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MOTION TO GOVE MINISTED PATRONS.

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RAILARA BERGY HERE Rockmilers Pophant's Broad-av Madra have for sale and will receive orders for the burstant may for sale and will receive orders for the other and the sale and will receive orders for the other and the sale and will receive sub-side and the sale and will receive sub-spections by the formance of Lagues at Rupses 11-12-0 per

MAR OF THE WORD PAROW

by an address from Mrs. Nellie J. T. Brigham at the

Mr. Gray was 66 years of age at the time of his departure. For a number of years he was in the rubber business on Broadway, near Fulton street, which he relinquished to take his first wife to Saratoga for her health, where she died. He rented a hotel there, became acquainted with and married the present Mrs. Stoddard Gray, and they afterward removed to New York City, where, as above, the father, wife and son have long been holding public séances for materializations. Whatever the future of the widow and son, they will, in common with their friends, ever miss the personal presence, tangible protection and uniform kindness of Oscar B. Gray.

Mrs. R. S. Lillie, as noted above, delivered on the occasion of the obsequies of Mr. Gray an appropriate address, with a full report of which, by Mr. J. F. Snipes, we have been favored, and from which we make the appended extracts—all our space will allow : make the appended extracts—all our space will allow:

Friends: We are not atrangers in such scenes as
this, nor are we strangers to such scenes; therefore
we ask ourselves in this hour, What is Life? For until we understand life in its completeness and its fullness and beauty, we shall never understand the mystery of death nor its beauty...

We come to-night claiming to know something of
what life is, and what the condition of man both here
and hereafter: that light has broken in through the
clouds and the night and we have this symbol in your

The large of death nor its beauty.

We come to night claiming to know something of what life is, and what the condition of man both here and hereafter: that light has broken in through the clouds and the night, and we have this symbol in your presence to night: we are gathered here under the shadows, and yet breaking through the clouds above is the bright moon that shines in upon us who are shadows, and yet breaking through the clouds above is the bright moon that shines in upon us who are shadows, and yet breaking through the clouds above within its radius, while there are others sitting in darkness who do not receive the benefit of its rays. Bot I swith manking to day. There are those who sak, and are asking seriously; this question: What is life, and what of Life? saking to know more of its hidden meaning: and those who are searchers after truth in this direction have come back bountifully blessed with a knowledge in this later day, which comes to them as a light in reshity in the darkness of the night which had hitherto preceded it. It is seed to be customary to ask when a man passed from this to the other life, what was his belief. Now we do not sak this question, because we know it matters not waster with the man believed, but it door matter what the man was. There is in our presence to night a silent of life, but has clouder the cloud to the touch of over, that will no longer outstreach the hand of symphity, that will no longer outstreach the hand of symphity, that his question, the kind and lindulgent tather—that his mountains and the life is not asset the kind and lindulgent tather—that his mountains and the life is not asset of the kind and lindulgent tather—that his individual life expressed, as we believe, an infinite purpose, or the mission of each life; if so, we have deeds of goodness, of merit and of justice.

The but life is the finite such as a season of the carriby and the life is not as a season of the carriby and the life is not as a season of the carriby and the life is not an asset of the

Writton for the Beaner of Light.

A LITTLE LATER.

Alltice later my life's attumm day

Will take upon leafel the chaogs called death,
Which meaneth only new life's better way—
A firer heart-heat and a longer breath.
Alltice later, and the tears which flow
in Ditter sorrow o'e rthis life's defeat,
Mry farm to glist'ding pears, and glosm and glow
Like some baylmand four new fife's defeat,
Alltice later, every shinking thought
Like some baylmand four new fife's defeat,
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Like some baylmand four new fife's defeat,
Alltice later, every shinking thought
Like some baylmand four some fife's defeat,
Alltice later, every shink all feat mask know,
Through life's bast tempest and through death's brief
woel!

Down as that river's wrink all feat musk know,
To help, to sonoor and to guide non-mon.
Through life's last tempest and through death's brief
woel!

All little later, and the tellsome hour
Of worked shill be shill be put aside;
Only little everal, jet me reach thy brow!

And rist to highle shall all be put aside;
Only little everal, jet me reach thy brow!

Downs to that river's wrink all feat men's know,

Torough life's last tempest and through death's brief
woel!

Down to that river's wrink all feat men's know,

Torough life's last tempest and through death's brief
woel!

Down to that river's wrink all feat men's know,

Torough life's last tempest and through death's brief
woel!

Down to that river's wrink all feat men's know,

Torough life's last tempest and through death's brief
woel!

Down to the limit and the men's know,

Torough life's last tempest and through death's brief
woel!

Down to the limit and the men's know,

Torough life's last tempest and through death's brief
woel.

Down to the stripe of the sweath day of

Only his department

with him that well apring of happiness that makes heaven everywhere. Then do you think Bro. Gray will fail to find heaven? No; not if the words of the Nazarene are true, that the kingdom of heaven is within, for wherever he goes, with a peaceful spirit, with a loving heart, with a disposition to do good to all others, he bears a heaven with him. And if as a ministering one beyond and above us he shall take up his work and again return earthward, to bless mankind; again to stand in your presence, as we know he will, then it will be an answer fully to your souls of what life is, that it is to live and love and work forevermore.

will, then it will be an answer fully to your souls of what life is, that it is to live and love and work forevermore.

We make this claim for every human being, as a truth, that the God-spark planted within every human soul will be the power that will bring us home sooner or later into the haven of peace, if we make it peace, of love it we carry love with us, of truth if it is an abiding principle in our heart; and if not, let us not hope to enter heaven upon the merits of another...

There are objectors to the spiritual faith, who think that if the spirit can return, how can they be happy? Our answer is, happiness is not the chief end of life; but when we look upon life with a higher purpose, and realize that to do good is a higher aim, then we shall see that no one could be made happier than in these ministrations, or in doing good to others. You know the happiers moments that one ever sees are when he is able to do good to some other, and blessing that other by it. The consciousness comes and makes you even happier than the one you have blessed. And so we become ministering spirits of light, God's ministering augels, and come to earth to watch over the loved ones, to tenderly guard and care for them, and to be fithe first to meet them when their spirits are released from the bondsge of earth, and lead them to a home that will never be completed until all are gathered the tother.

At this point we want to say also that happiness is

that will never be completed until all are gathered therein.

At this point we want to say also that happiness is attained by time, and that which we fancied we should have immediately at death, we shall have when we work for it, when we deserve it, when we gain it by our efforts, when we have done the work which nature has assigned to us. Bo this good brother, if he has left any work undone on earth, will finish that work, and exert himself to accomplish it. But you may ask me, How shall this be done? Just as you accomplish anything. Everything you do, you do by the power of your mind. You' first think of what to do, then you put it in execution by your external hands; but upon that higher plane it is by spiritual methods, by the mind. It there is any work he can do to aid that good wife, if he can strengthen her, if he can encourage her by his mind, by biolding any inducede or power over her, this he will do. So you might ask what is the labor in the world of souls; and we answer, it is first to complete the golden threads of illie which are commenced upon this plane of existence. We shall take up the unfluished threads one by one, until by sind bye we can hold them all up in the light of the infinite, and not be ashamed, that the augels of God view the web of deeds we have wowen; and when we have done this we shall have finished our earth-work, and then there are infinite regions in space, worlds unexplored worlds of spirits and worlds of space, filled with all life; and really we are just beginning to tread the pathway of that external road that leads Godward. We shall take up there are infinite regions in space, worlds unexplored worlds of spirits and worlds of space, filled with all life; and the pathway of the ternal road that leads Godward. We shall take these steps one by one, until we have attained everything that our soul says is possible for us.

Our brother has but taken one step in advance of us; he will do the work undone; he will comfort those who need comfort; he will yo on to explore, as we ho At this point we want to say also that happiness is

eternal kingdom.

A Sheboygan, Mich. widow, after mourning ten days for her dear, departed, sought consolation in a second marriage. She did n't find it, though, for it is said that ever since the wedding the ghost of the dead husband has been making things lively for the honeynooners, who have already moved several times, but are unable to escape the spirit, which rattles windows. grouns, shakes the doors, and makes himself gener ally very disagreeable

Although the best of the public lands have gone; if Although the best of the public lands have gone; if is encouraging to note that there still remain unsurveyed; about 9,000,000 incess in Colorado; 12,000,000 in Arisons, neerly 20,000,000 in California, 40,000,000 in Dakota, 1,000,000 in Fiorida; 44,000,000 in Idabo; 7,000,000 in Minnesota, 36,000,000 in Revada; 74,000,000 in Kristana, 31,000,000 in Utah, more than 20,000,000 in Washington, Territory, 204, 20 cm.; Literary Pepartment.

SLIPPERY PLACES.

Written Especially for the Banner of Light,

BY MISS M. T. SHELHAMER.

Author of " Outside the Gates," "After Many Days," " Orowded Out," Etc.

CHAPTER III.

NEW EXPERIENCES.

Have I told you that I am now a spirit; that for years I have walked the plains of immortal life, and gazed into the depths of human pature from spiritual places? Yes, it is true, I am no longer a creature of the flesh, subjected to its limitations and governed by its conditions. My story is told, not for any personal gratification, but to teach you something of the psychological laws, the subtle forces, the magnetic impulses that affect human life, and a knowledge of which every heart should gain for its own protection.

At Concord I plunged into the delights that social recognition opened to me. I was not in any sense dissipated, as I eschewed late suppers, and early morning hours for retirement, but I visited and entertained, and lived in a whirlpool of excitement that had been altogether foreign to me, and upon which the spirit of my puritanical father must have looked

with the gravest consure. The financial interests of my husband often called him from home for days at a time, but I did not miss these longer absences as much as I had formerly done his evenings out. For I had other things to entertain me than I found in my earlier home. He was polite and considerate toward me always, at home or abroad, but the little expressions of tenderness and regard that a woman prizes so much, and which from him had won me at first, were seldom uttered. I do not now think that they did not stir withn him; but that the multiplicities of care that 'olaimed' life thind in material life made him un-consolution grove the delicate sentiments that keep bright the ties of affection.

Among the new acquaintances I formed was a young lady of ease and oulture, whose frank, open nature and piquant face quite attracted me. Sybil Barton was the gayest of sprites, and never failed at party or soirée to make up the of all that I could do, would have been noticed by my guests had not this invaluable ally come to my aid, and by her witty sallies not only aroused me from my inertness, but also electri-

fied the company. Therefore I came to recognize Sybil as my chief assistant in any social plan I had in view, and the young lady became a frequent visitor in my home. At the table her sparkling repartee and amusing chatter kept things lively, and I | ing down upon me. was more than once delighted to find my usually subdued husband aroused from his abstraction days. I would be glad to have him return; I to bandy words with the brilliant girl who could win his attention, and who dared to rally

him upon his silence. There was something electrical about this in their beauty, at another lustrous, and keen, and shifting, as the merry sentence fell from her lips; folds of crapey-black hair, puffed back from a broad white brow; hands and feet that seemed never still, she brought with her a sense of animation and of power such as one sees in the restless, moving tides that ebb and flow from shore to shore. Sybil's taste in dress was perfect: creamy frills at throat and wrist seftening the rather brilliant folds of her garments, gave an air of daintiness to the whole figure, and won many a glance of admiration from the circle of friends that gathered around

I was slight and pale, with hair of chestnut-

brown and eyes to match. Nothing remarkable about me in figure or countenance, and I realized the contrast between the bright girl who graced my board and myself. But I never cared much about my own appearance. I tried to dress in neatness and with taste, and as I received the compliments of my best friends on my costumes, I suppose I succeeded in making a presentable appearance. I had the love of an enthusiast for the beautiful. A handsome picture, or a graceful piece of soulpture, would hold me for hours; while the face and figure of a heautiful woman attracted me so that I would gaze until ashamed of my seeming rudeness. Therefore I liked to gather fine-looking people around me; and the brilliancy of Sybil Barton, both in person and in mind, was a source of enjoyment to my esthetic heart. Gradually, I cannot tell how or when, there came to me the conviction that my husbandthe grave, almost taciturn, quiet man of business-was bestowing a degree of attention upon this flashing girl such as he had never given to me. Not only did he attend most assiduously to her wants at the table, anticipating the servant in that line, but he sometimes neglected his papers and accounts to take her to drive, or to remain by her side for an evening's entertainment. At first I was surprised, then amused, that any one could win Joel Howard from his ambitious pursuit of wealth; but after awhile my womanly soul became alarmed lest this girl should, by her electric glances and vivacious manner, complete the conquest of a heart that belonged by every law, of right to me i dared not betray my anxiety to any sitive nerves.

one. I moved along as quietly as before. Understanding not the forces of my own being, I made no attempt to engage the attentions of my lawful companion.

I thought bitterly: "Nhave tried to do my

duty; I have been a faithful wife; I would have shown him love and sympathy had he encouraged me. I am not to blame in this. If he can be so easily won from me, can I make an effort to hold him?"

And so the days sped by, with no reckless action on the part of the two who seemed to me unduly interested in each other. Thoughtlessly, and without any intent to do wrong, they laughed and chatted, and seemed devoted to. each other, while I, with a heart growing proud and rebellious, and full of pain, smiled at them

and their folly.

Joel was called away from town for a few days, and he desired that I should invite Sybil to spend the time of his absence with me. It was not usual for him to concern himself about my loneliness, and now, as he made this a plea for his request, I only smiled and assented.

The girl was growing distasteful to me, and yet there was a fascination about her presence that I, as well as others, felt. She seemed to understand the source of her power and to make the most of it. She talked with her eyes and smiled with her whole body. She was always in motion. If one was sad, she might brighten him up : if dull, she could sharpen his wits; if sulky, she might challenge and inspire his good nature. But to a sensitive, sorely-tried spirit, she brought only exhaustion and a weakening of the vital forces.

The days sped away without remark. Sybil drove or walked as she chose. I seldom accompanying her, for a nervous headache seemed to afflict me constantly. Our usual train of callers appeared, and to my guest I assigned the task of entertaining them-one that suited her well.

It was ten days before Joel returned. I had grown almost moody in my sense of loneliness. The very sound of the plane, as Sybil fingered my own entertainments a spirit of listlessness the keys with skillful touch seemed to crush and ennul would seize upon me, which, in spite | my spirit; I longed for something or somebody to bring me strength. My callers seemed frivolous, my home associations unsatisfactory. Was this city life that I had longed for palling upon me? Oh! for the days of my girlhood, when a mother's faithful breast held my tired head and welcomed the childish confidences of her daughter. Even the later years of loneliness with my stern, sad-faced father, would be peace compared to the days of trial that now seemed bear-

I missed my husband very much in these few would try to give him an affectionate greeting. If he was undemonstrative, had not I, his wife. a right to show him that I was not indifferent to him? Hitherto, through my natural timidoresture: in figure slight and willowy, with ity, I had never offered a caress where it had eyes of purple blackness—at one time melting | not been requested, but now I would show him my heart and let him know that I welcomed him gladly.

It was as though some kind angel stood by my side to show me the true path of conjugal duty. In the depth of my soul I felt that I might awaken my husband from his dreams of wealth and teach him of a happier, more satisfying life than that we had entered upon.

There came a dispatch from my husband that he would be home in time for dinner on Tuesday, and that he would bring a friend with him, a gentleman who was interested in some business schemes that Joel had opened before him. At the appointed time they arrived; everything about the house was in the utmost order to receive them. Subil. in black silk and jet, with a scarlet lily at her throat, and another in her dusky hair, made a complete foil to me in my wine-brown satin and snowy laces, but I was conscious of looking my best, and I did not feel at all envious of her attractions.

Of course, in the presence of our guests, I could do no more than return the quiet caress my husband bestowed upon me, but I threw a little extra warmth into my manner as I did so, and whispered "I am so glad you have come," in his ear. The effusion, however, with which he and Sybil greeted each other was not lost upon me. One would have thought. them devoted friends who had long been parted. All through the dinner, and during the evening, their attentions seemed to be for each other, while upon me devolved the task of entertaining the stranger whom Joel had brought home with him.

Edson Marks was a man of medium height. well built, with no superabundance of flesh. somewhat impressive in appearance, rather slow in motion, as if always upon his guard. with gray eyes and light brown hair. In age

he might have been from forty to forty-five. 🔐 What was there about this man that at our first meeting repelled me? His respectful attitude toward me was sincerity itself. In manner he was polished, in speech gracious, and in person faultless. His smile came slowly, but it was a genuine one. Yet when his white hand touched mine in greeting, it sent a chill through my frame, and when his pleasant voice first fell upon my ear, it grated harshly on my sen-

As I conversed in my most agreeable tone with this stranger, I did not miss the interview passing between the other two. I scorned to listen to their words, but the gay badinage, the light laughter, the utter gaiety of the pair did not escape me, and I resolved to reserve the little tender speeches that I had framed for my husband until some time when he was not enthralled by the presence of this siren.

CHAPTER IV.

AT CROSS-PURPOSES.

I do not blame any one for what followed. Man understands so little of himself and of the laws of his being that he constantly errs through ignorance. Struggling along amid the confusions and the temptations of life, humanity learns its gravest lessons and gains its most important knowledge through the experiences of mistake and failure, the discipline of effort and trial. Encompassed by forces it does not understand, swayed within and without by those subtle laws that in their operation may move the physical universe, attracting certain atoms to each other and repelling others, centrifugal or centripetal in their action; in one manifestation known as the law of gravitation, in another that of chemical affinity, and in still another recognized as the operations of electricity, or holding power -over the individualized human life to move it forward in one single line of progress or experience, mankind has yet to learn of its own possibility and to recognize the magnetic powers contained within its organism. When a true spiritual understanding is reached, men and women will become self-poised, calm and untrammeled by the chains of error. Holding a proper control over the forces of their own natures, theirs will become highly disciplined, self-governed, well-balanced lives. attuned to harmony with the laws of the universe and brought into sweet accord with the conditions of a perfected existence.

There was no scandal attached to the friendliness between my husband and Sybil Barton. No breach of moral law on the part of either was contemplated, nor did I for a moment assume such. It troubled me only that he should be attracted by this girl to such a degree as to bestow upon her such smiles and words of compliment as I had never received from his lips. She seemed to arouse in him an undercurrent of gaiety that had lain unsuspected in his nature, and also to draw to the surface an interest in life outside of the dry details of business and the money market; an undertaking which it seemed the duty and the privilege of his wife alone to do, but which I had never the courage nor the thought to attempt.

As I have hinted, I neither understood my husband nor myself. At the time of our marriage I should have been still studying my books, or roaming the fields. I was unprepared to cope with the realities of life, or to mingle with the world. Joel's lover-like attentions won my lonely heart, and I seized upon them while they remained; but when he allowed them to subside before the growing demands of business, I made no effort to retain them, but proudly and sadly retired within myself, drifting further and further away from him as the years passed by. I now know that the brilliancy of the girl who attracted him for awhile held a charm for the man of business, because it brought something new into his life. In spite of himself he was growing weary of the perpetual whirlpool of business-he wanted something to draw him out. We had no oblidren to clamber upon his knee, and to cheer the house sidered a delicate, nervous woman, one to be journey I had undertaken. let quietly alone, instead of one to whom might | The next day I started forward, be imparted the hopes and plans and ambitions of his own more vigorous nature, and so he fell into the mistake of holding from me a knowledge of himself, while I also neglected to let him into the secrets of my heart.

I think if Joel had been blessed with a sister like Sybil, he would have as readily turned to her for soul refreshment after office cares as he did to this winsome stranger, but I did not realize this as fully then as I do now, so full of mlaunderstandings do mortals become, else I would have been spared many a heartache and hour of anguish.

Our guest, Edson Marks, remained in Concord three days; the business that had brought him threatened to recall him to our home at no distant day, and it was with a feeling of pleasure that we heard the announcement. The vague uneasiness that had assailed me on my first meeting with the gentleman had disappeared, for during the few days that he remained our visitor, there ran such a vein of cordiality through his demeanor, such a hearty, genial air, as to thoroughly dissipate the atmosphere of distrust he had at first introduced to me. His manners were perfect, his bearing excellent. We found him to have special powers of entertainment. He had moved in the first circles of society; but what was more pleasing to me he was a well-read man, and seemed to enjoy the works and authors that were my special favorites. In discussing points of mutual interest my guest and myself became thoroughly acquainted, and when he left my home the parting was as with a friend of long standing.

Sybil Barton returned to her home the day following our guest's departure, and my husband and myself settled down to the old life, he as engrossed in his papers and stocks as formerly, I, as usual, too reticent and timid to make any advances into his confidence. Thus matters stood when Sybll Barton announced to us at luncheon one day-in to which she had dropped at her own invitation-that her father, with whom she lived alone, had been summoned West on a business tour of three months, and deplored his absence as one likely to be of great loneliness to her. On the instant Joel brightened up, and in his quiet, decided tone-just now tinged with animation—said:

! Why not spend the time of your father's absence at our home, Miss Barton. I am sure my wife will be charmed with your company; she is alone so much I know it must be dull for her. Tou will be companions for each other P"

What could I do or say? The tone was so cordial, so sincere. Had I been true to myself. and uttered the protest rankling in my heart, I would have wounded my husband and offended our visitor. So listified my annoyance, and with a smile on my lips seconded the invitation thus heedlessly given as warmly as Loculd.

It was socopted, and in a few days acted There was very little difference in our life, thys. that Sybli attracted the amiles and interest should have prised and that to enjoy her company my husok his tasks on more than one occas Colorado (C. 1991) | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 1992 | 19

time. Daily he was closeted with my husband, canvassing with him certain speculations in which they were interested.

The visitor brought an agreeable change to my life. In his conversation I found abstraction from the cares that assailed me. In listening to his rendition of some favorite author I ceased to annoy myself concerning the girl who with gay song or witty speech held the attention of Joel Howard. There was a strange fascination about this man that inspired me. I came to look for his presence, and to miss him if he were absent. I smiled to myself and thought, "If Joel can find entertainment in the companionship of another, he will see that I can do the same."

