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#### CONTENTS.

FIRST PAGE.—The Anniversary: The Thirty-Eighth Anniversary of the Advent of Modern Spiritualism. SECOND PAGE. -Southern Convention. What I Found in Spirit-Life. At Greenwich, Mass.

THIRD PAGE. - The Reviewer: 'Twixt Two Worlds (illustrated). Free Thought: How to Recommend Spiritualtrated). Free Thought: Now Accommend spiritum-ism. Verifications of Spirit Messages. Postry: "Still the World Rolls On," Banner Correspondence: Letters from Connecticut, New Hampshire, Illinois, Kansas, and Massachusetts. Mrs. Bliss in Philadelphia, etc. FOURTH PAGE.-More Spirituality, The Ghost in Literature, The Smallpox in Montreal, Brief Paragraphs, etc. FIFTH PAGE.—Foreign Notes. Spiritualist Meetings in Boston. Movements of Mediums and Lecturers. New

Advertisements, etc. SIXTH PAGE. - Message Department: Invocation ; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Mrs. W. H. Lape, Samuel Sampson, Hattle Jones, Joseph Webster, Katle Mason, Dr. John P. Ordway, Frances, Carrie Bartlett, Mabel Howard.

SEVENTH PAGE .- "Mediums in Boston," Book and Misneous Advertisements.

EIGHTH PAGE.—The Anniversary—continued. Southern Convention—continued. ''He has Arison.'' Apri Magazines. The New York Medical Law, etc.

# The Annibersary.

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 Hail.

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 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 them-

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 appreciative hearts, indicating that love and affection still live, form some 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 coll, 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, space becomes annihilated; and 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 joy-fully 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

"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 cele-bration the seats of some have heen made va-cant, and their faces are no longer perceptible to our human vision : some the members of our immediate organization, others not so closely the week just passed, two of our most earnest, faithful workers, Thomas Gales Forster and Thomas R. Hazard, have enlisted in the innumerable army of the beyond. Yet although the

merable 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 are we that they view us with an eye of interest from their celestial home, and vividly can we picture in imagination the satisfaction and approval gleaming o'er their genial countenances. proval 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.

hereafter

ries a passing tribute.
Friends, upon this the Thirty-Eighth Anniversary of the Advent of Modern Spiritualismit becomes a duty incumbent upon me to extend to you, in behalf of the Boston Spiritual

rendered by a quartette composed of Mrs. L. C. Clapp, Miss M. G. Pierce, Mr. H. R. Clafin and Mr. J. B. Scamman, after which Miss Mae Dinsmore, the well-known reader, recited "The Turning of the Mill," and was followed by Mr. and Mrs. J. T. Lillie 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 reform, 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, glanoling 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 er to commemorate that beautiful time when the gates of morn were rolled back, disclosing 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 tidings of great joy and universal tenderness. What has been the result of this? Human hearts have grown and developed, have gained spirituality, and have found something in life worth the living, something to hope for and to prenality, 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 body.

summoned from the physical body.

We have not the time to look over the record of the past, which you will doubtless have presented to you ere the close of these Anniversary sented to you ere 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 soulessence of Spiritualism is soul-communion, outwardly manifested to you in the form of mediumship. Spiritualism may be likened to a grand through whose germentone is mediumship. temple, whose corner-stone is mediumship, erected by returning spirits that you may have place in which to worship not a 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 de-

votions, 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 Hydesville, gradually working out the possibilities within it until they succeeded in giving mortals a clear and intelligent message of love that demonstrated the identity of the soul, and 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 conpaused 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 demonstrate to you its presence and power. Yet we often hear our spiritualistic 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? before they can give any marked results Simply because a mechanic cannot work with 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-bye, when man grows in knowledge, just how to provide the best conditions for mediums to reap the finest results from the unseen world. 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 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 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 revealments that are complete them deally from another than the practice of the second complete.

ever many the differences existing between you, at the core of your hearts you are sound and 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

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 messengerspirit, 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. Lillie, the gifted inspirational lecturer, was introduced. Her discourse, lequent in delivery and diction, and interesting and instructive as to the views presented, was substantially as follows:

As I look upony 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 last they hang perfectly at rest and are 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 invisib

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 preceded its birth, and these were the food upon which it could thrive. It could not have grown and flourished a hundred years before, for it has been tried over and over again. An anoient 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, but it is impossible; yet I ask you to look for a single moment, as an illustration of what has been accomplished, upon the power of the medium who has just 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 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 visitor, this angel of Spiritualism, and it is rapping, and will need to rap at the outer door of materialism until it is introduced and accented materialism until it is introduced and accepted

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 noises are heard, but the rhythmic beat of the grand old depths of life's minite sea no such noises 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 sentit, 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 large of meaning and the large of the large of meaning and the large of the as the law of response in answer to the demand of man; it came because there was this de mand, 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 

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." Spiritualists is helper seid and its particular of the second supplies the property of the second supplies the second supplies the property of the second supplies the second

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 sultin 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.

istence.
Christianity never had a pentecost to be compared with the pentecost of Modern Spiritualism; the latter is as far in advance of the forism; 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 beseeh 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 unravelled the skein and opened the door to this great spiritual truth.

ravelled the skein and opened the door to this great spiritual truth.

In the midst of our rejoing let us give a thought to those who have recently passed on. Thomas Gales 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. Lillie then sang an original song, "A Hundred Years to Come," after which Mrs. Lillie improvised a poem on the three subjects presented by the audience, "Light," "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, afterhumanity 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; he has been enabled to grasp the problem of life and understand its meaning in part; 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 storned self-hood his relation to the general self-hood his relation to the day Mr. Albert E. Woods, who, while he made elequent reference to the general self-hood his relation to the day Mr. Albert E. Woods, who, while he made elequent reference to the general self-hood his relation to the day Mr. Albert E. Woods, who, while he made elequent reference to the general self-hood his relation to the day Mr. Albert E. Woods, who, while he made elequent reference to the general self-hood his relation to the day Mr. Albert E. Woods, who, while he made elequent reference to the general self-hood his relation to the 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 Lucette Webster and a song by Mme. Calista Huntly-Picciolli, 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 its influence upon the age. At the close of spiritualism of the past, present and inture, and its influence upon the age. At the close of this interesting address Mme. Picciolli sung again, Mr. Joseph D. Stiles presented tests, Miss Amanda Bailey gave a vocal selection, 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 ofternoon a fine audience assembled

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 Lucette Webster and Miss Carrie Osgood then declaimed in concert and with marked effect Poe's poem of "The Bells"; aduet, "Rap, Rap, Rap," between Messrs. Baxter and Charles W. Sullivan, came next in order, and then Mr. Woods introduced J. Frank Baxter as an "earnwoods 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

Spiritualism. [This fecture 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:

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 1857-1886, and the words:
"Fessenden," "Perkins," "Sanborn," "Veazie," "Williams," and said he was instructed to ask of the President, Mrs. Woods, if this had any bearing upon the Ladies' Aid Society; that lady 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 or 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 ribwhose 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 Densmore; Lucy Fernald, Emily D. Johnson, "from Peabody way"; Augusta A. Currier, of East Boston; Betsy 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 sent 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.

a fine production. Music, a reading from Miss Lucette 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 neonle who had gathered to celebrate-under

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 mathetic 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. Maggie Fox-Kane, known as the Fox Sisters. Through them the rappings were first heard thirty-eight years ago at Hydesville, N. Y. While Maggie Fox remained on the stage rappings were frequently heard during the exercises.

The meeting opened with a solo on the plano by Mr. George S. DeWeir.

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 fraps] 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 [raps] is different from the An

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 promise are. Traveler, o'er you mountain's height See that glory-beaming star. Watchman, tell us of the light, Higher yet that star ascends. Traveler, blessedness and light, Pence and truth its course portends. 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 Glid the spot that gave them birth? Traveler, ages are its own. See, it bursts o'er all the earth. Henry C. Bowen among other things and it was eminently proper that they should meet together, and rejoice with joy unspeaka-ble, in view of the important revelation to the world of what was known as Modern Spiritual-

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 heims present at this Appliers on

tunity of being present at this Anniversary, and said that each revolving year brought enand said that each revolving year brought en-couragement 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 consolathen Spiritualism brought a balm and consola-tion. 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. If Spiritual-iem did not make their lives better then it was ism 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.

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 telligent communication between the mundane and super-mundane spheres, while the ancient did not. He adverted to the derision that the believers in Spiritualism were subjected

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 rejoicings.

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 extraording the hand of symmathy foward you ticularly 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 tion 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 right-eousness is the only pathway to future happi-ness; 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. 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.]

#### SOUTHERN CONVENTION.

Re-Union and Anniversary Celebration, under the Auspices of the Southern Association of Spiritualists, at Louisville, Ky., March 28th-April 4th.

(Forwarded by our Special Reporter.)

Liederkranz Hall would be called a theatre by minds less expansive than those of our Western brethren. It seats twenty-five hundred, and has not merely a regulation stage but four stage-boxes for the elite.

A large audience answered the call of the Southern Association, and with Western vim and precision the convocation sprang into life at precisely ten, on Sunday morning, March 28th. Not a moment was wasted, but as if annual conventions had been the custom of a lifetime,

conventions nad seen the dustom of a metime, the choir voiced its melody and the week's work had begun.

Vice President Wilson gave a cordial greeting to the friends who had gathered from far and near, and then introduced Mr. Watson of

ing to the friends who had gathered from far and near, and then introduced Mr. Watson of Memphis as speaker for the morning.

Beginning with a few interesting personal experiences, Mr. W. called attention to the fact that through a Louisville medium he had become a believer in Spiritualism; and then he described the change that had come over his old belief since he was an active Christian minister. He recognized this as an iconoclastic age, which, destroying other religions, had evolved the religion of doing good. The intellect of the age grows too fast for the church to keep up with it, and, as a consequence, the church bemoans itself because the old respect for authority has disappeared. That meant to him that an age of blind credulity had disappeared forever. The demand to-day was for demonstrated truth. He heard a minister in Memphis say recently that immortality had

demonstrated truth. He heard a minister in Memphis say recently that immortality had never been demonstrated unless Spiritualism had done it, and he hoped to God it had.

The speaker said the world was ever asking:
"What am I?" "From where came I?"
"What is my destiny?" And he considered that Spiritualism gave the only rational answer to these questions. He had lost all faith in Moses; but he thought the assertion that God breathed the breath of life into man was a true account of man's origin; and from this he deaccount of man's origin; and from this he deduced that man's spirit-nature never had a beginning and would never have an end.

He felt the necessity for worship of a creator, although he denied the existence of a personal God, and insisted that all was under the reign

For an hour Mr. Watson held the attention of his audience, and every utterance that im-plied original or independent thought was applauded, but your reporter noticed that every expression that seemed cramped by the old creed, or was a "twice told tale," was received with an outspoken silence! From which he in-fers that these Western Spiritualists are demanding growth in thought as in every other

manding growth in thought as in every other process of nature.

Afternoon.—G. W. Kates, editor of Light for Thinkers, and Secretary of the Association, gave a practical talk, rather than a lecture, upon the importance of Modern Spiritualism to the world. He claimed that Christianity had failed to purify society, and that the work must now be done by Spiritualism. He asserted that religions demanded long epochs to affect a nation's thought; but that Modern Spiritualism could produce rapid results because working through the higher elements of human nature, He claimed that Modern Spiritualism was the coming religion of the race; and made the bold coming religion of the race; and made the bold assertion that the Star of Bethlehem was formed of similar materials to the lights seen in dark

ircles.

