modern Spiritualism, "Oh! it was nothing; do not meddle with it; it is dangerous"; but they knew they were concealing the truth, for they attended seances, conversed with their departed children and friends, and then afterward, when preaching the philosophy in their pulpits, denounced the facts there, while accepting them in private. Let them be honest, and admit that they obtained their inspirations from the facts they so often publicly derided. He knew this matter was spreading on all sides, and during his recent trip to Florida he had had inquiries presented to him on all sides, pressed with an eagerness and an anxiety that testified to the deep interest Spiritualism is everywhere exciting; and he was certain as years rolled on, as century after century rolled away into the eternal past, that the cause would unfold itself, new light would fall upon us, and ever deepening inspirations would lift us and urge us forward, with which sentiment the audience testified its demonstrative approval by vigorous applause, during which the speaker resumed his seat.

Mr. H. C. Bowen, who was the next speaker, addressed the audience at some length, his remarks being substantially this: This was our Christmas and our Easter, the Anniversary of the birth of our glorious truth, the day in which our "Christ" was born, our hopes resurrected. But for us there was no indistinctness as to the date of that epoch-making event in Rochester thirty-eight years ago. No traditions of families had yet enwrapped it in their stifling folds, which was more than could be said as to the birth of the hero of the Christian festival soon to be celebrated in the churches. Yes, it was an epoch-making event, and future historians of religious progress would look back to it as the point of a new development in spiritual growth that marked the dawn of a new era, and it would be accepted as the cause of the most stupendous revolution the world has ever known. How marked was the contrast now between the Christian teaching of to-day and that of the time when the spirits first came to us; ministers of repute, culture and influence no longer insisted that the Bible was only and altogether the Word of God; they contented themselves with asserting "it contained" the Word of God! They were content to say, we do not insist so much upon the doctrinal aspects of Christianity as upon its morality and spirituality, and these changes had been slowly and silently brought about by revelations of the spirit-world had brought to us through mediums. He was glad to participate with them in the celebration of the Anniversary, for he felt this great cause must go on, and that it would be accepted as the cause of the most stupendous revolution the world has ever known. How marked was the contrast now between the Christian teaching of to-day and that of the time when the spirits first came to us; ministers of repute, culture and influence no longer insisted that the Bible was only and altogether the Word of God; they contented themselves with asserting "it contained" the Word of God! They were content to say, we do not insist so much upon the doctrinal aspects of Christianity as upon its morality and spirituality, and these changes had been slowly and silently brought about by revelations of the spirit-world had brought to us through mediums. He was glad to participate with them in the celebration of the Anniversary, for he felt this great cause must go on, and that it would be accepted as the cause of the most stupendous revolution the world has ever known.

The President then introduced Mrs. Mills to the audience, and that lady then exercised her psychometric powers in the reading of character and motives for the occasion by the banner of light. The reading of the banner of light was a satisfactory affair, and the audience was much interested. The President then introduced Mr. J. J. Morse, of England, who, entranced, was used by his control for the delivery of a short, but powerful, eloquent and apropos address, illustrative of the state of thought regarding God, life, death, and immortality that prevailed at the time Spiritualism first came in this century, showing how such thought had been modified by our facts, philosophy and influence; also pointing out how the mighty hosts of the dead had come in at the opened doorway, and that the echo of their resounding tramp, tramp, tramp had startled the creed-bound, the materialistic and despairing, into life, action, knowledge, thought, on all these matters. The speech was frequently applauded during its delivery, and at its close was rewarded with a spontaneous and hearty outburst of approval.

It now having become quite late, the exercises were concluded by the entire audience joining in the singing of "The Sweet By-and-By." The conclusion of which was met with a reluctantly dispersed audience, and a pleasant celebration of the Thirty-Eighth Anniversary of the advent of Modern Spiritualism.

REPORTED.

#### Brooklyn, N. Y. April 1st, 1886.

#### Haverhill—Good Templar's Hall.

To the Editor of the Banner of Light:

The First Spiritualist Society of Haverhill and Bradford observed the Thirty-Eighth Anniversary in this hall on Monday evening, March 30th, in connection with the Ladies' Aid Society—the ladies taking the initiative steps by

preparing a bountiful and magnificent supper. The tables were completely filled at the first seating, and had to be relaid to accommodate the large audience present.

