

COLBY & RICH, Publishers, and Proprietors. VOL. LXI.

# BOSTON, SATURDAY, APRIL 2, 1887.

# \$3,00 Per Annum, Postage Free.

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phiets and Pariodicals, 207 4% street, new works, Washington, D. O., keep constant Banner of Light, and will supply the Banner of Light, and will supply the Beformatory Works, published b

# The Spiritual Rostrum.

A Discourse delivered by the Spirit-Guides of MRS. CORA L. V. RICHMOND. In Parker Memorial Hall, Boston, Sunday, March 18th, 1887.

[Reported expressly for the Banner of Light.]

If the will of God is the source of all organic life, it is no longer a question that spirit governs matter. The 'word "materialization" has no real meaning in the vocabulary of Modern Spiritualism ; we mean by this that spirit and matter are not transferable terms, and therefore there should never be the mistake made of supposing that when matter is made visible it is therefore more material than before ; nor does it ever occur that spirit is visible to the mortal senses. Between matter and spirit is forever the contradistinction that spirit, or life, is absolute, and matter is but the shadow or the external garb. Thought, for instance, does not become materialized by being expressed in words; the words are merely the method of conveying the thought to that which is sentient; but unless the thought is also conveyed, the word has no meaning.

In all that pertains to the phenomena of socalled "Spiritual Manifestations" there is much misapprehension; and this misapprehension gives rise to all the discord, doubt and dissension, and gives an opportunity for the manifestation of much of the egotism that is in the world. Phenomenally speaking, there is no greater wonder in form manifestation than any other, because wherever spirit compels the atom to obey its will it is as great a wonder as materialization, as it is termed (we prefer to use the words form manifestation): whether this control of matter be in the aggregation of substance to produce forms, or the segregation of substance to seemingly destroy them, the power is the same."

The only active force in the universe that can step in between what is termed organic law and the material forms of life is volition; the volition of the excarnated spirit, being separated from organism, is, according to knowlis termed creation. Creation is simply the aggregation of substances to produce organisms without the usual organic processes. When oreation first occurred, the organic process was

fore the manifestations occur, the medium should say, "I do not know what will take place, you must use your judgment and your senses about the result," all difficulties would be averted on the part of the medium. On the other hand, if any system other than that which is tolerated in the best society is adopted by any member of the circle, any so-called investigator, there should be no permission for that one to have entrance to the circle; none but the most intelligent, careful and conscientious in pursuing the investigation will suffice ; since the laws governing any sniritual manifestation are not only unknown to mortals, and since, also, the state of each individual mind may have much to do with the manifestation, it is best that each investigator should be in the frame of mind best adapted to receive truth, best adapted to witness the manifestation, best adapted to hear the whole testimony, and not

partiality. Nothing is more fallacious than the human vision, or indeed any human sense; and the fact that form manifestations in Spiritualism have produced more disturbance, more jealousy, and have been more wonderfully puzzling to the comprehension, proves it. Mathematical propositions can be stated and proven on their own merits; from known propositions the legitimate conclusions can be stated, and the mind that is capable can follow them to their legitimate results; and even spiritual truths do not receive the same measure of criticism and condemnation that comes when an appeal is made to the senses of man.

to arrive at conclusions from prejudice or from

It is a startling thing to have the material universe all at once taken away from under the feet of science; it is a startling thing, it is like the earthquake that takes way cities and the established strongholds of ages; and it is no wonder that' the whole material forces of life rally in opposition to the proposition that spirit raily in opposition to the proposition that spirit can, without organic processes that are visible, produce forms and disingurate them at will, When you consider that to ages the world of science has been trying to binit up from differ-entiated protoplasm all the organisms that are in the world, and that a main of science can en-ter a spiritual scance and the science can enhallt in the senses, but his intellectual pride rally to endeavor to overthrow this. Have not volumes been written to attempt to prove that creation is a fallacy ? and here is creation right in your midst! Have not ages been exnot in operation. Unquestionably the first pended in endeavors to show that there is no nower of mind over matter except through or-

manifestation, because no medium can know; | it is not necessary for you to become rufflans and if this were stated everywhere, and if, be- in order to investigate. You do not pull up the blade of grass to discover whether there is imposition practiced upon you or not in its growth. Every human being is endowed with a certain number of faculties, and if you resort to violence and physical brutality to obtain knowledge of a spiritual kind then you are an outlaw, and the very nature of the investigation is false. Spirit must answer to spirit, sensation to sensation, but the powers that are given for observation through the senses are sufficiently accurate to discover any possible imposition.

Besides, if you go to any séance, or meeting, or place of assemblage, feeling that you are to be imposed upon, does any one suppose you do not carry with you the elements of your own imposition? In matters that relate to psychical things can any one question that one who carries distrust and doubt, who is prepared to prove his doubt with fraudulent or violent means, will receive what he seeks? We do not know of any human being going forth into the world with suspicion and doubt who does not always find he is amply justified. We know of no human being who goes forth with honesty and integrity who does not find his faith amply justified. So subtle, are the laws that govern manifestations of spiritual power that it is as easy to suppose a manifestation that will justify a doubt as one that will justify confidence; and remember that that which justifies the doubt is frequently the greatest evidence of spirit power. For instance: if in a cabinet there are two divisions, and these are made so that it is impossible for the medium to pass out from the cabinet, or from one compartment to the other, and the medium is found outside the cabinet, or in the compartment other than that in which he was first placed, and selzed by one of the spectators, and the cabinet is entered and found undisturbed, is not that as great an evidence of spirit power as if the medium had been found in the cabinet as at first?

In all laws that relate to form manifestation it is observable that there is some subtle cord between the medium and the people who compose the seance; there is some subtle and immediate sympathy between the mediums and the manifestations that are produced, whether it be form manifestations, or voices, or any will observe closely the manifestations at a seance for forms, you will discover that the forms are perfect and resemble the departed spirit in exact proportion as the individual to whom the form appears is receptive. We have known the form to appear bearing the semblance of a fair young girl of sixteen, auburn

ever the word may mean it certainly does not mean that something is made from nothing; it simply means that if what substances are in the room, or in the medium, or in the atmosphere, can be used, the spirit power will use them; and if the cupidity, or the ignorance, or the avarice of the medium shall interfere, it may be much to the marring of the perfection of the manifestation. But we have known a spirit, for instance, to bring a piece of scarlet silk from another house to help make up the drapery of the materialized form. If the piece of scarlet silk were found it would undoubtedly be charged that the medium brought it; but the very facts would show that it was not, brought by the medium. Then if spirits can bring substances and organisms, as well as produce them, and it is easier, why should they not? and then if it should be necessary or easier the spirit may use the medium to produce form transfiguration, in which the medium's face and form are made, as far as possible, to resemble the spirit-friend. Does it matter which way the medium is employed, whether for transfiguration or for absolute form creation, provided the manifestation is real, and your spirit-friend is there?

Another and most important thing is, tha human beings are not to rely upon the senses. You are confounded with your senses. It is they that intercept the light of truth, that prevent you from knowing the real from the false, and if you rely on the senses you will be baffled in each case. But if in all the forms, more or less perfect, there are tests of the spiritual presence, when the message is of a loved one and breathes of love and hope, when the manifestation bears proof of things of which the medium has no knowledge, when you are brought face to face with a spiritual verity, does it matter whether it comes through partially or perfectly materialized lips? The power is in the message of love, and how much verity and how much semblance there is in the simple form manifestation itself, it can never be separated from the message that is 'conveyed. No one is permitted under the laws of spiritual manifestations to investigate Spiritualism merely phenomenally. Whoever attempts it will be baffled. The message that is brought by the lips is the important part, the lips being but an incident or method of bringing the place of the message in your minus, it is and of the signs and wonders of Spiritualism .take the place of the spirit, you will be baffled at every turn. Scientific men have found this out, and unless they are prepared for the spirit message they drop their investigation almost the beginnin late the methods or endeavor to obtain manifestations without recognizing the intelligence that is behind them, the intelligence baffles their research and they are obliged to discontinue. It was the recognition of the source that caused Prof. Hare, Prof. Mapes, and a score of scientific men, more than a quarter of a century ago, to become convinceds the realities of spirit-manifestations. It was oil hy uch means that Mr. Crookes, Prof. Waltuce and Trof. Zöllner have been able to carry forward their investigations in the observation of the manifestations, by the recognition of the source from whence they came. The spiritual movement is in its entirety the body and soul of Spiritualism; the body is simply the expression, through such material avenues as can be found, a record of the force of the spirit; the spirit itself is that which is to be expressed; and if Spiritualists fasten their belief upon the testimony of the senses, without the mind and spirit, they build upon shifting and fleeting sands. But if the senses are made the basis of material life; if science insists upon it that there shall be something to satisfy the senses; if observation and experiment are made the crucial test of all that is in existence, then Spiritualism offers all these 'signs and tokens and wonders" as problems for science to solve. They are here a living and perpetual challenge of spirit against matter; of God against the material universe; of soul against the body; it is not to build up a science of Spiritualism. Spiritualism is the grand thesis of the universe; the divine anthem of the skies; the knowledge of immortal life; the theme of poets, philosophers and sages; the source of inspiration; but if men will have the separate notes of their anthem that they can play upon them in their studios and laboratories, then Spiritualism says: Here are the notes; explain them without the anthem, if you can. Oratorios are grand productions of the genius of harmony; what are the notes separated and taken individually? or what would be the organ scattered piece by piece over the room ? Not oratorios, surely; but merely the mechanism or appliances by which the soul of music may be given expression in outward form. If any one hearing a grand symphony from an organ, should rush up into the gallery and tear the organ to pieces to find the soul of the music, where would it be? Fled away to its own native atmosphere. V. You would be called mad so to abuse the soul of music and it would be madness that would expect to find it there. This is true of all who expect to seize the kingdom of heaven by violence, or find out spiritual truth by methods of blackguardism and brutality. There are those who offer challenges for spiritual manifestations, as though