Miss Zadia Brown then improvised a song on

Miss Zadia Brown then improvised a song on

Miss Miss Zadia Brown then improvised a song on a subject furnished by the audience. Miss Brown sings sweetly and loudly, without any inarrumental accompaniment. Her articulation being merged into the melody—perhaps absorbed by it—your scribe can give no opinion as to the literary merits of the poem.

Judge Holbrook, of Chicago, gave some interesting reminiscences of his early experiences as an amateur mesmerist; concluding with an original poem on "The Fatherhood of God."

In the evening another large audience was resent. Warren Chase was the lecturer. His present. Warren Chase was the lecturer. His leading thought was the scientific aspect of Spiritualism. You are sure of solid sense when Warren Chase talks; and the audience evident. Warren Chase talks; and the audience evidently appreciated his remarks. The Secretary then introduced Mr. Charles Dawbarn of New York, who received a welcome as if he were an old friend. As this is Mr. Dawbarn's first visit to the South, it proved that he is already known and appreciated as a writer. He did not attempt a speech at that late hour, but gave a few illustrations to emphasize the position taken by Mr. Chase, concluding amidst cries of "go on." He will have eager audiences for his lectured designs and the contractions of the second discount of the second designs and the second designs and the second designs are the second designs and the second designs are the second designs and the second designs are the second designs as the second designs are the second designs and the second designs are the second designs are second designs are the second designs

on." He will have eager audiences for his lectures during the week.

The Association has thus opened its session with an almost brilliant success. It commands respect from the local papers that would have respect from the local papers that would have been impossible in the past. The Courier-Journal of Monday devoted two columns to a full and fair report of the proceedings, and gave portraits of Warren Chase, G. W. Kates, Dr. Thomas McAvoy, and Miss Lizzle Bailey, the last two being well-known Spiritualists of Louisville. Many well-known Spiritualists from Indiana, Michigan. Illinols, Ohio, etc., are present; but your reporter has not so far met many hailing from the Sunny South.

THISTLE.

[In a letter received from Hon. Warren Chase regarding the first day's proceedings, we note that he speaks appreciatingly of the prayer with which Dr. Samuel Watson of Memphis, the President of the Association, opened the Convention, stating that "it was not an old-fashioned, Orthodox prayer, but a reformed spiritual invocation, well fitted to the occaspiritual invocation, well fitted to the occa-

Bro. Chase also states that the choir connected with the local Spiritualist society of Louis-ville did itself honor by its appropriate and well-rendered selections throughout the ses-

Regarding Rev. Samuel Watson's presence at the Convention, Mr. Chase remarks: "It was to me a treat to meet this venerable worker in to me a treat to meet this venerable worker in our cause, although my junior in years and experience, yet following closely on my path in years and teachings. Over thirty years ago, when I was lecturing in Memphis on Spiritualism, as I have been ever since I was introduced to him by our mutual friend. Dr. Samuel Gilbert; he was then the presiding elder in the Methodist Church, and I had not methim since, although I had closely watched his progress as his 'clock struck one, two and three,' and since that struck without counting. Dr. Gilbert remarked to me at the time that Mr. Watson would be a Spiritualist, because he was an honest man, and had begun to investigate and est man, and had begun to investigate and could not stop; and the Doctor, from the other shore, has no doubt watched and aided his pro-

Regarding the outspoken character (as hearers) of the spiritualistic friends assembled a Louisville, Mr. Chase thus expresses himself "It has not been my privilege for years to address a more intelligent and appreciative sudience, whose constant applause showed their approval of the arguments, and evidence of spirit life and intercourse drawn from nature and science and history, with no especial fa-voritism for the Bible or the churches."]

[The Louisville Commercial which gave a good account of the opening day's session, remarks as follows concerning a lady who certainly is well and favorably known to the Spiritualists of Boston:

"Mrs. Helen Stuart Richings [in the evening] recited 'Only a Dog' with grace and effect. Mrs. Richings has been before the public for many years as actress, elecutionist and journalist... Mrs. Richings was for a long time connected with the Detroit Free Press, and is a very accomplished lady."]

(We learn from the Charleston, S. C. Deutsche Zeitung that parties in that city who desired to attend the Southern Convention of Spiritualists at Louisville were enabled to procure for "one-third price" return railroad tickets by making declaration that they were to visit Louisville solely for that purpose. This action is justly characterized by our contemporary as "very 

On its receipt we at once despatched the fol-

lowing in reply:

G. W. Kares. Sie'y Spiritualist Convention,

Liederhrans Hall, Louteville, Ky.:

Boston greets Louisville. Our celebration was a grand
success. Halls crowded. All hall to the Gospel of Truth.

COLBY & RICH, Banner of Light.)

SECOND DAY'S SESSIONS.

Monday, 29th.—The second day's session was opened by Mr. Geo. W. Kates, the presiding officer, in the afternoon. The principal speaker was Miss Zaida Brown, of Atlanta, who was greeted by a large audience. Her control took for his text, "Can Our Spirit Friends Assist us to Resist Temptation?" which was a subject selected by the audience. Miss Lizzie Bailey, a medium of Louisville, followed with an inspirational address, continuing the same line of thought.

In the evening a pouring rain did not lessen

In the evening a pouring rain did not lessen the audience, which is evidently composed of persons who had come to listen and to learn, persons who had come to listen and to learn, with no intention of letting the wet weather dampen their enjoyment. Mr. Samuel Watson was at his best, and devoted his lecture to "Bible Spiritualism." He asserted that without its Spiritualism the Bible would be the dulest book in existence. He said that the great error committed by Spiritualists was the holding of promiscuous circles and scances. It often happens that men of evil intentions and bad repute get into these circles, who bring from repute get into these circles, who bring from the spirit-world associations of a like charac-ter. Séances can only be effective, and accom-plish good ends, when the persons and mediums in the circle are pure, honest, and upright men and women. The speaker believed that Moses was a Spiritualist, and a shrewd, intellectual man, who ruled the Egyptians by keeping them in a state of iguorance. He did not accept as true the stories told in the Bible about Moses, and argued that he never held personal com-munication with God. The writing of the deca-logue on the stone tablet was the work of an munication with God. The writing of the decalogue on the stone tablet was the work of an excarnated spirit, and another proof of the truth of Spiritualism. Another medium was Elisha, although he is called a prophet. In truth, he was but a Spiritualist like Moses. John, the disciple, was a clairvoyant, and a man brave enough to follow Jesus to Calvary, where he wept over his immortal teacher. Mediumship is a glft, and woe to him who neglects to cultivate this talent. If nature bestows a talent upon one of her children, it is a duty to see it is not neglected. Where many gifts are given, much is required; this is the law of nature. Every medium should be pure and honest, in order that spirits may properly and fully control their wonderful organism. The gift of mediumship is bestowed upon man for a noble purpose, and must not be debased. A miracle is a physical impossibility, said the speaker. Nothing can be performed or done except by and according to the laws of nature. There are laws of which we know nothing, and Jesus may have taken advantage of these laws to perform his wonder. except by and according to the laws of nature. There are laws of which we know nothing, and Jesus may have taken advantage of these laws to perform his wonders. Jesus was a heretic, a Sabhath-breaker, and even a low-born fisherman, but he taught humanity to do good. So did Thomas Paine, who said, "The world is my country; to do good, my religion." Jesus was not such a man as the church often describes him. He did not denounce Infidels, but treated them with courtesy and respect. On the other hand he denounced a set of believers as, "Ye generation of vipers," etc. The Bible is full of proofs of Spiritualism, opening and closing with séances. The church must be spiritualized before it can accomplish the greatest possible good. History teaches that when the church was spiritual it prospered; but when Constantine used the church to further his political ends, and when the corrupt government of Rome was made the capital and center of the church, the dark ages came. The true Spiritualist will live honestly, and uprightly, and intelligently, after which he need not fear for his future happiness.

After the lecture Mrs. Helen Stuart-Richings

future happiness. After the lecture, Mrs. Helen Stuart-Richings rendered finely a recitation, and adaptation of Bryant's "Robin Redbreast." Mrs. Richings afterward volunteered to give an exhibition of nfterward volunteered to give an exhibition of psychometrical reading. The gloves of three persons in the audience were given her—those of Mr. Augustus Day of Detroit, of Dr. Samuel Ayres and Mr. Val Speed, both of this city, all of whom were totally unknown to the lady. She held each glove by turn in her hand, closed her eyes for an instant, and then described the character of the man whose glove she held, his conditions, past, present, future, mental and moral traits, as well as describing his sprittiend who was present and controlling her. friend who was present and controlling her. The tests gave entire satisfaction to everybody. and each of the gentlemen arose, attesting to the truth of her assertions, as well as remark-ing that they each recognized the controlling spirit from the description given.

The last exhibition of the evening was given

The last exhibition of the evening was given by Mrs. Ida Mumma, a medium of Dayton, O. She had never before given platform tests, but took advantage of the occasion to test her powers in that direction, which proved to be very satisfactory to the large assembly. Mr. Kates remarked at the close that the medium was a very promising one, and would undoubtedly become more efficient with practice. Concerning the Catholic faith of the spirit which coning the Catholic faith of the spirit which con-trolled the lady, he said it was generally the case that many people on the other side of life had the same mental characteristics, opinions,

oreeds, etc., as in this life.

I have already spoken of the full and fair notices of the meetings published each day in the Courier-Journal of Louisville. The Globe-Democrat of St. Louis has now sent its favorite reporter, who, after exhausting the sensational Sam Jones in Chicago, is ordered to furnish an exact and faithful report of our proceedings for its columns. The enterprising editor has already incurred considerable expense in proouring likenesses of the various speakers for publication in the Globe-Democrat.

publication in the Globe-Democrat.

A few years since this gathering of Southern and Western Spiritualists would have been noticed with a sneer. Presently the sneer became a watchful silence. It was one eye on the public and the other on Spiritualism—(editorial strabismus)—to see if a level-headed editor might take the risk of bringing them together. To-day it is an open and avowed report, placing our meetings fully and fairly before the public, and then leaving them to stand or fall by their own merits. This is all we shall ever ask or have a right to ask from the press; and there is many an old Spiritualist who will die the happier for knowing that such who will die the happier for knowing that such a victory has been gained. THISTLE.

### THIRD DAY'S SESSIONS.

Tucsday's Proceedings opened with a morning session in the parlors of the Clifton House, where a mediums' meeting was held, and tests were given by Mrs. Dick, of Cincinnati; Mrs. Richings, of Boston; and Mrs. Taylor, of Indiananalism.

anapolis.

An inspirational lecture by Miss Lizzle Bailey An inspirational lecture by Miss Lizzle Balley was the feature of the afternoon. The fair lecturer took for her theme, "The Beauty of Spiritualism." She claimed that it was only by the gift of God that mediums delineate character and converse with spirits. The physical body decays, and is transformed into flowers, birds and animals, but the spirit enters a new life. Thus Spiritualism becomes the Religion of Nature and the Philosophy of Science. Successful platform tests were given by Mrs. Dick and Miss Balley. and Miss Bailey.

and Miss Balley.