Supper over, at 8:20 o'clock President C. E. Sturges called the meeting to order, and in a few well-chosen words bade all a hearty welcome to the pleasures of the hour; he then announced the opening exercises of the musical and literary repeat, and called upon the Society's choir for a selection. Music, song and remarks filled the time until 10 o'clock P. M.

Remarks were made during the evening by Mrs. Sarah A. Byrnes, of Boston, and Frank T. Ripley, Charles W. Sullivan of Boston in his pleasing style sang the song entitled "The Loom of Life," with piano accompaniment by Miss Little Fletcher. Mr. Sullivan and Mrs. J. M. Young rendered a duet in fine style with piano accompaniment by Miss Fletcher. Miss Jessie Little executed in a very pleasing manner a violin solo, with piano accompaniment by Mrs. Bendon. Songs and duets were also sung by Miss Prescott and the Misses Coburn and Buckman.

The exercises concluded with dancing from 10 P. M. to 12 midnight, in which all who could be accommodated upon the floor participated with a will.

The whole programme was a brilliant success in every particular. W. W. C.

#### Haverhill—Brittan Hall.

To the Editor of the Banner of Light:

On Wednesday evening, March 31st, the Thirty-Eighth Anniversary was duly observed.

Dr. C. H. Harding, of Boston, was present and gave interesting psychometric readings. The following fine combination of musical and literary exercises was also presented: Opening remarks by E. P. Hill; overture, "Tourist's" Scholopengrull, Corinna Concert Co.; ocarina duet, the Bendens; song, Miss Barbell; recitation, inspirational verses, Miss Bell; Shattuck, violin duet, Corinna Concert Co.; Elchberg, Misses Williams and Hooke; reading, "Home, Sweet Home," Miss Susie C. Smith; cornet solo, Three Star Polka, Bagley, Miss Carrie H. Dean; Hand bells, the Bendens; Sprites of the Spring, Faust, Corinna Concert Co.; selections, Mikado, Weigand, Corinna Concert Co.; violin solo, Mr. Bendon; song, Miss Barrows; reading, Miss Susie C. Smith; musical glasses and harp, the Bendens; Pirates of St. Domingo, arr. by Perkins, Corinna Concert Co.

The celebration was highly successful, and has awakened much interest in this locality.

#### Newburyport, Mass.

To the Editor of the Banner of Light:

Our Anniversary celebration was held at Cadet Hall on Wednesday evening, and was very largely attended. Owing to the illness of the President, Charles W. Hadden, the Vice President of the First Spiritualist Society, under whose auspices the anniversary was conducted, presided. The hall was very prettily decorated. The exercises commenced with a concert by the Adelphi Orchestra, after which Dr. Dean Clarke was introduced to deliver the Anniversary address.

Master Ernest A. Rundlett followed with a violin solo, after which supper was announced. Originally intending to seat plates for one hundred, the ladies found the crowd so great that two hundred and twenty had to be fed, and still "there was enough and to spare," a fact which speaks for itself of the resources at their command.

After supper dancing was in order until after midnight, music being furnished by the Adelphi Orchestra. The floor was under the management of Chas. W. Hadden, assisted by the following ladies: John D. King, Mrs. Etta Porter, Mrs. Ida Jaques and Mrs. Lizzie Thurlow. In the dance the hall was tested to its utmost capacity to accommodate a large number.

The celebration was a great success, socially and financially, and is well spoken of by the local papers.

#### Portland, Me.

To the Editor of the Banner of Light:

Dr. J. C. Street, of Boston, occupied the rostrum of the Spiritual Temple on Sunday, March 28th. He took for his first subject, "The Anniversary," and the work accomplished during the last thirty-eight years. Dr. Street eloquently summed up the results achieved for humanity by the New Dispensation, and pointed to the many millions of souls made happy through the knowledge, since its advent, of the communion of spirits. Spiritualism had also given to woman added opportunities in every department of life. The address was frequently applauded by his hearers.