So time wore on. In the desire to pay my husband back for his neglect of me, and in the relief I found from my own foelish thoughts, while listening to the words spoken or read by this positive, strong-minded man, whose personal magnetism and will-power were so alive as to influence all who came in contact with him, I did not dream of the danger that surrounded me, or of the abyss I was nearing.

Day after day I dwelt in the poisonous atmosphere, innocently pleased at the approach of the man who by his powers of entertainment made the hours delightful to me, innocently regretful when outside duties called him away. How, or when, or where, I first began to think with despair of the time of actual parting, I cannot say. I had by this time convinced myself that Joel had never loved me, and that my hold upon him was distasteful to him. Sometimes I thought I would go away and leave him forever. It was so bitter to remain a clog upon one who did not care for me-and through it all the thought that I was learning to look to one whom in honor I could not love, was unbearable to me.

I wish to hasten over this portion of my story, for even now it is too painful for my contemplation. Swept along by the whirlpool of circumstances, I not only listened to the whispers of the man who would have been my destroyer, but I silently consented to fly from the home that had been so full of misery to me. We were to meet in a distant city, each of us to travel thither alone and by different routes, that our flight need not be discovered, from which point we were to take passage by steamer for Europe. Three days after the departure of Edson Marks from my home, I secured what valuables and money I possessed, packed a small satchel of clothing, and with a brief note to my husband to the effect that he would never see me more, I left the house never to return.

That night I passed in a Boston hotel-but such a night! God grant no human being may ever experience the like. As yet I had committed no criminal act. My error had been in receiving the attentions of this man, whom in spite of all I did not love. He held me as in a thrall, he was in my thoughts day and night. I had consented to fly with him across the waters, and yet had my husband come to me then and there I would have died at his feet for one word or smile of his love.

How I wanted him that night! How I prayed and longed for him! Surely he had found my note-would he not seek for me? The prayer of my mother for the erring came to my lips. I was the sinner who needed mercy. Would not the dear Lord send me some strength in my extremity? I did not lie down, but paced the floor till morning dawned. Once I held a small knife to my breast and deliberated whether it would not be best to end my struggles forever, but something held me back; and a power I with their ringing laughter. His wife he con- did not understand impelled me to go on in the

> twenty-four hours had joined the man who had beguiled me away. One conviction had come to me, I must break the spell that bound me, I must be nothing to this man. Why I did not attempt to avoid him, instead of keeping our appointment, I did not then understand, but now I know it was because his psychological power still impelled me forward, though higher powers were at work to rescue me.

> Well, we met, but it was a stormy interview. I absolutely refused to go with him across the deep sea. He taunted me with having deceived him; called me foolish; told me my husband despised me, and that he would get free from me and marry the girl whom everybody knew he cared for. He made me desperate, but unyielding. Every moment the power he had held over me seemed to weaken. In my heart I prayed for guidance, and I believe it was given to me. At length the man left my presence baffled and disappointed. He evidently expected I would remain at the hotel through the night, but I slipped from the house and took the next train for Philadelphia.

I had no thought of returning home. Who would believe my story? No one would acquit me of guilt in the escapade I had made. I had no doubt my husband and Sybil Barton knew had fied to Edson Marks, and the thought of facing them again was horrible to me.

I secured a quiet room in the city and settled down to contemplate the situation. I was an outcast and an alien, absolutely without home or friends; swept into this condition by forces beyond my control, yet completely alone and without sympathy in all the world. I think for a time I must have been dazed, for weeks passed before I fully understood my position or made an attempt to rise above it.

[Continued in our next.]

Rev. John Pierpont, so distinguished for his thorough manliness and love of truth, was interested in Psychometry, and in his poem on Progress," delivered at the one hundred and fiftieth anniversary of Yale College, he referred to it and its discovery thus:

"The very page that I am tracing now, With tardy fingers and a careworn brow, To other brows, by other fingers prest. Shall tell the world not what I had been deemed. Nor what I passed for, nor what I had seemed, But what I was !: Believe it, friends, or not. To this high point of progress we have got. We stamp ourselves on every page we write! Bend you a note to China or the Pole-Where'er the wind blows or the waters roll-That note conveys the measure of your soul !"

A singular story in connection with the death of a miser named Jones comes from Mount Carmel, Pa. He was a widower, and his only child, a young girl, had been driven from home by his treatment. She was afterward married. Before the old man died his averward married. Before, the old man died his daughter had a peculiar dream. She magined she saw her father's dead resting on a pillow, slightly nodding. Next day she went to her father's bome. On entering she saw her father lying on a bed. He called to her faintly! I am dying won't you forgive me?" As she came to his bide he handed her a bank book and papers representing a fotal value estimated at \$170.000.

Banner Correspondence.

Massachusetts.

WORCESTER .- Woodbury C. Smith writes: "Sunday, January 16th, Mr. T. W. Sutton of this city occupled our platform, and under the control of Prot. William Denton spoke in the afternoon upon 'Life, Death and the Resurrection,' and in the evening gave 'A Retrospective View of Spiritualism.' The control in opening the afternoon lecture said: 'Before going upon my eastern journey, I promised to speak here again upon my return, and though my body lies in a distant land William Denton is here today to fulfill his promise. He alluded to the various forms of life upon the planet and the knowledge that through geology and evolution had been given us in regard to the growth of worlds, claiming that life is an eternally existing power; that there is no death, and that if it could be demonstrated that one particle of matter dies, it would demonstrate the end of all things, for when death begins the end is certain. After alluding eloquently to the present position of woman and the glodous future that awaits her, he closed by saying : 'Resurrection is a subject upon which all should ponder; it may be a resurrection of joy and pleasure or one of regret and shame; no other one can grow for you what you have not earned for yourself. If you would receive the blessings of this resurrection, commende now and say, I will be a man. I will use the reason that has been given me, and speak out without feat my views of the truth as it is presented to me. Take what I have said to day and weigh it by the light of reason, and not accept it because William Denton says it. Accept a touth wherever found; it makes no difference whether

what channel it may come. Mrs. H. S. Lake spoke the 22d and 29th. Feb. 6th we again had the pleasure of listening to Mrs. Emma L. Paul, whose lectures are always interesting and full of thoughts which make more than a passing impression. Sunday, the 13th, Mr. A. E. Tisdale occupled the platform, taking for his subject in the afternoon 'The Early Gods and Religions of the World.' In the evening 'The Claims of Spiritualism Compared with those of Christianity, a lecture full of eloquent passages and strong radical points. Mrs. Juliette Yeaw gave excellent lectures Feb. 20th and 27th.

given by a white man or a black man, accept it be-

cause your reason says it is a truth no matter through

I was much interested in the letter of your Washington correspondent upon 'Spiritualism in the Churches,' though I cannot accept the conclusions she reaches. It is true that Spiritualism in its thirty-nine years' labors has done much to modify the religious expressions of the church, but whatever has been gained in this line has been gained by continued assaults upon its doctrines, and but seldom upon those which it has 'practically outgrown,'

Spiritualism to-day stands in the advance guard of progress and clasps hands with all reforms for the benefit of humanity, in strong contrast with the church, which has opposed all new reforms until compelled by outside pressure to admit or accept them. The anti-slavery, the temperance and the women's movement can all testify to this.

I confess I do not want Spiritualism hampered with any stately service or creedal organization, the effect of which would only be to drive down stakes and say, 'thus far shalt thou go but no farther.'

No. let Spiritualists stand firm for their principles demanding a recognition of their truth, and demanding also that when the public recognition shall come as come it must, to them and not to the church shall be awarded the credit for the labor done and the victory achieved. The article is opportune in calling attention to a subject of much importance, and I trust will call forth thoughts which will awaken in Spiritualists more earnest attention to the duties which the hour demands."

WORCESTER .- Warren Chase writes : " Mrs. Juliette Yeaw of Leominster has given excellent lectures to the Society in Grand Army Hall. Her discourses fall on the large audiences like the dews of heaven on the thirsting flowers of the garden in summer-time which have been parched the burning sun, as the hearts of most of these hearers have been by the sermons in Orthodox pulpits. Her lectures do not scorch like the hot noonday sun, nor chill like the frosts of the nights, both of which are paralleled by such sermons as those of Sam Jones, Sam Small and Moody, it they refresh, encourage and strengt tion for a higher and better life, and are highly appreciated. Mrs. Yeaw is one of our most earnest and efficient workers, and a faithful instrument in the hands of a highly cultivated and refined band of spiritual teachers engaged in spreading the new gospel of peace and good will on earth."

Kansas.

LAWRENCE.-A correspondent, "S.," writes: "In December, 1885, Mrs. A. L. Lull, on her way to Brooklyn, N. Y., stopped at this place, and gave two lee tures, which resulted in the Spiritualists organizing s society. Last May Mrs. Luil returned, and the Soci ety engaged her for one month, having doubts about being able to employ her for a longer period, but at the end of the month her audiences had so increase she was resugaged for three months, during which time new members were added. She is now engaged to April, and will then be reengaged. It is a source of great wonder to the non-believers in Spiritualism how a plain, unpretending woman can handle the subjects given her by the audience in the masterly manner she does. At the close of her address she recite an improvised poem on a subject given by the audience, then describes spirits the sees. A few Sundays since she stepped in front of a lady, and described a form seen by her in a coffin, and asked the lady if she recognized it. The lady said she did not. Mrs. Luli then said, 'I hear the name of Mary. Do you recognize it now?' 'I do not.' Mrs. Lull then described a farm-house and its surroundings, and said Do you recognize it now?' The lady said. 'I recogn nize the house and surroundings. It is a farm in the country, of a neighbor of ours, but I do n't see any connection between the dead person in the coffin and the farm, except that one of the young ladies who reside there is named Mary.' One week from that day the lady attended the funeral of the girl Mary who lived in the house thus described.

One Sunday night at our conference meeting there were sixty persons in the circle. Mrs. Luli crossed the circle, and stood in front of a lady, and described a male spirit standing by her side, gave his name, and then said, 'My brain is all confused. I feel as if I should go insane. I amonthe water, in a boat or ship out at sea. I see a man standing beside the railing of the ship; he has no hat on; it is dark, and he is all alone. I can't see any other person on the deck. Now he jumps over the side of the ship into the water, I do n't know what it means. Do you know anything about it?' The lady repled, The name you gave was that of my brother. Many years ago he started for California, and while on his way from Panama to San Francisco was missed from the ship, but no one knew what became of him. We have always supposed he fell or jumped overboard, but the particulars attending his death we have never heard before.

It is thus our Society has been built up from a handful, as it were, till now our audiences number from one to two hundred people. I see in the columns of the BANKER OF LIGHT, and other Spiritualist papers. from time to time complaints from different parts of the country that there is not enthusiasm enough among Spiritualists in their immediate neighborhood to organize a society, and when they do organize, in many instances they spilt up into factions. We had a little of that experience at first, caused by a few individuals who wanted the Society to champion all the reforms of the day. A few of us thought It too big a job for so small a Boolety, especially as Spiritualism was the one grand truth upon which we were all agreed. So we voted to make our Society a Spiritual Boolety, and not a universal reform association, or general debating cinb, of friends of progress, or liberals We organized as Spiritualists; nothing mere nor less New, Mr. Baltor, is not that universal reform build pens the rock upon which so many of the spiritual les delta (throughout the country have countained to country have countained to country have countained to country have countained to country have countries and countries and countries are considered to considered to

forms in the places and lodges organized for the special reform they wish to advocate. The so called free platform' is an element of discord, and if Spiritualists wish to build up and organize a Spiritual Society they should have but one ism in their creed, viz., Spiritualism

About this, time last year George D. Search, physical medium, gave twenty five seances in this city. Jesse Sheppard followed him with ten seances. They both did good work. We would like to have a good materializing medium amongst us for a short time. There are towns and cities enough in this immediate vicinity to keep one employed quite a little time. If any such should contemplate going to Kansas City or Topeka, Kan., we would be much pleased if they would correspond with H. N. Henderson, the President of our Society.'

EL DORADO.-Allie L. Lynch writes : " Some time last year I wrote you that I believed I was the only avowed Spiritualist in our town. To-day I can name a dozen or more, and others who are seekers. In a feeble way I have made my home headquarters for the cause. Mrs. Phillips, medium, from Newton, has visited me several times, and once J. Clegg Wright. who is lecturing at Newton, Kan. My home being small and means corresponding, I could only invite fifteen or twenty to hear his lecture, but it was worthy of having been listened to by hundreds.

Two years ago, when I began to investigate, I was a member of the Baptist Church of this place, the pastor of which recently called to talk the matter over After a lengthy discussion, in which I feel that Spiritualism, by the aid of unseen advocates, lost no ground, his decision was that 'as I was no longer a Baptist the church could not fellowship me, and they would have to remove my name from the books, and therein state that I had become a heretic." 'No!' said I; 'please state plainly that I became a Spiritualist.' I feel proud of that charge as it stands recorded on those books.

The parents of one of my dearest frien is have cautioned her against visiting me often, (although she has known my belief all the while,) as 'she could not know what evil influences were around me. They are Baptists and of the first families of the town. Superstition and ignorance blind all classes. We have three partially developed mediums (including myself) in our town, and feel hopeful that the ball will not stop rolling now that it is slightly under way. My home is no longer 'a house divided against itself,' for my husband has joined our cause. Oh! the blessed peace and harmony that Spiritualism brings into the lives of those who seek to follow its pure teachings. From this time on, while the BANNER OF LIGHT floats and I live, I expect to be a subscriber and advocate of its merits."

CINCINNATI .- K. G. Walker writes : "There can be no doubt about the spread of Spiritualism; the principal thing to fear is that we shall not advance along the proper lines. Those who are known to accept this new belief far exceed in numbers the adherents of any Orthodox denomination. The conditions are indeed marvelously changed since the Fox Sisters became the modern exponents of this world-old revelation of the life beyond to man in the flesh. It has grown and spread like a great tree from a tiny seed. Those who seek the higher phases of communication are awed by its wonderful realities and possibilities, and are thus led to a higher life; but many—I fear very many—wish merely to know in a general way that their friends live; others are curious; and others still seek spirit communion for purposes not altogether commendable. If we wish Spiritualism to bring good to the world this great heterogeneous mass must be educated up to a higher plane, and the wise among us should endeavor to do this work wisely and well.

We are given a better showing by the press than ever before, and articles which describe spiritualistic henomena are printed and eagerly read. The Cincinnati Enquirer, with characteristic progress, has for some time past been publishing a series of articles on the phenomena and philosophy of Spiritualism. But this very fact brings to mind a disposition on the part of some Spiritualists (and good ones, too, in other respects) that has painfully impressed me for some time, on account of facts that have come under my notice. It is the disposition to treat and speak slight ingly of 'professional' mediums, even where not a trace of dishonesty has been attached to them. Do we distrust persons who have made theology, or law, or ine their life study and work? If should we distrust those whose peculiar gifts and whose devotion to the work have made them efficient mediums for proving the truth of immortality, while they hold themselves above suspicion?

It is well to develop mediumship in the home circle, where we can hold converse with our departed friends; but is it right to disparage those whose labors and sacrifices have made such communion possible? Every medium cannot afford to freely give his or her talent to the world or to science without recompense, for they are often poor, and must earn their daily bread; and surely 'the laborer is worthy of his hire.' Often our mediums give up worldly prosperity to devote their lives to the cause. I think they should receive encouragement and friendship instead of discouragement and persecution.

There are some notable instances of what I have referred to in Cincinnati. One case in point of illustration is that of Mrs. Belle F. Hamilton of 322 Race street, who has somehow incurred the ire of some of our anti-publle-medium people. I have known Mrs. H. for years, and to my knowledge a better medium or a more energetic, hard-working, honest, courageous woman does not live, nor one more enthusiastically devoted to the cause. She gives wonderful and satisfactory tests, and is kind and helpful to all who need her services. But the best test of the genuineness of her mediumship is the long continued confidence she enloys of those who know her best. She has been giving a number of excellent public séances this winter in connection with her brother, Mr. Charles Barnes, who is also a most excellent medium. The manifestations include, independent writing, trumpet speaking, materialization of children's hands, playing of music-box, and spirit-tests with full names. These circles have proved very satisfactory to all who have attended them. One incident in particular: On one occasion an engineer of the O. & M. railroad was present, and a spirit came and called for him. The spirit said his name was Jack, and that he had been killed by the engineer's own train; but he begged his friend not to blame himself for his death, for it had been his own fault. The engineer was much affected, and said it was perfectly true, and that he even recognized his old friend's voice.

Mrs. Hamilton's tests are always indisputable. I emember calling upon her at one time, and while there a stranger, a lady from St. Louis, called. She had heard much of Mrs. H. and felt that she must see her before leaving Cincinnati. As she stood in the doorway on entering the room, Mrs. H., being in a perfectly normal condition, said : 'Madam, the spirit of a young lady comes with you (describing the spirit minutely). She has been dead about a year, and says she is your daughter. She begs you not to mourn so deeply for her, as she is always with you. The lady burst into tears and said; Oh, Mrs. Hamilton, you do indeed see my dear and only child! This is only one of the many. On Ohristmas she gave a scance for the children. There were about twenty present, and as many grown persons. Spirit-children came and talked very sweetly to them. 114 417

Do not the bereaved speak to their loved ones through our mediums? Do they not bring consolstion to sincere and sorrowing hearts? Then why do some of our Spiritualists work against them ? In the name of justice I protest against it. If we love our cause we will treat our worthy mediums with kindness and respect."

Bhode Island.

PROVIDENCE Be-6 Cott

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I was going up there to-night to expose the humbug. using the very words I did at the time. Then Miss Scannell's control, 'Bright Eyes,' said, 'Brave, you don't believe this, but I won't let you leave my council until I convince you'; which she did. I can now say I am fully convinced that spirits can and do communicate with mortals."

New Jersey.

VINELAND.-Mrs. Dr. English writes: "Having recently finished an engagement at the Parker Fraternity, 219 West 42d street, New York, allow me to say that the hungry souls who cannot find food in the sectarian churches, and hesitate about accepting the broad platform of the Spiritualists, should visit this noble, whole souled Society, which is quietly doing much to elevate the character of the people who have been so fortunate as to attend its meetings.

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Never before has it been my lot to stand amid a throng of people and realize what the upper chamber' was to the disciples in pentecostal times. The effort of this Society is in the direction of upbuilding. Rvery day since it was founded, two years ago, there has been work accomplished, which now shows the promise of a grand spiritual temple, within which all who can see, hear and feel shall be led to know that out of the darkness cometh light, and from beyond the grave the voice of love and wisdom still speaks. The President of the Society, Mrs. Wallace, is a lady of high spiritual endowment, whom to know is to love. I attended some séances for materialization at Mrs.

Williams's, and there heard and saw enough to put all the scientists of the land at their wits' ends. Many names were given me of friends who once walked the earth, and several messages for absent friends. I shook hands with many of these transitory forms, and one dematerialized, with his hands in my own, in fullview; and so eager was L that I pulled the curtain. away in my efforts to find him after he had vanished. I expected a severe rebuke from Mr. Holland for my impulsiveness, and felt much mortified that I had so far passed beyond the boundaries of politeness, as I tremblingly went to my seat, feeling guilty; but norebuke came, for which I was most grateful.

'Bright Eyes,' whom many will remember, is a marvelous little sprite. No matter what question was raised, or how many wisoacres were present, she with a few words would silence all. She would kindly speak for those who could not take on a form, and came from the cabinet several times ; once with a dinner-bell in her hands, which she continued to ring till the center of the room was reached, where she dematerialized in full view of all present. She seemed to go down slowly, the feet and limbs vanishing first; and when down as far as the shoulders the head came off, and stood inverted, a short distance away, for a few seconds, and then gradually disappeared; leaving a luminous spot on the carpet, which remained for some time. I noticed she was not quite as tall as a table near by, and looked as if she might have weighed. about thirty-five pounds, while Mrs. Williams, the medium, is a large woman.

Mrs. Wells is engaged to attend the Camp Meeting at Lookout Mountain, Tennessee, in July next, and at Olinton, Ia., in August. May she give joy to many. Mediums little realize their power to do this.

I also attended a seance where messages are. written and portraits in some way printed on paper. They do not look as if done by pencil, and no pencil is to be found; so I am unable to determine how they are produced. They certainly come on clean, whitepaper, and most of them are as plain as a steel engraying. The medium is quite averse to sitting, or having his name given. To me it is an entirely new phase of bhenomens."

New York.

NORTH COLESVILLE. — Mrs. K. J. S. Toombs. writes: "At the time my husband and myself came to this place, April, 1888, we found but one man who claimed to be a Spiritualist; still the people were not narrow-minded nor bigoted. When it was discovered. in the neighborhood that we were Spiritualists, mediums and lecturers, they called to see if we would lecture, and teach them something of our philosophy. I accepted their invitation, my husband's business preventing him from doing so. My mode of lecturing, taking questions and subjects from the audience at the time of speaking, both surprised and pleased thepeople, they never having heard anything of the kind before. At the close of my first lecture I asked if they wished them continued. The response was, 'We want them continued, for they are teachings that will do the young people good. Bo from the middle of May to the present time I have lectured nearly every Sunday evening at the school-house to a good sized audience, and in pleasant weather the house is crowded, people coming five to seven miles to hear the woman preacher.' as I am called.

never knew such a general interest and excitement. aroused in any place. The people seem hungry for spiritual truths; they are, as a community, too intelligent to be satisfied with what the church gives. Not only have I had questions on spiritual, religious and social subjects, but at one time there were placed upon the desk a number of geological specimens, principally fossils, which called out a course of four lec-tures on Geology and Astronomy. My husband and self have frequently given seances, by request, to demonstrate the truth of what I have taught in my lectures. The result is that in a community where less than a year ago they had hardly heard of Spiritualism, many acknowledge they believe what I teach, and wish to see more of the phenomena. These facts show how the truth is spreading, and it will go on until it has penetrated every hamlet in our land; and in all lands."

Connecticut.