In the evening Charles Dawbarn of New York was welcomed by the largest audience and the worst weather of the season. The Courier-Journal of Louisville, and also The Globe Democrat of St. Louis, gave extended reports of his lecture, and also multiple of the physical condition, and who watched and interfered with the changes and chances of the commercial career of those whom they approached.

I have seen a spirit-mother weep tears of the processarily many of the audience of the processarily many of the audience of the processarily many of the audience of the commercial career of those whom they approached.

I have seen a spirit-mother weep tears of the processarily many of the discourse. We cannot do justice to the lecture by an abstract. Even these kind-intentioned reporters have

liberal on the part of the railroads to Spiritualists."

Mr. Kates, we note, was also able to secure
very good accommodations in the same direction from the railway authorities in other points
in the South, East and West.]

[At an hour unfortunately too late to allow
of its being read at any of the Anniversary celebrations in Boston, the following telegram was
received from Bro. Kates:

Colny & Rich, No. 9 Bestorth street, Boston:
Anniversary Reduion here a great success, Greetings to
all friends.

On its receipt we at once despatched the fol-

hended and utilized in earth-life."

Such a theme for a popular lecture before a miscellaneous and perhaps partially antagonistic audience required skillful handling. We overheard repeated expressions of warm approval, as when a prominent Spiritualist from Indiana exclaimed to his wife: "This lecture alone would pay us for our journey, even if we had not had such a good time in other respects."

The attendance, though large from the beginning, is rapidly increasing, and the Association may now be said to have achieved a most pronounced success.

Mrs. Glading of Philadelphia, already well known to many of your readers, arrived in time to receive a warm welcome and make a few pleasing remarks at the close of Mr. Dawbarn's lecture. She also gave several proofs of her

pleasing remarks at the close of Mr. Dawbarn's lecture. She also gave several proofs of her ability as a test medium.

To-morrow (Wednesday) is to be the gala day of the meeting, and Mrs. Glading will have a host of friends, old and new, to listen to her control, "Hoolah," in the evening session.

THISTLE.

# WHAT I FOUND IN SPIRIT-LIFE.

BY SUSIE,

THROUGH THE ORGANISM OF MISS M. T. SHELHAMER.

IN SIX PARTS. PART FOUR.

In my first paper I mentioned one on earth who was as dear to me as a brother, and how anxious I had been to reach and to lead him into the pathways of spiritual truth. This friend had often been a loved and welcomed guest in my father's family, and I learned to admire and love him when I was but a mere infant in years. When he was absent I watched for his return, and ran to meet him when he came. I lavished upon him all the sisterly affection and tenderness I would have given an own brother if I had one, and the greatest sorrow of my brief earthly life was in bidding him farewell as he left our home for an absence of

years. I never saw him again, for just before his return I went away to make that visit which terminated so suddenly for me in my transition to another life. But I did not forget my friend. I loved him with all the sisterly affection of the past, and I wanted to help him. In my visits to my old home I sometimes heard of him, and I sometimes found him, too. He was a sad and silent man, and as I entered more fully into his life I could see that a burden pressed heavily on his heart. I longed to comfort him, to show him the light, and to whisper to him of his little sister's sympathy and watchful care.

Through my great sympathy and attraction for my dear brother—as he must always be to me-I entered so closely into his life-sphere and attended him so constantly, never closing a day but some hour of it had been spent with him, that I became his guardian spirit, and was privileged, in my weak and feeble way, to 'guide" him in his journey through life. He was a man of energy, or strong mental power, and devoted his mind to the pursuance of a business career. His iron will and perseveranceled him to ignore the thought of failure. and he labored night and day to accomplish the end he had in view.

In following my brother through his career I came in contact with many people of the world and with strange spirits who attended them. I saw material life in its strongest light. I beheld men struggling for wealth and power and influence, pushing and crowding, and in their business transactions ignoring the courtesies due each other, and even neglecting the law of justice. I saw how a life passed solely in the effort to accumulate worldly grandeur and wealth made men selfish and hard and harsh I noticed that oward their fellow heings. hearts naturally warm and tender grew callous and rough, in the great whirlpool of business

It was through this experience that I gained and hardness and injustice that humanity may reach, and the lesson gave me pain. A great fear also came upon me, almost stifling me with its intensity. I trembled lest the dear brother whom I loved so well should also grow exacting and grasping and dishonorable through his contact with the great rushing, roaring tide of material life. I prayed that he might be saved from that. I implored the loving Father to hold him safe in his holy keeping, and I struggled with all my little might to cast an influence over him that would prevent him from forgetting his manhood in the search for wealth. Other wise, brave spirits heard and helped me, and we were permitted to guide him through deep waters of trial and temptation. How much of his success in remaining just and honest and upright, in preserving his honor, and of dealing magnanimously with those in his employ always through a long business career, was due to his own inherent sense of right, and how much of it was increased by his watchful spirit-guides, only the Great Judge himself can tell; but I reverently and prayerfully believe that through his ever earnest desire to be honest and "square," and through the intense wish of his spirit-friends to help him in this way, a power was given them from above to lead him safely through temptation.

But while I found no cause to weep over the wrong-doing of a brother, yet my work gave me opportunity of witnessing many sad and sorrowful scenes in connection with others.

The men whom I found thronging the highways of commercial life had fathers and mothers, or brothers and sisters, or wives, or children, or friends, who loved them in the spiritworld. In many instances the cares and confusion, yes, and the tricky complications of trade, upreared such a wall around these material minded men that those spirits who loved them best could not get to them. These spirits were sad and unhappy to see their rightful places taken by other spirits—men and women of keen insight, of business capacity, of a questionable sense of right and justice, drawn to the mortals through the exercise of the same passions, propensities for gain and selfish seek-

agony over her son whom she saw deliberately strange story. He had faithfully performed planning to swindle his business associate. She his duty, and had deterred many souls from

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dishonorable deed, but she knew of it and mourned. I have seen a loving spirit-sister grieve unceasingly over her brother's wrongdoing, as he from week to week abstracted large and small sums from his employer until his sin was discovered. And I have known of many cases where pure and good spirits have wept and prayed over their erring ones on earth.

I remember a sweet young girl, with face as pure as an angel's, and heart as loving and warm, whom I met. On earth she had been betrothed to a young man who then seemed to be all that honor demanded of him. She died, and he, after a few years of drifting about, setpromised well, and to continue them he "borrowed" certain sums from the safe of the firm. His peculations grew larger, and continued until an inspection of his accounts by an engaged expert revealed the truth to his employers. He was arrested, tried, found guilty of embezzlement, and sentenced to a term of years in prison.

The beautiful spirit who loved him followed him through all his various experiences, sorrowing, seeking to save him from evil, and to uplift his heart above the thought of sin. But the desire to be rich, the ambition to be great, had been too much for him, and when he yielded to temptation, instead of struggling against it, he closed the door between his soul and the assistance that holy influences can give.

Yet his loving friend did not forsake him, not even when she saw other spirits, earth-bound, impure, selfish, come between her soul and his but, biding her time, she waited and watched for the reaction she felt was sure to come.

Such a soul as hers must have owned a lovely home in the higher life, but she was content to turn from its attractions to attend the man she loved, and to help him refind his manhood.

Feeling a great compassion for this sweet lady-one that filled me with pain and brought tears to my heart-I watched her, and after a while made her aquaintance, and learned to love her. We are very good friends, and at rare intervals I have been privileged to be of use to her in her mission. Some time since the sentence of her friend expired, and he was set at liberty. Bowed down by shame he left his native land for another country. How changed was his appearance! Bent in form and haggard in feature, with sunken eyes, and prematurely gray hair, no one who once knew him could recognize him now.

She, the love of his youth, is beautiful and fair to see; she died, and her freshness was kept; he sinned, and his youth fled with his honor. But he is now earnestly striving to do better, and to retrieve his past, and she has grown hap py in helping him to find the better way.

I once saw a spirit father, tall and proud and fine-looking, bent almost to the earth because his son on earth had betrayed and ruined a womanly heart. And I have known of a spirit brother who followed his sin-stained sister through years of mortal anguish, with love and sorrow in his heart, until at length he rescued her from the jaws of evil and lifted her to the spirit-world.

I have been in other places and seen mortals bending beneath their load of physical pain, or material want, or other terrible burdens, and have seen spirit-friends weeping with them.

At first, when a knowledge of all these things came to me, I wondered how it is possible for a loving God to overlook it all and permit it to be. And turning to the bright Summer-Land from the scenes of poverty and strife below, I questioned why some of its glory and comfort and power could not reach and bless those ignorant, unfortunate souls. It was not till I learned to trust in the goodness and wisdom of the Supreme Spirit that I realized the truth, that suffering humanity is struggling toward the and good of spirit-life were ever ready to help light, which, through its very endeavors it will and instruct mortals, they could not do all surely reach, as the lily, struggling amid the their work, but that we of earth must by mire of the pond, eventually bursts through the gloom and blossoms in the light. Like children | rious light of day. "Let all, then," said the crying in the night, human beings reach out in the darkness of trial for a protecting hand. As the loneliness and fear and sense of personal my first practical knowledge of the selfishness helplessness come to them, they learn to call upon a higher power and to rely on diviner aid. Just as surely as the timid child will feel its parent's hand, and know its earthly guardian is near to bring comfort through the night, so the weary soul, afraid of its own darksome or lonely environment, will receive an answering response to its cry and find the helper near.

There is but a thin veil between the two worlds, and the glory and warmth of the higher shines downward for every mortal who sincerely asks for heavenly aid.

# At Greenwich, Mass.

Spirit John Pierpont lectured in the little Independent Liberal Church at the above named village, Sunday, March 28th, through his medium, Miss M. T. Shelhamer. In honor of the approaching Anniversary of Modern Spiritualism, the speaker selected as the subject of his discourse, "Immortality as Revealed in the Nineteenth Century "-holding the close attention of his audience for over an hour as he discoursed on the grand realities of the spiritworld as disclosed to us by those who had tested them. After speaking of the great white mystery, Death, that had stared man in the face through all the ages, helding him in the loy bonds of fear until he had cried out for knowledge of the beyond, a cry receiving its answering response at Hydesville thirty-eight years ago in the tiny but intelligent spirit-rap that had since been heard around the world, the speaker continued in substance as follows:

In the remote fastness of a wild and rugged chain of mountains a race of toilers lived. Surrounded by the huge crags and steep fortresses of rocks, bent upon wresting their scanty living from the hard conditions around them, struggling with the fierce elements, and filled with the fear of losing a hold on life, these simple people knew nothing of the outside world, and had but little faith in its reality. Rumors had spread through the mountains that at the furthest point from the centre of habitation, in the wildest, most rugged portion of that rugged region, a pathway had been found, leading somewhere out into an unknown place; that more than one traveler had wandered over the mysterious road never to come back. Vague fears filled the hearts of the mountain folk; they set a guard by the dangerous way, warning travelers not to seek the spot.