In the evening he treated of "Spirit Spheres and the Mansions of the Blessed." The simple and eloquent manner in which he presented the great truths involved produced a profound impression upon all present.

At the close of both discourses an Italian intelligence took control, and answered questions from the audience in a thoroughly scientific manner. At the close the people gathered about Dr. Street with expressions of congratulation and pleasure; and the desire that he might soon be with us again took the form of his reengagement for the first ten Sabbaths of May. Mrs. ANNIE B. FISHER, Cor. Sec.

#### Salem, Mass.

To the Editor of the Banner of Light:

The Spiritualists of Salem celebrated the Thirty-Eighth Anniversary on Sunday, March 28th, in an appropriate and interesting manner. Cate's Hall was crowded afternoon and evening with intelligent and appreciative audiences. The hall was handsomely decorated by kind friends, and the exercises consisted of singing by Miss Amanda Bailey and choir—assisted by a fine orchestra—interspersed with readings and recitations, together with speaking by several mediums, our old friend and co-worker, Mrs. Warhouse, of Boston, being present with us on this occasion.

MRS. H. C. MELDRUM, Cor. Sec.

#### Springfield, Mass.

The Anniversary at Springfield was celebrated, March 31st, in Gill's Hall, Main street, at 2 and 7 P. M. There was a large audience in the evening. W. J. Colville's lecture and poems were heartily received, as were the efforts of all the mediums and musicians.

[On the following evening W. J. Colville lectured in Holyoke, Mass., with most gratifying success.]

#### Cedar Falls, Ia.

Douglas Smith informs us that the anniversary was observed at Cedar Falls by a meeting on the afternoon of Sunday, March 28th, Mr. J. C. Abbott delivering the address with credit to himself and interest to his hearers. In the evening Dr. Lyon spoke on Spiritualism, Ancient and Modern, and his lecture was much admired.

State Convention at Milwaukee, Wis. To the Editor of the Banner of Light: The meeting of the Wisconsin State Association, just held in Milwaukee, was a success financially, as well as intellectually and spiritually considered. The speakers were Mrs. S. E. Warner Bishop and John L. Potter of Wisconsin, and Mrs. L. A. Pearsall of Michigan—all inspirational speakers and first-class ones. A variety, and yet the most perfect harmony prevailed throughout. Dr. Juckett of Elgin, Ill., and Mrs. L. M. Spencer, gave public tests. Delegates from Chicago and Elgin, Ill., Green Bay, Fond du Lac, Geneva, La Crosse, Waukegan, Janesville, Kaukauna, Lakeland, Ripon, Orono, Black River Falls, and Livingston, Grant County, Wis., were in attendance. A. C. and W. A. McCaslin furnished the vocal music. The hall was very appropriately decorated with flowers and mottoes for the occasion by the banner of light. The meeting will undoubtedly be held in Milwaukee in June, due notice of which will be given in the spiritual and liberal papers as well as the local papers of the State. DR. J. C. PHILLIPS, Sec.

## SOUTHERN CONVENTION

(Our Special Reporters' notes, continued from the second page.)

### WEDNESDAY, MARCH 31ST.

The enthusiasm of the whole-souled Spiritualists who have gathered in Louisville led them to mark the birthday of their faith by four sessions. The morning was devoted to a mediums' meeting, but was distinguished by a ringing old-time speech from Warren Chase, with "The Anniversary" for his topic.

In the afternoon Mr. Watson, with the fire of his early manhood, brought forth the Bible teachings, of which he had been a minister, and drew out pieces by contrasting them with the truths of Spiritualism.

An eloquent address by "Hoolah," through Mrs. Glading, with "The Human Soul" for her subject, was welcomed by a large audience in the evening. Miss Brown, Mrs. Dick, Mrs. Richings and Mrs. Glading, by tests, readings and recitations, contributed to the interest of the occasion.

There was nothing in the proceedings of the day to distinguish it from the thousand other celebrations that may claim notice. Spiritualists on "Man and Spirit," as noted will be heard elsewhere, and yet this gathering at Louisville, Ky., in 1886, is a memorable event in the history of Modern Spiritualism.