MATERIALIZATION.

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pes of human and other organisms, as they are called, were materialized, or created, because there could have been no organic process to produce them. , When once the organic functions are set in motion there is no longer any necessity for creation, for the forms have being in accordance with the laws of organisms, but before there was organic law there was collition

acting directly upon matter. In their contact with matter all spirits in spirit-life are not oreators; there are the essential limitations of their previous physical and spiritual states while on earth. So only the very wisest, those who are least connected with the weaknesses of physical life, can understand the process of form manifestations in any manner, whether it be the creation of a flower or the conveying of a flower from one place to another; whether the manifestation is of the form of a human being or levitation, the atoms are collected from the sitters in the seance, or from the medium, or the image, is formed; from the atmosphere: all these powers are under the control of tolltion, which, being separated from the involuntary action of the organism, has control over and heyond organic life. Your spirits now are dominated by the action of organic life, but the volition of the disencumbered spirit is not so. limited; and with adequate spiritual power and knowledge, matter is no more difficult to arrange, classify and produce forms with than language, or any other material appliance, is to express an idea.

The first postulate which must be admitted by all is the existence of spirit ; the next is that human beings know nothing of the processes by which spirits govern matter. If these are once admitted, you are in a position to observe and investigate; if they are not admitted, you are not in any such position. No man is qualified to investigate any manifestation who has made up his, mind beforehand ; he has ceased to be an investigator, and is already a bigot No man can witness impartially any manifestation of any kind who was prepared to either pronounce it entirely are or who denies the possibility of such a manifestation. If he by any subterfuge or any reward gains admittance to a seance, or to any other place where investi gations are in order, he is not an adequate investigator." You may make this remark con-cerningany solentific observation, with this difference: the scientific, man, with his implements apparatus, and the substances under his control, may perhaps convince the intelligent skeptic by explaining the methods and repeating the experiment in his presence; but spiritual manifestations do not come under that catesory; no human being can classify them ; no die unbws to what class they belong ; no one dan fell under what offounistances any manifestation will occur ; no one can be deriain that

ganic law? and here is palpable proof that plexion, and eyes of blue, while the medium had dark eyes, was very pale, with long dark there is !

this surprise there should be antagonism; man alized form; when this appearance started all the intensity and force of his nature; and you have but to throw opposition into the ranks of even the feeblest error to cause it to put forth all its force; it will have defenders; they will not have authority overthrown. So all that class of pseudo-scientists who confound material law with spiritual existence, and who, because they have not found it in the experimentum crucis with which they have investigated, suppose there is no spirit. Spiritualists as a rule are among the most untiring, the most inquiring, the most critical minds; no one has come into the ranks of Spiritualism without fighting his way inch by inch; every doubt, every question, every proposition and supposition has been exhausted before he would aocept the truths of Spiritualism. There are very few born Spiritualists; they were either born in the church, and believed Spiritualism to be "witchcraft" or "satanic," or they were thrown violently out of the church into the ranks of materialism ; and whether they came from the church or from materialism, they entered Spiritualism slowly, they came by slow stages and steps of growth." Some of them are only half way there yet ; we mean by this, the manifestations they have witnessed they believe, but the manifestations other people have witnessed they do not believe; they are only impossible it must be impossible, no matter how many other people may have seen it. It is positively a fact that Spiritualists say, "Oh ! ses I believe such and such things are possible, because I have seen them i but such and such things are not possible." This is the result of that same kind of limitation which they had before they became Spiritualists they have not outgrown limiting the possibilities of the universe. 1.Of course is is a falling of one class of humanity that anything that does not come within his or her observation for conception must be impossible. It and the set of the s

Let the investigator start with these propositions : Spirit being in existence, which is proven in the very first manifestation that Spiritualiam has offered, then it is impossible for man to limit its power If a spirit can cons trol'matter to produce a concussion on a table or stand, shdependent of any appliance of known physical law; than there is no limit to festation will occur; no one can be derivate that any manifestation will occur. The only con-ditions when should be insisted upon should be the constituent, and these who are called they are possible; they are not only given and if you have your faculties well in training be the constituent are predicted in the superior of the stary heaven. The offerings from the spirit-world it they are not only given offerings from the spirit world it they are possible; they are not only given and it they are possible; they are not only given and it they are possible; they are not only given and it they are possible; they are more that they are possible; they are not only given and it world the spirit world the spirit world it the post-required, to be willing to required with the other shift on the stary heaven. The organism the laws of attraction of sub-stance one atom to world the other shift, the post-the interval. In order the stary heaven. Remen-the interval. Incover whether there will be and if you have your faculties well in training have cocurred, knowe whether there will be and if you have your faculties well in training.

It should not be surprising if accompanying hair and much less in stature than the materidefends his errors, as well as his truths, with from the cabinet toward some one in the circle, whom she called "mother," there was all the life-glow of such youth and such beauty as would appeal to any mother's heart in a daughter of sixteen. The mother, sitting motionless in the circle, refused to recognize the child. At last, before the form reached the mother, there was a positive resemblance to the medium ; the lovely hair had changed to dark ; the fair face had changed to one of pallor ; the stature had grown less ; apparently the medium stood there. Why? It is the tendency of all atoms, when taken from the organisms where they have existed, to immediately reproduce the same organisms. There was in this case a manifestation of spirit-power beyond that of the appearance of atoms, because the form was made to resemble the young girl; but as there was no recognition, gradually more atoms had to be drawn from the medium, and they would naturally take the shape that they had just assumed. Supposing in the midst of that scene some one had seized the form, do you suppose that form would have been that of the spirit-daughter? By no means; the very law of organic being would have brought the medium's form ; there would have been nothing there but the medium. Many do not understand that the laws that govern manifestations of this kind are complex | that in miny instances there seems to be half way there yet, for if they consider a thing an actual disintegration of forms already organized. Mr. Crookes gives an account of a seance with Miss Florence Cook, who for three years was his medium for physical manifestations. He tied a tape around her waist, then tled it to her hands, and then to her head and feet, and next tied the whole to the chair, and sealed all the knots. The medium was taken out of this complication of knots and seals, and there was neither a knot nor seal nor tape broken I Now one of two things must have ocourred : either the medium's form must have been separated and disintegrated to release her from the knotted and sealed string, or the string must have been disintegrated and reunited. The same process must have occurred in the manifestation recorded by Prof. Zöllner of a continuous cord, in which three knots were tled by spirit power in the presence of Dr. Slade. The law of organic form in that case was clearly sot saide: either the string was disintegrated, or else the whole of the organisms its control over matter i the story is as good an illustration as a thomaid atoms: Whit firstlons prove perfectly that the laws of physics, may or may not be done to not within the province of your divertisation, but what is mental science, are not arbitrary laws under done. Then you are always anjoined to bob? Attitual influence. One million atoms, perspiritual influence. One million atoms, per-

# LIGHT. BANNER OF

who thinks that having seen an "exposure," or witnessed that which is called a "fraud," he has investigated Spiritualism, will go his way in ignorance of the divine life and light that is included in all that Spiritualism means.