NEW HAVEN.-Under date of Feb. 28th, "G. W. B." writes: "The cause of Spiritualism and Free Thought in this good old Orthodox city of New Haven. has just experienced a revival second only to that. brought about in Boston through the preaching of the.

For some years the little society of Spiritualists. here has had a hard struggle to keep its head above water, owing partly to the overshadowing influence of Yale College, but more directly to internal dissensions. within their own ranks. Owing to this cause the great body of them have not been to a spiritual meeting in some years. A few weeks ago Mr. J. P. Thorndike, of Manchester, N. H., came among us, full of enthustasm and a genius for missionary work, which would have made him a success in India or South Africa.

Mr. Thorndike has spoken from the platform the last three Sundays, to a constantly increasing audience. The strong point about Mr. Thorndike's isbors is his personal effort with individuals. In the last two weeks he spent with us he visited something. like fifty families, and in hearly every lustance succeeded in intusting bymeshing of his real into their souls. Many of these persons had not been to a spititual meeting for years, but now come out, hilling the

New Haven may have had equally good speakers. herstofore, but never one possessing the genius for effective, telling work. The Sudday audiences have increased from about niteen to one hundred and thirty, and the evening diroles from about twenty to sixty on last Wednesday evening. If the Spiritualists do not drop into the aid, and seguin as soon as Mis-T-leaves us, (and I think they will not.) New Haven Spiritualists and Freelbinkers will be heard from in

BERBE .- Mrs. M. R. Barnes writes : Bines I left BRESS — try to Barne writer water of the my mility State I have my melect the spirit (dances of the Bast, and has company to sales beautiful more than anything any lens enter the bast of the print and particular to the particular to the

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THE RESERVE TO SERVE TO SERVE

als have been found in various places in the State, and the world is awakening to the knowledge that Arkanass is something of a desirable place. Many Northern people come here every year to settle, and soen the land will be taken up.

My son has selected a tract of land, consisting of ten thousand acres of the best of land, among the mountains, where he hopes to be able to plant a colony of New England people.

Any one wishing to know more will, by writing to us, receive all desired information."

Maryland.

BALTIMORE.-H. H. Muller writes: "In your issue of Feb. 19th I see the name of Miss Maggie Gault. of Baltimore, mentioned. I desire to contribute my mite to this lady's aid by recommending her as a test medium, especially to novices in the Spiritual Philosophy. To meet Miss Gault as a medium of communication with our dear ones who have passed to the other side will prove very satisfactory to all even to the most skeptical. I hope that all who have the opportunity will avail themselves of it, and be convinced that there is a life hereafter."

Michigan.

DETROIT .- A correspondent writes ; "Thirty years of practical experience by Dr. Barney of Detroit. Mich., has been productive of wonderful results in curing seemingly incurable diseases, under directions from the spirit-world. His prescriptions are from impressions received while holding the name and residence written by an invalid in his hand. He does not require a diagnosis of any case. Dr. Barney can be addressed at 252 First street, Detroit, Mich."

A TYPOGRAPHICAL TRAGEDY. A good young man, on fishing bent, One Sabbath morning left his tent, The Tent,

He took his can, and very quick He dug his fish-worms with a pick. The Pick, — The Worms, o o In case some fish of size he'd get.

He took along a landing-net. The Landing-Net, U As fishermen get hungry, too, Of pretzels he procured a few.
The Pretzels, 29 29 29 Some lines he took along on spools, To teach them to the hany schools. The Spools,

He had some entertaining books Of highly-tempered Limerick hooks. The Hooks, J. J. J. And thus prepared he got his boat, And out upon the stream did float.

The Boat, Rome bites he straight began to get, It was the gallinipers bit. The Gallinipers, 👱 💆 💆 One of his lines spun off the reel; He landed in the boat an eel. The Kel,

Then quickly it began to rain,
But his umbrella was in vain.
The Umbrella, T

Above his head the thunder crashed.
And all around the lightning flashed. The Lightning,

The storm blew, and the boat upset, That man went down into the wet. The Upturned Boat, And as he sank, the bubbles rose,

Smaller and smaller toward the close. The Bubbles, O O o o -Tid-Bits.

March Magazines.

MAGAZINE OF AMERICAN ART.—An Interesting paper upon current art, with which this number opens, gives descriptions of paintings contributed to the London exhibitions, with engrayings of "The Village Othello," by White, "Burdens," by Kemington, "Entrance to St. Pierre Port, Guernsey." by Hayer, and 'A Girl's Head," by Clausen: Four engravings of markably fine scenery !! In the Blue Mountains of New South Wales." Illustrate an article descriptive of that far-away district which the writer terms "a miviving fragment of an extinct world, with a fauna and flora belonging to a geological period long passed away in the other hemisphere," and whose landscape riows have been spoken of as (the strange seribblings of Nature learning bow to write." Including the fron-tiplece, "A Forced Confession," from a painting by Menzel, six full-page size engravings, are given, the one of a Guernsey port, above mentioned, "The Sand wn, "The Procession of the Host," and "The Tasso Reader," by the celebrated, painter of modern Venetim life, Passini, whose productions are noted for their number, variety and individualization of figures, the one above named supplying in the expressions upon the faces of fifty or more likenesses to an apparently absorbed reader, a study for those who would know of the wide range of mental endowment among morlais. New York : Cassell & Co.

THE CENTURY .- George W. Cable kives a picture of Southern life in a story, "Grande Pointe," that is erfect in its presentation of the peculiar characterliles of that section. A continuation of the history of the times of Abraham Lincoln treats upon movements for the extension of slavery, illustrated by portalts of men brought into prominence thereby. Articles, pro and con, upon "Faith Healing," are from the pens of R. Kelso Carter and J. M. Buckley, the latter supplementary to one published in June, 1886. "Recollections of Secretary Stanton" are kiven by C.F. Benjamin, a portrait of that statesman being the frontispiece of this number. In a paper upon French Sculptors," sketches are given of Barias, Delaplanche, Le Feuyre and Frémiet, illustrated with engravings of the productions of each. Of other 11lustrated articles those of special interest are ... The Column of the Greeks, !! with seventy-five reproductions from Greek coins, and "Composite Photogra-phy," with eight portraits by that process, In "Topits of the Time "It The Voting Power of Ignorance" and other current matters are discussed, while "Open letters" and ! Bric & Brac ! furnish their usual quota wit and wisdom. The Century Co.; New York; Capples, Upham & Co., 283 Washington street, Boston. Er. Nicholas.—An interesting sketch of "The Boyhood of Thomas Balley Aldrich" is the opening article, appended to which is a poem by Mr. Aldrich, "Placataqua Biver." Jacqueline of Holland is the mblect of the seventhrolistic Series of "Historic Girls." A fairy story, relates. How Doubledarling's Old Shoes Became Lady's Slippers." In the series of practical papers for boys, "A dommercial Traveler" is the subject, and the entire, plan and Duppose of a recation in which nearity thirty thousand, persons are engaged in this country are described. Much information of a place and, people little known is given in "Paul and Nicolai in Alaska." The twenty, third of "Bt. Nicholas Dog Stories." is a true one giving "The History of Jack " Recompanying which is an excellent full page picture from a photograph of "A Happy Family," in which six wides wake pupples and their mother form a sattractive group, have chapters of interesting continued shores are given also a number of ma Doll. Sories in the control of engraving. a Letter from a Doll. Sories in the control of engraving. a Letter from a Doll. Sories of the Company. New York: Oupples, Upham & Oc. Boston. inbject of the seventh of the deries of "Historic

The Avidance of the first hands and the form the pen of Ones when the Holmes, which every reader who has reached of plants thinds life will well ome as he would rader who has resched of placed middle life will well ome as he would a convenient brookly from the summy land of his youth? Dr. Thomas and the summy land of his youth? Dr. Thomas and the summy land of his youth? Dr. Thomas and the summy land of his youth? Dr. Thomas and the summy land of his youth? Dr. Thomas and the summy land of his youth? Dr. Thomas and the summy land of his marratives will be been the deciding the continuent of his marratives will be been been been and pair of the summy land of his marratives will be been been been and the summer of t

Original Essay.

A WORD TO MEDIUMS.

Just at the present time the spiritualistic world is filled with rumors of alleged exposure of fraudulent practices by mediums, much to the regret of all who wish to see the great benefits that Spiritualism can confer upon mankind recognized by the people at large. This regret is not because fraudulent practices are exposed, but that there should be one medium found who will stoop to deception. But if deception is practiced by a medium, and the phenomena simulated, then in every such case it is the duty of Spiritualists to uncover such deception and warn the public against it.

Unfortunately in almost every case of the socalled exposures, there is not an unanimous consensus of opinion among the people who constitute the circle, it almost always being the case that some one (or more) of those present makes the claim that the medium has been used by the spirits, and that the medium did not consciously or voluntarily practice deception/ even granting that there was any.

This is a condition of things deeply to be regretted, for we neither wish to endorse a medium who will practice deception and simulate the genuine phenomena, nor do we wish to unjustly accuse, much less condemn any one.

For myself I candidly confess that my knowledge of the processes by which genuine spirit phenomena are produced, is quite too limited to enable me to decide with certainty in every case which of the two contending parties are right; and so long as this inability to accurately determine this question exists, it is a moral certainty that every medium caught deceiving will claim that it was all the work of the spirits.

Now, this is the word we have to say to mediums: On so good an authority as that of Prof. A. E. Carpenter, who has for many years been practicing mesmerism before the public, we are assured it has been his constant experience. without one exception, that, whenever subjects before submitting to his influence determined in their own minds that they would not do any particular thing, it was wholly beyond his power to induce them to do it while in the mesmeric state. This experience by Prof. Carpenter is fully corroborated and sustained by the experience of others who have had mesmeric subjects under their control.

Now, it is known that the process of spirit control of a medium is exactly analogous to that of the control exercised by the mesmerist, and that what is true of one subject of control is equally true of the other, hence that all mediums have it in their own individual power to decide for themselves as to what they will or what they will not do while in the trance state.

This is a fact that is not generally understood, or its existence even suspected by mediums as a class; but it is a fact, nevertheless, and all mediums should be thoroughly impressed with its truth and its importance, and should understand that their only safety lies in exercising a firm determination on their part that they will not be used in any way for the purpose of practicing deception; and this, determination on their part should be a constant one, not only firmly fixed in their minds just before yielding to the trance, but at all times during their normal state. Indeed, all mediums should habitually strive to cultivate a feeling of abhorrence for all deception in producing the phenomena, and by so doing they will not only attract to themselves a highly developed class of spirits, but will put themselves in such a condition that their guides can prevent dishonest spirits from controlling them, which they cannot do if the medium is willing to practice deception for the sake of producing some startling effect.

I would also say a word to those proposing to hold test seances with a medium. It is this: Before permitting the medial instruments to enter their cabinets, state to them clearly and forcibly the fact that it will be an impossibility for any spirit or band of spirits to use them for the purpose of simulation or deception, if they, the mediums, firmly determine that they will not be so used. Let them know that you know this to be so, and that they ought to know it to be so, and if they did not previously know it, that they now know it, and that-being informed of this fact—they will be held strictly responsible, and they only, if any deception shall be practiced; and that possessing this power to guard themselves, and knowing that they possess it, they only, and not the spirits, will be held responsible.

Justice to the medium and justice to the investigators require that a plain understanding of this kind should be arrived at before the sitting begins. When the mediums are made to feel that by the exercise of their own will they, and they alone, can say how they will be used, it will give them a sense of power and responsibility which they now sadly lack; and at the same time, if made to feel that they will be held strictly responsible for the proper exercise of the power they possess, and that no charging of wrong acts upon the spirits will be tolerated, it will induce a carefulness upon their part that will be beneficial to all parties concerned. JOHN FRANKLIN CLARK.

Pamphlets Received.

LECTURES BY GERALD MASSEY; The "Logic of the Lord"; or, Pic-Historic Sayings of Jesus the Christ. The Devil of Darksess in the Light of Evolution. The Historical Jeeus and Mythical Obriet. Paul the Gnostic Opponent of Peter, Not an Apostle of Historic Christianity. Each bro, pp. 25. Villa Bordighlera, New Southgate, Lon-

BPIRITUALISM IN THE OLD TESTAMENT: Illustrated by the Book of Eschiel. By John Page Hoppe. 12mo, pp. 8. London: E. W. Allen.

ALAY BERNON, by Robert G. Ingersoll, Delivered Before the Tenth Annual Congress of the American Secular Union, in Ohickering Hall, New York, Nov. 14th, 1886. 16mo, pp. 25. The Truth-Secker Co., New York. HISTORY OF THE STRUGGLE AND PROGRESS OF RE-

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The following noted speakers and mediums have been engaged, and will give their services at each meeting: Mrs. Neilie J. T. Brigham, of Massachusett, trance speaker and improvisatrice; Miss Jennie B. Hagan, of Massachusetts, inspirational speaker and improvisatrice; Miss Zaida Brown, of Atlanta, Ga., trance speaker and platform test medium; Mrs. Sophronia E. W. Bishop, of Denver, Col., inspirational speaker; Dr. Samuel Watson, of Memphis, Tenn. (ex-Methodist divine), a normal speaker; George P. Colby, of Florida, trance speaker and platform test medium; John Blater, of Brooklyn, N. Y., platform test medium; D. M. King, of Mantua, O., inspirational speaker and psychometrist; A. O., Ladd, of Atlanta, Ga., inspirational speaker and clairvoyant.

There will also be others engaged. Two meetings per day will be held, excepting on Sundays and on March 31st, on each of which dates there will be held three meetings.

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First session, for conference and short speeches, March Sist, at 2 P.M. Second session, Fegular celebration exercises at 7:20 P.M. Business meeting April 1st, 10 A.M. to 12 M. Conference at 2 M. Speaking, singing, recitations, etc., at 7:20 to 10 P.M. Speaking, singing, recitations, Arrangements will be made with railways to return all guests at one-third fare. The workers will be entertained free of charge; others boarded at hotels at reduced rates. A full sitendance of all the officials, and as many others as consistent, is earnestly solicited,

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

iterance.

The week on tread anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not most. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pouch or ink line around the article he desires specially to recommend for perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Panner of Pight.

BOSTON, SATURDAY, MARCH 12, 1887.

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

Challenges to Mediums.

In our issue of March 5th we publish two challenges to a like number of materializing mediums: The first from Mr. William R. Tice. of Brooklyn, N. Y., to Mrs. E. A. Wells; the second from Mr. C. L. Braman, of this city, to Mrs. H. V. Ross. Both of these challenges make the same offer, viz., that the sum of one thousand dollars be staked upon the issues in view, the presumable object being to prove the honesty of the mediums in the manifestations produced in their presence. The offer is made in both instances to give the sum at stake to the mediums, provided they, under the conditions prescribed for them by the testing committee, succeed in producing such materialized spirit forms as will prove satisfactory to that

While not in any sense impugning the motives of those who thus challenge a display of mediumship, we cannot consider them wise in thus making a monetary consideration the test of honesty, nor can we indorse their movement.

Every intelligent Spiritualist knows that the laws of mediumship are very delicate in their operations. It is absolutely necessary for their successful exercise to not only hold the sensitive medium in a state of perfect receptivity men of the secondary professional classes or of as Bismarck in his palmiest. and of passive obedience, but also to have the entire mental and physical atmosphere of the séance-room in a state of calm and undisturbed repose. To suppose for a moment that it is possible to present the required conditions of serenity for the production of such delicate manifestations as are demanded by these gentlemen-in a séance-room peopled by half-adozen or more eager and excited individuals. each of whom is bending his most active energles to the hope and work of proving his position true, not to speak of the naturally anxious and trembling state of the medium, who feels that by the results of this crucial trial must her reputation as an honest woman (however well she may have been tested by competent investigators in the past) stand or fall-is to imagine something more than any unprejudiced mind will allow.

We deplore the practice of resorting to a money consideration in the trial of mediumship. It brings the whole matter down to a plane resembling that of a gambling speculation. One party bets that the medium will not be able to vindicate herself; and the opposite side accepts the wager, willing to risk losing the sum at stake, so certain is he of the reliability of the manifestations challenged. This is the truth in a nutshell. If accepting the gauntlet thrown at her feet by those whom she knows distrust her honesty and her womanhood, then the medium enters the cabinet weak and fearful and filled with neryour dread. It must be so; for no sensitive can calmly and with unconcern go to meet such an ordeal. If under these circumstances the spirit-world can rise above all the material limitations and triumphantly vindicate its medium by producing the demanded manifestations, well and good; but if it happens that the entire atmosphere is so disturbed that the guides cannot utilize the powers of their medium to this end, and therefore no phenomena occur, the medium must continue to rest under the imputation of dishonesty cast upon

True, it will be said that at least no fraud was perpetrated, and the medium may claim the benefit of the doubt. But will it not also be said by her opponents that no trickery was attempted because of the utter impossibility of its success under the test conditions demanded? In this light we cannot blame any true medium for declining to consider a proposition looking to the winning of money in the

testing of her medial gifts. That we are not alone in our opinions in this important direction will clearly be seen by the following from the scholarly pen of "M. A. (Oxon)," as appearing in a recent issue of Lon-

don Light:

fill! We have heard, till we are tired of hearing, that success depends largely on the comfortable mental and physical state of the medium; but the statement te true, and needs repeating. Very few natures are so crass, very few persons have so developed a psy-chical power, as to be able to face with impunity a nittee! that sets out with an estentations disb lief of all antecedent evidence in favor of the medium, and an expressed determination to prevent him from playing any of his tricks on them. The fact is that the medium is only one factor in the proceedings

and such a circle brings with it conditions of its own that make success in the highest degree improbable, if not impossible."

Prof. Henry Kiddle, reading this clear state ful language in the premises in the Spiritual Offering of the 5th inst.:

"This is a truth upon which I have, in the face of great and bitter obloquy, been insisting for the last six or seven years; and yet there are investigators that claim to be experienced, and to be scientflo in an eminent degree, who refuse to consider any other agency in such manifestations than the medium, who has surrendered the voluntary use and control of himself, or herself, to the spirit powers attracted to the circle. When will mediums heed this important principle, and recognize the tremendous peril they incur by such a surrender except under the most guarded conditions, and the purest and most harmonious circle, devoid of cold mistrust, poisonous suspicion and treacherous design?"

Since this editorial was put in type we have received the articles from Prof. Kiddle, and "D. L." of Washington, which will be found on our fifth page, and which will richly repay perusal.—ED.

The Profession of Medicine.

The Doctors are on the war-path again in this country—notably in Rhode Island and New York-this being the legislative season and therefore the season for their scalping harvest. Herbert Spencer speaks of "the medical Popery which men think so defensible, and the religious Popery which they think so indefensible." When Lord Thurlow opposed the bill, in the British House of Lords, in 1797, for the incorporation of the College of Surgeons, he said that by a law still in force the barbers and the surgeons must each use a pole," and that the surgeon's pole must terminate in a gallipot and a red rag. No Chancellor of Great Britain would dare speak thus of the surgeons in the year of grace 1887. Surgeons, physicians and apothecaries have hushed their ignoble squabbles, and by dint of cohesion and generalship now form a compact phalanx, having arrived at the consciousness of corporate power. A trenchant article on the Medical Profession and its Morality in the Modern Review of London, written in 1881, has deservedly been reprinted in separate form, a copy of which lies before us, and we give a few of its salient points to keep the presumptuous Regulars in mind of the drift of public opinion respecting them in Europe--a drift which by no means loses its force hereabouts because of its passage across the Atlantic.

This plainly written paper says that the Medical Council of England has become a Little Parliament, that is destined soon to dictate to the larger Senate of the kingdom not only concerning its own interior affairs, but everything which can possibly be represented as affecting the interests of public health. As medical officers in parishes and unions, as public vaccinators, as medical officers of health, and very commonly as coroners, the doctors are daily assuming authority that has a prevailing tendency to become meddling and despotic. It alludes to the bullying tone adopted by the medical press when the government presumed to appoint a Registrar-General who did not happen to be a doctor; and likewise to the repeated efforts of the same press to insist on the penalities to be inflicted on parents who refuse to allow their children to be vaccinated. It quotes the modest assertion by a doctor in his inaugural address at Liverpool, that "the presence of medical men in the House of Lords would strengthen the powers of that House, and beneficially influence legislation."

In every department of public and private life, says the writer of this article, the doctors are acquiring power and influence and coming tradesmen, and in some cases of intelligent artizans. They are more apt to hang together, and make common cause against outsiders. than even the lawyers. It is not to be taken for granted that all doctors are pure enthusiasts of humanity. A patient is to a doctor what a rock is to a geologist, or a flower to a botanist-the much-coveted subject of his studies. A display of sympathy is part of the stockin-trade of the physician, especially of one who attends women, much like the red and blue bottles in the apothecary's window. The medical student undergoes a transformation like that of a larva when it becomes a moth.

If, by any misfortune, a man with criminal proclivities enters the medical profession, he possesses as a doctor unparalleled facilities for the commission and concealment of orime. Even the purchase and possession of deadly drugs, in other men a damning proof of guilt, scarcely afford ground of suspicion against a doctor. It is a serious question whether medical coroners would be as ready to drag every suspicious circumstance to light in the case of orime committed by a colleague, as they might be in other cases. Medical men, says this writer, are mainly materialists in their belief; nine doctors out of ten, if they were to speak out fully, would call themselves agnostics. Truly and forcibly does the writer of this article say: "Few prospects are more profoundly alarming than the advance to ubiquitous influence of an order of men who should as a rule reject and despise those ultimate faiths of the human heart in God and Duty and Immortality, which ennoble and purify mortal life as no physiological soience can ennoble and no physical sanitation purify. It is a matter of importance to every individual amongst us to know whether the man who will stand by our death-bed and the death-beds of our beloved ones, will help us to look up beyond the gaping grave, or will throw the pall of his silence and disbelief over the flickering flame of dying hope and prayer."