Yesterday a *Globe-Democrat* of St. Louis contains admirable portraits of Warren Chase, Charles Dawbarn, Judge Holbrook and Samuel Watson on its editorial page, with a few respectful words of attempted biography. Its skilled reporter was unfortunately obliged to leave Louisville Tuesday morning, and the young man left in charge was too inexperienced to catch the scientific gist of Mr. Dawbarn's lecture on "Man and Spirit," but he made the attempt in a spirit of fair play.

The *Courier* and the *Times* of Louisville have tried to place us faithfully and without sensation before the public. The only paper that has tried to make fun of some of the proceedings has been the *Post* of Louisville. It is an evening paper, and undoubtedly its boy-reporter sought to win a cheap reputation for "smartness"; but even he carefully avoided ridiculing the scientific lecture by Mr. Dawbarn, thus proving for the thousandth time that Modern Spiritualism has only to present the facts logically and with scientific precision to command universal respect.

Mr. Kates, of *Light for Thinkers* (published at Atlanta, Ga.), made an appeal on behalf of the press, emphasizing of course the claims of his own paper to recognition in the South, as the organ of the Association; but stating that he would gladly take subscriptions for the *BANNER OF LIGHT* and other spiritualist papers.

Mr. Wolfe, of Cincinnati, has kindly loaned his painting of the old home of the Fox Family at Hydesville, which attracts much attention and has received respectful mention from the press.

### THURSDAY, APRIL 1ST.

The genial and whole-souled crowd that has been pouring in from far and near has necessarily had a somewhat larger Louisville. The hotels have felt the benefit, and have "doubled up" their sleeping accommodations. The St. Cloud Hotel has become social headquarters of the association, and your reporter was pleased to hear "mine host" complain that not one of the crowd had yet visited his bar-room. A belief that commands the appetites and passions so that tobacco and whiskey are let "severely alone," means good citizenship and a higher manhood. But it is noticeable that there is no special tectonic or anti-tobacco association, or oath-bound league against their use; but temperance is the simple and natural effect of a developed and rounded manhood.

I send to the *BANNER* almost an entire page of the *Globe-Democrat*, of Saint Louis, devoted to a report of these anniversary proceedings in Louisville, which might, word for word, be copied into the *BANNER* as from its own reporter; and the only complaint of our veteran editor would be that there was too much of it for his crowded columns.

The *Louisville Courier* of this morning contains an excellent report of yesterday's proceedings, including the interesting account given by "Hoolah," the control of Mrs. Glading, of her passing from earth-life into the spirit-world. For an hour Mrs. Glading answered questions and gave platform tests to an audience that crowded the large hall. No wonder that the dark eyes of Secretary Kates snapped and sparkled with a proud satisfaction that seemed to say, "I told you so." Wherever President Watson is found, he is the centre of a group whose hilarious jollity is a prophecy of good times there will be in heaven when Bro. Watson gets there. No reporter can corner him, for he aspires to a rounded manhood for eternity.

One of the features of the gathering have been the greetings by wire and post from north and south, from east and west, that have been received and read by the Secretary. It has been a disappointment that the sickness of Mr. Woodward has deprived the Association of a professional platform test medium; but neither adverse weather nor the absence of expected stars has clouded the meeting for a single hour. THISTLE.

### FRIDAY, APRIL 2D.

Just one bright gleam of sunshine to welcome April, which black came the rain and sleet, with icicles hanging from the waters. The waters are in rebellion all around; but the Association of Southern Spiritualists seems to have brought out or evolved a sunshine of its own that knows no cloud.

The speaker of the afternoon should have been A. C. Ladd of Atlanta, but the floods are holding him captive—so Warren Chase took the platform. The immortality of the soul was his subject, as proved by natural facts, the evidence of evolution and the evidences of Spiritualism. It is always a pleasure to listen to this "father of our platform," and the audience showed decidedly their warm appreciation.

In the evening Mr. Charles Dawbarn gave an Anniversary address, (reported in full for publication in *BANNER OF LIGHT*), which entirely broke what might almost be called the "harmonious monotony" of the Association. The *Courier-Journal* heads its report, "Mr. Dawbarn creates a sensation"—and continues, "He is an aggressive speaker, who enthralls the audience with his spirit, his learning and wit. More men of his kind would soon popularize Spiritualism and disarm its assailants of their shafts of ridicule and scorn."