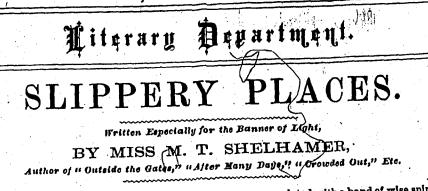
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Not only can Spiritualism afford to be thus misinterpreted; not only can it afford that there shall be dishonesty in its midst; not only can it afford that all this shall occur, but so much superior is it to all that these exposures imply, that, like the sun, which a man can blot out of his own sight with a small coin or a piece of leather, it will shine all the more brightly to those who perceive its radiance and understand its harmony.

It is in the whole of Spiritualism that consists the anthem, and if you must indeed have it attested to your various senses, then you will discover that you must at last approach it by such means as the spirit and not the senses require. There is no mystery to the thoroughly enlightened and spiritual mind that spirits can govern matter; there is no mystery that fragrance arises, and flowers appear, and various manifestations take place ; but there is the lesson of human life that includes the mistakes, shortcomings and selfishness of mankind.

Mediums do not claim to be superhuman; there is still behind the whole a substratum and atmosphere of truth, which if you ascertain that one portion is possible, will make you aware that the whole may be possible. Besidos, when the whole world seeks mediumship for the sake of material gain ; when people are seeking it in the city of Boston and in other cities day and night for messages concerning material things; when every member of the Stock Exchanges and Boards of Trade would seek mediumship if by so doing they could thereby know what the prices of stocks and produce will be to-morrow; when most people seek it for material purposes, for prices on Change, instead of a knowledge of spiritual life-what can you expect? That all the mediumship of all the mediums shall rise to the level of the celestial kingdom when no one seeks for the message from the skies unless it shall tell them of material things? Human beings would crowd or rustle of the leaves attracted my attention, this room to suffocation if the spirit-world and looking up I beheld a glorious face beamwould tell them that there was a gold mine ing upon me. I say glorious, because the light under the city of Boston. Only a few, compared | of maternal love and tenderness upon it seemed to the whole, are anxious for the gold mine | fairly to transfigure the lineaments, yet I had that is paving the celestial city and filling the no difficulty in recognizing the countenance of city of life with divine truth 1

Spirits are often obliged to give a message about material things before their friends will listen to the message of love that they bring. They are often obliged to play the fortuneteller before you even know that it is a loved one that wishes to breathe the message of life eternal. According to human states they bend to you, play with your blocks and toys, and and sweet and thrilling were the tones, and I build baby-houses, that you may learn to read the language of the skies; and then some of my own, and drawn toward that tender one turns and says : "Why do spirits descend to knock on tables and chairs? Why are they not more elevated and dignified ?" Is it, then, very dignified to talk of stocks, of marriage, or concerning your beaux, or what you shall wear at a wedding, or plotting with yourself as to how you can best impose upon your neighbor the next day? Do you consider it suitable and honorable to ask your spirit-friends to come from the spirit-world to tell you whether you shall steal from your neighbor or not: or whether you may do so with impunity under human laws? Spirits often bend to the clamor of those who, like little children. ask for some toys that they may play with them. But remember, behind these toys there is always a lesson, and if you soak wini "Haut' . coupsel for the end of the line or labyrinth that you may walk in; and if you seek it for more physical attestation simply, or to give expression to your egotism, or confront what is supposed to be a stupendous and gigantic fraud, you will always find the man of straw that you have ereated, and you can proceed to knock him down, but the real Spiritualism will rise again and again, and you can neither destroy it nor in any way mar its influence by your individual state. The great background of the skies is alive with living images of light; they are moving toward the earth in the divine impulse of a power that rep, hes you in your weakness and in your strength; in your folly and in your wisdom; in your sorrow and in your joy. Bearing this one message of spiritual life they will come triumphantly, beyond the mists and thunders and complications of human states; and will not leave you until their wonderful lesson is imprinted upon the earth. Science will have taken rapid strides; human thought will have gained another height, and the great chains of the world that have bound man hand and foot to that which is past, will melt away in the sublime fusion of this wonderful solvent. The world will stride on, and the time will come, mark our words, when those who are despised, scorned and persecuted to-day, and put to social death by this bigotry and egotism of materialism, will be looked upon as martyrs to the cause of Spiritualism. If there is a race of martyrs in Spiritualism, the mediums for form manifestation are that race; they are between the two fires of worldly persecution and the materialistic distrust of Spiritualists I If you cannot enter a seance with a clear and impartial mind, do not go there at all. No one is in a suitable state to receive a manifestation who prejudges the case; you might as well suppose that a judge upon the bench is a suitable judicial official who has made up his mind beforehand concerning any case. All the powers of spiritual existence are brought to bear upon the world to teach a lesson; and if the lesson to be taught is to confront you with your own imperfections, you will find them there to meet you; if the lesson to be taught is to confront you with the message of the skies, and you are ready to receive it, it will be there. At the end of every line man will find his own soul ; whether it be veiled in shadow, or robed in light; whether it be clothed upon with a human form, or is a divine ideal, the measure of spiritual truth will go on and on. The visible will gradually be merged into the sublime; it will soon he possible that human beings shall speak face to face with the immortal messongers without the shadow of doubt; but not until you have outgrown your materialism; your soorning, your pride, your erotism, your ensorable not until then can you speak soul to soul with the beloved who are in splitelife anastary vel cars i his of



CHAPTER VIII. SPIBITUAL EXPERIENCES.

Whether my lapse of consciousness was of long or short duration I cannot tell, but when I became aroused I found myself no longer in my husband's home. I was alone, and as I raised my head from its soft pillow to gaze around me, I realized that I had never seen this place before. My couch was one massive bed of roses-creamy white, and dewy sweet. So thick and luxurious did it feel, that I wondered from whence all the flowers could have come of which it was composed. The couch seemed to be in a sort of pavilion, overhung with slender vines, through the swinging leaflets of which I could behold the trees, and shrubbery, and blooming flowers, together with the flash of fountains and the gleam of statuary of the grounds without, the whole enveloped in a soft and mellow light that gave a peculiar golden tint to the atmosphere, very restful and soothing to the eye. Lulled into a dreamy quiet by the loveliness of the peaceful scene, I sank back upon my fragrant cushions, and lay with open eyes inhaling the perfume which seemed to wait great draughts of strength throughout my entire being. I was not conscious of the passage of time, but seemed content to let the moments fly unheeded; nor did 1 trouble my mind as to my surroundings, for a conviction was borne in upon me that I had a right to be here. Thus I lay until a movement

<text><text><text> and passed into the hall, from which opened on either side rooms that I could see at a glance were the abode of purity and peace. These apartments were not separated by walls, but defined by gilded pillars alone; each one was furnished in a different style and color, but all were so harmoniously arranged that the whole blended together, as the different parts and colors of a perfect picture blend into one harmonious whole. My mother, standing in the midst of this exquisite scene, seemed to be the central figure to give a touch of life and power to the surroundings. I turned to her as she said, "This is our home. I have wrought its drapings and fashioned its appointments. Much of the material I have gathered up from your life, my child. I have labored to prepare this place for your reception. It has been nobly earned by your life-efforts for others. Welcome to your apirit home, my daughter, welcome home." I did not fully understand my mother then but I felt assured that, whatever, of material she had found for the adornment of this bean. tiful abode must have been gained by her own untiring efforts, and earnest work. I cannot tell you how the charm of this home settled upon me. It was so beautiful, its atmosphere to filled with peace, the various appointments to filled with peace, the various appointments of the house so attractive my mother a com-penionship so thoroughly enjoyable, that, for days I, was content to dwell amid its scenes without a thought of the past, and its scenes without a thought of the past, and its scenes oned y I asked my mother, concerning, my, father, and she told me that he was abent Tather, and she told me, that he was absorb upon an important mission; that he rhad changed very much during the years of his spiritual life, having softened in character and ribuned in spirit; that he now condensate his former vermess, and this about he mission with abor during the heritage and the mission with abor during the heritage and the mission without the both he and he had then her mission in the part for the arring on early and he mission in the former for the arring on early and he mission in the former for the arring on early and he mission in the former for the arring on early and he mission in the former for the arring on early and he mission in the former informer in the herit in the second in the second inter-Coal Dealer -- White a solar '' Driver -'' He stared up to Mt. Browne in John J'' Driver -'' He with solar to the solar to

was now associated with a band of wise spirits, who were exerting a power over certain mortals in various quarters with the view of bringing out a similarity of thought upon a very humanitarian question in these different localities, for the purpose of creating a widespread public sentiment that would prove effective for human happiness.