Tennyson speaks of surgeons as Happier in using the knife than in trying to save the

limb." Does the mad-doctor of the private asylum, asks the writer, who makes two or three hundred pounds a year by a wealthy patient, really lay himself out with all his skill to heal the poor bewildered brain? And what of other chronic diseases-neuralgia, and gout, and heart-disease, and headaches, and all the nameless woes of rich and feminine mortality? Very few of them all are wholly insensible to the temptation of keeping a well-paying patient for months and years in a state of valetudinarianism.

We might greatly extend these remarks with quotations from the addresses of the doctors themselves, in which is clearly shown up the opportunity which the profession has to terrorise individuals and extort fees, but our limits forbid. If open criticism has, as we have seen, done the clerical profession such a world of good, why may it not be expected to perform equally valuable service for the medical profession? The spirit of trades-unionism which notoriously rules their action is a most dan- ism between J. Clegg Wright and Elder Ackers. gerous one for the people. The power of the which we shall print next week.

priesthood is broken forever; and it is time to break that of the other profession, which claims the right to terrorize the community through inherited social traditions and unjust honest competitors.

The Indian Question.

GEN. CROOK'S REMEDY. General Crook, in the course of some remarks recently made at a public meeting in Boston, said that he graduated at West Point in 1852, and moved at once to California, where the Indians were then very numerous and hostile. They knew of the whites only what they saw, and imagined that if those then in their country were killed off all the pale-faces would be exterminated and no more trouble be experienced from them. He spoke of the precarious condition of affairs at that time; and dwelt upon the rapid growth of the West, saying that the effect was to cause the Indian to imagine that his days were numbered and the number few. He said that the whites have taken the best lands from the Indian and removed him to inferior reservations, where he is robbed with impunity.

Gen. Crook offered as his remedy a course comprised of two things: Give the Indian the ballot and the privilege of the courts. He closed by saying: "You give an Indian land, and give him to understand that it is not to be stolen from him, and he will be quiet enough and soon become self-supporting."

PROF. A. R. WALLACE'S VIEWS. The Council Fire for March speaks as follows

regarding this distinguished gentleman's ideas on the question at issue:

"This eminent English scientist and co-laborer in the same fields with Darwin, Huxley, Tyndall and Crokes, is on a visit to America. He has been in Washington for a month past, and has been treated with distinguished consideration by the scientists of the Smithsonian Ineration by the scientists of the Smithsubian in-stitution and others, as well as by the literary and other cultured classes. Having had the February Council Fire placed in his hands by a friend of ours, Prof. Wallace became so much interested on the Indian question that he at once called upon us to have a talk on the subonce called upon us to have a talk on the sud-ject. He is not only a scientist but a humani-tarian also. He said: 'Your criticisms upon the Indian land in severalty bill are just, from both scientific and philanthropic points of view. It is scientifically absurd to attempt to transfer at once a people, however intellectual, from the hunting to the scripnil attent at the from the hunting to the agricultural stage. It cannot but result disastrously. If you Americans recognize the obligation to protect the Indians against extermination through vagadans against extermination through vaga-bondage, you must protect them against just such conditions as this severalty bill would force them into. They must be excluded from, and protected against, the vicious and avaricious of the white race, and given time to civilize through the aid of intelligent and vir-tuous white friends who would go voluntarily or be sent by the Government among them.' It is here seen that this great scientist is in perfect agreement with that eminent scientist

perfect agreement with that eminent scientist of Boston, Prof. Francis A. Walker, with whom he is on terms of intimacy, and of whom he speaks in words of genuine admiration. As against the views of such men the dogmatic assertions of Dr. Lyman Abbott, Dr. Gates, Herbert Welch, Senator Dawes et id omnegenus, are not worthy of consideration by the true friends of the Indians. Nor do the opinions of such empiries have weight with those who are intelligent as well as sincere friends of the

The Blair Bill.

The demand among the people of this nation for the passage of the Blair Education Bill is almost unprecedented by any previous effort of a similar kind. It is stated that over two million citizens of the United States petitioned the session of Congress just closed for its passage. In view of this, the fact that Mr. Carlisle was to the front. As a rule, he tells us, the ma- able to cause it to be shelved, manifests, says jority of British doctors are either the sons of the National Republican, "arbitrary power, such sessed. Here is a measure which had been passed by a large majority of the Senate and which was certain to meet with strong support in the House, yet Mr. Carlisle, with his power of appointing the committee to consider it, has been able to prevent absolutely its presentation to that assembly. If this be not one-man power with a vengeance, we should like to see a specimen of the real article."

Demise of Henry Ward Beecher.

On Thursday night, March 3d, the great Brooklyn preacher—who had for several days been out of health, but whose symptoms were not then regarded dangerous by his familywas suddenly prostrated by a stroke of apoplexy, followed by paralysis of the left side. From this stroke he never rallied—save in brief intervals of consciousness-and finally passed to spirit-life at 9:30 o'clock on the morning of Iuesday, March 8th. He was born in Litchfield, Ct., June 24th, 1813, and graduated at Amherst College in 1834, since which time his history has been a part of that of the nation.

Mrs. E. A. Wells.

We are advised by a New York correspondent that Mrs. E. A. Wells, of New York, who suffered so severely at the late flasco at the residence of Henry J. Newton, has so far recovered as to be able to resume her regular Tuesday and Thursday evening séances at her residence, 822 Sixth Avenue, the first of which took place Tuesday, March 1st, and gave great satisfaction. We learn also that the many warm personal friends of Mrs. Wells, whose confidence in her is unimpaired, have resolved to give her a complimentary-reception Saturday evening, March 12th.

We are in receipt of several complimentary letters in re the course of the BAN-NER OF LIGHT so far as the present inharmony in our ranks is concerned. One especiallyconsistent and able veteran in the grand army of Spiritualism writes to us in this wise: "I think you have done well in giving both sides of the Ross and Wells imbroglio; and fairminded readers will have no difficulty in seeing on which side the truth rests."

Dr. and Mrs. Bland, so states the Washington Daily Critic of March 4th, entertained Prof. Alfred Russel Wallace, the eminent English scientist, at their residence, on the evening of the 8d inst. A select party of literary and scientific ladies and gentlemen were invited to meet the Professor and hear him discuss the theme of "Sociology."

Rev. Samuel Watson writes us from Memphis, Tenn.: "We have leased a hall in a convenient location, where we expect to have meetings every Sunday. We need a good materializing medium, and test mediums of any kind."

DISCUSSION IN BILLINGS, Mo.-We are in receipt of an account of this debate on Spiritual-

Mrs. Ross Resumes Her Seances.

Mrs. Ross, we are informed, resumed her regular séances by holding one last Saturday afternoon, particulars of which are given in the folment of fact, was led to use the following truth- laws making criminals of its legitimate and lowing testimonial introduced at its close and signed by those present:

signed by those present:

The undersigned, attendants this afternoon at the first seauce held by Mrs. H. V. Ross since her recovery from illness caused by an assault made upon her on the evening of Jan. 31st, 1887, hereby state that on this occasion Mrs. Ross was seated within an enclosure technically termed a "cabinet," formed by curtains suspended across a corner of the room, the same as at every seance previously held by her at 98 West Concord street; the doors that have hitherto been closed between the front and back parlor being open to their fullest extent, both apartments occupied by the company, as was also the hall in which were the stairs leading to the upper apartments, and free access to and full view of all the immediate surroundings of the cabinet had by us from first to last—no opportunity existing for any person te enter the cabinet wherein Mrs. Ross was seated, or either the front or back parlor, unobserved by one or more of us; the light most of the time being much better than usual at materializing seances; that, under these conditions, thirty or more spirit forms, singly and in groups, came from said cabinet, varying in size from that of a child to an adult, and identifying themselves in various ways to the friends to whom they came; the séance throughout being highly satisfactory to us, and apparently sufficient to convince every honest investigator of the truth of the phenomenon. every honest investigator of the truth of the phenom

we therefore hereby express our entire confidence We therefore hereby express our entire confidence in the integrity of Mrs. Ross as a medium in whose presence unmistakable evidence is given that the so-called "dead" live, and have the ability to become visibly present to their friends on earth.

JOHN S. ADAMS, MRS. J. A. GRIFFIN,
GEO. W. STACEY, C. H. AYER,
G. PAYSON LONGLEY, J. A. GRIFFIN,
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D. EDDY, MRS. E. A. BLACKLOCK,
E. A. BRACKETT,
MRS. C. H. AYER,
JOHN WETHERBEE.
JOHN R. PICKERING.

MRS. C. H. AYER, JOHN WETHEBBEE, 96 West Concord street, Boston, Harch 5th, 1881.

Prof. J. W. Cadwell, whose long and varied experience with mediums as an investigator qualifies him to judge with an unusual degree of correctness of the merits of each class, says in a business letter received at this office a few davs since:

"I shall be in Boston soon to attend another scance at the residence of Mrs. Ross, in whose manifestations I have the utmost confidence."

Encouraging.

It will be seen by the long lists of the "Movements of Mediums and Lecturers" which appear in the columns of the BANNER, that the Cause is prospering in all parts of the country, notwithstanding the criticisms of the secular press and the ebullitions of irate individuals in our ranks. It gives us great satisfaction to know that our efforts for the past thirty years in promulgating the great truth of spirit-return have aided in producing this highly important result; and we do not forget for an instant the fact that thus much has been accomplished by the aid of many true Spiritualists who have extended to us through all these years the helping hand. We have passed through many trials-more, we venture to say, than fall to the common lot of mortals-and our duties are still arduous; but relying upon the angel-world for assistance, as in the past, we shall still remain at our post of duty, being fully conscious that our efforts in behalf of our common humanity will ultimately culminate in success. Yet there is a great work still to be performed by Spiritualists and those who come after us ere the inhabitants of earth will fully realize their relation to this world and the spirit realm of which they are to become inhabitants. Under all these circumstances we ask the friends in the mundane sphere of life to do their part in sustaining the BANNER in the glorious work to which it is devoted.

A Grand Book

Is now in the press of Colby & Rich, and is nearly ready to be issued: It is the volume of Discourses by the late THOMAS GALES FORS-TER. to which we referred some weeks since as then in course of preparation.

The following are among the subjects treated by this gifted orator in these addresses

What is Spiritualism? The Spiritual Body. Philosophy of Death. What Lies Beyond the Vell? The Resurrection. Future Rewards and Punishments Human Destiny. Heaven. Hell.

What Spiritualists Believe. Ye Have Bodies, but Ye Are Spirits, etc., etc.

The book will contain nearly four hundred and fifty pages; it will be printed on extraquality paper, and be embellished with a fine steel portrait of Mr. Forster.

Full particulars regarding this attractive volume will shortly be given in our advertising solumns.

A Capital Idea.

The Maine House of Representatives have just passed the bill providing for a Bureau of Industrial and Labor Statistics, the object of which is to collect, assort, systematize and present in annual report to the Governor, to be by him transmitted biennially to the Legislature, statistical details/relating to all departments of labor in the State, especially in its relations to the commercial, industrial, social, educational and sanitary condition of the laboring people, and to the permanent prosperity of the productive industries of the State, and also to inquire into the immediate causes of strikes, lockouts, or other disturbances of the relations between employers and employes.

Mrs. Cora L. V. Richmond's highly interesting lecture at Parker Memorial Hall, this city, on last Sunday evening, entitled "THE SUNBISE OF THE NEW DAY," has been reported expressly for the Bannen of Light, and will appear in our next issue. The morning discourse, "Is There A God in Israel?" will be published in pamphlet, and sold at our counter. On Sunday, March 18th, Mrs. Richmond speaks in the same hall at 10:30 A. M. Subject, "Materialization." At 7:30 P. M. the theme of her discourse will be "The Shadow of a Rock in a Weary Land."

A reception for the answering of questions will occur on Monday next at 7:30 P. M., 668 Tremont street. The friends of Mrs. Richmond are earnestly invited to be present, and also to extend the notice of her meetings as widely as possible. which make the possible

By the correspondence in another col umn it will be seen that the Pennsylvania bigots are appealing to law (?) to suppress all mediums—the instruments of the spirit-world in that State. A mass meeting has been called for Thursday of the present week in Philadelphia by the Spiritualists of that section to take immediate action in regard to the matter under consideration. Spiritualists all over the country are admonished that the time has come for sotion on their part to combat all such proosedings, otherwise our physical mediums, trance-speakers and other instruments will he obliged to succumb to their theological enemies, as wall as to the Jemits in our ranks who are siding them.

Send in Your Reports!

The friends in all parts of the country where meetings are to be held in commemoration of the forthcoming Thirty-Ninth Anniversary of the Advent of Modern Spiritualism, are earnestly invited to contribute to our columns brief reports of the proceedings in their respective localities. We will see that their letters are carefully edited for publication, and printed in due course of time.

The BANNER of LIGHT in years past has made a specialty of giving such reports in its pages-a labor of love in which correspondents in every part of the American continent have aided it essentially; to those who have responded to the invitation in years gone by, we return our sincere thanks; and trust that either these veterans, or the younger laborers upon whose shoulders their mantles may have fallen, will prove equal to the occasion in 1887.

While so much is being said in the papers in regard to the reliability and unreliability of the physical mediums, it is timely to call attention to Mr. C. H. Bridge of No. 46 Chand. ler street, of this city, a newly-developed medium, an account of a sitting with whom Dr. F. H. Roscoe of Providence gives in another column. If his statements are correct-and we have no doubt they are, as Dr. Roscoe is a reliable gentleman-we have a medium in this vicinage of remarkable power.

THE SPIRIT MESSAGE DEPARTMENT (6th page) reports the answers of the Controlling Intelligence to questions concerning war, the continuity (or its opposite) of insanity in spiritlife, guardian spirits, etc.; Lotela, the Indian maiden, gives a message personally, and also voices communications for some thirteen intelligences who cannot utilize the medium as individuals: characteristic messages are also expressed by spirits Hiram E. Felch (of Boston) and Mary Lovell (of Gardiner, Me.).

One of the most effective pictorial protests against capital punishment that we have ever seen, appeared in The Truth Seeker of New York, in its issue of Feb. 5th, regarding thethen approaching-execution of Mrs. Druse. The number of that paper containing it should be circulated broadcast as a telling tract against the survival of the gallows among the bulwarks (?) of so-called Christian civilization.

We are in receipt of a very accurate photograph likeness of Mr. A. J. Davis, for which the donor has our thanks. Time, we see, has in a measure whitened his locks. In this connection it will not be inappropriate to state that the seer is doing a thriving business as a physician in this city. So we are informed by several reliable friends.

STENOGRAPHIC REPORTER.—We confidently recommend Miss Ida L. Spalding as a shorthand reporter. She has practiced the art for over ten years, and can be relied upon as a first-class stenographer. Her address is 30 Church street, Somerville, Mass.

UTICA, N. Y .- John C. Rowe, Jr., Corresponding Secretary, 18 Aiken street, writes: The society of Spiritualists here is desirous of obtaining a good 'test medium' to assist in celebrating the Anniversary on March 31st."

Read Dr. Cooke's testimonials - fifth page.

Buchanan's Journal of Man.

"The finest product," says the Boston Herald, "of the literary life of the nineteenth century is a first-class periodical, and the finest result ever reached in this department of literature in this country, if not in any other, is the March issue of the New Princeton Review." The Review is an able periodical of the conservative class, but progressive literature also has its brilliance and power. The March number of the Journal of Man is just out, and the first two numbers of this able periodical present an array of vigorous and revolutionary teaching in a very attractive style, to which we can find no parallel in the conservative class of magazines. The March number has some brilliant suggestions on Archetypal Literature" which we would commend to the literati who suppose that the highest range of human genius was reached in the writings of Emerson. Lowell. Holmes and Fiske, and have no suspiclon of the far higher range of spiritual thought which is yet to come.

The new Anthropology of Prof. Buchanan, for which so many have been waiting, appears in regular installments in the Journal. The March number explains the general plan of the brain, which is illustrated by diagrams and engravings, which contrast the heads of Humboldt and the idlot, Eustace and the Carib, the gazelie and the lion, the eagle and the dove. The superficial critics of Spiritualism and the sciolism of Bishop's mind-reading are handled with vigor and assigned their proper position, and an interesting melange of miscellaneous intelligence concludes the number. The article on "Physiological Discoveries in the College of Therapeutics" shows very clearly the rank of Barcognomy as the most important of all physiological discoveries when compared with those of Gall and Spurzheim, Majendie and Bell, Harvey and Aselli. In presenting these discoveries he is leading in the development of the profoundest sciences, and the Golden Gate of San Brancisco says: "He stands at the head of the thinkers of this nation, and has given to the topics with which he regales his readers his best thoughts."

Mr. Colville's Work.

W. J. Colville lectured in answer to a variety of mestions and improvised poems at the residence of Mrs. Ruggles, 842 State street, Brooklyn, N. Y., Wednesday, March 2d, at 8 P. M., and Thursday, March 3d, at 8 and 8 P. M. The attendance was large and deeply interested.

He commenced his labors in Chicago, Ill., on Sunday morning; March eth, at Martine's Hall, 55 South Ada street. The audience completely filled, the hall and overflowed into the entries so writes a correspondent. The speaker was very warmly received. He will speak there again the next three Sundays. Letters for him should be addressed care of Dr. Bushnell, 429 W. Randolph street, Chicago, Ill.

First Spiritual Temple, corner of New-

bury and Exctor Streets. Last Sunday afternoon Mrs. H. S. Lake gave an in-teresting account of her mediumistic experience and knowledge of occult force, remarking at the outset that from her earliest recollection she has been a miliar with the poenery and people of another world An abatract report of her narrative at meserved, the entertaining and instructive nature at which its such that rather than abridge we dere life publication until hext week. Miss Barab Place sang several songs with much sweetness and saking. Mrs. Lake's guides will speak at the mast place next Sunday at 245 p.m.

who had a billion and a second with a common second

ALL SORTS OF PARAGRAPHS.

The dynasties of the Old World are passing away; The roar of their cannon will hasten the day.

One of our best speakers upon the rostrum to day is Mrs. R. S. Lillie. She said last Sunday in Berkeley Hall, what every genuine Spiritualist in the land will fully endorse, namely, that she pitled the true medium who has to stand against the trouble that the evil-minded have produced. "We know," said the speaker, "that materialization is a fact," and she might have added with propriety that transfiguration is also a fact.

In Russian government circles war between France and Germany is considered inevitable.

A small case in the numismatic collection at the mint A small case in the numerical collection at the mint attracts no little attention, because it contains but a single coin, and the interest doesn't decrease when the inscription is read: "Struck in the Philadelphia mint at least two thousand years ago." Of sourse, our Philadelphia isn't meant, but Philadelphia in Asia Minor.—Philadelphia Call.

A citizen of Seattle, W. T., who has returned from a prospecting tour to the headwaters of the river Ukon in Alaska, says that stream has tributaries as large as the Columbia. and is the biggest river he ever saw. The Indians on that coast have the features and general appearance of Chinamen.

You find yourself refreshed by the presence of cheerful people; why not make earnest effort to confer that pleasure on others? You will find half the battle is gained if you never allow yourself to say anything gloomy.—Lydta Maria Chita. There are some people we wot of who should heed

the above advice. It would do them infinite good. Connecticut gained its name from its royal stream,

known to the Indians as "Quinninticut," or "the long

Erlenmeyer calls cocaine the "third scourge of humanity." Morphia and alcohol are the other two. In 1790 Nicholas Allen discovered anthracite coal in

Pennsylvania, but the discovery wrought his ruin and he died in poverty. We learn from a scientific journal that "all modern high explosives are now almost universally exploded by the agency of electricity." There is one noted exception. Coal oil is still exploded by the agency of the hired girl and a cook stove.—Jersey City Journal.

Ten per cent. of the students in the University of Zurich are women. Twenty-nine of them are studying medicine, fourteen philosophy and two political economy. There are now forty-eight female students of medicine in London, and in Paris one hundred and

The art of killing is becoming expensive. In 1856 in France the cost of the best cannon was \$560, and the cost of a single discharge was \$3. Now the most expensive slege guns cost \$97,500, and one discharge

costs \$935. The British government has ordered the mounting of artillery on the forts on the Shannon.

WOMAN SUFFRAGE. - The resolution to submit to the people a constitutional amendment providing for woman suffrage, was recently adopted in concurrence by the Rhode Island House of Representatives, by a vote of 52 to 7.

If this giddy world could pause to feel regret about anything, it might drop a tear for Alexander T. Stewart, not because he was so worthy a man when living. but because his ghost must be so bitterly disappointed in seeing the annihilation of his golden name, says the Boston Evening, Record. [Yes, he is wofully disappointed, as he is perfectly conscious of what is going on in regard to the disposition of his earthly property. This is the sort of hell that catches selfish people on the other side of life.]

It was raining heavily when Parson Surplus Eel, in crossing the street, met a poorly clad boy whose clothes were soaked. "My dear little boy, why don't you get an umbrella?" said the kind-hearted clergyman. "Bince pa has quit going to church he never brings home any more umbrellas."—Texas Siftings.

B. F. Taylor, one of the truest of American poets. died at his residence in Cleveland on the 24th uit. The beautiful poem, "The River of Time," will never

Mrs. Hoyt-Sherman, whose husband is a brother o Gen. W. T. Sherman and Senator John Sherman, died in Des Moines, Ia., March 2d. A short time before her decease an effort was made to strengthen her vitality by a transfusion of blood from the arm of her son Frank, and at that time it was peculiarly noted that the patient said she tasted tobacco, her son being sure that no intelligent student of spiritual science an inveterate smoker.

"The man who thinks he never did a foolish thing isn't wise enough to know what folly is," says the Journal of Education.

Leo XIII., in his address to the Sacred College recently, said that without Rome and without temporal power the Pope would never be free and independ ent. Which fact is a healthy sign that the people are progressing not only in Italy but all over the worldare thinking for themselves. God speed the day when all the world will secure mental liberty.

Rev. E. E. Hale of this city can do more different things, and do them well, and be interested practi-cally in more good objects than any man we know of, says The Record.