Time passed, and one day a sensation fell upon the people. The guard they had placed at the post of danger was in their midst with a

But one, a venturesome youth, declaring that he could find no place in the mountains which he could fill, insisted on seeking his fortune over the mysterious way. "No harm shall come to me," he said. "I will return to tell you of my luck." And in spite of warning and entreaty the youth passed on, and vanished

amid the shadows and the rocks. No tidings of the absent one came to the sentinel at his post until some days had elapsed, when suddenly, through the gloom and silence of his surroundings, there shone a great light, accompanied by the sound of sweet music, and in the midst appeared the form of the missing youth, transfigured into loveliness by the glory tled down to a business life. He was finally around him. "I have come to redeem my made cashier of a large mercantile house. He promise," he said to the wondering guard. "Behad gained the confidence of his employers and | youd the mountains is a world where the sky the respect of his associates. But in an evil is blue and the earth is green; lovely things hour he entered into some speculations that spring up by the roadside; sheets of water spread out beneath the sky. A great golden light, called the sun, shines upon all things. Houses there are and lands, but not like our huts and stony ground-more grand and beautiful. The people are like us, but wiser and more refined. They labor, but they gain a noble living for their pains. All who have left you to pass through the narrow way are there, happy and free. They could not get back to you, but they love you still. They want you all to try and get ready for the journey. Pick up hope, and courage, and patience, for such will lead you on to the outer life. I must return. Farewell."

The youth vanished, and the guard, half-stupefied by what he had seen, fied from his post to tell the wonderful story. At first he was not believed, but his earnestness finally made an impression. A few determined to return with him to the silent way and hold vigil. They were rewarded. Soon came notes of cheer and flashes of light, in the midst of which they beheld faces that had vanished in the past-heard voices that had long been stilled. These voices confirmed the report of the wonderful world beyond, and besought those who listened to get ready to journey toward it, and not to fear any perils by the way, for the end would be worth them all.

So had the knowledge of a better world come to ourselves. We had been groping along in the darkness and silence of ignorance. Struggling with the severe conditions of life, dismayed by the obstacles in his path, man had trembled at the thought of death and feared to approach it, believing it a perilous way. He had seen his loved ones disappear within it and was unable to hold them back. At last, through his gloom and sorrow came flashing the light of immortality, and voices he had known came ringing in his ears, chanting the song of life and love. Grown strong through experience and study, spirit had overcome the limitations of matter and had reached the heart of humanity with its glorious tidings of eternal existence and of soul-communion. Those man had loved and lost returned to him, telling of the great broad world they had found, where the golden sun of truth illuminated all things-told of the life they led and the genial work they had to do, and, forced by the evidences of the identity they brought, mankind accepted the fact, whenever intelligence and reason were allowed to rule. True, now and then the truth was denied and the revelation scouted, but all over our broad land to-day, and wherever civilization reigns, human hearts are made happier and human lives are inspired with new courage and hope because of the revealments of immortality Spiritualism has given to earth in this nineteenth century.

The speaker closed with an exhortation to his hearers to live lives of duty and faithfulness, bidding them listen to the angel's song, sweetly chanted:

"Come away-Come up higher, sister, brother. Mount to realms of perfect day,"

reminding them that although the beautiful Our own efforts mount unward to the old speaker, "so live that when the summons comes it shall find you prepared to meet it joyfully, knowing that it will not, as the poet says, lead you into the 'quiet chamber of death,' but that it will conduct you to the glad, bright halls, the rich feast, the beautiful home of immortal life."

In the afternoon of the same day Miss Shelhamer was controlled by a spirit claiming to be Mrs. Jennie Fairfield, a former resident of Greenwich, who spoke to good acceptance to the children and members of the Greenwich Lyceum. Parties in the audience who had been acquainted with Mrs. Fairfield attested to the correctness of what she had said concerning her earth-life, and pronounced the communication very characteristic of the lady.

The Spiritual Lyceum at Greenwich is a grand success. Its Conductor, Guardian and Leaders are deserving of great credit in their efforts to instill the grand and liberal ideas of an enlarged life into the minds of the little ones under their care. On the occasion mentioned above, beside the beautiful and instructive teachings of the school, the graceful march and other usual exercises, about seventeen pupils recited appropriate pieces in a highly creditable manner.

Mr. H. W. Smith, who has labored so indefatigably to establish a spiritual temple in this country town, may well feel that he is reaping a rich harvest for his toil, when he can see the people brightening up under the spiritual ministrations thus afforded them from week to week. or when he beholds the unfolding minds of his Lyceum children drawing knowledge and inspiration from the influences he has thus placed around them,

# New Publication.

FOOD MATERIALS AND THEIR ADULTERA-TIONS. By Ellen H. Richards, Instructor in Sanitary Chemistry in the Massachusetts In-stitute of Technology. 16mo, cloth, pp. 183. Boston: Estes & Lauriat.

The conclusions set forth in this book are the result of ten years in laboratory examination of the subject upon which it treats. Its teachings are based on the axiom that the prosperity of a nation depends upon the health and the morals of its citizens; and these mainly upon the food they eat and the homes they live in. As the title of the work sufficiently indicates the nature of its contents, nothing more need be said than that it is an invaluable and exhaustive treatise upon a subject of vast importance.

The memorial for the late Helen Hunt Jackson at Santa Fé will be in the appropriate form of a "Ramona School for Indian Girls."

Hale's Homey, the great cough cure, 25c., 50c. and \$1. Glemn's Sulphur Seap heals and beautifies, 25 cts. German Corn Remover kills Corns and Bunions.

Mill's Hair and Whisker Dyo—Hack and Brown, 50c. Pike's Technole Drops care in One Kinnte, 25c. Beauty in Rheemalle Pills are a sure ours. 50c. not be a first to be a first than the second of the second

# The Reviewer.

"Twixt 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 chapters of letter-press, (gving a clear and successional marrative 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 person of the production of the sanguine expectations.

ruse 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 their 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 1857—the same year the BANNER OF LIGHT was ushered into existence. His father was an Agnostic; his mother one of a "sweet, gentle piety." 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. Exlington, 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.... I 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

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 scances. 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 séances in 1875, in that year giving several to the Dalfor plaster casts at the residence of Mrs. Woodforde. 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 they could 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 vol-

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 Marryat, under the name of "The

Story of a Haunting Spirit."

Chapter JX. 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, Leipsic, Zwickau in Saxony, Vienna and other prominent places. While in Sweden the *élite* of Stockholm attended his séances, and reports by Professors Tornebom, Edland, 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. Eg-linton'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, séances 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 "Geistsogruss" (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 Leipsic 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 depart-ure 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 has 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 quest of Mr. J. G. Mengens. There his scances were | Christian world, for many centuries, telling

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 :

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 Philadel. phia, and elsewhere, in the assumed rôle of an "exposer," we give the opinion Mr. Far mer expresses of his course. Afternarrating 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 fail, 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 guilible 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 letfrom London to Calcutta, a distance of six thousand miles, in an instant of time. This is vouched for by Mr. Mangana a month. says Mr. Farmer, whose reputation for strict integrity is beyond all shadow of doubt, and

tomed 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 (psycography) 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 Fuli View"; the next upon "Phases of Opposi-tion. Spiritualism an Art. A Problem for Conjurbringing us to the "Conclusion," in which a general summing up of Mr. Eglinton's experiences is given and facts recounted that have been previously

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-



Jours and truly who is, moreover, an experienced investigator, accus- | gravings scattered through the volume comprise re-

productions of direct writings and drawings on closed slates, under inverted tumblers, in total darkness and in broad daylight, and with ink on slips of paper placed in closed books; also representations of scance 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 chanters of cording 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 22d 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 sanity and ability to give evidence? Un-

doubtedly 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 Buddhistic, Egyptian 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 (nay, 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 Chris-

tianity? The priesthood throughout the whole

the people that if they wanted to avoid a burning heil 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 bereafter. 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 Godgiven 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 perfectness, 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.

R. DONALDSON. London, Eng.

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

JOHN RICHARDSON. While reading last Sunday the message of John RICHARDSON, of Moultonboro', N. H., in the BANNER OF LIGHT of March 13th, 2 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.

CARLOS WHITNEY. I saw in the BANNER OF LIGHT of March 6th, 1880, 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, Albany, N. Y., March 22d, 1886. C. E. BARGENT.

Scott's Emulsion of Pure Cod Liver Off. with Hyperhouphies. In Incipient Consumption.

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 "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 enfold, What counteth it if night obscure the day? What matters it if thousands droop and die, From weariness and woe too deep to hea!; 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 untold anguish till the day of death; If all of joy that this wide world can give, For them has vanished as a single breath i

What matters it if hearts that once were true To other heart 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 of to themselves the "might have been"
The wound thus opened all the harder smarts—
And pictures such, the saddest ever seen.

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 een imaginary bliss,
No time for daylight, neither yet for night.

The nights fall low with all their darkness drear,
The days in all their brightened glory dawn,
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 i 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 bindered 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, 'principle 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 séance 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 wo-men 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-verv -wherewith 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. Jermain; Executive Committee, P. B. Southwick, R. F. Jermain 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. Pat terson, the noted slate-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 Winner, 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 communicat ing 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 séance, 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 knowl edge many, 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 mormored 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 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." was called to the cabinet by an unknown spirit who pinned a white rose 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.

# JAMES PYLE'S PEARLINE.

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### Historical Revelations

OF THE RELATION EXISTING BUTWEEN

# CHRISTIANITY & PAGANISM

Disintegration of the Roman Empire.

ROMAN EMPEROR JULIAN

(Called the Apostate),

THROUGH THE MEDIUMSHIP OF T. O. BUD-

Historical Revelations, or a Comparison between the Re-lations of Paganism and Christianity since the disintegration of the Roman Empire, by the spirit purporting to be the Emperor Julian (the Apostate), is one of those peculiar spiritual works that come like a meteor in a dark night

or a thunderbolt from a cloudless sky.

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faith and its relations to the spiritual life are being scrutinized as never before, and especially when the phenom ena of Christian Spiritualism are perplexing and con-founding the beholders the work of Julian should and will be welcome to all classes who desire to know the truth.

## CONTENTS.

CHAPTER 1.—The Political Status of the Empire. CHAPTER 2.—History of the old Roman Empire—The Transition from the Republic to the Au-tocratic Form of Government.

CHAPTER 3.—The Influence of the Christian Faith upon the Destiny of the Empire—How it should be considered by all thoughtful minds.

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

tions of Western Europe after the disintegration of the Empire. CHAPTER 5.—The Rise of Rationalism in modern Europe.

and its relations to Civilization. CHAPTER 6.—The Cause of the Antagonism between Ba tionalism and all Religious Systems of the present age based upon Christianity.

CHAPTER 7.—The Spiritual Movement of the present age. and its relation to the conflict between Rationalism and Religious Traditions. CHAPTER 8.—The result of the efforts of advanced spirits to instruct the people of earth in the principles of Spiritual Science.

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In quoting from the HANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the express on of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give

interance, and anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that age not used. When newspapers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal. Notice 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 Pight.

BOSTON, SATURDAY, APRIL 10, 1886.

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

#### 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 delivored through this favorite speaker by the spiritinfluences. This discourse was peculiarly appropriate to the near approach of the Thirtyeighth 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 annarently only a mengre influence on the dally 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 than among others who are not 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 underrate one another; never fail 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 spacious 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

lignant 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 ghoststories, from the pens of first-rate names in literature; and the ghosts these gentlemen evoke, it adds, "are not illusions, not 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 litera-"Old Lady Mary" is cited as not only ture. 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 sond 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 numerously 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 these 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 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 Spiritual 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 resuscitate the idea?

Mr. Richards, of the Metropolitan Horse-Car Railroad, has just published a whining statement—on account of the advance pay of his employés—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 is 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 per cent. 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-raliroads?