My mother presented me to her friends, all of whom received me kindly and invited me to their homes. I visited some of them, and found each dwelling differing in construction, style and finish from the other, and all expressing, to a marked degree, the character of their inmates. The moment I stepped into a dwelling I knew from its atmosphere the disposition and nature of its people. In one, a calm tranquility infiltrated my entire being, and the glow of tender amber light throughout its halls gave a hint of golden splendor to the place. In another home, I felt electrified by a feeling of power, and I knew that its inmates were strong and active of spirit, full of enthusiasm, and ready to dare any work for the truth's sake. The atmosphere of this abode was tinged with that sparkling blue that we at times see flashing from the electric spark, and it made one feel as under the spell of a rare stimulation.

But in the midst of the beauty and the life of my new associations I soon began to droop. Memories were reviving within me. I thought of past days, and the recollection of my husband's wrongs grew upon me. I became unhappy, until I could not contain myself. This lovely home was no abode for me while he lived in silent, darksome misery. I must go to him and seek his forgiveness.

ed before the letter was brought in to Joel. It had just arrived by mail, and the amanuensis proceeded to open it at once. The pale face of the reader flushed as he read the few words of explanation penned by Mrs. Willis, and he paused as if for instructions.

"This is very singular," said my husband. "I have no belief in spirit communication. But you may as well read what the woman has written."

And with no further hesitancy the young man read, in a clear, firm voice, the words I had given a few days before.

"My God 1 my God 1 can it be true ?" cried the listener in a choking voice as the reading ceased. "It sounds like Dorris herself; and much that is written was known only to her and to me. What can it mean? Have I been wholly blind? Oh I who shall solve this mystery?'

The young man leaned forward and said : Mr. Howard, to me spiritual communion is a sacred truth. From earliest infancy I have sometimes beheld forms invisible to others, and listened to voices unheard by my associates. I believe this message is genuine. Further, I believe I have seen the spirit who dictated it. She is small in stature, pale and delicate, with nutbrown hair. She comes bending over you, and

but for some reason I had lost my power over her brain, and I could not give her the address for which it was designed. That was my first lesson in conscious com-munion between mortals and spirits, and I had yet much to learn. I did not leave the place for some time, but feorge assured me the power for the evening was exhausted, and I would have to wait anoth-er opportunity to complete my errand. I was disappointed; but yet I had accomplished much, and soon reflection brought to me the comfort-ing assurance that I had at least gained is hear-ing from one still in the flesh who had known me on earth, and therefore I had found the bigh-way of communication between two worlds. I did not accept George's invitation to visit his spirit-home, but promising to do so at a fu-ture time, I retraced my way to my husband's abode, leaving his address with the boy who promised faithfully to give it to his grandma at the earliest opportunity. Three or four days of expectation to me pass-ed before the letter was brought in to Joel. It had that cartiged hy mail and the amanuenals the earliest opportunity. Three or four days of expectation to me pass-ed before the letter was brought in to Joel. It had that cartiged hy mail and the amanuenals the earliest opportunity. Three or four days of expectation to me pass-ed before the letter was brought in to Joel. It had that cartiged hy mail and the amanuenals the earliest opportunity. Three or four days of expectation to me pass-ed before the letter was brought in to Joel. It had that cartiged hy mail and the amanuenals the earliest opportunity. Three or four days of expectation to me pass-ed before the letter was brought in to Joel. It had that cartiged hy mail and the amanuenals to accept the course of the spirits are taken down at once, and printed, and tested by every means possible. One fast of to day is of, more conse-uption the amanuenals. The a contex hy had have the amanuenals. The at manuenal the spirit had anot the amanuenals the annue fast the manuenals the amanu

tion, and cannot be verified. Regarding the conversion of St. Paul, she said we have only the records which have come down to us, and been translated and re-translated until we are left in a confused condition about him.

him. Regarding physical culture, she said the an-cient Greeks cultivated gymnastic exercises, but the ancient Christians ignored the develop-ment of the person, and taught, the mortifina-tion of the body. One great fault with all is ignorance. Teach your children the laws of being, the laws of fatherhood and motherhood. and you do much to cure the ills of life. If we look about us we find that by oultivation and look about us we find that by oultivation and oare domestic animals are constantly being im-proved, and fruits, grains and flowers are also improved, and if in harmony with the great principles of heredity, the same care is taken in the cultivation of humanity, equal or even greater improvements will be achieved among the ranks of mortality. These lines give but a meagre, mention of a few of her explanations of questions--which service occupied some hour and a half, and proved interesting, instructive and entertain-ing to the audience.

ing to the audience. Dr. W. B. Mills closed the meeting by de-

scribing spirits present, and giving many recog-nized names and messages. The people slowly dispersed after a three hours' session. Altogether this celebration was a great success. E. J. HULING.

THE RIVER OF REST.

A beautiful stream is the River of Rest; The still, wide waters sweep clear and cold, A tail mast crosses a star in the west, A white sail gleams in the west world's gold; It leans to the shore of the River of Rest. The lily-lined shore of the River of Rest.

The bill virtually abrogates solenn treates between two parties, 4. c., the United States, and the Indian, without allowing one (the red man) to have any voice of protest in delence of his rights, pledged to him by the other (the white, and the stronger,) party. That the Dawes bill contemplates the foreible ac-That the Dawes bill contemplates the foreible so-quisition of the lands of the Indians is to be argued from the following facts: When the Bill, originally came up before the Indian Committee of the House of Representatives, the National Indian Defence Asso-ciation succeeded in having an amendment, added thereto by this committee, to the effect that." The provisions of this Act shall not apply to any Indian it the uniti the consent of a majority, of the male adults of the tribe shall be first had and obtained." But this amendment, so in harmony with justice, was dropped out by the House of Representatives—while the Bill was on the passage—at the suggestion of flona-tor Dawes, who said that that very provision would destroy the object of the bill. Those who know the Indian best have grave appre-hensions that an effort to enforce the provision of the destroy the object of the bill. Those who know the Indian best have grave appre-hensions that an effort to enforce the provisions of the bill will involve a general indian way. The Indians inow they will be ruined by the got, but they reason, they are about to be ruined by the government if they do not. fight; they will matrially endestor to defend their homes, since they destructive, have done nothing. by fortest their title to them ''''' for only Prof. A. H. Wallace (as herefore reported in the BANKER) is of his opinion, isays Dr. Bland) but all the Professors of, the donitheomas, institute are united by opied to the forcible pauper statem of the foldam by the gravitation of the donitheomas, institute are united by opied to the forcible be stated to defend warrant of the Indian rame is a manifest related the foldament. Hendes would vere the foreign a new state the destruc-tion and the fold related to the state of the destruc-tion and the indian rame is a manifest related to the destruc-ment of the indian rame is a manifest rule of the destruc-tion of the fold related to the force of the destruc-tion of the fold relation of the force of the fold of the foldament of the fold relation of the fold of the fold of the fold of the fold relation of the fold of the fold of the fold of the fold relation of the fold of the fold of the fold of the fold relation of the fold of the fold of the fold of the fold relation is a base the fold of the fold of the fold relation is a fold of the fold of the fold of the fold relation is a fold of the fold of the fold of the fold relation is a fold of the fold of the fold of the fold relation is a fold of the fold of the fold of the fold relation is a fold of the fold of the fold of the fold relation is a fold of the fold of the fold of the fold relation is a fold of the fold of the fold of the fold relation is a fold of the fold fold of the fold relation is a fold of the The second secon

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Fore Loould frame thomainto words: the pencil she hald, was already, tracing the thoughts did my mind., In: the way guite: a meange offrei gard and greating was written to Hattle Willis, which the soperied with for a list the continued which she accepted with for. I then continued

which she scoopied with for the spin and the

by when ahe was in trouble that she will always introduced as the first speaker. After the sealing of you sow."
i or you. So will Itoo, Listen; mamma speaks of you now."
"Are there any good, spirits here to night, mother?" one of the women was saying. "I to be or not to be is not the guestion with Spir."
with the could hear from Mrs. Howard, 'the lit; the mother,' as we gits called her. I wonder what we'know? In article 'to asy nothing."
with Georgie can't find, her? I would love to have her visit us."
Surely I recognized; that voice. Yes, it was introduced as the first weaking of you have been reconstly developed as a writing medium, and that frequently her hand has been used by spirits eager, to communicate with and spore. Store, it would is not the words in the words in trouble, and whiles to mean in there, and; in a clear to out the lady mamma, made and in a clear to out the lady mamma, made and in a clear in out to degraphe of the solid have to be words in the lady mamma, made and in a clear in out the lady mamma, been, is and if is a clear in the lady mamma, been, is and if is a clear in the word in the store, the predict in the store in the word in the store of the word in the store in the store in the word in the store in the

A.S. Pease of Buskirk's was introduced, and spoke of the Anniversary as one not delebrated and with the firing of Asnoon, hut as all cocasion. So When we celebrate the advant of a great truth. "One which has come to us to demonstrate im." mortality. 4000 Herneting of the to demonstrate im. This assion become to us to demonstrate im.