The Rostrum, Vineland, N. J .- so its publisher an nounces—is about to be merged with a local secular paper, in which Editor Cotton will have, a labor and anti-monopoly department.

When an article is refused by this or any other paper it is for a cause perhaps its contemporaries may not find existing in themselves; therefore it is ill-becoming to publish such an article and head it as having been refused by another paper. If a subject becomes overdone in our paper, we shall refuse it further space, no matter how fresh the writer or how elegant his composition. If other papers can find palatable what we refuse, it will not hurt our reputation very much for preserving the value and freshness of our weekly food.—*Light for Thinkers*.

Miss Luia Hurst, the famous electric girl of Georgia has married her former manager, Mr. Paul M. Atkinson. The conjugal twain will abide in Chattanoogs.

An etched portrait of Dr. Holmes will appear in the

April Atlantic Magazine.

Some individuals blow their own trumpets so much that the sound thereof grates upon the ears of refined peopla....

Emperor William has never been willing to follow the instructions of his doctors. He is thus able to himt and review his troops at a most remarkable age which goes to show that he is sensible to the last.

A prite on nose says; "A well-developed nose de-motes strength and courage; a little turn-up nose indi-cates sunning and artfulness; a delicate, straight nose, taste and refinement) a curved nose, judgment and egotism; and a thick; misshappen nose, duliness and want of tact.

The publishers of hewspapers have no special favors to ask of the Legislature about the Sunday laws. Undoubtedly a large number of people want Sunday newspapers, the most of the work of mating, which is done on Saturday, and Mooday, newspapers, which involves a larger share of Sunday labor. If there was no demand, there would be no supply to meet it. And who can say that Sunday is any less, devoutly observed, or any less valuable as a day of rest, because Sunday newspapers have become a popular necessity.—Boston-Herald.

If some of our theological brethren would stop quibbling over probation after death and look after the poor souls who are enduring probation here, It might be the salvation of many.

Thirteen years ago a hospital was started in London on the plan of discarding the use of alcohol except where every other means falled. Since the beginning only lour cases out of tens of thousands have been treated with alcohol, and the percentage of recoveries has been sinch larger than in any other hospital.

There is a spot of ground in Illinois where the earth diames like powder when disturbed. Some persons are inferred the same way. They are unionistrable but not dangerous.

Mr. Tice's Challenge.

To the Editor of the Banner of Light:

The facts connected with the so-called "detection" and "exposure" of Mrs. Wells in this city have been presented so fully in Judge Cross's communication to your journal that it is now clearly shown what Mr. Tice really achieved on that occasion, and what kind and degree of merit should be awarded him for his boldness and sagacity. The interpretation of the phenomenon to which his unexpected, but not unpremeditated, feat gave rise will, of course, vary with the peculiar idiosyncrasies, proclivities and associations of different minds. Indeed, it has really become a partisan issue ; and under such circumstances Truth has always a severe struggle to maintain her ground, but that she will triumph in the end I fully believe.

There are those who have only words of unqualified commendation for the "hero of the hour," whose exploit was so promptly blazoned forth from Chicago to Boston, and thence to the remote quarters of the civilized world. Let Mr. Tice, then, remain, for a time at least, calmly content with the greatness and glory which he has achieved in the realm of detective service by his exposure of some of the strange ways of spirits in their employment of a medium for the purpose of presenting themselves in material form; and their protean modes of transforming a living organism in order to clothe the deathless, subtle spirit in the habiliments of mortal life. More and more light is being slied upon this great subject and its mysterious problems; and now, thanks to this Brooklyn experimentalist, albeit somewhat rude in his methods, the event of which he made himself the central figure has served to add very much to the illumination of our minds. Thus, through the electric force of patient, watchful intelligence, is the dark and blackened carbon, itself opaque, made to yield a brilliant, dazzling light. As Horace says, ex fumo dare lucem.

There is no originality in Mr. Tice's proposed method of test. Mme. Bablin, of Brussels, sat in a wire cage and as to the challenge to "put up" a thousand dollars, why, the bet has always been called the "fool's argument"; and therefore Mr. Tice should not have offered it. He should have known better. Suppose it is accepted, what would be proved by the result? Certainly, nothing is shown by its offer but that Mr. Tice is determined to maintain his charge against Mrs. Wells, notwithstanding his "brave and efficient" muscular efforts with the screw-driver, as well as against Mr. Newton's fraud proof cabinet. Has Brother Newton lived all these years, and had all his varied experience with tricky mediums, not to be able to construct a test cabinet that a simple, inexperienced woman could not evade? Would this thou sand dollars bet prove that Mrs. Wells is a good woman and a genuine medium? We do not need such proof. Neither one nor the other can be justly and logically called in question in face of the facts aiready conclusively established.

Besides, Mrs. Wells has no volitional control of these mysterious manifestations; and how can we be sure that the real agents would descend to the methods of the race-course or the prize-ring? Might they not rationally say; This challenge, or bet, comports with the ways of the horse-jockey, or the coarse ruman who delights in such sports as those of the rat-pit and cock-fight, but can scarcely be deemed consistent with spiritual things. Hence, such a challenge, which I perceive is regarded in the latitude of Chicago as an important proposition, is, obviously, quite unwor thy of the acute sagacity and high spiritual character and refinement of my experienced friend, Mr. W. R.

Mrs. Wells, in this matter, must stand exculpated whether her stockings were striped or white, in the minds of all really intelligent Spiritualists, from any and every intent to impose upon the respectable cir-cle of spectators and investigators who honored her with their presence at Mr. and Mrs. Newton's residence, and who have, with but few exceptions, in so hrave and efficient a manner" borne testimony to the actual facts—so valuable and suggestive in a scientific point of view-which Mr. Tice was the innocuous, if not innocent, agent in bringing about; and though he so completely failed to "expose the tricks of a pretended medium," he should nevertheless be awarded the undisturbed and unquestioned glory of converting the comparatively dull routine of a test "materializing téance" into the exciting exhibition of some of the usually recondite processes of spirit-agency in dealing with material jorces, which were so suddenly brought into visible activity in order to save the mortal life of a "true medium." imperiled by the rude interposition of rash and presumptuous ignorance. Spiritual truth, however, cannot be made to rest on the result of a money challenge or bet, such as Mr. Tice has seen fit to make, and I am onld for a moment think of accepting it.

New York, March 5th, 1887. HENRY KIDDLE.

TRAP CHALLENGES. To the Editor of the Banner of Light:

There appears in the BANNER OF LIGHT of the 5th inst. (No. 25) challenges to Mrs. E. A. Wells and Mrs. H. V. Ross. If Mrs. Wells will guaranty the materialization of a spirit, or a transfiguration, from a cabinet of a given construction before a selected committee, she is to have one thousand dollars: If she fail in getting a spirit out of the cabinet, then she, or her friends, are to forfelt a like sum.

If Mrs. H. V. Ross "will produce" a materialized form under "test conditions," the challenger will present her one thousand dollars.

If either of these mediums could produce, or guaranty the issue from a cabinet of a visible, tangible form, capable of evanescence and reappearance, the fact would afford strong presumption that neither of the challenged persons is a medium. The forms that must appear at the call of a medium cannot be spirits. On the other hand, if either person accepts the challenge under the conditions fixed by the challengers, and no evanescent, tangible form appears, then they are to force a forfeiture on that medium ; the failure to be accepted as proof of imposture.

A dilemma is offered both mediums, either horn of which will impale them. If the forms appear, they are not spirits; if they do not appear, the mediums are not genuine.

The medium who will venture to guaranty the manifestation of any spiritual phenomenon in his or her presence gives strong reason to doubt the guarantor's honesty, or presume his extreme ignorance of the whole subject.

The acceptor of such challenges as those advertised. by implication concedes that the phenomena called for are not spiritual; and the challengers would not be convinced if they should appear; and they ought not to be convinced. Their conditions are so shaped as to bar out all genuine manifestations.

D. L. Washington, D. C., March 41h, 1887.

In Re the New York Imbroglio. e the Editor of the Banner of Light:

Of Mrs. Wells, the medium who has been so shamefully traduced, misunderstood, misrepresented and condemned, without a hearing, through the ignorance of her accusers in regard to the laws and facts of materialization and transfiguration, it is not necessary for me to speak here, except to say that I have been sequalisted with her for versial years, and before she was developed in those phases of medium-

been acquainted with the for, savaral years, and before she was developed in those phases of mediumable; and I state unhesitatingly that I know her to be a genuine and an excellent medium, as well as an honest and earnest woman; incapable of any form of trickery. And I believe that all who know her well will agree with me in this particular.

I have heard no statement in regard to the recent so-called "exposure" that is not explainable as the work of that unseen power-call it, what you will—that controls Mrs. Wells at such times, and that she berself is, and was at that particular time, entirely unconscious of how she was being used by that power. I yield to no one is my utter abomination of fraud, deceit and trickery in any direction, and most especially in this," the holy of holes "communion with our angelic loyed ones.

An experience of more, than thirty years has taught me, by actual observation; how mediums may be and are used in some of these wontrous ways, without their own volltion or consciousness; and Spiritualists and others have very much to learn in this direction.

Judge Orces, with whom I have not the pleasure of a personal acquaintance; has stated, the case of Mrs. Wells so, ably that it would the superfluous for me to called the case of hirs.

Wells so, ably that it would be superfluous for me to called the called the case of hirs.

Wells to ably that it would be superfluous for me to called the called the case of hirs.

Wells to thanks of all justice-loving Spiritualists for his manly defense of her, which appears in your columns to day.

A Transmitter.

An Outrageous Law Proposed. To the Editor of the Banner of Light:

Looking over the proceedings of Pennsylvania's Legislative work, I find that there has been a bill reported upon by the Judiciary Committee to the following effect, as condensed by the daily press:

"The Judiciary General Committee reported the Anti-Medium Bill favorably. It provides that if any person in the State shall pretend to any person, or to the public, that he or she is a medium, by or through whom communications or messages can be received from the spirit of any deceased person to or for any living person, for lucre or gain, and shall communicate, delude, deliver or give, or cause to be communicated, delivered or given, any such pretended communication or message to or for any living person, he or she shall be guilty of a misdemeanor, and nunishable by fine and imprisonment of not less than \$10, or more than \$100, and not less than fifteen days, or more than two years."

The general masses in this State evince their fitness to belong to an earlier period of America's history if they accept such law-making as this bill calls for. Considering the times now, and when Mary Dyer was hanged on the great elm on the old Common in Boston, for no crime but that of holding communication with spirits, it does seem that a Rip Van Winkle sleep was resting on the supposed honest descendants of William Penn, or else they have among their people some unblushing and designing theologians, who prefer to rob men and women of their personal freedom, including their right to free speech, rather than that to them most "odious" but to the world the deepest truth of "spirit-life" should be taught to the people save from the pulpits, and in regular ecclesias-

It strikes me that this bill is the most odious of all hitherto attempted anti-spiritual legislation. It is broader in its scope than the old fugitive slave law; and one, if it should become a law, which will rock not only the Keystone State but every State of this American Union to its very center. No state of society could be worse than that which would come from the enactment and enforcement of such a law. Not because Spiritualists would become revolutionists, but because there is a class clerically inclined who would take advantage of such a law; and when the oppressive arm of persecution gets loose there is an opportunity for the disaffected to give vent to their discontent in the most unwelcome way.

Should this bill become a law, it will be a weapon in the hands of the unscrupulous to inflict great injustice upon innocent people. No person is injured by my belief in immortality, nor my statement that I have conversed with spirits of departed friends; and none need protection from teachings which inculcate these truths.

I look forward to great turmoils and much agitation upon general questions throughout this country, and it will be very unfortunate for the people if the religious question is forced upon the attention of the public in any legislative form which shall smell of the Inquisition, or even of Puritanical persecution.

Respectfully, A. B. Brown. Philadelphia, Pa., March 5th, 1887.

"The World's Peace Jubilee."

A prospectus has been issued of a new paper to bear the above name, and having for its object the advocacy of a gradual and common disarmament by genaral consent, beginning in 1892, when the leading men of the earth shall be convened at Washington in a Peace Congress, and ending on the last day of the present century. Those of our readers who are in-terested in the movement can obtain further information by addressing S. M. Baldwin, 207 Four and a-Half-street, Washington,

J. J. Morse in Philadelphia, Pa.

During the current month our English co-worker. Bro. J. J. Morse, will minister every Sunday morning and evening to the First Society of Spiritualists in the above city at their hall, Ninth and Spring-Garden streets. As will be seen elsewhere, he has received: most cordial welcome already.

HALL'S JOURNAL OF HEALTH .- Following the article upon Somnambulism in last month's number, the present opens with an interesting one on "Somnilo quism," or talking in one's sleep. The remaining pages are filled with a valuable miscellany of articles on various branches of physiology, hygiene and therapeutics. We shall reprint the one on sore eyes in the next BANNER. New York: 206 Broadway.

A. W. S. Rothermel is now in Pittsburgh, Pa., where he is holding séances at 420 Smithfield street. He is to visit Cincinnati the latter part of March, remaining over for the Anniversary Convention. Will hold seances, if desired, along the route of the P. B. R. between Pitteburgh and Cincinnati.

Movements of Mediums and Lecturers. (Notices for this Department must reach our office by

Monday's mail to insure insertion the same week.]

Mrs. Carrie O. Van Duzee has just finished her engagement with the First Spiritualist Society of Geneva, O., to lecture for them every other Sunday during the winter; she will continue the same through the spring months. She would like to engage elsewhere the remaining portion of the time. Friends, keep this lady at work. Address her as above.

Mr. J. Frank Baxter for the two successive Friday orenings last past has been conducting acceptably and successfully his spiritualistic work in Attleboro, and on Wednesday, March 9th, was at Union Hall,

Plympton.

Hon. Warren Chase lectures in Troy, N. Y., March 18th; in Albany, March 16th; in Haverhill, Mass., March 20th and 27th; in New Bedford, April 3d and 10th; in Lynn, April 17th and 24th; in Bridgeport, Ot., the five Sundays of May. He is engaged at the campmeetings of Onset, Sunapee, N. H., and Queen City Park, Vt.; and is open for other engagements in July and August, and for the Sundays of June. Address 201 Summer street, Worocater, Mass.

Edgar W. Emerson will be at the Good Templars' Hall, Haverhill, Mass., Banday, March 20th, instead of Amesbury, as heretofore advertised. Prof. W. F. Peck speaks at Bridgeport, Conn., March 27th, April 3d, 10th and 17th.

27th, April 3d, 19th and 17th.

Mrs. H. S. Lake, will speak at the First Spiritual
Temple, Boston, March 18th and 20th; at Bridgeport,
Conn., March 27th, April 3d, 16th and 17th. She will
make engagements for the last Sunday of April, the
Sundays of May and June, and for week-evenings
near Sunday appointments. Address 123 West Concord street, Boston, Mass.

mear pullumy appointments: Address 123 West Concord street, Boston, Mass.

Mrs. Mary French spoke and gave psychometric
readings to good acceptance in Lawrence, Mass., last
Sunday afternoon and evening.

Beliable parties in Rochester, N. Y., inform us that
within two years past a lady—M. F. Paine, of that
city—has been developed as a fine inspirational
speaker, and is ready to enter the lecturing field. She
may be addressed State street, Rochester.

Mrs. Lunt. Parket would the

Mrs. Lunt Parker would like to make engagements

Mrs. Lunt-Parker would like to make engagements to lecture, give tests and improvise poems—subjects from the audience. She is accompanied by her daughter, Lily May Lunt, seven years of age, who gives paychometric readings. Can also be engaged for summer camp meetings. Terms reasonable. Address, 420 10th street, N. W., Washington, D. C. Mrs. A. F. Brown will speak again at her home, March 13th; subject given at the time of speaking. Would like to make other engagements to speak. Will attend funerals if called on. Permanent address St. Johnsbury Centre, Vt.

The Fort Dodge, Ia., Spiritualist Association—an in-

St. Johnsbury Centre, Yt.

The Fort Dodge, Ta., Spiritualist Association—an incorporated organization—is arranging to hold meetings the first and third Sundays of each month. Mattie R. Hull has been invited to serve in the capacity of lec-

turer,
Dr. Julia, B. Dickinson is located at No. 1 Pearl street Extension, Fitchburg, Mass.
Dr. F. H. Roscoe, of Providence, lectures for the third time this season for the First Sprittal Society of Newburyport, on Sunday, March 1810; he is also enjaged to speak in Lawrence on March 17th, and will conduct the Anniversary Exercises at Haverbill,

Mass., on March Sist. We are informed that at all places where this talented speaker has lectured the present season he has been reengaged.

present season he has been reengaged.

A. B. Tisdale lectured in Parker Memorial Hall, Boston, Feb. 20th; for the Phenomena Society at Berkeley Hall. Feb. 27th; and will speak in Bridgeport, Ct., March 6th, 13th and 20th. Will be in Provdence the first two Sundays in May; the last three Sundays in May and the first Sunday of June in Worcester; he wishes engagements for the month of April, and also for the coming camp-meetings. He may be addressed for three weeks in care James Wilson, Bridgeport, corner of Sea View Avenue, W. S.

The Union Anniversary in Boston.

We published last week the roster of officers chosen in connection with the union services in honor of the Thirty-Ninth Anniversary to be held by the various Spiritualistic Societies in this city at Tremont Temple, March 31st. We have since been requested by the Committee in charge to add the following names to the list of Vice-Presidents:

list of Vice-Presidents:

Prof. J. R. Buohanan and wife, Mr. and Mrs. J. E. Hall. Mr. and Mrs. George B. Clark, Andrew L. Knight, Joseph Magoon (Cambridge), Dr. O. H. Wellington, Mrs. John W. Day, Dr. J. V. Mansfield, Mr. and Mrs. L. L. Whitlook, Mr. and Mrs. Simeon Butterfield (Chelsea), Mr. and Mrs. John Wetherbee, Dr. George B. Dutton, Mrs. S. Warren (Charlestown), Dr. J. C. Street, Mrs. Clara A. Field, Mr. and Mrs. Alvan Clark (Cambridge), Col. C. H. Wing and wife (Charlestown), Mr. and Mrs. David Hill (do.), Mr. L. B. Wilson, Dr. J. A. Shelhamer, Miss Luoy Barnicoat, Mr. Lester Conant, Miss Hattle Wilson, Dr. Edward Page and wife (Charlestown), Mr. and Mrs. S. A. Angier, Mr. and Mrs. S. Pratt, Mr. A. B. Poole, Mr. and Mrs. Frint, Mr. L. P. Freeman, Miss Mary C. Gay, Miss Susan A. Gay, Mr. and Mrs. J. H. Lewis, Mr. David Wilder, Mrs. Fred Pope, Mrs. M. A. Penniman (Cambridge), Mrs. S. C. Jacobs, Mr. and Mrs. C. H. Hatch, Mrs. Burns, Mrs. J. C. Ewell, Mr. E. Albert Wood, Mr. N. C. Decker, Mrs. Amos Stone.

· Card from Mr. Stiles.

o the Editor of the Banner of Light: Owing to the severe protracted filness of my beloved mother, and her recent departure from the scenes of earth, I have been obliged to cancel my engagements at Newburyport, Mass., and Manchester. N. H. My next engagement is at Brockton, March 20th; Berkeley Hall, Boston, March 27th. JOSEPH D. STILES.

Horsford's Acid Phosphate in Obstimate Indigestion. Dr. F. G. McGAvock, McGavock, Ark., says: "It gives me pleasure to bear testimony to its beneficial action in obstinate indigestion."

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 670 Tremont street, Boston, Mass.

Special Notice.

The date of the expiration of every subscription to the Banner of Light is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present 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. the work.

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FAOTS. A Monthly Magazine. Published in Boston. Bingle copy 10 cents.
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THE SHAKER MANIFETO. Published monthly in Shakers, N. Y. 60 cents per annum. Single copy 10 cents.
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Notices in the editorial columns, large type, leaded matter, fifty cents per line.
Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 19 M. on isturday, a week in advance of the date where-on they are to appear.

A Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

Electrotypes of pure type matter will not be

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot will 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 dithonest 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.

SPECIAL NOTICES.

Andrew Jackson Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Consultation and advice, \$2. Every Tuesday and Thursday from 9 to 12 A.M. Jai

Dr. F. L. H. Willis may be addressed until further notice, 123 Amity st., Brooklyn, N. Y. Jal 18w

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms 33, and 10c. postage.

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Respectfully,
Dn. T. A. SLOUUM, 181 Pearl St., New York.

Jas.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,50 per year. er \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

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Dan Bir-I desire to express my entire satisfaction with
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treatment of my case of Hay Fever or nitreen years' stanuing.

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Yours for Truth, E. H. PIOKERING.

BOSTON, March 1st, 1887.

I have been greatly benefited in health, business affairs, and in many other ways, by the care and advice of the guides of DR. J. B. CUCKE.

BOSTON, Peb. 28th, 1887.

It gives me pleasure to testify that I have been successfully developed as a Medical Psychometriat by the guides of DR. J. B. CUCKE. My examinations, both to strangers and friends, are pronounced very correct.

Mhi2

2w*

DB. MARTHA LYON.

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With Comments by ALLEN PUTNAM, A.M.,

Author of "Natty, a Spirit," "Bible Marvel-Workers,"
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This volume contains several letters written by spirits who, while in mortal, were officers of Harvard College, and now freely write out confessions that they were wrong in making that far-famed attack upon Modern Spiritualism in 1857 miscalled The Harvard Investigation. These letters are to be so valuable as history in future times that they merit a place in every family library, deserve to be carefully read now, preserved and handed down to posterity. They came forth in response to letters written by a graduate from that c-liege, who was the personal friend of those officers, and yet their contestant at the time of the sham Investigation. He supplements the correspondence with his views of the timeliness, aims and operations, present and prospective, of Modern Spiritualism itself. It is a unique and instructive work, by One thirty-four years a Spiritualist and eighty-four a mortal.