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 Spir-

We are pleased to announce that Mr. and Mrs. J. T. Lillie have taken up their rest- in Vermont. She was well known in this city dence in Boston, and located at 48 East Chester and elsewhere as a truthful and honest medium

#### 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 cesspools 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 allment 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 be again visit our prominent cities of the Union. This idea has shores. As the Medium justly says: "Mr. Masbeen suggested many times in the past, but sey is not only a Spiritualist, but he has been a those who should have been most interested in | 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 occulist 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, 559 Swan street, Buffalo. N. Y.

It is reported in Light that Mr. W. Eglinton left London on March 22d for Moscow, Russia. As we had several test scances 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 that shall carry the most virulent load of ma. Park, which will be their home for the present. [ for spirit-communion.

#### The Thirty-Eighth Anniversary.

The reader of the present issue of the BAN-NER 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; MANTUA STATION, O.; NEW BEDFORD, BROCK-TON, WORDESTER, ONSET BAY, NORTH ABING-TON 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. 1. Hull with a look that conveyed his appreciation of its comforting tenor.

The casket containing his remains was covered with broadcloth. The funeral at Vaucluse, R. l., 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,

"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'! 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 séances 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 séances 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!

FT THE SPIRIT MESSAGE DEPARTMENT this week contains, beside the Invocation, significant communications from nine excarnated 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 128 yeas, 113 nays. It is expected that the measure will fare better with this commitee 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 28 West street, Boston, Room 2, where she will be pleased to meet her patrons and the public.

THE CARRIER DOVE, published at 8541 Broadway. Oakland, Cal., by Mrs. J. Schlesinger, can be found on sale at the BANNER OF LIGHT Bookstore, 9 Bosworth street, Boston.

W. H. Johnson, test-medium, has removed to 1059} 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, fall 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 Bosworth street, Boston.

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 clutches all non-diploma practitioners, "who for money, fee or reward shall prescribe for or undertake the treatment of any person affected, or believed or

Another Demand from the M. D's.

represented to be affected, by disease, injury, deformity, allment 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 ailles, 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 discourses 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.

And the street of the street of the street of

#### ALL SORTS OF PARAGRAPHS.

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 opes her welcoming
gates,
-What path but sorrow lies before a maiden's feet? HE.

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. B., 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

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 Ptolemaio system, has, considering the circumstances, made a highly creditable approach to truth.—The Week.

The spring floods are doing great damage in several

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 do n'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 trritation : and 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. Dupulsch—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 Wednesday, seriously damaging a valuable carryall; that a son of Mr. Brown swallowed a hickory nut on Thursday; and that a gravel bank caved in and buried Mr. Robinson alive on Friday."

The Yale professors say that about May 15th Fabry's comet will be only 15,000,000 miles from the earth, and on June 1st Barnard's will be distant as. 000,000 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, whilem 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 Pulitzer, 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 new abodes will claim, In every change to Thee aspiring still.

At the "Mikado": She—"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." She—(reflectively, and after a slight pause)—"Do you think Plehtush, and after a purely mechanical?" 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 Mall recently wrote to that journal from Corea that the King issued an edicet 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 Facific line. Two officers were fatally wounded and a third was shot through both hips. Of the strikers, two were wounded, and another, Frank Fierce, was killed.

The steamer Resolute, of Dundee, with a catch of 20,000 scale, was crushed in the ice of Notre Dame Bay, Baturday, She parted amidahips and sunk at once. She had a crew 220 men; three were lost, and the others traveled 70 miles over the loe to reach the shore:

dressed the action of the continues

#### Foreign Notes.

[Translated Expressly for the Banner of Light.] FRANCE.

La Revue Spirite contains an interesting discourse delivered in Buenos Ayres upon "Spiritualism and the Progress of Ideas." It opens by saying that studying the progress of ideas during ages past, it is seen that in all epochs reformers have been ridiculed and misunderstood. Socrates and other ploneers of Christianity were martyred. Christ was crucified, his apostles persecuted, and humanity refused to become enlightened. The introduction of Christianity produced an immense intellectual movement, which modified all conditions, politically and socially, as well as those of private life. Abused as it was, Christianity became a school of sectaries, after having recognized liberty of conscience. Learning in all its branches, philosophic movements, scientific discoveries were all opposed, but at the dawn of the fifteenth century, oriticism, weak as it was, broke the barriers of intolerance. Luther seconded this movement, and was supported by a few of the Church who were opposed to the scandalous abuses and privileges that had been permitted. Luther's enlightened ideas, his work of analyzing and searching the whereof of God and the immortality of the soul, truths that were the foundation for all others-this was the dawn of Spiritualism, which was and is a rational, progressive, philosophic and religious idea. This able discourse closes by saying: "The triumph of Spiritualism should be humanity's highest aim, which in return will reward its disciples with untold felicity."

In the Revue an article upon superior spirits says "A spirit cannot elevate himself who is not guided by the law of God, that law that is found in the heart and that is incarnated in all his principles : belief in God, humility, charity and love. Possessing these virtues he must elevate himself. It has been said that only imperfect spirits can return to advise us. Have not the elevated ones more power, and is it not permitted them to counterbalance by their superior advice the pernicious influence of the unloving ones? Ht has been alleged that spirits who are the most elevated cannot return to earth; that the ties that have kept them bound are torn, sundered; that the victous at-mosphere with which they would necessarily come in contact would pollute them; but this is a mistaken idea." It ends by saying: "Spirits have revealed to us that moral and intellectual progress is necessary for the development and progress of our

The same fournal remarks that the discovery recently made of healing the sick with magnets has proved to be a valuable one. A Dr. Didier extols its virtues and highly recommends the use of them in all instances. The magnet is merely laid upon the affect. ed part, and in a short time the patient feels relieved. The properties contained therein are such as to strengthen and renew the system and to give it re-newed vigor. Spiritualism in Toulouse is rapidly progressing, thanks to the "Cercle de la Morale Spirite," which society announces its yearly meeting. It is now but entering upon its second year of existence. The work it has accomplished has proved to be most valuable. The demise in Paris of Hugh Doherty, the distinguished Doctor of Philosophy, is announced. He was in his eighty-second year, and died after a long and painful illness. His last great work, "Man and God," scientifically proved immortality. He was a deyout and zealous disciple of our great truth.

La Magnetisme, an illustrated review of psychology, has just been published under the editorial management of Prof. Donato, whose competency is universally acknowledged. In this publication the editor will speak of scientific and philosophic subjects, corelative to human magnetism, in behalf of which Prof. Donato has proved himself to be an earnest and zealous exponent. The first number opens worthily with a remarkable study upon magnetism by the editor, setting forth the ideas that will guide him in his work. The magazine will undoubtedly be a valuable acquisition in the promotion of magnetism.

La Tribune des Peuples is the title of another journal which has just appeared in Paris, under the able management of F. Bourland. It is an international review, appearing once a month, its object being that of reporting whatever new discoveries are being made. It opens with an essay upon "Transfusion." Judging from the first number the journal will be an interesting one.

Le Messager opens with an article upon "Transfor-"We believe," it says, "that the seat of the soul is the brain; that in life it is continually en rapport with the fluids of the nervous system. Evotution is but the change produced by constant addition. The human soul is but the result of this evolution. It passes through a great number of forms; the primitive having terminated its duration and accomplished its evolution gives place to a being more perfect. The spiritual part, after having been evolutionted and separated from matter, nature will regather to animate a new organization. If we attribute a soul to animats we recognize one intelligent principle in the world, one which adapts itself to all created beings—and as animals are gifted with intelligence, we can say that they possess a soul which progresses like that of man by successive transformations. The difference of degrees. Some naturalists recognize that difference of degrees. Some naturalists recognize that a rudimentary intelligence, and that it is that which gives them the faculty of reasoning and thinking."

La Chaine Magnetius is filled with much of interest, but it is most astoniching to find how much controversy exists in regard to magnetism. It contains a number of letters, among them one by Alexan der Dumas, assailing and ridiculing the power of magnetism. Both are most intelligently answered by Prof. Vinot, showing how much good may be done with the use of magnetism, provided it be used with judgment and discrimination by, the proper person.

Le Journal du Magnetism, Le Moniticur, and La Religion Laigue, are each well filled with entertaining and instructive reading.

Psychische Studien is principally devoted to experimental and scientific articles, the object of the latter bear of the proponents of Spiritualism. This excellent journal parries, as is usually the case, the attacks unusually well. It appears that throughout Germany the up-holders and exponents of Spiritualism are somewhat discouraged, the results of themse and discouraged the results of themse and descounted the best of our opportunities. The spiritualism was presented with a beginning the power of the latter bear for the proposed and provided it is the spiritualism. T lution is but the change produced by constant addition. The human soul is but the result of this evolution.

mulai and solutific articles, the object of the lattering to assall Spiritualism. This excellent fournal arries, as it unally the case, the siteskes inusually and the street of the single of the sin

and sound health, that to man in this condition his double existence is utterly unknown. He is so positive of one single existence, that to him it seems improbable that his own individual self could be able to think after the destruction of the brain, so that he adopts with assurance that with the dissolvement of the material body the existence of man is destroyed. The attentive observer will nevertheless find that, as soon as one or the other attributes of the mind are to an extent unusually worked upon, be it by emotion, then he discovers this other existence. This existence is noticed in particular in persons who have a great mental or artistic work to accomplish. An inner feelmental or artistic work to accomplish. An inner feeling tells them that it is not themselves alone, but they find in a transcendental condition this power, which is given them in order to accomplish their work. It is this condition which guides man. Man possessing a free will, his happiness or unhappiness depends in a measure upon the degree to which his transcendental existence is developed.

FACTS.—The April number of Facts contains a fine picture of Mr. W. J. Colville, with a biographical sketch of his life and work; also the usual amount of interesting descriptions of phenomena, and an editorial entitled Facts about " Facts." The new music in this magazine is worth its price alone. This number contains a piece entitled, "We Shall Know as We are Known," duet, trio and quartette, by Herbert Leslie. Facts is for sale by Colby & Rich.

THE FREETHINKERS' MAGAZINE (Salamanca, N. Y.) for April contains Thaddeus B. Wakeman's great speech on "The Political and Social Dreams of Thomas Paine," and also T. K. Washburn's Memorial Address on" The Life and Character of Elizur Wright." "The Spiritual Wreath" contains poetry by

ual meetings, Lyceums and funerals by S. W. Tucker. For price and contents see advertisement. Miss Virginia Vaughn has recently been giving fine course of lectures in Boston, on the subject

The Development of Postru."

Achsa W. Sprague, Lizzle Doten, Wm. Denton and

many others, set to music for the first time for spirit-

#### Spiritualist Meetings in Boston:

Banuer of Light Circle-Boom, No. 9 Bosworth treet—Every Tuesday and Friday afternoon at 30 clock, dimission free. For further particulars, see notice on ixth page. L. B. Wilson, Chairman.

Boaton Spiritual Temple, Morticultural Hall. ectures overy Sunday at 10½ A.M. and 7½ P.M. R. Holmes, President; W. A. Dunklee, Treasurer.

Tresident; W. A. Dunkied, Treasurer.

The Ladies' Industrial Society meets every other
Vednesday afternoon and evening at 176 Tremont street,

Room A.