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### Written for the Banner of Light. LIFE.

# BY GENA SMITH FAIRFIELD.

The small word life embraces all Which fills the boundless universe; Including present, future, past, Time's God-inspired and endless course.

'T is pleasure, sorrow, hope and fear, And tolling for the gift of love. A journeying through earth's rough way To reach the better things above.

'T is giving, taking, suffering That others may be richly blest; Progressing, learning day by day With nobler labors, sweeter rest.

We glean from sad experience New gems of wisdom, pearls of truth ; While flesh grows weak, the soul grows strong, And crowns old age with deathless youtb.

Our will, desires and efforts brave All to the conquering soul belong, And we should heed its inner voice, Which tells us what is right and wrong.

What may be right in ev'ry sense, For one to be and do and say, May be another's wrong and sin, To lead him down destruction's way.

Each has his life to live and know. His own inherent wants and needs; And sometime comes their full supply. An outgrowth of combined good deeds.

We cannot understand the laws That govern individual life; We should not judge ; an unseen force Impels man on to posce or strife.

Let us secure the good and true, In whate'er place or fashion found, And let our light, however small, Shine freely, kindly, all ground.

# Banner Corresyondence.

#### New York.

BUFFALO .- William W. Lennan writes : "I was a firm materialist for more than thirty years. Some years ago with one of my secular friends I went to hear a lecture by Mr. J. J. Morse in Liverpool, Eng. He delivered a prayer with which I was pleased, but I felt I was going back to my former superstitions by being present where an invocation, was put forth to imaginary beings. I had a desire to speak to Mr. Morse, to know something of this Spiritualism. To a question I asked, he replied he could answer it his own way, but I had better ask his control when entranced. This caused me to study him, out of trance and in it ; and that there was a double manifestation of mind in him I became convinced. This led me to read its literature, attend lectures and scances to find out if there was a spirit-world. The more I learned of it, the more I thought it might be true. I also found among my acquaintances that the less they knew of it the louder they were in their denunciations of it.

I went recently to have a sitting with Mr. W. H. Mansfield, here in Buffalo. I wrote, when alone, four messages to deceased relatives, made them into little pel-lets, and mixed them so that I could not tell which was which. The medium came into the room and took his place on the opposite side of the table. He told me to point my pencil to one of the pellets: He said he would see an emanation from it if the spirit was ready to communicate. The first one I pointed to, he told me to hold in my hand. He then described the spirit desirous of communicating, and wrote a message addressed to me as his nephew, being an answer to the pellet I had in my hand and addressed to my uncle. I was pleased and astonished. I pointed to another, which I likewise took in my hand. He gave me a de-scription of a woman who wished to write a message, which she did, and addressed it to her son, with my mother's name signed to it. This sgain answered to what I had in my hand. The medium then told me there was a young spirit very anglous to send me a message. The medium laughed, and said, he never, saw one so anxious to communicate. Two slates which I had cleaned were put on the table with a bit of slate-penell. between them. I saw there was nothing on the slates ; one was put on the other, the medium's hands and mine on top, when very soon I heard writing going on. I was

then told to take the slates in my own hand and hold them close together and away from the medium about four feet from him, when I had another message and

She is clairvoyant, clairaudient, and trance; answers sealed letters, and writes many letters to mothers under control of spirit children.

She has occupied Odd Fellows Hall, on Market street, in this city, several evenings lately, giving remarkable tests to audiences of a thousand people. Her parlors are constantly thronged, and it may be gratifying to your readers to be informed that she intends to visit the East, including Boston, the coming season. That is now the design of her controls.

As a medium Mrs. Whitney has accomplished a vast amount of good in this city. Her principal control, Dr. Salberry, is an intelligent, energetic and truthful spirit, and is entitled to great credit for the wonders he is accomplishing with his medium.

Our weekly spiritual paper, the Golden Gate, has bacome a power among the Spiritualists on this coast. The editor, Hon. J. J. Owen, has few equals as a writer on all the spiritual and liberal questions of the day. He treats opponents with kindness and liberality, and has the friendship and patronage of all."

#### Ohio. CINCINNATI .- Dr. E. S. Walker writes : "That excellent medium, Mrs. M. B. Thayer, is at present in

the hospitable home of that grand old patriarch and

his estimable wife, S. P. Kase of Philadelphia. It

was recently my good fortune to meet her there and

receive tidings from spirit-friends. One of my spirit-

guides in a communication said to me that my spirit-

daughter, Edna, wished to send a message to her moth-

er and brother Ernest. I remarked that if she would permit me to prepare the slates in a manner that would preclude all possibility of a thought of fraud in

the mind of the mother when I gave them to her,

with a statement of the conditions under which they were obtained, I would take them. My guide said,

Prepare the slates and we will do the best we can.' I took a new pair of slates, wiped and tied them firmly

together (without any pencil between them). I then

took a heavy slik muffler from my overcoat pocket

and wrapped around them, and then put them in my overcoat. Outside of all this I wrapped a heavy

shawl, and laid the bundle on the carpet at my left as

I sat at the stand. Mrs. Thayer then took a seat at

the stand opposite and placed her right foot against

the bundle containing the slates, and I my left. We then clasped hands across the stand, in which post-

tion we remained some five minutes, when they signi-

fied by raps they were through. I then removed the

fine, delicate hand, from my daughter, to her mother

and brother, concerning them directly, and upon a

matter that the medium could not possibly have had

this-that all messages coming through her medium-

ship are personal and to the point ; names are coming

on her arm now, the same as they once did on Mr.

Foster's. I was with her when she received the first."

The name of a very dear spirit-friend came in large,

red letters, and slowly faded away. Mrs. Thaver

writes me that she will be in Oincinnati, and remain

through the Anniversary Convention. Those here

wishing to test her wonderful medial powers can find

Massachusetts.

NEWBURYPORT .- F. H. Fuller writes: "March

13th Dr. F. H. Roscoe, of Providence, R. I., was with us, and a more interesting discourse I never listened

to. His psychometric readings after his lecture are

always correct. The first time he was with us he

gave a reading to a merchant here. The gentleman

was a skeptic, but the doctor gave him so convincing-

a statement of his past, present, and prediction of his

energetic worker in the Children's Lyceum in years

gone by. Of late she has been in poor health, and not

taken a prominent part. She was a medium, and did

not fear death, but longed to be a spirit, free from

earthly conditions. Previous to her departure she

her at my home, 311 West 4th street."

# Foreign Correspondence.

OF LIGHT.

BANNER

Letter from Australia. To the Editor of the Banner of Light:

As indicated in our letter from Sydney, we As holocated in our letter from Sydney, we are now in Melbourne, the capital of Victoria. The first thought of one interested in spirit-ual light and truth is to find 84 Russell street. We had already met Mr. Terry in Sydney. We found him well located in the very heart of the city. His shop presents a striking appear-ance, with its array of books and plotures. All day long people may he scap conjurg with data ance, with its airay of books and pletures. All day long people may be seen gazing with aston-ished and puzzled faces at the various pletures. All of spirit phenomena in the window. Mr. Terry is a busy man, doing a large business in botani-cal drugs, conducting the *Harbinger of Light*, im-porter and seller of all freethought, spiritual and progressive books, as well as conducting a large medical practice. The walls of the shop contain the largest collection of progressive books we have seen outside of the BANNER store at Boston. In the rear of the store is the reading-room and private library of the Victorian Association of Spiritualists. This Association, owing to the translation to the higher life of some of its members, is not so act-ive as in days of old, when it brought to the lecturers.

lecturers. This being the scene of Mr. Denton's last pub-

This being the scene of Mr. Denton's last pub-lic labors, we find him enshrined in every heart and his name on all lips. There seems to be a good deal of quiet, isola-ted interest in Spiritualism. Two Lyceums ara conducted; one in Melbourne, and one in Richmond. One of the earlier workers in the Melbourne Lyceum, Mr. Deakin, is now Chief Secretary of State. Mr. Bowley and Hugh Junor Brown are among the magistrates, an of-fice here of as much importance as that of judge in America. Herr Reimers, the musician, a world-wide student of psychometry, recently gave an inter-

student of psychometry, recently gavean inter-esting lecture under the patronage of the Gov-ernor, his lady, and other Colonial notables, on music, in which he sandwiched in many of his psychic and spiritual experiences, in all of which Lady Loch, the wife of the Governor, takes interest. takes interest.