INDEX. Harvard Investigation; Agassis, Professor; Bell, M. D.; Eustis, Professor; Feiton, Professor; Gardner, Doctor; Lunt, Editor; Peirce, Professor; Putnam, D. D.; Walker, President; Willis, Doctor.

Introduction; Planetary Influences; Openers of the Gates; God; Managers of Spiritualism; Methods, Motives and Aims; For Whose Good? First Needs; Sad Conditions; Various Locations; Mediumship; How Commune; Business; Healing; Consolation; Religious Aspects; Personal Experiences; Appendix.

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Message Department.

Public Free-Circle Meetings

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), every Tursday and FBIDAY APTENNOON. The Hall (which is used only for these séances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. The public ere cordicily invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth.life to that beyond—whether for good or ovil; that those who pass from the carthly sphere in an undeveloped state, eventually progress to higher conditions. We sak 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 soore.

son. All express as much of truth as they perceive—no more.

Are It is our carnest desire that those who may recegnize the messages of their spirit-friends will verify them by informing us of the fact for publication.

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

Are We invite suitable written questions for answer at these scances from all parts of the country.

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

Are Letters of inquiry in regard to this department of the Bannen must not be addressed to the medium in any case.

Lewis B. Wilson, Chairman.

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

Report of Public Séance held Jan. 14th, 1887. Invocation.

We thank thee, oh our Heavenly Father, for the gitts and blessings that descend into human life day after day, and for the experiences and discipline of every hour; for we realize that these have been bestowed upon humanity through wise law, for a grand and enduring purpose. We praise thee, oh Father of all life and blessing, for the endearments of home, for the association of kindred hearts, for the sympathy and kindly feelings that well up in life, overflowing toward others; for amid the cares and perplexities of external existence these are like flowers that bloom amid frosts and snows, sending forth their rich fragrance to bless every heart. Oh, our Father, we acknowledge ourselves thy children; we understand our weakness; we know our sight is dim—that we cannot see afar off and realize thy glories, nor always comprehend thy ways; yet we would trust in thee as children confide in a parent who is wise, and loving, and kind; we would reach out to thee in the hour of pain and darkness, feeling thy hand at every step of the way; and we would send forth to thee our cry for protection and encouragement, realizing that thou witt not lend an inattentive ear. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-We will now consider your questions, Mr. Chairman.
Questions, Mr. Chairman.
Questions, Mr. Chairman.
Questions, Mr. Chairman.
Why does the
palm of the hand itch before receiving money?
Is there any spiritual significance in it? I have
observed this fact for a long time.
Ans.—We know of no spiritual significance to

any such sign as this, but it is just possible that the spirit friend of some mortal understands that this friend has a superstition in relation to this subject; this mortal may thoroughly believe that upon this sensation occurring to the paim of his hard he will receive a certain sum of money. Now, some spiritual friend, standing by his side, may see a little more closely into the future than he may do, and it is possible that the spirit may perceive that the friend on earth is about to receive a gift or payment of money, and wishing to please that friend, he takes advantage of his superstitious idea and creates sensation within the palm of the hand. We believe in assigning a reason or cause to every occurrence and manifestation in life, and if the correspondent closely observes this thing to be a fact in his experience, it must be explained on some such theory or belief as we have mentioned; but, for curselves, we know of no signification to any such sign.

we have mentioned; but, for curselves, we know of no signification to any such sign.

Q—[By M., Boston.] Is not a nation that makes war upon another nation, destroying the lives of many of its people, robbing them of their justly acquired possessions, and laying claim to their territory and occupying it the same as though it was rightfully its own, just as guilty of crime as an individual who should, without the sanction of Government, do the same to one or a few individuals? same to one or a few individuals?

A.—Yes; nations, like individuals, are sub-

A.—Xes; nations, like individuals, are subject to development. A crude human being, who is not unfolded in spiritual attainments, may exhibit externally a fine appearance, and possibly his material surroundings may seem to be of a high order, and he may possess a fair share of intelligence and education, but nevertheless he may be deficient in broad spiritually. uality, a purely moral character, and consequently he allows his passions to gain a hold upon him—through some experience that comes to him he makes war upon his fellows and at length becomes guilty of murder, and is held amenable to the law for his criminal sot. A amenable to the law for his criminal act. A nation may be placed upon the same plane as the individual, and present to the world a certain degree of power; it may have gained a certain height in social and political standing and a degree of influence throughout the world; but nevertheless the nation is not well developed spiritually, and does not maintain a high trandard of instice but becomes express the standard of justice, but becomes arrogant, un-principled, and wages war upon weaker na-tions for the purpose of gaining power and in-fluence. The acts or series of acts of such a nation are just as criminal as is the act of murder committed by a human being, and by-and-bye the nation will be called upon to give an account of its doings, and to pass through its punishment for the evil it has wrought. We have no more sympathy for a nation warring against the weak people of another nation than we have for the individual who commits lawless crimes, and who has no desire to reach a pure and beautiful life.

Lotela, the Indian Maiden. How do, Wilson brave? Lotela going to give talk for the spirits to day. David Sanborn.

Lotela sees a brave; he lived in the body a good many summers, and he's been gone about eight, perhaps between eight and nine, somewhere near that. He wants to send his love to his friends, and tell them what a beautiful life he has found in the spirit-world. He knew something about people coming back when he was here, and it did him a great deal of good. Now, he wants his friends to know that he does not give up his old ideas because he has does n't give up his old ideas because he has left the body; he still holds to them, and they are of great use to him. He wants them to try and learn all they can about this spirit return while they are here, for he says no one can realize what a blessing it is to a spirit, when he enters the spiritual world, to find himself upon familiar ground, something that he knows about and is not afraid to pass over. The spirit

goes over, and it looks as though he wouldn't understand for some time after he went, if he continues to be as skeptical as he is while he remains here.

Laura Hill.

There's a young lady, who gives the name of Laura Hill. She says she has a sister in Bos-

way, for conveying magnetic forces to earth's people. A number of years have passed since she went from the form. She has sometimes managed to make herself known to some of her

managed to make herself known to some of her dear friends, although they do not realize to what extent she is working on the other side. She says that recently a very dear friend—a medium—to whom she is attracted, desired to get some message from her, something concerning the work that she has entered upon, so the spirit comes here to speak a few words.

She says: "I wish to tell my friend that I have assisted her in her work, as I promised I would do when I came to her in another place. Sometimes I am unable to make myself clearly understood, but this is not necessary; I can help supply the magnetic forces she requires, to bring her spiritual and physical attength for the accomplishment of her work. I find, on many sides, that a fresh, strong magnetism goes forth from her to those who are I find, on many sides, that a fresh, strong magnetism goes forth from her to those who are weak and suffering, and they have been blessed by her assistance. I want my friend to keep steadily on, believing that the angels are truly guiding her in her lifework. Sometimes she wonders how long she must continue in this path. I believe that she must keep on until all her best powers have been used, because so much can be accomplished through her instrumentality for earth's children, it does cause so much can be accomplished through her instrumentality for earth's children, it does not seem right she should allow her forces to be idle." This spirit says: "My friend will understand, and I think be pleased that I have come. Tell my friends that Mamie is with me; the dear child finds a beautiful home in the spirit-world where she can pursue her studies and develop her womanhood. We are happy together; we have no wish to take up the occupations of earth-life as in the past." This spirit lived in San Francisco. She gives the name of Fanny Whitmore.

John E. Lyon.

There is a brave here who gives the name of John E. Lyon, and says he has been called for a good deal lately by some people in New-Hampshire, and he wants them to know that he is doing the best he can to assist them, but they must be patient. He says he was attracted to them when they were seeking spiritual manifestations, and he promised them that he would help in giving them demonstrations he would help in giving them demonstrations. he would help in giving them demonstrations of spirit power. He has done so, but they are asking for more. He would tell them to have patience. They have not fully understood what has been given; they must take more notice of it, because they will find it much more important than they have thought. The power is steadily increasing and the interest is growing, but it is not yet ready to be made so wide-

ing, but it is not yet ready to be made so widespread as the friends desire. Better manifestations will be given by-and-bye.

There is a squaw with the brave, who seems
to be his sister. She is also interested and has
a certain part in the work. There is some one
at Plymouth this brave can make himself
known to in a spiritual way. That person
made him a promise a while ago, and now the
time has come to fulfill the promise.

they do not know I can come to them. I have summons any time. ize that I stood by their side, but I did not sucice that I stood by their side, but I did not succeed. I want them all to know that I am ever so much happier now than I was in the body. I was sometimes restless and discontented; life seemed burdensome to me; I could not do my work as easily as others did. This restless condition followed me to the spirit world for a literal world by the burdensome. dition followed me to the spirit-world for a little while, but it did not take long to pass away,
and now I am entirely free from it. If my
friends will try to learn about these things, I
will be very glad to give them what knowledge
I can. I think some of them will be able to get
word from the spirit-world, if they only set to
work and give me an opportunity of making
myself known." The spirit holds up a book; on
the outside is a bright cross and a crown; a
friend gave it to her and she now brings it se friend gave it to her, and she now brings it as a token of love to that friend, who is held in sweet remembrance. She says her friends are at Battle Creek, Mich.

Mary Stevens.

And here's another spirit, who gives the name of Mary Stevens, and says she is from Montreal. She seems to be about forty sum-mers old, and looks very pale, as she did before she went away. Some connections of this person were very well off, and wanted her to do something she did n't want to do, so they kind o' turned against her. Lotela gets this from the condition of the spirit as she was when she went out of the body. She suffered a great deal, and did n't let anybody know much about deal, and didn't let anybody know much about it. Now she comes back to those who were friendly to her, and wants to thank them for all their kindness, and to tell them she has found a warm and loving welcome from friends in the spirit-world, who met her with kindly greetings, and gave her cheer and comfort. There is a young man living in the body whom she is much interested in, and is anxious about. She wants in some way to help him along, because he don't quite understand what is best to be done for himself and for somebody else that is dependent upon him. The spirit came here because she thought she could find a way to reach her friend in private.

This spirit don't come very strong; there seems to be a weakness about her when she comes up to the medium. She is very anxious to have a private talk with her daughter, because she has some quiet words of advice she would like to give to her.

Charles Munroe.

There's a young lady, who gives the name of Laura Hill. She says she has a sister in Boston, by the name of Kate Hill. She wants to send her love, and tell her sister but ahe is working every day to bring about those results which the one here is looking for. She wants her friends to go to a circle, so she may come to them, for there is some work connected with something she had to do but did n't finish when she was in the body, that she wants to talk over. Her sister feels as though she could not accomplish it all, because she don't understand just what is wanted. This one in the spirit-world thinks if she can come privately through a medium, or at a circle, she can make it plain enough for the other one to take it up, and settle it all right. She says she has many friends on the spirit side, who join her in much love. Each one will be very happy to send a message personally, if the way is open for them.

Fanny Whitmore.

Lotela sees a beautiful lady here, who was a medium when in the body. She wants her friends to know that she serves, in a spiritual way, for conveying magnetic forces to earth's people. A number of years have passed since the went from the body that he would come back, if possible. His friend thinks it is not true that spirits an come anywhere near mortals, because he has not heard from him. He says he has tried a good many times to fulfill his promise, but had not the power; he is very sorry he could not before. He says: "It is true what I have been told. I am sorry that I did not accomplish it all, because she has many friend, if there was any truth in Spiritualism, I would be the first to give him knowledge of it. He had a little hope, a little belief, that if was true, but lately his faith has been grow-ing dim. I shall do my best to give more to him after a while. He will not get anything while he remains in the old place; the conditions are not favorable for that; when he makes the change he intends to, within another year, I believe I shall gain power to not only come back in the espec

William Baker.

There's a brave who gives the name of Wil There's a praye who gives the name of virtiam Baker, and says he comes from New Bedford. He had no belief in Spiritualism before he died, and when his friends on the other side told him it was true he did not accept it; he thought they were mistaken. They wanted him to visit a medium and see how the spirits operate in getting to their earthly friends, but he ate in getting to their earthly friends, but he wouldn't do it, and so he says he lost much time. He says at last he has found the light,

time. He says at last he has found the light, and is very glad indeed to have it stream in upon him.

He wants to tell those friends of his who are as stubborn concerning this thing as he was, they do n't know what they miss. He thinks it would he very much to their advantage to soften down a little, and investigate this, because they will get more information and useful knowledge out of it than they can find in the old beliefs which they have cherished so long. long.

Jane Hall.

There's a spirit here who gives the name of Jane Hall. Her friends called her "Janie" when she was in the body. She has been trying ever so long to get back to some of her friends in New-Haven, Conn. There was something very peculiar about her last days on earth, which her friends could not quite understand, whether she realized what was passing around whether she realized what was passing around her or not. They thought she was a little out of her head. She wants to tell them though she was unable to intelligently manifest to them, yet she knew what was taking place—what they were doing. She says she seemed to be in a mist until the spirit parted entirely with the body, then she saw all things much more clearly. She wants them to know she is with a circle of dear friends on the other side, and there is one particular friend of hers who passed away only a little while before she did. She says she felt, from the time her friend died, as

Henry Farmer.

Here is quite a tall man; he comes without any coat; his sleeves rolled up; it looks as of the time, as though he was very busy, always working, and I get the name of Henry Farmer. He comes to get to his people in Worcester. This spirit seems to be busy with some work on spread as the friends desire. Better manifestations will be given by and bye.

There is a squaw with the brave, who seems to be his sister. She is also interested and has a certain part in the work. There is some one at Plymouth this brave can make himself known to in a spiritual way. That person made him a promise a while ago, and now the time has come to fulfill the promise.

Sarah Curtis.

A young lady about twenty summers old gives the name of Sarah Curtis. She says: "I would like very much to reach my friends, for they do not know I can come to them. I have

Lotela.

Lotela wants to talk for herself about a minute. There a a squaw a good ways from here by the name of Allen; she has been call-ing to Lotela to hunt up a whole lot of spirits, and give them a chance to talk here. Lotela and give them a chance to talk here. Lotela wants to say to the squaw (she reads your paper) all spirits that can get hold of my medy are given a chance to do it when they come to this council. When Lotela finds any spirit that can't come, but who is ready to let her take a message, she will do so for them. Want that squaw to have patience, to wait, for the good spirits say that when the time is right for communications to be given the way will be open munications to be given, the way will be open

for them.

And then there's another old brave, who lives way off in the West, and he keeps sending out an influence to Lotela, in the hunting grounds, to find his little squaw pappoose, and bring her here to this council. He don't send a scratch here, you know, he send it out in his mind to draw Lotela to him. I want to say that I did see his little child; she is happy with her spirit mother in the hunting grounds, but the conditions have n't been right for her to come so far away, to manifest-through a medium. The guides say that the time will come when he will receive all that he asks for from the child and her mother. He must be patient, and lay aside his anxiety of mind, because that only holds the spirits, and prevents them from doing the very work that he is so desirous they should do.
Then there's a squaw and brave away off;
they want Lotela to bring their young brave
son here, and get him to take hold of the son here, and get him to take hold of the medy, and send out a real good message to them. He has been trying to do it, but just as he tries to come to the medium there is something pulling him to them, and it is more the state of their own minds than anything else. They will have to wait until the conditions become more favorable; he is so anxious himself to get to them, that between them, the spirit and the parents, there is not power enough for him to manifest as he wants to. There are ever so parents, there is not power enough for him to manifest as he wants to. There are ever so many more just in the same way, so, you see, they have to wait until the waves get calm, while other spirite that aint any better, and some of them not so good, and that do n't care half so much about it, slip in easy, do n't you see, and carry off the chance. Good-moon, pale-faces.

the content at continue the state of the sta

let the poor, unbalanced brain be given rest, and the spirit itself will, after a time, perhaps speedily, or possibly not for many years, yet certainly eventually, blossom out into a well-developed, rational, intelligent human being, capable of expressing himself in accordance with reason, and also capable of understanding the issues of life that pass around it.

Q.—(By F.) If, as the Spiritual Philosophy teaches, we have a guardian spirit from our birth, why have not returning spirits verified it in all cases by giving the names of such?

it in all cases by giving the names of such?

A.—It is not necessary for returning spirits always to verify this statement, by giving the names and other data or information concerning particular guardian spirits. The office of a guardian spirit is not to manifest itself to your external life, but it is to throw around your contents and appearance such as a transphere of protection as external life, but it is to throw around your existence such an atmosphere of protection as will enable you to pass through the trials and experiences of life with fortitude, courage, patience and hope. The office of such a spirit is not to ward off all disturbance, or trial, or painful experiences from life, but rather to surround you with anch magnetic influences as will assist in the development of your own interior powers, and enable you to rise above the conditions of evil or off misfortune. By gaining strength of character, power of spirit, you will be able to look upon what has seemed to be an unfortunate occurrence in your life with calmness, and with the knowledge that it has be an unfortunate occurrence in your life with calmness, and with the knowledge that it has been for the best in developing that within you which has made you superior to it. This is the work of a guardian spirit, to always travel in advance of you, and lead the way. You may be unconscious of his presence—you may not understand that you are thus attended—but the influence will assuredly restupon you, and sometimes there will come into your life a consciousness of unseen protection, and the sometimes there will come into your life a consciousness of unseen protection, and the thought that an invisible presence is assisting you to bear the trials of life; aiding you onward and upward in your spiritual advancement. Were returning spirits to express the name of the guardian spirits of some whom they approach, those names would not be recognized, because it happens that a spirit is sometimes attracted to a mortal with whom he has hed no earthly connection; but through has had no earthly connection; but through some law of psychology, some law of sympa-thetic attraction, the spirit draws closely to the mortal, and wields an influence for good over him; yet the charge on earth may never have heard the name by which the spirit was formerly known, and would not identify it were it given to him by any other returning

Hiram E. Felch.

I see parties before me whom I have known in the past, and who have been present with me at places where I have recognized and welme at places where I have recognized and welcomed the presence of returning spirit-friends. I came into a knowledge of my guardiau spirits long before I passed from the body, and the information which they brought to me was of great service to my soul, helping its unfoldment, and bringing me into nearer communication and closer association with the spiritual world. Since I passed from the body—almost unexpectedly to myself, for I did not understand the situation until I had fully severed my connection with the body—I have attempted to speak from your platform, Mr. Chairman, in words of greeting to my friends, not only to assure them I still retain my affectionate regard for each one, but also to express my satisfaction at the change that has come to me. come to me.

True, there were interests that seemed to hold me on the mortal side; true, there were ties binding my affectional nature; true, there was much that would have decided me to remain in the body, had I been given the choice; but the separation came and I was obliged to part with the mortal. I now look back upon the past, and feel sure that I am neither disappointed nor dissatisfied at what has come

to me on the spirit-side.

I wish, first of all, to bring my warm regards I wish, first of all, to bring my warm regards and love to the dear ones who are near to me, and also to express my sympathy and respect for all friends who care to hear from me. Sometimes when I look at myself and my surroundings in the spirit-world and realize what they are, I feel as though I could not be slient; that I must immediately come back from the spirit-world and tell my mortal friends the

whole story.

But I do not find it easy. I never realized as fully before as I have the last few months what difficulties a spirit has to encounter in communicating with its mortal friends. I knew the conditions for their doing so were very delicate. I realized that they had surmounted many obstacles in coming to me, but it never pressed itself on my mind with such force as it has done since I have been a spirit trying to

reach my friends with only a word of greeting and encouragement.

Now that I am here, I wish to say that I have found that very nearly all of that which I accepted was true, in relation to spiritual phenomena and spirit-communion. I have verified it from the other side. The ministration nomens and spirit-communion. I have verified it from the other side. The spirit-world appears to me very much as I expected it would; some things are different, but essentially my idea of it was a practical and a correct one. Some things that my loved daughters whispered to me, when coming from their homes of light. I have not found in the exact manner that I anticipated—for returning spirits are limited to mortal speech, and cannot accurately de-scribe at all times those things which they wish to ploture before us. But in every essen tial point I have found life on the other side as I had expected, and I have neither felt out of place nor as one without a home—for there

have my dear ones. I have been welcomed as one who was expected and prepared for.

I have tried to manifest, Mr. Chairman, in physical form, to the friends whom I left on earth. I have not succeeded to my satisfaction. I shall try again and again. The phenomena that interested me so much here still appeal to my heart, and I feel it my duty to do my best in convincing those who have known me of their truth, and of trying to make use of their princi-

truth, and of trying to make use of their principles for reaching the lives of those on earth who are ignorant of these things.

I hardly know if I have expressed myself clearly or not; there is a cartain confusion coming up before me, as I try to speak; but I shall attempt, again and again, to make myself heard in this manner, and I ask my friends to accept what I say as coming from my own mind, and to realize that I bring to them my best thought and my desire to lighten the pathway of darkness for all who walk ignorantly forward to-

ward the future life.

I have many friends in Boston and its vicinity, to all of whom I address my message. Hiram roith of tig

Mary Lovell.

whatever the cares and trials of earthly life may be, they will soon pass away, and all those friends who are united in affection will meet again on the spirit side, in a brighter place, a happier home. My name is Mary Lovell.

SPIRIT MESSAGES

TO BE PUBLISHED MEXT WEEK,

Jan. 18—George A. Keith; Caspar Hopple; Louiss Wilkins; Lizzle Flerence Hatch.

Jan. 21.—Julia Francis; Mrs. J. Adams; Henry Coleman; Jennie Robinson; Bilas Watkins; hiamie Howard; David Hunt.

THE MESSAGES GIVEN As per dates will appear in due course. Feb. 25.—John A. Barnard: Mary Ann Blake: Daniel Smith; Frankle March; George B. Coffin; Sarah-Wiggin; Emma Fletcher: Samuel Hastings. March 1,—Mary E. Collins: Daniel Green; George Crowley; Lucy Willard; Levi Newcomb; Charles Burnham; Henry Webster; Henrietta Olark; Belle Hamilton; Rebecca Stearns; Mary Evans; John Sylvester; Nellie Welch.

Woman's Place in the World.