Borkeley Congregation.—Permanent lecturer, W.
J. Colville. Public service in Berkeley Hall, Odd Fellows
Building, Trement street, every Sunday at 10½ A. M. and
Y. P. M. 1305 Friday, 7½ P. M. Weekly meetings in Langham Hall (adjoining): Monday, 8 P. M., Questions and Answer Conference; Wednesday, 2½ P. M., Ladies Union;
8 P. M., Musical and Literary Solrée; Saturday, 3 P. M., Lecture and Conversation. Everybody welcome.

Union Park Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner Union Park and Washington streets, every Sunday at 10% A. M. All friendsof the young are invited to visitus. J. B. Hatch, Conductor.

Paine Memorial Hall, Appleton Street, near Tremont.—Unidren's Progressive Lyceum No. 1. Sessions Sundays, at 104 o'clock. Seats free, and all are cordially invited. Benj. P. Weaver, Conductor. Francis B. Woodbury, Cor. Sec., 45 Indiana Place. First Spiritual Temple, corner of Newbury and Exeter Streets.—Services every Sunday afternoon at 3 o'clock and every Wednesday evening at 7%. All are cordially invited. Seats free.

dially invited. Seats free.

1031 Washington Street.—First Spiritualist Ladies'
Ald Society. Meetings every Friday at 2½ and 7½ F. M.
Mrs. Henry O. Torroy, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ a. M., 2½ and 7½ P. M., and Wednesday at 2½ P. M. Eben Cobb, Conductor.

Eagle Hall, 016 Washington Street, corner of Eagle.—Sundays, at 2% and 7% P. M.; also Thursdays at P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Spiritualistic Phenomena Association holds meetings every Sunday afternoon in Berkeley Hall, 4 Berkeley street, at 2½ o'clock. D. J. Ricker, President.

1031 Washington Street, Ladies' Ald Parlors.—
National Developing Circle meets every Sunday at 3 P.M.
James A. Bliss, Conductor, assisted by other good developing mediums. Good speaking and music.

New Era Spiritual Meetings. 21 Exceptions.

ing mediums. Good speaking and music.

New Erra Spiritual Meetings, 34 Easex Street,

Harmony Hasi.—Developing circle, 10% A.M.; tests and

speaking, 2% and 7% P.M. Mrs. E. A. Cutting, Chairman.

Fraternity of the White Cross, 12 Pemberton

Square, Room 9.—Meetings second and fourth Thursdays of each month. Service of Silence on Saturday evening. The Messenger will be at the rooms daily from 9.M.,

thi 2 P. M., to give information respecting the Order.

Ohelsea. Spiritualist meetings at Pilgrim Hall, Odd FellowsBuilding. Sunday, at 3 P.M., W. J. Colville; sub-ject, "Labor Question"; at 7½ Fred A. Heath and Dr. Tripp, test mediums. Dodge and Logan, Managers.

The Spiritualistic Phonomena Association celebrated the Thirty-Eighth Anniversary at Berkeley Hall, Sunday afternoon, April 4th, over four hun-

hearts.
Then followed communications from a number of Then followed communications from a number of spirits, every one of which was publicly and emphatically recognized by parties in the audience. Accompanying the messages were given descriptions of the characteristics, together with the names of the spirits delivering them. We have not the communications as given, but the names of some of the spirits thus announcing themselves, and recognized, are as follows: Lizzle L. Guilford, recently passed on; Father Dexter Pratt of Melrose Highlands; Mary Olivia Edes, in spirit-life some months, from Boston; Rufus F. Tay, Melrose—elderly lady, Charlotte, young man, Charles, with this spirit; Mary Herrick, Boston; Sarah, also Mrs. Ruth Guild, the latter of Fairhaven, to Dr. H. B. Storer; Mrs. Z. C. Briggs of Charlestown; Caleb Packard, Kate Lawrence, Jacob Snow and others. The names of relatives or friends still living, of many of the above spirits, were also given in connection with the messages delivered—the whole proving to be a most successful séance—demonstrating positively the truth and power of spirit-communion.

Boston Spiritual Temple at Morticultural Hall.—Mrs. R. Shepard Lillie spoke last Sunday to a large and intelligent audience on questions pronound. ed by the audience. The first question was, "Who What and Where Is God?"

What and Where Is God?"

I have asked some, said the speaker, and they have shown me the flower, with its perfume, and the love existing in man. There are those that have gone far above me, and returned to me, and I asked them, "Have you seen God?" and they answer, "Nay."
There are those that come to us, as we come to you, through a medium, and I have asked them. They have pointed me to the fragrance of the flower, to love as expressed by the mother, and to the manifestations of life everywhere.

The second question examined was "Did the spirit-world exist before this one?" The answer given was: "All is, all was, and ever shall be. But I look upon the formation of the earth from matter by the spiritual. That is, the earth was evolved by the power of spirit upon matter."

At 3 P. M. Mrs. Lillie gave an interesting account of her first entering as a lecturer in the field of Spiritualism. She held her audience spelibound for more than an hour by her interesting description of her first entering as a lecture, her subsequent work, and her confidence in the controls that have ever been faithful to her in all conditions so far.

In the evening Mrs. Lillie took for a subject, "And the angel came down and troubled the waters, and they stepped in and were healed," which was listened to with the closest attention by a very discriminating suditory.

Mrs. Lillie speaks in the above hall next Sunday, I have asked some, said the speaker, and they have

outlitude closest assessing a solution.

Mrs. Lillie speaks in the above hall next Sunday, morning and evening, and we hope to see on each occasion a well-filled house, as this lady's discourses are always interesting and instructive.

38th Anniversary of Modern Spiritualism was celebrated in Berkeley Hall, by Mr. Colville's Society. Special services were held morning and evening. The attendance on both occasions was very large, and the audiences appeared to highly appreciate all the inter-esting exercises. Mr. C. delivered two very able in-spirational discourses, both of which have been re-ported, and will be for sale in pamphlet form at this

A business meeting was held after the morning ser-A business meeting was held after the morning service, during which measures were taken with regard to continuing the work and extending the usefulness of the Society. A feeling of harmony and good will pervaded the assembly, and the day phased agreeably. On Sunday next, April 11th, at 10:30 A. M. Mr. Colville will speak on "The Ideal Spiritual Teacher;" during the discourse special mention will be made of the life and labors of Thomas Gales Forster. At 7:30 P. M. Prof. Crabtree will deliver the first of two illustrated lectures on "Palestine."

Facts Social Meeting .- At the Facts Social at Langham Hall last Saturday evening Maudie Banks and Fanny Whitlock played a plane duet, which was enthusiastically applauded, after which Maudie played enthusiastically applauded, after which mandle played a plano solo, and Fanny sung twice. Dr. Ware gave a narration of warnings he received at sea, and by which his ship was saved. Mrs. Dayis gave descriptions of spirits, and psychometric readings, and Dr. J. V. Mansfield told of an experience with Dr. Newton. A similar one was related by a lady in the audience. These meetings will be held on Thursday evenings. All are invited; and next Saturday evening Mrs. Huston will hold a materialization scance in Langham Hall for "Facts." See advertisement in another column.

The Shawmut Lyceum session last Sunday was a very interesting occasion, as there were more children and more adult visitors than usual on these interesting occasions. Among the speakers were Dr. Ware and Mrs. Nellie Palmer of Maine, J. V. Mansfield, J. B. Hatch and others, who spoke of the vital importance of sustaining the Children's Lyceum. The recitations, marches, etc., were gone through with as is usual on such occasions.

## Movements of Mediums and Lecturers.

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

As Hon. Warren Chase is not engaged at any of the camp meetings in New England for this season, he will probably remain in the West until fall, when he returns to fill engagements East, and will be open for calls for lectures in New England for the winter. His address for May is Cobden, Ill.

Mrs. E. V. Wilson, accompanied by her daughter, Mrs. Isa W. Porter, passed two months in New Orleans, La., holding scances. On the 30th ult. they were at Memphis, Tenn., to remain a few weeks, expecting to reach their home the first of May, stopping at Indianapolis, Ind., en routs.

at Indianapolis, Ind., en route.

W. J. Coiville will speak on "The Labor Question from a Spiritual Standpoint" on Sunday next, April 11th, at Pilgrim Hall, Hawthorne street, Chelsea, at 3 P. M., and in Odd Fellows Hall, Cambridgeport, Sunday, April 18th, at 3 P. M.

Fred A. Heath, the blind medium, will speak and give personal readings in Chelsea, Mass., next Sunday evening, April 11th. For further engagements address him at 27 Lawrence street, Charlestown District, Mass.

address him at 27 Lawrence street, Charlestown District, Mass.

Dr. J. K. Balley is again at home, from his Southern trip, and ready for engagements East or West. He has held meetings in Texas since his last report: at Brenham March 6th and 7th; San Antonio 12th and 14th; Chapel Hill 16th; Hempstead 17th; Galveston 21st. He was disappointed that foggy weather detained the steamer San Marcos (on which he made the homeward voyage) at Sandy Hook, preventing his attendance of Anniversary meeting at Brooklyn, N.Y. Address, for engagements, Box 123, Scranton, Pa.

Douglas Smith writes us from Cadar Palle 16

Douglas Smith writes us from Cedar Falls, Ia., that Dr. Lyon (of Boston), a pioneer lecturer and reformer, will answer calls to speak in Kansas, Nebraska and the West. Address as above.

the West. Address as above.

Following Mrs. H. S. Lake's engagement at Cincin nati, which terminated Sunday, March 28th, the platform of the Union Society of Spiritualists was to be occupied by Mr. A. B. French, who wasto be succeeded by Mrs. R. S. Lille.

Jennie B. Hagan delivered a lecture and improvised poems at the Anniversary Meeting in Worcester, Mass., occurring just at the close of her engagement in that city. On the 2d inst. she was honored by a reception at the residence of Dr. Fuller, 22 West street. From Worcester she went to Greenwich.

Mr. J. William Fletcher will resume his illustrated.

Mr. J. William Fletcher will resume his illustrated lectures April 19th. He can be consulted at Ashland House, N. Y., for a short time only.

Horsford's Acid Phosphate for Over-worked Professional Men. Dr. Chas. T. MITCHELL, Canandalgua, N. Y., says: "I think it a grand restorer of brain force or nervous energy."

## Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH, Publishers.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 48 Clarendon

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cents.
THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents por annum. Single copy 10 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Single copy. 50 cents.
LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copy, 5 cents.

THE GOLDEN GATE, Published weekly in San Francisco,
Cal. Single copy, 10 cents.

THE CARRIER DOVE. Illustrated. Monthly. Copies
25 cents.

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

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

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

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms 83, and 10c. postage. 4w\* Mh20

Read Andrew Jackson Davis's adver-

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

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

### ADVERTISEMENTS.

### Facts Seance. MRS. BESSIE HUSTON

WILL GIVE A
Materialization Seance

Langham Hall On Saturday Evening, April 18th, at 8 P. M.

# Mrs. Dr. Lunt Parker.

1211 Penn. Avenue, N. W., Washington, D. C. WILL give Clairvoyant Readings by letter on Disease, Business, or Mediumship and its development. Send \$1.00, own handwriting or lock of hair, stating age and sex. Would like to make engagements to Lecture and give Tests at the Camp-Meetings this season.

# W. FLETCHER.

Trance Medium, ASHLAND HOUSE, New York City.

# C. H. JOHNSON.

TEST, Business and Developing Medium. Private Sit-tings daily, from 9 A.M. to 5 P.M. Can be engaged evenings to attend Private Circles or give Private Sittings. 1069½ Washington street, Room 8, Boston. 1w\* Api0 MRS. R. COLLINS.