The bright and sparkling control of Mrs. Glading is the Indian maiden, "Hoolah," who seemed to be courteously referred to by the lecturer as yet exhibiting some of the effects of her theological training amongst the Baptists in earth-life. She eagerly replied in defense of her favorite prayer, and those who know "Hoolah" know that, like modern pugilists, she only wears gloves for appearance's sake. A constant warfare between opponents is most enjoyable to the audience; and we will comfort the friends of Mr. Dawbarn by assuring them that he is still very much alive.

A number of very remarkable tests were then given by "Hoolah," which, with some exquisite readings by Mrs. Richings, made the evening as bright within as it was stormy without.

The *Globe-Democrat* is not fortunate in its likeness of Mrs. Glading, published in yesterday's issue, but its report is, as usual, able and fair. It publishes a short article asserting that President Cleveland has been a Spiritualist for many years, and has a medium friend as an occasional visitor at the White House. We have lost our Chairman, as he was unable to remain longer; but under the active leadership of Mr. Kates the meetings will continue without change of programme. THISTLE.

Amesbury.—Last Sunday Mrs. A. L. Pennell, of Boston, held services in Veteran Hall, and interested an audience which completely filled the auditorium. She gave many tests of the presence of spirit friends, the accuracy of which was acknowledged. Mrs. Clara Adams there next Sunday. We understand that Mrs. Maud E. Lord is soon to revisit Amesbury.

Providence, R. I.—Mrs. H. S. Lake spoke to good acceptance in Blackstone Hall, last Sunday. She speaks here again on Sunday next. Subjects, morning—"What is Truth?" evening—"The Power of Precedent."

## "He Has Arisen."

To the Editor of the Banner of Light:

The earnest believer in the truths of Spiritualism admits the great solace they bring during the sad and trying moments of life, but never have I seen the glory of a knowledge of the hereafter so cheer the closing hours of a life as in the case of our father and friend, Mrs. A. H. WENGER, who, after months of illness, fell asleep to earthly pain, March 29th, 1886.

He has always been a devoted Spiritualist and liberal to a fault in sustaining those who were standard-bearers in the cause. Many, I might say nearly all, of the older workers, for the last thirty years, have shared the hospitality of his quiet home, and received such encouragement as it was in his power to give. He always felt that he must bear a personal account of every lecture that either Mrs. Fletcher or I gave, and if ever the world proved unkind his heart was ever open to cheer us on the way. For many months he has suffered with that supreme patience that knowledge of the end alone can give; constantly talking of the other life and seeing and conversing with his spirit-friends.

On Sunday, March 28th, I was told by the guides before the entrance of the Providence that I must return in the early morning, which I did. Meantime at home he lay struck with death, saying almost piteously, "When will Willie come home?" They replied, "At noon." "I shall try and stay," he answered, and then lay in a quiet, almost breathless sleep. As I entered the room where they were all gathered around him, my wife kneeling by his side, I walked to the bed, and laid my hand on his forehead, already damp with the dews of death, and said softly: "To the land where he is, your head?" He smiled faintly, turned his face toward me, and was gone—so peacefully that we could scarcely believe that he must speak again.

He was certain of the future life; he knew to the full all the truth and the reality of the other life, and true personal love ever win a reward in the spheres of light, then he is richly blessed. The funeral services were conducted by our old esteemed and valued friend, Dr. H. B. Storer, of Boston, who, as related by Mr. Webster, months ago, and never were more eloquent or sympathetic words spoken. It seemed indeed as if a flood of light had burst upon our night from the world beyond, and the pathway over which his weary feet had passed was revealed.

In the discourse the speaker reviewed the life, work and belief of the deceased, in a manner that moved the large number present to a realization of the living truth, as far superseding the mere facts of the past. The quartette sang softly, "Glorie, Glorie, Glorie," and the friends looked upon the outward form, buried in roses, for the last time.

So closes the chapter of his life. And his children live to call him name blessed. Can better be said of any man? He was more than an earthly father; he ever been to me, and my earnest hope is that in this tribute of affection he may read in my heart the love that is beyond expression in words.