takes interest. On the Prince of Wales's birthday the Mel-bourne and Bichmond Lyceums united in a grand pionic on the banks of the Yarra, under the shelter of the native eucalyptus trees. We made speeches to them from the top of a wag-on, describing our American camp-meetings, and tried to enthuse them into a similar under-taking in Victoria. The conditions, however, seemed to be unfavorable. Instead of taking their recreation in a lump, as in 'America coverings from the slates, and, opening them, found the inner side of both closely filled with writing in a any knowledge of. I think Mrs. Thayer excels in

seemed to be unfavorable. Instead of taking their recreation in a lump, as in America, Viotorians take theirs in numerous holidays throughout the year. Everything seems topsy-turvey here to one from Boston. Ohristunas is the hottest season of the year; the heatso intense in the city that we gladly sought to catch a breath of cool air on the long pier at St. Kilda. It is next to im-possible, however, to run away from Melbourne heat. Instead of coming from the sun it seems to be poured out of some powerful blast fur-

heat. Instead of coming from the sun it seems to be poured out of some powerful blast fur-nace in the interior. The breeze, instead of cooling you, only makes you hotter, so that in-stead of sighing for a breeze you pray for a caim. Thus you see even the wind has man-aged to get itself reversed. The principal holiday of the Victorians is a horse race. They are the greatest lovers of outdoor sport. Over a hundred thousand peo-ple attend, and, during the races, it was esti-mated by one of the daily papers that £2,000,000 changed hands. Enough money to dot the Australian deserts with artesian wells, causing the wilderness to blossom as a rose, and so shut up the blast furnace from which comes their

a statement of his past, present, and prediction of his future, that he is now ready to do all he can to ad-vance the cause of the angel world. Societies will do well to employ Dr. Roscoe, whose address is 38 Stew-art street, Providence, R. I. Our society has lost by death this season two mem. bers: Dr. John Bryant, of whom mention was made in a late issue of the BANNEB, and on Saturday, March 19th, the funeral services of Miss Martha Anni Ash were conducted by Mr. Oscar Edgerley, our local of the First Spiritual Society of Newburyport, and an emergetie worker in the Children's Lyceum in years

ment. Such a time is surely coming, when fair Mel-bourne, this "Queen Oity of the South," will put on all her holiday attire and muster all her people into a joyous service and enthusiasm for spiritual truth.

mitting conditions. Terious to her departure in an interval for a point for a liber holidsy atting and nuturalism of the formation and the second of the departure in the point interval interval for a second and the second of the departure interval for the depar Who all speak entitistically of their layors in that direction. Since arriving here each number of the Har-binger has contained a full report of one of my lectures. The Evening Herald has also been liberal in the way of reports, publishing sev-eral lectures in full. This seems to be the most progressive paper in Melbourne, as we often find in its columns reports of psychic progress. The policy of the other papers seems to be largely one of silence, though occasionally one finds a good word in them, owing, I presume, to the presence of a good Spiritualist on each edi-torial staff-Mr. James Smith, of the Argus, and Mr. Charles Bright, of the Age, whom your readers will remember. Since returning home Mr. Bright has married a very intelligent ady and Spiritualist, Mrs. Fillars, the widow of a former Unitarian minister of Sydney. Their pleasant home, near the Royal Park, is a bright spot in Melbourne. pleasant nome, near the Royal Fars, is a bright spot in Melbourne. We have received many gooial favors from the friends here: and to whatever part of the globe our future wanderings may lead us, we shall always retain pleasant memories of our stay in Melbourne. Melbourne, Victoria:

# Miscellaneous.

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No. 26.-FAMIN TUAL, IMMER OF THE SOUL. PIRITUAL WORK, AND WHAT IT PROMISES. UAL HEALING; OR, THE GIFT OF 

answers to the last of my four questions addressed to when held in my own hand, purporting to be from my wife, it is written, as if to draw my attention to it, paper pellet I found I had omitted the middle name. which was supplied by the writer of the message to me. The medium could not have known her name nor any of the others, as he did not even know my own name.

Mrs. Henry Sidgwick's opinion that no one ever sees the slates continuously from the moment they see them blank to the moment they see the writing, does not hold good in my case, for I never lost sight of them for one second, nor were there any attempts to take them from the table till I litted them in my own hands to have the writing done when held by myself."

NEW TORK OITY. B. T. Start writes: "While the community or a large portfould it at least, has been not only startled but shocked at the recent legal murder of a woman in this State, it occurs to me that it is an opportune moment to arouse the sentiment of the people of this country, and indeed of all countries. aniting themselves civilized, to protest energetically, by word and deed, against the continuance of this, barbarous custom of choking human beings to death under the sanction of law. What I want to suggest, is that, the attention of the

people be called, through the press, to this disgraceful custom, this relic of barbarism, and an earnest appeal made to them to discountenance it to the utmost extent of their ability, which can be most effectually done, in my opinion, by retusing to give their vote or votee for any public position—more especially a legis-lative one—to any person who is not known to be de-oldedly opposed to the inhuman law of Capital Punish-

mont, the set of the s act alone, and shall never cease, to exert all of what." ever power I; may be able to command in endeavoring to prevent any man, of whatever political party, from gaining; any position where he can have the least influence in retaining such inhuman laws on the statute

and Highlighten as California. White Here

BAN FRANCIBOO .- "B. B. H. Writes I' It his been only about three years since Mist 3. U. Whitney "MINNEAPOLIS - Dr. A. Coombe writes that he has became developed as a public medium, and during "MINNEAPOLIS - Dr. A. Coombe writes that he has chat time abs. has, given over ten thousand sittings." Bicaves, " with much interest and profit, and bespeake of the from ten by the day, and what is most wood of the wide circulation is a sure means of increasing inderful is that abe is never anhausted. After sitting, the shorts of all who may peruse its pages in better-all day about a action of all characterized and profit and best about the the short of all characterized and and and the short of all who may peruse its pages in better-"All day she as a sciwe, and strong as when she com-"Reproved in the morning." This istatement will seem in hardly credible to those who know the wear attend-and more is few promisedous sittings, but it is true and noon is ferry promised out it is is true in over the first view, has been and the first view of the first view, has been and the first view of the first view, has been and the first view of the first view of the been and the been and the been and the first view of the been and the first view of the been and the been an

my wile, son, mother and uncle. I may mention that in the last message which was written on the slates the coming of the various forms known as "cabinet "Here is my name." I (thought it strange, as it was entwere called to the cabinet during the evening, and not her way of doing in life, but when I opened my recognized, so they said, the forms of spirit friends.

quictly pursued the even tenor of his way. He is sixty five years of age, having spent twenty of these in practice, which in reality to every Spiritualist is a synonym for persecution. He has a large and increasing practice both at Paw Paw and Marshall, between which he divides his time. No physician can show a greater number of remarkable cures than he can. I know of one case of a lady who was unable to even. turn herself in bed for four years; whose malady, banded eight of the best physicians of Indiana and Michigan. She was restored to a reasonable degree of health and strength in eighteen months. His abil-ity to diagnose cannot be excelled by any one, as I know from numerous instances which I have seen. All the afflicted can find no better physician anywhere, and those trusting themselves to his treatment may do so with the full assurance that their confidence will not be abused."

Infrance in retaining and, bolt winterer (political party, to from gaining any, polition where he can have the least infrance in retaining auch inhuman laws on the statute books of our country."
 DEL PHI - M, Carpenter writes: The Old School Section three Bundays in March, his guides giving at once, create one disease to cure another, thus making two diseases where there was but one. 'As the people with the books of our country.'
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Minimesots. "Minimesots. "Minimesots." "For "Dr." Applawall's" has "publication," "Garibred Bheaves," with much interest and profit, and bespeaks for its wide circulation is a wure maans of increasing ing the conditions of all classes.

ud (20 Beined policy bas ever been the parent of confu-sion, and ever will be as long as the world endures. Plain, good intention, which is easily discovered at the first view, as irrad is surely detected at the last is of no mean force in the government of markind. Edmund Burke,

#### tolitivit fato March Magazines.

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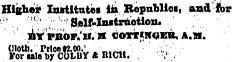
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#### Our Prisoners.

The responsibility of society to the criminal class is a question that engages more attention than it once did, and is destined to engage it still more widely and seriously. Not many Sundays ago a sermon was preached in Trinity Church, in this city, by the assistant minister, Mr. Allen, which was devoted wholly to the discussion of this very important subject. His foundation statement was that our treatment of the inmates of our prisons amounted to a practical education and encouragement in vice. There is flowing beneath our very feet in this social structure, he assorted, a great black tide of increasing crime and wickedness. In no land in the world, said he, is crime so on the increase as in the United States. We are going downward in the scale of public morals faster than any great modern nation. In 1850, there were nearly seven thousand prisoners confined in the various prisons of the United States ; in 1880, there were more than fifty-nine thousand prisoners. In other words, in 1850 one in every three thousand persons in the country was in prison; in 1880, one in every eight hundred and thirty-seven of our vast and increasing population was undergoing involuntary confinement for crime.