HEALING Medium, formorly 23 years in Boston, is now in practice in Chelsea, at 865 Broadway. Will be happy to see her former patients and public. Lynn and Revere cars pass the house. Examinations \$1,00. 2w\* Ap10

# MRS. A. E. HARDY,

MEDICAL and Magnetic Physician; Psychometric Reader. Gives Diagnosis from lock of hair. Will visit patients at their homes if desired. Office 16 Milford street, Boston, Mass. Hours, 9 A.M. to 5 P.M. Apio

### MRS. EMMA A. DERBY TRIUITIVE PHYSICIAN AND NATURAL ELECTRICIAN, 230% Trement street, Boston. Dr. Bernard's Remedies a specialty. 1w° Aplo

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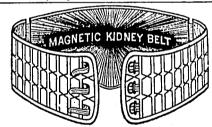
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The Messager published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthy aphere in an undersloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no

Son. All express as much of truth as they perceive—no marker. 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.

All expressions of their spirit-friends will verify them by informing us of the fact for publication.

All expressions of such from the friends in earth-life who may feel that it is apleasare to place upon the sitar of Spirituality their floral offerings.

All expressions with the spirituality in the season of the same of the country.

[Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither dees she resive visitors on Tuesdays, Wednesdays or Fridays.]

All Letters of inquiry in regardto this department of the BANNER should not be addressed to the medium in any Case.

LEWIS B. WILSON, Observance.

#### 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 welcome every one that comes to try to get to their friends. It is getting on to two 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

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 I had never seen before, but they seemed friendly and sald they belonged to me: they were very kind. Then I began to grow happy, as the feelings of earth wore away; I did not because where the second in the second i have any more pain or sorrow, but all seemed pleasant.

Sometimes I tried to come to my dear ones 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

love; I would like to tell them how happy I am now, away from the body; that I do not wish to come back and live; that I am alive, and I hope to see them all by-and-bye.

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 one will see my words of greeting and tell my family I have been here. My husband is W.

#### 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 have all left for the other country I shall be ready to give up my allegiance there.

It is about fourteen months since I passed

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

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 employes was one to be pleasantly remembered, and I have only pleasing memories of my past in that line.

I have also friends connected with the order

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 alone passing from the body. I have sent their since passing from the body. I have seen their doings, and I have been glad to know they have done some things very well indeed; I think 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 bye.

I have dear friends, very dear friends, to 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-bye, 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 same pathway, and to meet me in the other world. I want them to get some light on this

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 few words of friendly greeting. I have a warm feeling of brotherly regard for them; I have an interest in their spiritual welfare. I do not want to see them words and fare. 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 as a spirit, I feel it my duty to speak thus to my friends, for I want them to grew, 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 man-

#### 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 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 as to make me very happy. I was affilicted with a very sore throat and mouth, 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 Tleft, 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 their burdens 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 from what it did. I did not understand much of its burdens and trials, 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 pri-

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. others.

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 beard 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. 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 meod, 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 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

dition on the spirit-side.

When I slipped out of the body I wondered what place I had come to—could n't for a moment or two understand the situation—but it did n't 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 roadway 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 the 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

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

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 lock about me, and take observations, and I believe it is good for me, as well as for the duties which I undertake to fulfill.

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 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 back to them, that I have been trying for a long the other world. We presume the writer meant 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 walt patiently and to wait patiently, and to understand that although they cannot realize I am with them, yet it is beautiful that I can even come and 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 re quired, and have felt happier and stronger because of it.

Now, in coming back to earth-life I bring their love, and many, many cheering 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 light to give beneficent ministrations unto the needy and the weary of these tollsome ways. 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, reaching ignorant minds that require enlightenment; 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 on high that knowledge 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 your work, doing our part, bearing our portion of life's service, and according to him who rules all things wisely and weil that praise which is his due forever and forever. Invocation.

#### Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

QUES.—[By H. J. Kilborn, La Fargeville, N. Y.] What is going to be the result or outgrowth of the great strikes all over the country? Is any good to the 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, whereare man finds his intelligence growing angel. 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, wherever man finds his intelligence growing apace, 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.

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.

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, recognizing 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 study the question from all points, and be careful as to where he steps and 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

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 haware. him beware. Labor has no more right to become an auto-

crat than has capital. It is for the intelligent men among the laboring classes to wisely di-rect this great movement, to use their brains for the best interest of the people, and if possi-ble to come into peaceful communication with ble 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 there will be suffering on many sides; 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 strungle there will outwork 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 he employs 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.

they may grow in intelligence.

The laborer will then discover that it is pos-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 stand 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 broaden 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 successions. ful 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, or who wishes to bring joy and comfort and peace to mankind, need fear mediumship. This we take without qualification. An individual ual 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 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 indi-vidual medium for their own development; and there is a wise thought put forth in this connection, although there are many pririts, benevolent in thought and practice, who can successfully and pleasingly control many mediums. He who is known to you as John Pierpont does He who is known to you as John Flerport does not exclusively control the Banner of Light medium, although he feels he has an 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 supganism of earth, but bring their magnetic sup-port 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—confining himself exclusively to none. Yet while this 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 car 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 invoke the presence of the successful spirit, that she, too, may receive such ministration, and be able to achieve such importistration, and be able to schieve 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, but who desire to be called and thought wise and learned and exalted, may be thus brought into contact with exalted, may be thus brought into contact with the eager medium, and try to deceive as to their powers, working through her instrumen-tality under the guise of the successful spirit tality 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 origin, unknown to fame, it matters not; they may work as practical and as good a lesson 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 if it is beat that she should be infinenced by some other power, rest assured that

Q.—[By C. J. S., also Mrs. H. H. McE.] I have read and received many inconsistent state-ments made by spirits relative to their ability

angels of heaven.

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.; aught 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 medium-istic organs of sight. Certain spirits may claim and gaze upon these objects through medium-istic 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 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 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 transscribe 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.

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, reaping 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 rushing 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 lottier 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 minutiæ of spiritual thought and action, for that may be the main-spring that effects grand and useful results.

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-bye.

my powers are now employed, as I trust my friends will learn by-and-bye.

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 it bear such a resemblance to that 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 have it respond to my thoughts and interpret

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 you feel cramped, and that you cannot, amid your present conditions, live out the best amid your present conditions, live out the best part of your natures; we 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: I believe you will be led out to other fields of labor, and more pleasant surroundings. I an-I believe you will be led out to other fields of labor, and more 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.

ing you their influence and their magnetic strength.

Our dear Frank is with me. I am caring for him as a mother cares for her well-loved son. True, he is strong enough and well enough advanced to go out and care for himself, and to give an influence of assistance unto others who are in need of help; yet I love to throw around him the strengh of my mother-heart and provide him with those influences which I believe will be of use by-and-bye. The children send their best love to their dear parents, with assurances of their presence. They cannot give the token of cheer which the weary hearts on earth desire; but they can come, bringing their bright and beautiful influences to bless the homes of earth. They are helpful not only to you but to the dear abcent ones, bringing them just that which they most require from spiritual lands. enced by some other power, rest assured that power will come to her unsought, sent by the which they most require from spiritual lands.

Then again I say, be patient and hopeful; there is a brighter time beyond; I believe it there is a brighter time beyond; 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 that exists the guirts in bringing their influence. they assist the spirits in bringing their influ-ences 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 encouragement and cheer. Please be kind enough to announce me as Frances, 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 hanny.

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 world here done so my friends need have no

soribe 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 however it may appear to the public, it is the simple truth I state; and so, 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

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 methere. I wish to return thanks 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 appreciated, 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 name is 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 feel that way in the spirit-world. It is a beautiful place to me, and I am so happy there. there.

cher 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 minutime 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 clearer now than 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 hut few results are I here.

It is 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: I 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 n't know as I can say I am altogether satisfied, and I do n't 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 trying to make my way through the different classes. I mere 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 do n't know as I can say I am altogether satisfied, and I do n't believe any spirit is just that entirely, because they would not keep some fell altogether satisfied, and I do n't believe any spirit is just that entirely and the mere.

I do n't know as I can say I am altogether satisfied, and I do n't believe any spirit is just t 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 spiritworld. 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 abent 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 talk about 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. TO BE FUBLISHED NEXT WEEK.

Feb. 5-Continued.—Eimer; Meenle; Controlling Spirit,
for Capt. Alvan Bradley.

March 30.—Controlling Spirit, for Thomas R. Hazard;
Renry C. Wright; Sally S. Wetmore; Levi K. Coonley; Mrs.
L. Day; James French; Maria Simmons; John H. Currier.

THE MESSAGES GIVEN As per dates will appear in due course.

March 23.—C. C. Hunkins; John Mintzer; 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. Barah Helen Roundy, both of Charlestown.

# Passed to Spirit-Life

From his residence in Somerville, Mass., on Tuesday morning, March 23d, Mr. Josiah A. Smith, after an earthly

• 5

morning, March 23d, Mr. Josiah A. Smith, and in the lansojourn of 74 years.

Mr. S. was one of the best men living, and, in the language of the poet, not alone felt duty done "to allure, but
to lead the way" as well, in every noble work. Excepting
the last two years, he resided at Boston Highlands. Though
many years a Methodist, for the last ten years be was Spiritualist. His last request was that the writer should officiate
at his funeral. Although nearly all his friends were Methodists, yet they sacredly carried out to the fullest extent the
Spiritualistic desires of Mr. Smith. He has remembered
many an unsuspecting person in his will. With him "all is
well."

Miss Barbara L. Allen passed to spirit-life from her resi-Miss Barbara L. Allen passed to spirit-life from her residence in Waterford, Vermont, Sunday, March 7th, 1888.

The deceased was well known to the Spiritualists of Hoston and vicinity as a highly endowed, conscientious, earnest teacher of spirit-communion. She worked generously and faithfully for the cause many years, and was ever ready to speak words of consolation to the mourner and assist the unfortunate. The last few years of her life were passed at her residence, named 't kreigreen Home,'' in Waterford, Vormont, in the vicinity of the White Mountains. She had a large circle of acquaintances, and made her life useful by entertaining friends and administering to the needy and afficted. Her liness was long and severe. A loving sister and kind friends made her as comfortable as possible. By her request, the funeral service was conducted by Rev. L. T. Fastney, of Plainfield, Vt. He spoke ably from the text, "In my Father's house are many mandons; if it were not so, I would have told you; I go to prepare a place for you." In the course of his remarks he feelingly referred is the cheering belief of the deceased and to her love of the beautiful. (bacte and appropriate music was finely rendered by an efficient choir. A large number of sympathicing neighbors and friends, was will ever charish her memory, were in attendance.

Dear Harbara, we shall miss thee, but still hope and trust to receive thy benediction.

[Obtimizer Hotological Research of the maker, twenty wester for each additional lease well he are subjected from the strength of the contents." The strength of the strength of the contents of the strength of the stre dence in Waterford, Vermont, Sunday, March 7th, 1886.

graintanely. When they arouse that number, twenty vents for each additional line will be charged. It is not so on an average make a line. To poetry admitted under this

Adbertisements.

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BY EMMA HABDINGE BRITTEN.

[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 side by side; the night is spent, and as the glorious light of the east ascends, and as the noontide 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-any-bye 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-Bye."