JOHN WILLIAM FLETCHER.

385 Broadway, Lawrence, Mass., April 2d, 1886.

## April Magazines.

THE CENTURY.—A portrait of H. W. Longfellow, from an ambrotype of 1848, is given as the frontispiece, and a very readable, chatty sketch supplies "Glimpses of Longfellow in Social Life." A prominent feature of this number is an interesting narrative by Geo. W. Cable of "Creole Slave Songs," with several musical arrangements and engravings. It includes an account of Voodoo worship, with a full-page picture of the Voodoo dance. Fanclers of canines will find much to interest them in "Toy Dogs," by James Watson, illustrated with pictures of the "little beauties." Reminiscences of the Civil War of great historic value are given in three articles, "Life on the Alabama," by one of her crew, "Cruise and Combats of the Alabama," by her executive officer, Capt. John McIntosh Kell, and "The Duel Between the Alabama and the Kearsarge," by the surgeon of the latter, Dr. John M. Brown; thirty-two spirited engravings and a map illustrate them. Other civil war subjects are treated of in "Memoranda," and in "Topics of the Times." "The Grant Memorial" is discussed. In "Open Letters" the critics are criticised in a semi-comic style by C. S. Robinson, D. D., in what he says upon "The Tinkering of Hymns." Of other contents it is sufficient praise to say they are as good as the *Century* usually prints. The Century Company, New York. Cupples, Upham & Co., 23 Washington street, Boston.

ST. NICHOLAS.—E. E. Hale gives a very pleasing account of "Vacation-Schools in Boston," illustrated with engravings showing the children engaged in their various vocations in an institution of which the general public know but little, but which last year occupied eight rooms with two hundred and sixty pupils. The article is followed by another upon the same topic, "Sophie Conner and the Vacation-School," by Charles Barnard, similarly illustrated. The second paper upon "Wonders of the Alphabet," by Henry Eckford, will instruct while it entertains. The posthumous articles of "H. H." continue to appear, a good lesson being given this month in "A New Time-Table for Boys and Girls," consisting simply of the word "Wait"; the writer suggesting that when anything of doubtful utility is proposed, that time-table be looked at and its advice followed. A good variety of shorter articles, new chapters of "Historic Girls," other serials and several poems complete the number. The Century Co., New York. Cupples, Upham & Co., Boston.

## The New York Medical Law.

To the Editor of the Banner of Light:

The hearing for the repeal of the medical law of 1880, also on the proposed bill for enactment which aims to place all medical practitioners on an equal footing in the State as far as privileges and penalties are concerned, came off on March 31st, as announced in advance in the *BANNER* columns.

There were two persons present at the hearing, on the side of repeal and justice, to one on that of close monopoly legislation for the benefit of the so-called "Regular" practice. Mr. Bronson Murray, of New York City, opened the evidence for the petitioners, making some pertinent remarks; he was followed in a similar vein by Dr. Duff from Troy, who also read Prof. Alexander Wilder's able appeal for the repeal of the law of 1880 and the enactment of a law that will do justice to all practitioners, also prevent the people from being enslaved as they are to-day in New York State by the statute of 1880.

Dr. Filkins and Dr. Wilson continued the argument for the repeal, and, as Mrs. Reynolds, of Troy, and Dr. Benton spoke in the same direction. Messrs. Elias Wagoner and Mr. Rogers, two prominent business men of Troy, were in attendance to give their testimony in favor of the repeal, but the time allotted to this portion of the hearing proved insufficient. But two men appeared, at least as talkers, against the petition, and in favor of the "Regulars," one being a paid lawyer representing the New York Medical Society. The ground taken by them was that the law of 1880 did not reach the magnetic and massage operators. Dr. Vosburgh, magnetic physician of Troy, who has been some time in the work for the repeal of the law, arose, and remarked to the committee that if what the gentleman had said was true why have magnetic physicians been summoned before the courts at various places in the State; notably in the case of A. S. H. H. who was compelled to quit his magnetic treatment in Saratoga, thereby breaking up his business there for the past three years.