The tide has not receded any since the national census was taken in 1880. It has kept or

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The Great Anniversary.

ers enjoy constant and confidential intercourse, so that the penitence of the new-comer is more likely than not to be turned into a spirit of bravado and defiant hatred of society, having daily and monthly and yearly intercourse with the foulness, the profanity, the obscenity and the brutishness of those who are all about him to influence him the wrong way.

A Judge of one of the higher courts in one of our great States is quoted as saying : "I feel amply justified in denouncing from the bench the penal system of the State as a course of instruction in crime, and the State prisons as colleges of crime." What does the State do-it is asked-to put a discharged prisoner on his feet and give him a chance? Almost nothing. It gives him a few dollars to carry him here or there, and bids him shift for himself. Finding every avenue of honest employment closed against him, even the better disposed of prisoners, after their sentence has expired, are driven in desperation to renew their oriminal habits and associations. This is the method at present followed in our dealing with prisoners during confinement and after their discharge. There is a better method, of which the reformatory at Concord and the women's reformatory prison at Sherborne are the only two illustrations in Massachusetts. Out of five thousand prisoners in the State these two prisons accommodate some seven hundred. The new methods and purposes are incorporated in them which have wrought such marvels elsewhere.

What these methods are will sufficiently show what the better way to be followed really is : In the first place, there is a thorough classification of prisoners. Those who desire to reform are not associated with those who will degrade and debase them. In the second place, the treatment of the prisoner is governed by the expectation of reforming him; punishment and reward, promotion and privileges are all made to work together to assist his ambition and self-respect. He is taught a trade; his higher nature is appealed to; and he knows that good conduct is shortening materially the period of imprisonment. In addition to these, an indeterminate sentence is advocated; instead of sentencing a man for a fixed term of years, the proposal is to commit him to the prison until it is safe to release him ; to let his confinement depend, not on the character of the offence, but on the character of the offender. The theory involved in this proposition is, that when he realizes that he is imprisoned because he is adjudged unfit to be at large, and not in order to wipe out his score, and that as soon as he can demonstrate his fitness he shall be free, an immense incentive to reformation is secured, beside an ugly obstruction of hostile feeling removed. Inveterate and incorrigible oriminals should not be set free at all until at least such time as they can show that they are mentally and morally restored.

And last of all, it is held to be the duty of the government to rejustate the reformed man in society, by finding work for him and requiring him to report to the police once a month. No secresy concerning his antecedents is attempted, and yet in England employers are found without any trouble. The discharged prisoner begins and establishes a new reputation: forms habits of industry and new assoclations: and when the term of supervision is ended he is a saved man and has been rehabilitated. All the above prison methods have been applied in England, at a few points on the Continent, and at Elmira, N. Y.; and the result is said to show that four-fifths of the average body of prisoners are reformed by these methods, the remaining one-fifth being incorrigible. In Belgium, where the best prison system in the world prevails, sixty percent. were recommitted for fresh offences, under the old system; while under the new system only six per cent. come back. The busy world, said the Trinity Church preacher, passes by and does nsneakah ininro ive the wrong a

The appropriate and general observance this week of the Thirty-Ninth Anniversary of the advent of Modern Spiritualism to the world, brings the term of its wonderful work close up to the period of two score years-a period sufficiently prolonged to supply at least a satisfactory test of its unshaken reality and its increasing influence upon the human mind. No religion, so called because of its distinctive form, can claim to have made similar headway in the same time. Nor could Spiritualism have done it if it had set out with the promulgation of a fixed and restricted system, requiring assertion and proof, logic and the arts of oratory, together with all the known devices of dialectics and exegesis which the theological systems have successively demanded. Differently from all these, because from above them and beyond them, Spiritualism dawned on the hungered human soul, famishing on the husks of theology, as morning light came over the earth from the east-silently and gradually, instructing by the process of illumination alone, inspiring with a view of new life where it had been discussed merely as a myth without form, and bringing the two worlds into close communi-

cation.

What words are capable of expressing the profound joy awakened in all hearts at this final disclosure of the great secret on which ecclesiasticism has erected its throne, and over which millions of human hearts have expended the treasures of their desire. If ever an event in human history deserved to be called truly momentous, it was this one of the gift to man of the power of communication with the unseen world and its living inhabitants. It may or may not affect worldly policies, as of religion, government, society, and so on; of the fact that it is destined to affect the destiny of the human race, being the knowledge of that which humanity has travailed for so many sad centuries to be sure of, it is not possible seriously to doubt. Such an event is the one which has gathered glad and grateful believers this week in all parts of the civilized world to commemorate. Such an event it is that deserves to be celebrated as no other event ever was over which humanity rejoices. The joy in the celebration is not qualified by partisan sentiment or tainted with worldly desires; it is the simple utterance of millions of human hearts, that know at last in what they believe.

#### New Jersey, too!

A bill has been introduced in the New Jersey Legislature, following the example set in Pennsylvania, which provides that "any person or persons who pretend to be the mediums through which communications are alleged to be received from the spirits of deceased persons to living persons, be punished by a fine of not less than ten dollars, or more than one hundred dollars, and imprisonment not less than fifteen days nor more than two years or both, for first offence; and for subsequent offence not more than five hundred dollars and five years' imprisonment, as the courts shall deem proper."

Another vain attempt to suppress free inquiry and trammel the human soul with the restraints of vindictive Orthodoxy. If this sort of mallce is to become contagious in our State Legislatures, a popular sentiment can be counted on that will not end its protest short of changing the political character of the Legisas on this single iss aturos th tempt to carry on a war of this kind against delphia, Pa., during the past month-received from Spiritualism, is to pursue it to the limit of de- two correspondents-will appear in these columns stroying all liberty of conscience. It has never next week.] before been thought that Legislatures in this country were created for the purpose of dictat-. ing and directing religious belief. But if this is to be the issue, so much the worse for the experimenters.

### OFFICIAL PROGRAMME OF THE

**Grand Union Celebration** OF THE THIRTY-NINTH ANNIVERSARY OF THE

Advent of Modern Spiritualism TO BE HELD IN

Tremont Temple, Boston, March 31st, 1887. Meetings at 10 A. M. and 2 and 7 P. M.

President of the Day: CAPTAIN RICHARD HOLMES.

Speakers: MRS. R. SHEPARD-LILLIE, MRS. SARAH A. BYRNES, MR. ALLEN PUTNAM, MRS. M. S. TOWNSEND WOOD, DR. J. R. BUCHANAN, MR. EBEN COBB. MISS M. T. SHELHAMER, MR. J. FRANK BAXTER, DR. H. B. STORER, MRS. CLARA A. FIELD, MR. JOHN WETHERBEE,

MRS. ABBIE N. BURNHAM, MR. J. B. HATCH, MRS. M. A. RICKER, DR. J. C. STREET, HON. WARREN CHASE, MR. J. WM. FLETCHER, MR. A. A. WHEELOCK, DR. A. H. RICHARDSON, MR. L. L. WHITLOCK, MR. DEAN CLARKE,

The musical exercises will be under the direction of MR. FRANK E. CRANE, who, with the following vocalists, have kindly volunteered their services :

MR. THOMAS DOWLING.

MR. CHARLES W. SULLIVAN, MR. J. FRANK BAXTER,

HAWTHORNE CLUB of Chelsea, MISS MARIETTA GUARDENIER.

MRS. C. M. FRENCH, MISS ALICE M. BLACK

MR. JOHN T. LILLIE, DR. CHARLES T. BUFFUM. Elocutionists :

MISS LUCETTE WEBSTER. MISS JESSIE STEWART.

> Poet: MR. JOHN W. DAY.

Test Medium : MR. EDGAR W. EMERSON.

Planist and Accompanist: MR. FRANK E. CRANE.

BALDWIN'S BOSTON CORNET BAND will be in attendance and discourse sweet music at intervals throughout the day.

[The plano is kindly furnished by Henry F. Miller's Sons, 156 Tremontstreet; the organ by the Smith Organ Co.]

J. J. Morse in Washington, D. C. During the month of April Mr. Morse will address

the Spiritualists of Washington, D. C., this being his second engagement in the capital.

Mr. Morse starts for the Pacific coast on the first of May, and desires to state to parties who have written to him that if they desire to close engagements en route they must communicate with him at once. All letters can be addressed to him at this office.