THE THEODORE PARKER SPIRITUAL FRA-TERNITY celebrated the Anniversary at Beacon Light parlors, 232 West Forty-sixth street, on Light parlors, 22 West Forty-sixth street, on Sunday evening, March 28th, 1886, at 8 o'clock. The exercises consisted of speeches, recitations, 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 Dispensathe "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 additional color to the neatly-decorated meeting place. Among the speakers of the evening were the President, Mr. H. C. Bowen, Hon. A. H. Dailey and 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 Slocum; a series of handkerchief readings were given by Mrs. Mills, a medium well known here in the Eastern District.

a series of nandkerchief 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. Dailey to the meeting. Judge Dalley, 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 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 is that the able were fully acquainted with it; at that he was glad; but he felt how often these same ministers were false to themselves and their 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; don't meddle with it, it is dangerous": but they knew they were concealing the truth, for they attended séances, conversed with their departed children and friends, and then afterward, while 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 them in private. Let them be honest, and admit that they obtained their inspirations from the facts they so often publicly derided. He know 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 contury after century rolled away into on, as contury after century rolled away into the eternal past, that the cause would unfold

once testified its demonstrative approval by vigorous applause, during which the speaker resumed his seat. resumed his seat.

Mr. H. C. Bowen, who was the next speaker, addressed the audience at some langth, his remarks being substantially thus: 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 each making name in Replector date of that epoch-making event in Rochester thirty-eight years ago. No traditions or fancies 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 featival soon to be celebrated in the churches. Yes, it was an epoch-making event, and future historians of religious progress would look hock to it as 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 atupendous 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 spirit first came to that of the time when the spirits first came to 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 the spirit-world had brought to us through tions 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 on, victorious and triumphant, and concluding with more forceful words of like import, Mr. Bowen resumed his seat amid hearty applause. Mr. Lewis then sang "The Sword of Bunker Hill," his sympathetic vocalization of which elicited great approval.

The President then introduced Mrs. Mills to tions the spirit-world had brought to us through

despending laspirations would fall upon us, and ever despending laspirations would lift us and urge us forward; with which sentiments the audi-

Hill." his sympathetic vocalization of which elicited great approval.

The President then introduced Mrs. Mills to the audience, and that lady then exercised her psychometric powers in the reading of character from various handkerchiefs obtained from the audience, which readings in the main were satisfactory; at the conclusion of which another song, "Good-Bye," by Miss Ross, which was warmly appreclated, and then the President introduced Mr. J. J. Morse, of England, who, entranced, was used by his control for the delivery of a short, but powerful, eloquent and appropos 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 applicated during its delivery, and at its close was rewarded with a spontaneous and hearty outburst of approval.

It now having become quite late, the exer-

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 Bye," at the conclusion of which they slowly and

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. Sturgis 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 repast, 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 Lillie Fietcher. Mr. Sullivan and Mrs. J. M. Young rendered a duet in fine style with piano accompaniment by Mrs. Benden. Songs and duets were also sung by Mrs. Benden. Songs and duets were also sung by Miss Prescott and the Misses Coburn and Buckman.

The exercises concluded with dancing from

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

The whole programme was a brilliant success in every particular.

#### Haverhill-Brittan Hall.

To the Editor of the Banner of Light: On Wednesday evening, March 31st, the Thir-

ty-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" Schelpegrell, Corinna Concert Co.; ocarina duet, the Bendens; song, Miss Barrows; recitation, inspirational verses, Miss Belle Shattuck; violin duet, Concertante, Eichberg, 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, Weigaud, Corinna Concert Co.; violin solo, Mr. Benden; song, Miss Barrows; reading, Miss Susie C. Smith; musical glasses and harp, The Bendens; Pirates of St. Domingo, arr. by Perkins, Corinna Concert Co. Dr. C. H. Harding, of Boston, was present

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. Hidden, 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 set plates for one hundred.

Originally intending to set plates for one hundred, the ladies found the pressure 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. Hidden, assisted by the following aides: 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 the many present.

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

Portland, Me. To the Editor of the Banner of Light:

the local papers.

Dr. J. C. Street, of Boston, occupied the ros trum of the Spiritual Temple on Sunday, March 28th. He took for his first subject, "The Anniversary," and the work accomplished during the versary," 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 Blest." The simple and eloquent manner in which he presented the greetings by wire and post from north and south, from east and west, that have been regreat truths involved produced a profound im-

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 reëngagement for the first two 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 Amauda Balley and choir—assisted by a fine orchestra—interspersed with readings and resistations. and recitations, together with speaking by several mediums; our old friend and co-worker, Mrs. Waterhouse, of Boston, being present with

us on this occasion.

MRS. H. C. MELDRAM, 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

#### Cedar Falls, la.

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, An-cient 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 bye," at the conclusion of which they slowly and rejuctantly dispersed; thus ended a pleasant, agreeable, and in all ways a most satisfactory celebration of the Thirty-Eighth Anniversary of the advent of Modern Spiritualism.

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 29th, in connection with the Ladies' Aid Society—the ladies taking the initiative steps by A variety, and yet the most perfect harmony prevailed

#### SOUTHERN CONVENTION

(Our Special Reporter's notes, continued from the second page.]

#### WEDNESDAY, MARCH 31ST.

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 tore them to 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.

the occasion.

the occasion.

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

Yesterday's 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 lec-

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 utmost fairness.

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.

ingically and with scientine 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 Banners of Light and other suigitualistic repress NER OF LIGHT and other spiritualistic 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. THISTLE.

#### THURSDAY, APRIL 1ST.

The genial and whole-souled crowd that has been pouring in from far and near has necessarily had a financial interest for Louisville. The hotels have felt the benefit, and have "doubled up" their sleeping accommodations. The St. Cloud Hotel has become social head-

"doubled up" their sleeping accommodations. The St. Cloud Hotel has become social head-quarters 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 appepites 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 teetotal or anti-tobacco fanaticism, 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 adder that the dark eyes of Secretary Kates snapped and sparkled with a proud satisfaction and der that the dark eyes of Secretary Kates snapped and sparkled with a proud satisfaction are the 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 the good times there will be in heaven when for eternity.

One of the features of the gathering have been the greatly and the provided the prophecy of the group whose hilarious jollity is a prophecy of the good times there will be in heaven when the greatly and the prophecy of the group whose hilarious jollity is a prophecy of the good times there will be in heaven when the greatly and the prophecy of the group whose hilarious of the gathering have been the greatly and the proph

ceived 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.

#### FRIDAY, APRIL 2D.

Just one bright gleam of sunshine to welcome April, when back came the rain and sleet, with icleles hanging to the caves. 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 law 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

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 "harmonial monotony" of the Association. The Courier-Journal heads its report, "Mr. Dawbarn creates a sensation"—and continues, "He is an aggressive speaker, who enthuses 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 contest between such apponents 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.

"HISTLE.

Amesbury.—Last Sunday Mrs. A. L. Pennell, of

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 A. Field speaks 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, MB. A. H. WEBSTER, who, after months of illness, fell asleep to earthly pain, March 29th, 1886.

friend, MB. A. H. WEBETER, 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 esustaining 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 hear 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 23th, I was told by the guides before going on the platform in Providence that I must return in the early morning, which I did. Meantime at home he lay struck with death, saying almost pitcously, "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: "Do you know whose hand is on your head?" He smiled faintly, turned his face toward me, and was gone—so peacefully that we could scarcely believe but that he must speak again.

He was certain of the future life; he knew to the last all that he might expect, and if nobility of character and true parental love ever win a reward in the spheres of light, then is he richly blessed.

The funeral services were conducted by our old esteemed and valued friend, Dr. H. B. Storer, of Boston, who was selected 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 pathw

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 faiths of the past. The quartette saug softly, "Abide With Me," 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 his name blessed. Can better be said of any man? He was more than any earthly father has 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.

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. Fanciers 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-comico style by C. S. Robinson, D. D., in what he says upon "The Tinkering of Hymns." Of other contents it is sufficlent praise to say they are as good as the Century usually prints. The Century Company, New York. Cupples, Upham & Co., 283 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 occupled 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 col umns.

There were two persons present at the hearing, on

in advance in the BANNER col umns.

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 strain by Mrs. Duffy 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, etc., and Mrs. Reynolds, of Troy, and Dr. Benton spoke in the same direction. Messrs. Elisha Waters 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 patil 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. Yosburgh, magnetic physician of Troy, who has spent much 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 is the case of A. S. Hayward, who was compelled to quit his magnetic reatment in Baratoga, 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—in the light of the evidence brought before 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 chil

#### Late 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 bric a-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 appreclative 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 reading at a late meeting of the Akadémé. It also contains "A Chapter in Archate 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 (Wis.) Radical, 2000.

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. A. Dunklee, Thursday evening, April 1st. Mrs. C. having closed her la-

evening, April 1st. Mrs. O, 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 socially. Among those present were Col. Moses Hunt and wife.

Remarks were made by several present appropriate to the occasion. R. Holges, Esq., gave a poem, and Mr. Oscar Rockwood read "The Clover Blossom," by Wm. Winter; Mrs. Harriet C. McInnes 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.

up to social converse.

Mediumship of Mrs. Maud E. Lord. Mediumship of Mrs. Maud E. Lord.

Through curlosity 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 listened, 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.

satisfaction of the believer and astonishment of the skeptio.

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 wonderful gifts are all that she claims. And I, for one, am glad to give cordial endorsement to her wonderful ability as a medium. She should have able support from the Spiritaalists 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 fulfilment 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 meet-ings at this hall every Sunday at 10% A.M. and 7% P.M. Arcanum Hall, 57 West 25th Street.—The People's Spiritual Meeting every Bunday at 2% and 7% P. M., and every Friday atternoon at 2%. Frank W. Jones, Conductor.

Metropolitan Church for Humanity, 251 West 23d Street, Rev. Mrs. T. B. Stryker.—Services every sunday, at 11 o'clock A.M. Beacon Light Parlors, 232 West 46th Street.— The Children's Lyceum meets every Sunday at 3 p. M.

#### Anniversary Celebration.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold the first celebration of the dedication of the Church on Sunday afternoon, the Tith inst., beginning at 2½ o'clock, in the parlors 25h West 23d street, New York City. At the same time services will be conducted in commemoration of the Thirty-Eighth Anniversary of the Advent of Modern Spiritualism. Prominent speakers and musical artists will assist on the occasion.

The People's Spiritual Meeting

Celebrated the Thirty-Eighth Anniversary in its hall, 57 W. 25th street, on Sunday, March 28th, and Wednesday, 31st. A report of the services will appear in our columns next week.

#### Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualists holdsits meetings every Sunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Speakers engaged: April, May and June, Mr. J. William Fletcher and others. Morning service at 11 o'clock, evening at 7%. All are cordially invited. Spiritual literature on sale in ball.

hall.

Churchof the New Spiritual Dispensation, 416
Adelphi street, near Fulton. Brooklyn, N.Y. Sunday services II A.M. and 73 P.M. Mediums' meeting 33 P.M. Ladies' Ald Society, Thursday, 3 to 10 P.M. John Jeffrey, President; S. B. Nichols, Vice-President; W. J. Cushing, Secretary; A. G. Kipp, Treasurer.

The Brooklyn Spiritual Union holds its meetings every Sunday in Fraternty Rooms, corner Fourth and South Second streets, as follows: Members' Developing Circle, 10% A.M.; Children's Lyceum, 2% P.M.; Conference, 7% P.M. Seatsfree.

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