We often hear woman's place in the world spoken of as if all she had a right to expect was some special and limited corner that should be assigned her. Who are they who thus assume to restrict her service, to define her usefulness, and to fix the measure of her influence? None but those who are simply conscious of being stronger, who rest their claim of superior right upon the basis of superior might. Man, as such, has not in reason any better right to rule the world than woman has. Yet each is fitted to work in his and her own way. Their spheres are different, and nevertheless are conjoined; we would better say that each possessed a hemisphere. In this view, it becomes of the utmost interest to ascertain where woman belongs, what is her work in the world, and if she has really found it yet.

Said Mrs. A. W. Beecher, in an address in the hall of the Ladies' Physiological Institute, in this city. on the last Thursday in January, answering this question respecting woman's place in the world: "By the flat of Almighty God her place is where she can, to the fullest extent, develop and use every faculty, every function, every power and possibility with which she has been endowed. Her place is in every spot, in every condition where, by virtue of her endowment, she can be or do. She may not delegate to another her duties. She may not attempt to rid herself of her responsibilities by accepting vicarious relief. She is a reasoning being, possessed of every faculty that belongs to the race, and for the use of these faculties she must give account. Where is woman's place in the world? Where is it not? Where wrong is to be righted; where evil is to be overcome; where ignorance is to be enlightened; where inspiration is to flash light upon darkness; where intuition is to point the way; where spirit is to interpret the letter; where endurance is demanded; where sympathy is to heal; where love is to rule; where God is to speak; ay, where hand, or head, or heart can achieve, there let woman be, for it is her place."

Eloquently spoken, because so full of truth. The final question after all is where is not woman's place? Let us try to imagine what kind of a world it would be without her affection to inspire us, her spiritual superiority to guide and direct us, her devotion to steady us. Earth would be at best but a desolation without her presence.

But it is for far higher purposes than to extol and flatter her that her rightful place in the social arrangement claims consideration. She has God-given faculties to be employed, whose service cannot be computed on any merely physical or material basis for its value. It is only as perfect freedom is guaranteed her, however, that she can soonest and easiest find all the limitations of her sphere that are possible to her. Home-keeper as she is recognized above all things else, her sphere perceptibly widens beyond that, which is the admitted centre of her influence. At first wife and mother, through these potent ministries she is hie to make herself rectly, in all the affairs of society and the State. It is not to be maintained that custom alone is capable of limiting her usefulness. Habit fixes nothing permanently, so that it shall stand as

a divine decree. And the habit of holding woman in subjection to man, as if she were of an inferior order, is the first one to be broken. It is yielding apidly to the movements of public opinion—that same public opinion which is ultimately to re-mold all old forms and pressures and recast life in wholly new conditions for use and enjoyment.

"Spiritualism Exposed."

All sorts of spiritual literature find their way to this office, as if we were good judges of such matter! But the most abourd "exposure" of

matter! But the most abourd. "exposure" of Spiritualism that we have yet seen, (though recommended by thirteen ministers including Joseph Cook.) is a pamphlet entitled, "The Mask Torn Off, or Modern Spiritualism Exposed, by Rev. William H. Clagett, of St. Louis. A Thorough Expose of Spiritualism by one who speaks from personal knowledge."

We have carefully read this pamphlet—in fact we can truly say that we read everything relating to Spiritualism for and against—and must in candor declare, that while the Rev. Clagett talks as triumphantly as if he had entirely annihilated "Spiritualism," it seems to us that he has only "exposed" his own higotry, prejudice, and inconsistency. He makes but two points: one of them is wrong, and the two points : one of them is wrong, and the

two points; one of them is wrong, and the other is wrong too.
Spiritualism, he says, "is one of the greatest powers for evil now at work in the world."
Then, of course, its believers would be the very worst kind of people. But they are not. They are as good as Christians—much better than many. They are not so often found in prisons, houses of correction, nor on the gallows.

The other point which the Rev. Clagett makes is, that the pretended spirits which come to mediums are all evil spirits, and that the Bible

slates, where the said slates had never for one instant left their hands. We are amongst the number—have had more sittings with Dr. Slade than Mrs. Sidgwick has, and have received messages on new slates which were not out of sight for one moment from the commencement of the seance till the completion of the writing. We have, moreover, in our possession two slates containing on the two inner surfaces a message of three hundred words displaying an intimate knowledge of the private relationship of the communicating intelligence to the sitters who were friends of ours but strangers to Dr. Slade, the whole of the writing being executed whilst the double slates rested on the shoulder of one of them. These slates have shoulder of one of them. These slates have never been touched by a sponge, and the original 'bloom' peculiar to new slates is still on them. This, however, is but an iota in the immense accumulation of evidence of the fact of

mense accumulation of evidence of the fact of Psychography.

This egotistical lady who is so ready with her impressions, opinions, and I thinks, has the effrontery to criticise and disparage the evidence of Serjt. Cox, Mr. Crockes and Prof. Zöllner, and to suggest that in the latter's experiment where he had knots tied in an endless cord that Slade took the untied cord out of the Professor's hand, and substituted a ready tied one without his knowing it! Let any of our readers peruse the account of this experiment in Zöllner's 'Transcendental Physics,' and ask themselves if they can believe the man to be such an idiot as Mrs. Sidgwick would lead them to infer he way, to be imposed upon in the way suggested. It is really sickening to read such nonsense in a professedly scientific journal."

Seauce with Mr. Bridge.

To the Editor of the Banner of Light: With other friends 1 attended recently a seance at the residence of Mr. Bridge, the medium, in Boston. He was so firmly tied that it was utterly impossible for him to move his hands. Being a stranger to Mr. Bridge and to most of the company, I was asked to sit beside him on his left. I was also tied, as that was the medium's request. A lady sat on the right; she was also tied, and the lights were left harning. Many messages were written on paper while it rested on my back, head and houlders. If Mr. Bridge had had full use of his hands, which I know he did not have, for he was securely tied, he could not in anywer have produced the wonderful manifestations that were given. All messages written were recognized. The most en-> joyable part of the seance to me was the bringing of a beautiful rose to Mrs. Roscoe by her spirit-mother. The spirits also brought flowers in the light and placed them in my mouth while I was securely tied, and nearly all in the circle received flowers from their loved friends on the spirit side.

At the close of the physical seance, Mr. Bridge entered the cabinet and was tied to a chair. The lights were extinguished, and a gentleman, by invitation of Mr. Bridge, entered the cabinet and while there the musical instruments were played upon, and he stated to the circle that Mr. Bridge did not move hand or foot. After this we had full form etherealization; children and adults came, and were seen by all and recognized, not only by their features, but voices. During all these manifestations Mr. Bridge was securely tied.

Yours for the advancement of Truth and Iumanity, DR. F. H. ROSCOE. No. 28 Stewart street, Providence, R. I.

· Verifications of Spirit-Messages. MRS. MABY LORD.

In the BANNER OF LIGHT of the 5th of February there is a communication from MRS. MARY LORD, of Buffajo. I knew Mrs. L. as Miss Johnson, and in after years as Mrs. Lord. She was the wife of Rev. John C. Lord, an old school Presbyterian, settled over, that church for many years in Buffalo. He was noted for having much talent in his direction, and also for his violent persecution of his sister, Mrs. Frances Lord Bond, who embraced the knowledge of spirit return, and became an avowed lecturer in that field in the earlier days. C. A. COLEMAN. Yours respectfully,

1601 North 15th street, Philadelphia, Feb. 14th, 1887.

FOREST FLOWER. .. While sitting in the BANNER OF LIGHT circle-room recently. I was very much pleased with the communication from my messenger spirit, FOREST FLOWER The message was printed Jan. 29th. She belonged to a tribe of Comanche Indians, who twenty years ago were driven from their homes and perished on the Western plains. She has, as she expressed it, grown up with me-helping me to give tests to the public-having controlled me since she was a little child Miss Shelhamer does not know the spirit, neither does she know anything of myself or my work for the past sixteen years. It was a beautiful test, and I hope your medium may long be with you to bless the world with her gift.

Yours for the truth, MARY L. FRENCH.
Townsend Harbor, Mass., Feb. 10/h, 1887.

Druggists say,that Lydia E. Pinkham's Vegetable Compound is the best remedy for Female Complaints they ever heard of. It sells enormously.

Passed to Spirit-Life From Jamestown, N.Y., Feb. 10th, 1887, Oliver Gliman

Chase, in his 76th year.

Chase, in his 76th year.

He leaves a wife, his loving companion of fifty years, an only son and son's wife, and nice. A man of deep impulses and strong and fearless convictions, the world oftimes has branded him extreme and fanatic, but it never deterred him from defense with voice or pen of what he considered right. (In home and domestic life a loving husband, a kind father and a steadfast friend. In business he were wrongfully took styuntage nor swarred from a promise made. In religion he has been a scalous Spiritualist for over thirty years, being thoroughly convinced of its truth, not only through reason of its theory, but through what to him was proof positive in its phenomena; He was one of the main instruments in starting the Oassadage Campgrounds, where yearly thousands of the growing faith congregate to lighten up the gloom of this by borrowed radiance from the world to come. As vindeation of his life-nized and held converse with his friends who had passed on before, and caught faint glimpess of a beautiful beyond.

In loving remembrance,

From his late residence, in South Esston, Mass., Feb. 16th, 1887, Mr. George Geodridge, aged 88 years and 8

months.

Mr. G. was formerly engaged in the grocery business in Oharlestown, Mass., where he was well known and sindly respected. He was an honest intelligent and conscientious Spiritualist—and having a daughter, whose mediumistic slifts are seldom equaled, he was in constant open committee and having a daughter, whose mediumistic slifts are seldom equaled, he was in constant open committee and having a daughter, whose mediumistic slifts are seldom equaled, he was in constant open committee and having a first should be successful to the constant of the

From Baltimore, Mor, on the morning of Feb. 14th, 1807, New R. Rein Baltimore, Mor, on the morning of Feb. 14th, 1807, New Brand, his family early embraced the philosophy of Spiritualism as-a truth, and snjoyed the constantion of oved ones gone before. His finesh took piace from his residence on Lindon Avenue, Ext., Thursday, Feb. 14th, and was largely attended by his numerous friends, especially manipules of the First Spiritual Society of Baltimore, of Baratogs attreet, Mrs. Minnie Brown being the leading medium and a personal friend of Mr. Rudolph and family. He was a well-known citizen and a true and upright spiritualist.

a well-known citizen and a true and uprigits pilitization.

From Oakland, Neb., Feb. Mth, 1887, Mrs. Mary T., Wentworth, aged 32 years and 7 months.

Bhe possessed marked intellectual and scholarly ability was a logical thinker and wylear, and plead the cause of young in a logical thinker and wylear, and plead the cause of young in a logical thinker and wylear, and plead the cause of young in a logical to hisker and wylear, and plead the cause of young in a logical to hisker and the sunnihine of young in a logical training the sunnihine of the

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Banner of Bight.

BOSTON, SATURDAY, MARCH 12, 1887.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Boom, No. 2 Bosworth Street, Seances are held every Tucklay and Friday afternoon at 30 clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Jhairman,

Boaton Spiritual Temple, at Herkeley Hall.—
Bortices every Sunday at 10% A. M. and 7% P. M. Richard
Holmes, Chairman; Wm. A. Dunkies, Treasurer. The
Ladies' Industrial Society will meet fortnightly the coming
cason at Langham Hall, No. 4 Berkeley street.

eason at Laugham Hall, No. 4 Berkeley street.

Parker Memorial Hall, Berkeley and Appleon Streets.—Public meetings every Sunday at 10% A.M., and 7% F.M. Lecturer, W. J. Colville. Organist, Rullioph King.—683 Tremont street: Monday, 7% F.M., W. J. Colville's receptions for answering questions, etc.; tecsday and Friday, Classes in Spiritual Science, 2% and 1% F.M.; Baturday, Lecture and Conversation on Theosopy, at 8 F.M.; Ladies' Benevolent Union meets every Wednesday from 2 till 6 F.M.—all ladies cordially invited.

First Spiritual Temple, corner Newbury and Exeter Streets.—The Spiritual Fraternity Society will hold public services every Sunday P.M. at 24. Sociables every Wednesday evening. All invited.

Course we consider the control of th

Presout Robinson, Chairman,

Spiritualistic Phenomena Association, Berkeley Hall,—Meetings Sundays at 2½ P. M. Address all
communications "Spiritualistic Phenomena Association,
1031 Washington street, Boston, Mass." D. J. Hicker,
President. This Association also holds meetings every
Sunday evening at 7½ o'clock at the Ladies' Aid Pariors,
1031 Washington street.

Children's Progressive Lyceum No. 1, Paine Memorial Hall. Seasons Sundays at 11 A.M. Seats free, All invited. Benj. P. Weaver, Conductor; F. B. Woodbury, Cor. Sec., 45 Indiana Place, Boston. Ladica' Aid Parlors, 1031 Washington Street.— undays at 10% A.M., 2% P.M. Dr. P. C. Drisko, Conduc-

1031 Washington Street.—The First Spiritualist

rey, Becretary. Chelsea.—The Ladies' Social Aid Society meets in the Hall over Bellingham Station every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Boston Spiritual Temple at Berkeley Hall .-Mrs. R. S. Lillie, who speaks for this society for the Mrs. R. S. Lillie, who speaks for this society for the month of March, gave a very interesting discourse last Sunday morning on "Medical and Other Laws to Control, Mediumship." The services were opened with singing by Mr. J. T. Lillie, Miss Clark planist, and after the invocation Mr. C. W. Sullivan and J. T. Lillie sang as a duer, "We Shall Meet Them By-and Bye." Mrs. Lillie, after stating her subject, said: "Spiritualism comes in the philanthropic relations of life. To treat man spiritually, first commence with man materially and man socially. There must needs be connected with true mediumship a pecuniary recompense for a slitting, healing treatment and advice; man materially and man socially. There must needs be connected with true mediumship a pecuniary recompense for a sitting, healing treatment and advice; it is demanded for the time and forces expended. A minister is hired by a church on a salary to minister spiritually to the congregation. As Spiritualism is not organized, the medium has a harder part than the minister, for the latter has no care about raising the money; others attend to that, and he receives his salary regularly. The medium has to give the spiritual, and look out for the material for support. But the difference! Can you estimate the value of your eyes being opened by a medium to know your friends live after death? There is no value that can be placed high enough upon it, so superior is it above all ever received before. Is mediumship to be killed because fraud is charged upon some, as of late? If so, then mediums will have to be taken care of by believers and released from the obligation to look out for themselves pecuniarily. It may be best at some future time, but not at present, to place conditions around them of that kind.

I pity the true medium who has to stand against the trouble that the evil-minded have produced. We know that materialization is a feet. Spiritualism is in the

time, but not at present, to place conditions around them of that kind.

I plty the true medium who has to stand against the trouble that the evil-minded have produced. We know that materialization is a fact. Spiritualism is in the hands of a mightler power than Legislatures; it will come into the homes of the legislators and prove itself true. Some of you before me were Orthodox, but the spirits came to your family circle and convinced you of the truth, and you are here to-day. So will Spiritualism work in other family circle and convinced to the spirit and its workings. But a John Calvin when suffering pain and sickness is ready to be relieved and healed by any power, be it what it may. Spiritualism is here for the needs of humanity, and it will accomplish its purpose. You ask why it has not come before? I reply, it has come, but has been driven back; it is here now, and many seek it. There is religious liberty in the hearts of the people, and they will keep it. The time is ceming when the appearance of your spirit-friends will be as when Jesus visited his disciples in the upper chamber, or walked with some to Emmans—spontaneous. This spontaneity is to come, and you will see and converse with your spirit-friends. This medium never takes a journey without first asking her guides if danger will attend it, or there is a need of changing conditions, and has always found her guides true. Your spirit-friends and has always found her guides true. Your spirit-friends and a poem, Mr. J. T. Lillie and Mr. C. W. Suillivan closed the meeting with singing.

Eventing—After singing by Mr. J. T. Lillie, Mrs. Lillie announced as her subject, "Man, Soul, Body and Spirit." "We cannot," she said, "trace our origin, only through analogy by observation of other things. There are now on the earth the representatives of man in all the stages of his existence in the body. The finite cannot comprehend the infinite. Man is a part of the infinite. else man has no eternal life. The body dies; the soul goes on for further development. Min

here, and do not know our own powers. Spirit return is for man's benefit, for what they impart of knowledge, of power and consolation. Live and move as if every thought was eternal."

Mrs. Lillie speaks next Sunday at the same time and place. A concert will be given Wednesday, March 23d, under the direction of Charles W. Bullivan.

W. A. D.

THE LADIES' INDUSTRIAL SOCIETY met at the residence of Mrs. M. F. Lovering, 439 Shawmut avenue, on the evening of Tuesday, March 1st. The exercises on the evening of Tuesday, March ist. The exercises opened with an Italian song by Mrs. Lovering, Prof. Fisher of Cambridge accompanist. Remarks were made by Dr. J. C. Street, Capt. Richard Holmes, W. A. Dunklee, Dr. J. D. Moore, Jacob Edson, Miss Lucy Barnicoat and Mrs. E. A. Cutting. Excellent vocal and plano music was rendered by Miss M. G. Banks, Master Willie Bryce, Charles C. Roby, C. W. Sullivan and Dr. C. T. Bunum. The next meeting will be Tuesday evening, March 15th, at the residence of Mr. and Mrs. William Bryce, 52 Rutland square.

MABY F. LOVEBING.

Spiritualistic Phenomena Association .- Last Sunday atternoon, after a soprano solo by Mrs. Edwards, Mrs. Carrie E. S. Twing read a poem entitled "The Inner Room," and gave a short address, in which she said, "The idea of that inner room of our hearts is to me something very sacred. Who of us have not that inner room, and we do not always tell what its contents are? It may contain a store of good beyond our power to describe, or dark corners in which are hidden away envy, hate, malice, and all uncharitableness. For that let us have 'a spring cleaning,' and place in better order that room of ours. It seems to me the best thing with which to clean out that room is a real, honeat, earnest acceptation of the truths of Spiritualism; not by trying to find how you can get mosey, or whom you are going to marry, nor for any kind of fortune-telling whatever, but feeling that it brings a knowledge so sacred and so true that we must make our rooms fit for the angel-world to enter. And let us put our own house in order before we go to work in that of our neighbors. When we read a beautiful poem, hear a soul-thrilling musical composition, or see a masterpiece of art, we exclaim, 'How happy, how blessed the artists who produced these sublime creational?' But could we see the 'Inner room' of these gifted souls we should see the suffering, the sacrifice, the flery furnace through which their genius, disciplined thereby, has wrought out these treasures that have enriched the world."

At the conclusion of the address, after another solo by Mrs. Edwards, Mrs. Twing's famous control 'Ikabod' granted 'an interview' to a large number of persons, each of whom seemed thoroughly convinced of the truth of what was given; while those who were ilsteining were highly entertained by a large number of persons, each of whom seemed thoroughly convinced of the truth of what was given; while those who were usual service of song, and Mrs. Twing and 'Ikabod' again instructed and entertained the audience.

Next Funday, mediuma' day is to be observed by the Association by a great variety of tal Sunday afternoon, after a soprano solo by Mrs. Edwards, Mrs. Carrie E. S. Twing read a poem entitled

graceful motions affording much pleasure to the audience. Mrs. Mary Bates gave two character recitations in a manner that would have done credit to a professional. Mr. Tom Roscoe, the celebrated firetest medium, gave an exhibition of his wonderful powers, and Mrs. Jennie K. D. Conant several satisfactory tests and psychometric readings.

These parties are extremely pleasant social gatherings, where the members of the Association and their friends enjoy a very pleasant evening, and we advise everybody who wants a "good time." in its best sense and at a trifling expense, to attend them.

Boston Spiritual Lyceum-Paine Memorial Hall .- Last Sunday Miss Hattle Dodge, one of the graduates of Miss Webster's class of elecution, gave a reading which elleited much praise both for pupil and teacher. Misses Amy and Sadie Peters also gave readings of much merit, as did also Emma Russell, Louisa Morris, Leonie Plumb and Mamie Barbler, Little Emma Barbler sang in her pleasing way a little gem of a song. Conductor Benjamin P. Weaver alluded to the great jubilee to be held by the Spiritualist Societies of Bosion at Tremont Temple March 31st, and expressed a desire for all to cooperate with the committee baving the arrangements in charge in making the Anniversary a grand success. Miss Lucette Webster read two selections, and thus closed a most interesting session. graduates of Miss Webster's class of elecution, gave

Webster read two selections, and thus closed a most interesting session.

During the meeting Mrs. Jennie K. D. Conant gave psychometric readings and an address. Mrs. C. has, since her arrival in Boston, done all in her power to aid the Lyceum.—The last of the suppers given under the auspices of Mrs. W. S. Butler and Mrs. Clapp was a pronounded success, socially and financially. Too much praise cannot be given these worthy ladies for their labor of love in behalf of the children.

Friends of the "Adonis Club" in Wells Memorial Hall, Thursday evening, March 10th. Miss May Hayener was presented with a very handsome sliver cakebasket by the young people of the club at her home on the evening of March 1st, it being her birthday anniversary.

antiversary.

A grand entertainment is being arranged by a gentleman who has been interested in the Lyceum for some time. The artists are to be professionals, and the result, it is hoped, will be a financial benefit to

the school.

A Lyceum paper is proposed, and every Lyceum in Massachusetts is earnestly requested to send reports of their sessions, progress of their work, etc. Will secretaries of Lyceums forward such reports, with name and address? We desire to ascertain how many

Lyceums there are.
FRANCIS B. WOODBURY, Cor. Sec.
35 School street.

Eagle Hall, 616 Washington Street.-At this place of meeting on Sunday last, the afternoon exercises were opened by Mrs. Jennie K. D. Conant, who cises were opened by Mrs. Jennie K. D. Conant, who gave several tests and psychometric readings which were promptly recognized and pronounced correct. Spirit descriptions and tests were given by Mr. William A. Hale, Dr. Fred Crockett and Mrs. Nellie F. Thomas, which were pronounced clear and positive. Remarks of an unusually interesting character were made by Mrs. Hugo and Mr. Fernald.