The petitioners had the facts and the arguments in the case; for it was only child's play to deny to this Committee the line of the evidence brought before it—that the present proprietary status was not answering in its demands, and applicable and applied, too, to "irregulars" of every description. In the face of such evidence it really seems as if the Committee, though composed largely of Old School physicians, ought to take in the situation, and meet with a courteous compliance the demand of the people for a return of their former liberty of choice in medical matters. Time will tell. OBSERVER.

## Latest March Magazines.

ART AND DECORATION.—With its usual good variety of instructive items and suggestions for professional and amateur artists, the current number will be found of great value in its supply of choice designs for decorating exteriors and interiors and for the ornamentation of brick-brac. Published at 7 Warren street, New York.

THE NEW ENGLAND MAGAZINE opens with a finely-illustrated and entertaining article, "Along the Kennebec," and of equal interest is a subsequent paper upon "Maple Sugar Making in Vermont." A vigorous historical sketch of "Forty Years of Frontier Life," by Hon. Geo. Sheldon, will find many appreciative readers. Bay State Monthly Co., 43 Milk street, Boston.

JOURNAL OF THE AMERICAN AKADEME is mainly filled with a paper entitled "Hermes versus Mercury," with a report of a conversation that followed its readings at a meeting of the Akademe. It also contains "A Chapter in Archæ Astronomy." Orange, N. J.

See prospectus of the *BANNER OF LIGHT* in this paper. We have so often commended this publication that we need only say that it is all we have claimed it to be.—*The Randolph (Wt.) Radical*.

## Farewell to Mrs. A. H. Colby.

To the Editor of the Banner of Light:

A few friends of Mrs. Amelia H. Colby met at the residence of Mr. and Mrs. W. V. Dunklee, Thursday evening, April 1st. Mrs. C. having closed her labors for this season in Boston, and being about to leave the city, they desired to meet her on the eve of her departure and express their appreciation of her services, and the esteem held by them for her as a woman and friend. Among those present were Col. Moses Hunt and wife.

Remarks were made by several present appropriate to the occasion. R. Holmes, Esq., gave a poem, and Mr. Oscar Rockwood read the *Clover Blossom*, by Wm. Winter. Mrs. Harriet C. Melrose presented, together with some fine expressions to Mrs. Colby of the esteem in which she is generally held, a substantial (though small) token of that esteem, in a package holding certain sums contributed.

Mrs. Colby thanked the people for their expressions; said she always found warm hearts in Boston, and wished the Society success in the future.

Mrs. W. S. Butler and others followed with a few remarks, and the remainder of the evening was given up to social converse.

## Mediumship of Mrs. Maud E. Lord.

Through curiosity I attended a meeting held by that talented lady, Mrs. Maud E. Lord, at Horticultural Hall, Sunday, March 28th, and there I found a large, intelligent and highly interested audience. To say that I was delighted will but poorly express the pleasurable emotions I experienced upon that occasion. I was charmed with the accurate and unerring descriptions given of departed friends and relatives. There seemed not one dissenting voice of the many to whom she spoke, relating minute and sometimes startling details of personal history, to the evident satisfaction of the believer and astonishment of the skeptic.

One seeing and hearing Mrs. Lord could not help but be impressed with her frank, cordial, unaffected manner, and could scarce but believe that her words were all that she said. And I, for one, am glad to give cordial endorsement to her wonderful ability as a medium. She should have able support from the Spiritualists wherever she goes. May the power and blessings of the angel-world continue to aid and sustain her in this glorious work.

Respectfully and fraternally.

Young's Hotel, Boston. B. F. FRANKLIN.

Newburyport, Mass.—Mrs. J. F. Dillingham, of Lynn, was our speaker on Sunday afternoon and evening, and gave good satisfaction, both as a lecturer and test medium.

Edgar W. Emerson, who because of the prediction of a big fire and its fulfillment has been styled by the local press "The Modern Delphi," speaks here the next two Sundays.

## Spiritualist Meetings in New York.

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

Arcadium Hall, 57 West 25th Street.—The People's Spiritualist Meeting every Sunday at 10 A. M. and every Friday afternoon at 2 P. M. Frank W. Jones, Conductor.

Metropolitan Church for Humanity, 251 West 23d