In the evening Col. E. C. Balley opened the meeting with remarks which were highly appreciated by all. He was followed by Dr. N. P. Smith, who spoke to the point and closed with several recognized tests. Mrs. Thomas, Mrs. Hugo and Mr. Fernald also addressed the meeting, and the exercises closed with a few clear and recognized tests through the organism of Mrs. Thomas.

Cleveland Notes.

To the Editor of the Banner of Light: Since writing you last, a series of "Sunday Evening Fact Meetings" has been inaugurated at our hall, which have proved highly successful in attendance, and exciting pretty general interest throughout the city, owing to the fact that the two leading newspapers, The Plain Dealer and Leader, have given full and correct reports of the proceedings. Some of the facts narrated approached the wonderful to the extent of raising doubts of their truth in the minds of those of more limited experiences, showing how liable we are to skepticism when we hear for the first time of phe-

to skepticism when we hear for the first time of phenomena beyond what our investigation has revealed. "Impossible," says one; "Contrary to the laws of nature," says another; just as if the laws of nature, wasys another; just as if the laws of nature were bounded by the limited knowledge of the most advanced investigator. The past three meetings have been devoted to the phenomena of Spiritualism. Next Sunday is to be taken up the philosophy of the phenomena, when the individuality of the Spiritualism will be likely to assert itself.

Brigham—Taylor.—The spiritual aroma of "orange blossoms" was waited to your correspondent from the nuptial bowers at Jamestown, N. X., wherein Mrs. Margaret J. Taylor and Chas. F. Brigham became one. The happy pair are to reside in Oil City, Pa. We understand that the match was made at Camp Cassadaga, where the charming presence of "Maggie Taylor" and her two lovely daughters was well known and appreciated by the pleasure seekers at that beautiful summer resort.

mer resort.

Our Condolence.—The sympathies of all in this city
who were fortunate enough to know the lately arisen
Bro. Chase (who passed to spirit-life from Jamestown,
N. Y.), are with Polly Chase, his wife, Oliver F. Chase, Chase was one of the few prominent business men dared to be known by all as a Spiritualist, and a work-

"Green be the turf above thee, Friend of my better days; None knew thee but to love thee, None named thee but to praise,"

The Chase residence was the spiritual headquarters in

James town.

Lyceum Bal Masque.—The first and only Masque Social of the season given by the Lyceum this winter took place last Friday evening at G. A. R. Hall, and was a highly enjoyable affair to both the spectators and the merry dancers, who were disguised in rich and grotesque costumes. The next Social takes place Friday. March 11th.

day, March 11th.

The Good Samaritan (Ladies' Sewing Society, In-

grotesque costumes. The next Social takes place Friday, March 11th.

The Good Samaritan (Ladies' Sewing Society, Incorporated) continues to grow in numbers, and as an auxiliary to the Children's Progressive Lyceum is doing a good work in fostering the interests of Spiritualism in this city through the social, benevolent and industrial instincts of their higher natures.

New Conductor and Guardian.—Lyceum No. 1, after being some time without a Conducter and Guardian, last Sunday elected Charles E. McCloskey and Miss Sara A. Sage to fill the vacancies. The work is new to Mr. McC. but not to Miss B., who has been identified with the Lyceum at intervals since its organization, and filled with credit more than once, the responsible position of Guardian. She has appointed Mrs. L. Martin, the brave successor of Mrs. A. Smith, Assistant. Mrs. Martin will still continue to conduct the West-Side Lyceum.

Anniversary Day will be duly observed by the Spiritualists of this city at G. A. R. Hall, 170 Superior street, on Thursday, March 3ist. Speaking during the day, ball in the evening, and Lyceum exhibition Sunday evening, April 3d. Particulars later.

The Newburgh Society under the ministration of Will E. Coleman continues to hold its Sunday meetings, and report credits them largely attended. Mr. Coleman was recently given a reception by the society over which he presides, at the last Tuesday eyening social, and Mr. Thomas, the President, was delegated to present Mr. C. with a "well filled purse."

Conviction of Mirs. A. Louisa Wilson, the ill-fated companion of Mrs. A. Louisa Wils

New Bedford, Mass .- After an absence on his part of nearly a year, we had the pleasure last Sunday of presenting to the Spiritualists of this city Frank T. Ripley, who was greeted with full houses afternoon and evening.

The afternoon subject presented to him was: "What shall we do to be saved?" which he supplemented by asking "Saved from what?" and went on to show the all-sumclency of Nature to eare for want and waste and death, by the unerring law of growth and com-

mnd death, by the unerting law of growth and com-pensation,
His evening discourse had for its theme the query:
"Is there any fruth in Hpiritualism?" He interest-ingly traced the growth of Spiritualism from old beliefs to present knowledge, and gave us throughout a prac-tical lecture. Mr. Ripley presented many convincing tests at the close of each lecture, which were in every case recognized.
WILLIAM F. NYE.

Haverhill, Mass .- Brittan Hall, - Mrs. A. L. Pennell, the well-known test medium, was the speaker at Brittan Hall last Sunday, and drew large additions, notwithstanding the heavy snow storm. Many excellent tests were given, which were fully recognized and accepted. Public seances were held in the hall this week; which were well attended by investigators. Mrs. Pennell will occupy the platform again next Sunday. at Brittan Hall last Sunday, and drew large audiences, day. Haverhill, March 7th, 1887.

Denver, Col. A correspondent informs us that G. H. Brooks is engaged for the society in this place for the month of March. His address is 1718. Lorimer street, Boom 12. He spoke for the society Hunday syening, Feb. 27th, and had, an audience, that completely filled the half. On the evening of March 1st a largely attended social was held at the residence of Mr. Wright, Presidented the meetings.

J. J. Morse in Philadelphia. Pa.

The above-named gentleman commenced his engage ment with the First Society of Spiritualists in this city on Sunday, making his first appearance among us after an absence of twelve years.

A very pleasant and numerous audience gathered in the morning, and the controls of Mr. Morse devoted themselves to answering questions—upwards of fifteen queries being thus disposed of. The main question dealt with the Anti-Medium Bill, just reported favorably upon in the State Legislature of Pennsylvania now meeting at Harrisburg. The answer given by the controls was pungent, and electrical in its effect upon the audience.

trois was pungent, and electrical in its effect upon the audience.

At night the hall was quite fairly full, some four bundred people being present in spite of it being a very disagreeable evening. The controls took "The Ethics of Immortality" as their topic, and it is a considerable time since we heard a lecture received with such demonstrations of applause and pleasure. The various points made, propositions advanced and conclusions reached commended themselves to almost universal acceptance. Mr. Morse's advent among us was an unqualified success, more than meeting our expectations.

expectations.
At the close of the meeting Mr. Morse moved the following resolution; which was seconded by our Vice-President, Mr. Benner, and unanimously adopted by the audience:

the audience:

"Resolved, That we, the Spiritualists of Philadelphia, assembled here in public meeting, do record our emphatic protest against the Anti-Medium Bill now in our State Legislature, the purpose of which is to make the legitimate exercise of psychical powers a penal offence, and we consider said bill an attempt to limit our natural rights as free citizens, and that it is, therefore, contrary to the spirit and intent of the Constitution of the United States, since we recognize in spirit-communion a demonstration of the immortality of the soul."

[A public receipment of the attizens was held on Thurs.

[A public meeting of the citizens was held on Thursday, 10th inst., a report of which will appear in our next.—Ed.]

To the Editor of the Banner of Light:

Maine Medical Law.

As one of the results of the late Medical College controversy in this State, I note that a proscriptive measure is suggested in and out of the press by certain parties, looking toward a law requiring all practitioners to register before being allowed to prescribe for the sick : the enactment hinted at being closely akin to those which now disgrace the statute books of some twenty-nine States in this Union, and which are, at the last analysis, only legal barriers erected for the special benefit of Allopathy and its allies, and their (much needed) protection against the ordinary course of open competition which rules in nearly every other

avocation in life. Now, if the Legislature of Maine granted a charter

Now, if the Legislature of Maine granted a charter to men who proved to be unworthy, and subsequently annulied the same after discovering the fact, they should have the sanction of every voter in the State; but this discovery does not, to my mind, show any necessity of new enactments to drive honorable and successful practitioners from the State, on the ground that the people employ them in preference to others who cannot cure them.

The question of the hour in medical treatment should be the power to cure—whether the practitioner has one or many diplomas, or none at all, save that which comes to him by inheritance. "Equal rights" before the law is all that any practitioner who has confidence in his mode of treatment should ask or require. Let each system be judged by its fruits—not by its traditions or by its pretensions.

The people have the right guaranteed them by the United States Constitution (in effect) of employing any practitioner or mode of treatment (when sick) having their confidence. Why destroy that right in the State of Maine?

Anti Monopolist.

March 8th.

Meetings in Providence, R. I .- Another inclement Sunday diminished our audiences at Blackstone Hall, yet those attending were well repaid in the two discourses of Mrs. Abby N. Burnham of Boston. She is one who always presents much of the practical, depositing many seed grains of thought. Her evening discourse on the power of human thought opened up a subject of interest and importance; it was handled with an ability which clearly set forth the possibilities of man and the immense lever he has at command to move the world. In the light of the spiritual philosophy man can move forward on a direct line of progress, for with it he better understands himself and his relations, and can therefore remodel old customs, systems and institutions, and put them in accord with the best and highest interests of the race. Rhen Cobb speaks next Sunday.

Edgar W. Emerson gave two public descriptive scances this week at Lyceum Hall. Many strangers were present and received much to "set them thinking" in the maysalous delineations of the so-called dead, with incidats and facts in their life history so clear and unmistakable that there was no escaping the conclusion that it all came from a source outside the medium and his resources. WM. FOSTER, JR. the two discourses of Mrs. Abby N. Burnham of Bos-

THE LADIES' SPIRITUAL AID SOCIETY Of Providence, R. I., has since the last report held meetings every Tuesday and Thursday evenings with marked success, Tuesday evenings being devoted to a social and séance, Thursdays to a lecture and séance. That of Thursday, March 3d, was opened by Rev. Mr. Straight with an address on "What Spiritualism Comes to Teach." He was listened to with close attention, and at its close a feeling of satisfaction prevailed. Several mediums were present who gave very satisfactory tests. These meetings will be continued through the season. All are invited.

HELEN M. GLADDING, Cor. Sec. pro tem.

Attleboro', Mass .- On Friday evening, Feb. 25th, Mr. J. Frank Baxter lectured in G. A. R. Hall to an appreciative audience. The seating capacity was appreciative audience. The seating capacity was fully occupied, and some were obliged to stand. His subject was "Spiritualism and the Church Face to Face," and was treated with the utmost candor. Mr. Baxter spoke for nearly two hours, and handled his subject with his usual ability. At the close of his lecture Mr. Baxter gave one of his cances, several spirits were described and names given, many of which were recognized. Many church members and skeptics were present and some of them have since skeptics were present, and some of them have since acknowledged that they were well pleased with the

The interest in Spiritualism is steadily on the increase in this village. On Friday evening, March 4th, The interest in Spiritualism is steadily on the increase in this village. On Friday evening, March 4th, Mr. Baxter gave his services in an informal musical and literary entertainment for the benefit of the First Spiritualist Society. Every one who attended was well pleased with it. I take this opportunity, in behalf of the Society, to publicly thank Mr. Baxter for his kindness in giving us this benefit.

The Society has lately hired a commodious room in Dean's Block, in which the business meetings, fact meetings, seances and social gatherings will be held. We baye added five members to our list since my last letter, and others will follow soon.

Mrs. Sarah A. Byrnes, of Dorchester, will lecture for us on Friday evening, March 25th.

Sec. First Spiritualist Society of Attleboro'.

[In addition to the above reports have been received.

[In addition to the above reports have been received of Mr. Baxter's lectures in Andover, N. H., March 2d, and Norwich, Coun., March 6th, and will be placed before our readers next week.]

Philadelphia, Pa .- The First Association of Spiritualists has its regular meetings at 810 Spring-Garden street. Mrs. Lillie has been with us during Garden street. Mrs. Lillie has been with us during February; she is a favorito with Phliadelphians. Mr. Morse came in March. The Second Society, Mrs. Glading speaker, holds its meetings corner Columbia avenue and Rose street. Mrs. Glading is doing a good work; her whole soul is in the cause, and ahe and the society cannot but accomplish much. Spring approaches, and the time will soon come when inquiry will be in order for camp-meetings. We all look in the Banner for information on that score. Thirty years we have perused its weekly columns, and are never satisfied unless it arrives on the day it is due each week.

J. S. is due each week.

Saratoga Springe, N. Y .- Clara A. Field, of Boston, addressed the Spiritualists at the Court of Appeals Room Sunday, Feb. 27th, and the lectures were peals Room Sunday, Feb. 27th, and the lectures were able and vivid expositions of the reforming power and elevating tendency of Modern Spiritualism. Her remarks—says the Eagle—were radical and rational, and the strong and startling statements she made and logically sustained must, have produced a profound impression upon every hearer. Fannie Davis Smith, of Brandon, Vt., was to speak in Baratoga, Sunday, March, 6th—Dr. Mills giving tests; Mrs. Neille J. T. Brigham was engaged for Wednesday evening, March 9th, and Mrs. Field for Sunday, 18th.

Haverhill, Mass, Good Templars' Hall .-Mrs. N. J. Wills of Cambridge, Mass,, spoke for the First Spiritualist Society of this city Sunday, March this opinicalist society of this city Sunday, March cith, to appreciative audiences. Her subject at 2 p. m. was "The Value of Spiritualism"; 7 p. m.: "Who Hath Abolished Death and Brought Lite and Immortality to Light?" Although one of the severest snowstorus of the season was in full force during the whole day, it did not deter many from listening to the words of lore and wisdom that were ultered by this noble worker in the cause of reform and progress.

J. C. Street will occupy the same platform next Sunday.

Newark, N. J .- H.O. Dorn, President (188 Congress Associal, N. J.—H. C. Dorn, Prosident 138 Congress street), writes that Mrs. E. Outler (late Mrs. E. George of Pilladelphia) is speaking for the Society in Now. ark turing "March—giving great satisfaction by her platform lasts, psychometric readings and cloquent remarks! Her. Errors are reasonable, and out correspondent recommends her to the attention of other speakers. The sein Anniversary of the Advisto of Modern Spiritualism with he commended by this society on Bunday, March 27th. [From the New England Budget, Boston, 5th inst.] Materialization.

We notice a disposition among Spiritualists to find fault with and to decry those mediums whose particular phase of mediumship is materialization. Why this is so we cannot account for upon any other hypothesis than the fact of jaalousy on the part of those who have not this gift given to them, and that this class of mediums draw a larger class of people to their scances than do those who are unable to produce forms materialized. Not only this, but mediums draw a larger class of people to their scances than do those who are unable to produce forms materialized. Not only this, but each materializing medium is jealous of each other, and stilve to do things which they claim other mediums cannot do. If there are any deceptions in this direction they must be attributed to the dudue zeal of some mediums to outdo others for the purpose of drawing patronage in the shape of the almighty dollar, and for purely financial purposes. These grabs of spirit-forms, and then rushing into print to publish mediums as fraids, is all wrong and should no longer be tolerated or endured by a truthful public mind. We have seen enough of materialization to convince us that there is a genuine materialization, and that the spirits of our departed friends, do return to their friends who are upon the mortal plane and hold sweet communion with them. It is not true that they are all fraids because one or two mediums see fit to overtap the bounds of propriety and attempt to dothings which they had better not do.

Spiritualism is an established fact, and so is materialization an established fact, and cannot be put down by the outside world, or by skeptics who are in the spiritualistic ranks. We are aware that newspapers who claim to represent the Spiritualists are doing a great wrong, and when materialization becomes a popular fact will have to hide their diminished heads, and will go down in the estimation of a discriminating public opinion. The spiritworld cannot be put down by heated and loudmouthed declarations by interested individuals, who get up in public halls or at private séances and denounce mediums who are as

als, who get up in public halls or at private seances and denounce mediums who are as honest and trustworthy as are those who claim to be sound on the issues involved and who want all Spiritualists to look through their

Social Re-Union and Benefit.

On the evening of March 3d the last of a series of entertainments for the benefit of the children of Lyceum No. 1, under the superintendence of Mrs. Maggie F. Butler, assisted by Mrs. Lizzie C. Clapp, was held in Laugham Hall. An oyster supper was served to a large company, after which, Capt. Richard Holmes presiding, a musical and literary programme was carried out, the seating capacity of the hall being filled to its utmost.

The exercises opened with a piano solo by Willie Fairchild, continued with recitations by Sadie Paters. Grande Thomas Hottle Dadge.

Sadie Peters, Gracie Thorpe, Hattle Dodge, Minnie Hayward, Adele Block and Louise Irv Minnie Hayward, Adele Block and Louise Irving. Those that followed consisted of an Italian song by Mrs. Lovering, Prof. Fisher accompanist; recitations by Lucette Webster; addresses by Eben Cobb, Dr J(D. Moore, Capt. Richard Holmes and E. W. Emerson, who also gave names and descriptions of spirits seen by him; song by Lizzie C. Clapp; fancy dances and vocal duet by Flossie Waitt and Abba Lawler, Grace Waitt piano accompanist. Mrs. Heberton, in costume as Topsy, gave several negro melodies and received a hearty encore.

Mrs. Butler spoke with greate sernestness and

melodies and received a hearty encore.

Mrs. Butler spoke with great earnestness, and
stated that seventeen dollars had been added
to the treasury, the receipts of the evening;
also that another concert was to be given in
aid of the Children's Lyceum, the date of which
will be announced as soon as arrangements are
perfected. She invited all to visit the Lyceum
Sundays and assist in the spiritual education of
the children, who are so soon to take the places the children, who are so soon to take the places of the older people. Her remarks were listened of the older people. Her remarks were listened to attentively by all present. The amount contributed in aid of Lyceum No. 1 thus far through the efforts of Mrs. Butler is two hundred dollars. The four entertainments have not only proved a financial success, but have attended to more faithful efforts in their various fields of labor, while the teachers and guardians of the Children's Lyceum are infused with new courage to labor for the solving. with new courage to labor for the spiritual growth and education of the young. The en-tertainment closed with singing by all the com-MARY F. LOVERING.

Florida.

JACKBONVILLE.-The interest created in Sylritual ism in this city, from the few meetings held during the past few weeks, was fully realized on Sunday, Feb. 27th. by the gathering that greeted the speaker, Mrs. Edith E. R. Nickless, as she entered the hall, every chair being taken by earnest and iftelligent men and women, residents of this city, hearly all of whom six weeks ago knew not anything of spirit-return, having received their first light hyough the mediumship of Mrs. N. The subjects sekeded by the audience for the consideration of the controls were, morning, "The Employments in the Spirit-World"; evening, "Religious Progression." /The morning discourse proved very interesting, and to those who had been taught that heaven meant of a stround the throne, and sing psaims forever and aye, it showed that it was not a place of idleness, but if work, and hard work as any that could be folind upon the earth plane, but made easy by the desirfand wish to accomplish some good to others, thus expanding and beautifying themselves. Occupations, it was said, are as many and varied as on earth. The nearer the earth plane the spirits' condition, the prof their coupation partakes of the material, some pirks even attaching themselves to those they have been attracted to on the sent here, that the spirits work commenced may be continued.

Portland, Me.—Mrs. H.S. Lake occupied the the past few weeks, was fully realized on Sunday,

Portland, Me.-Mrs. H./S. Lake occupied the rostrum of the Spiritual Temple fociety Sunday, Feb. 27th, afternoon and evening, speaking to large audi 27th, afternoon and evening, spaking to large audiences upon questions prisenced by her hearers. Mrs. Lake more than surfaingli her reputation as a fluent speaker and protoind easoner. Her psychometric readings were styking and were pronounced correct. The singing of Prof. Peck added greatly to the laterest of the meetings, and we have every reason to be gratified with the fesult. The Wednesday following Mrs. Lake and Prof. Peck gave an entertainment for the benefit of the Ladies' Aid Society. On Sunday, March eth Dr. Merrill, the eminent test medium, occupied outplatform.

Mrs. H. F. Molnrad, Fres. Ladies' Aid Society.

Newburyport, Mes. - Mrs. Hattle C. Mason of Boston occupied of pistform for the second time this season on Suday last. Though new to public work, Mrs. Mason eves promise of becoming an excellent platform me/lum/

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Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The Peo-ole's Spiritual Meeting every Sunday at 2½ P.M., and Chursday afternoon at 8 o'clock. Frank W. Jones, Con-

Metropolitan Church for Humanity.—Services such Bunday morning at 11 o'clock at No. 231 West 23d street. Rev. Mrs. T. B. Stryker, pastor. All cordially in-rited. Grand Opera House, 23d Street and 8th Avenue.—Services every Sunday at 11 A.M. and 7% P.M. Conference every Sunday at 2% P.M. Admission free to each meeting.

Spiritualist Meetings in Brooklyn. Conservatory Hall, corner Fulton Street and Bedford Avenue.—Services every Sunday at 11 A.M.

and 78 F.M.

Fraternity Booms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P.M. Children's Lyceum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M. Avon Hall, Bedford Avenue and Halsey Sirect.

Mr. John Slater holds meetings on Sundays at 3 P. M. and 8 P.M. sharp.

NEWARK, N. J.—'The People's Spiritual Fraternity olds meetings every Sunday evening at 7% o'clock at tiberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, resident.

CHICAGO, ILL.—Avenne Hall, 159 22d street. Children's Lyceum, Bunday, at 14 P.M. Spiritualists' and Mediums' Meeting. 3 P.M. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

ST. LOUIS, MO.—The First Association of Spiritual-ists meets at 24 F.M. every Sunday in Brandt's Hall, south-west corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 520 South Broadway. Isaac S. Lee, Cor. Sco., No. 1422 North 13th street, St. Louis, Mo.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED

SPIRITUAL PHILOSOPHY. ISSUED WEEKLY

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