**ALL SORTS OF PARAGRAPHS** 

They are alive, who seemed to die; In every breeze a soul goes by, And whispers, 'There is nothing dead; Life stirs the very dust you tread." Haunted is every spot below; Haunted is every spor bolow, Bpirits around us come and go, Opening earth's doors to beavenly air; With us forever, everywhere i —Lucy Larcom.

When bad men conspire, good men should unite.

The Chicago Anarchists are getting the full benefit of the law's delay. Their cases are hung up in court again until September. At this rate they will all die of a ripe old age.

The Massachusetts House of Representatives has decided to allow women to vote on the license question.

A nihilistic plot to burn Vienna has just been discovered, and fifteen of the scoundrels have been sent to prison, there to remain for several years.

"You put your foot in it nicely to-night," said Mrs. Sweetspeech. "How is that?" asked her husband, "When you told Mrs. Fourthly that you were sure her husband would never go the way he sent other peo-ple." "Well, and what of that?" "Why; her hus-band is a preacher." "Zounds I I thought he was a sherifl."-Exchange.

There are now nearly one hundred monuments on the battle field of Gettysburg, costing from \$300 to \$4000 each.

There can be no doubt that Governor Bodwell of Maine acted, wisely in vetoing a bill requiring every medical practitioner to receive a certificate from a board appointed by the State at the cost of \$5, and a penalty of several hundred dollars if any physician neglected to comply with the requirement. The bill was designed to suppress the irregular practitioners, many of whom have a large practice, and are held in high esteem by their patrons. It does not seem to be necessary for the State to forbid any person from hav-ing whom he desires for a physician. Besides, a board of one school of regulars might forbid the registration of another school, -Boston Journal.

It is a curious result of a faulty drawing of State lines that a strip of territory between Kansas and Texas belongs to neither, and is known as Cimarron Territory, or No Man's Land. The people there have organized some kind of a territorial government, and are getting on very contentedly.

A gentleman said to a minister :" When do you ex-pect to see Deacon S. again?" "Never," said the rev-erend gentlemansolemnly ;" the D sacon is in heaven." —Brooklyn Union.

Horsford's Acid Phosphate is an excellent summer tonic.

A little English schoolboy was asked to explain the difference between prose and poetry. After some consideration he replied : "" Blue violets ' is prose and violets blue ' is poetry."

The idea of a monument to Mr. Beecher reared by a popular subscription, apparently meets with much favor in Brooklyn. It has been suggested that \$25,-000 or \$50,000 should be raised by popular subscriptions, and that a statue be crected either in front of the City Hall, or at Orange street and Columbia heights.

It is indeed amusing to see how certain persons who have lately figured before the spiritualistic public are backing and filling just at this particular juncture. They are recommended to see what the angel said to one of the churches, viz.: " I would thou wert cold or hot. So, then, because thou art lukewarm, and nelther cold nor hot, I will spue thes out of my mouth."

The letter of the Rev. Dr. Edward McGlynn on Henry Ward Beecher is an extraordinary production. We doubt if any other priest in the Oathollo Church is equal to such a performance. We doubt if any of the saints were equal to it.—The Irish World.

The average time of first-class steamers between New York and Queenstown is about seven days. The fastest record was made by the Etruria last February, five days twenty-three hours, the distance covered being 8260 statute miles.

Where'er you shed the honey, the buzzing files will erowd; Where'er you fling the carrion, the buzzard's croak is loud.

Notwithstanding the numerous rumors and false reports which are current at the present moment on the subject of the late Cardinal Jacobini's successor there is no real reason to doubt that the newly created Cardinal Rampolla del Tindaro, now Nuncio at Madrid, is to be the new Papal Secretary of State.

CAUSE AND EFFECT .- Next week in the h Building on Huntington Avenue there is to be a Dog Show, and the week after a Kirmess.

APRIL 2, 1887.

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rising here in Massachusetts in about the same ratio. Our prison commissioners reported in 1885 that one out of every five hundred and seventy-five of the entire population of the State was in prison, and in the county of Suffolk, embracing the city of Boston, one in every two hundred and seventy-eight! The figures are startling enough to be appalling. Such a fact is a truly portentous one. The preacher referred to declared that it is not due to impalpable and insidious causes, but to our whole national system of dealing with crime. Our offenders are not imported, but are of our own production, a peculiarly national manufacture. It has come about because our national earnestness has been turned to money-making instead of to grappling with this problem of evil. The problem is being slowly solved in England and on the Continent, where it has been satisfactorily demonstrated that this tide can be turned backward; yet we for the most part continue the old and false system of dealing with criminals until it threatens to break down from its own weight.

Here at the end of a term of twenty-five years we have one in every eight hundred and thirty-seven of our own population in prison. In England they have only one in every eighteen thousand. The reason for such an immensely unfavorable contrast is, that in England the prison system is planned for reformation, while ours is worked only for retribution. With only two exceptions, there is hardly any consideration paid in this Commonwealth to the possibility of reforming those within prison walls. As the preacher referred to says, "to see that they do not get away; to see how cheaply the institution can be run; to try to make the management as popular as may be to the inmates-these are the exalted aims with which these criminals are taken under the absolute care and supervision of the State. From the beginning to the end, the system is coarse and unthinking and mechanical, an in- | ment; and twelve returning intelligences make heritance from darker ages, and perpetuated simply because you and I and the great public are indifferent to or ignorant of the facts." Our criminal court-rooms are a free school of vice; "the State throws wide open the doors and invites all to come in who want to come into contact with the soum of the city, to hear all the nauseous details of vice and lust, and cruelty and meanness, to come in and learn."

Not less than twelve hundred inmates are crowded within the enclosures of the House of Industry at Deer Island in Boston Harbor. Is anything done to inspire a single one of them with new hopes and purposes ? Nothing at all ! They are taken out of the severe correction which God's natural laws would otherwise administer, doctored and fed and made comfortable, and discharged after a short detention to commit fresh excesses and misdemeanors. Very often, by the time they reach home again they are in a drunken condition, to be returned shortly to the island prison. One woman was recently committed for the ninetleth time ! | ing number a beautiful engraving of THE LICK There is no classification or separation of dif- OBSERVATORY-of which so much has been ferent grades of prisoners ; all sorts of offend- | said of late in the secular press.

which we are inflicting upon our fellow-beings. Nothing but an awakened public sentiment will arouse our authorities to the shame and crime of our barbarous, stupid and antiquated prison system. The purpose should be, not retribution, but reformation.

#### **A Startling Prediction.**

Prof. McGee of the geological survey, who personally visited Charleston to investigate the earthquake and its causes, stated in a lecture recently, at Washington, D. C., that its area extended from Canada to Cuba, and from the Mississippi to the Bermudas; or, even if the most moderate estimate be made for its extent under the ocean, over nearly a million and a quarter of square miles. "Few of the reliable recorded earthquakes of other countries," he said, "have affected so great areas as those of New Madrid and Charleston. That of Lisbon was perhaps felt over a much greater area, but the data are uncertain." He added the prediction that "if, as seems evident, displacement and earthquakes go together, then the Eastern United States are in danger, for displacement is now in progress at a rate so astonishingly rapid as to occasion surprise that earthquakes are not more frequent; and that in curious and unconscious defiance of the inevitable, the cities of Pittsburgh, Richmond, Fredericksburg, Washington, Baltimore, Port Deposit, Wilmington, Philadelphia, Trenton and New York have been located on the very line of displacement.

EF THE SPIRIT MESSAGE DEPARTMENT gives expression-in a soulful invocation-to thoughts and aspirations for human good and the uplifting of the conditions of life, that are admirably adapted to these Anniversary hours. Questions are answered regarding the relative value, as a guide, of reason or conscience, and the office of suffering as related to developappeal for recognition to friends in various localities, embracing in their range Hoboken, White Plains and Jamaica, N. Y., Newport, R. I., Erie, Pa., Boston, Worcester, Quincy and Jamaica Plain, Mass., Atlanta, Ga., and Bangor, Me. The concluding message will be found of touching interest.

We had a pleasant interview a few days since with Theodore F. Price, of Monon, Indiana, who has occasionally contributed to our columns. After he graduated from college he became a teacher, an editor, an inspirational speaker, and finally an actor.

BT By last accounts received in this country, Mr. Eglinton, the now famous English physical medium, is in Russia, under the patronage of the Czar, who has become deeply interested in Mr. E.'s scances, as well as other distinguished personages. 

# The BANNER will print in its forthcom-

#### Protest in Pennsylvania.

The First Association of Spiritualists of Philadelphia has made an earnest remonstrance against the proposed anti-medium law of that State to which we have previously referred. Copies of this instrument in printed form, and bearing the signatures of Joseph Wood, President, and Benj. P. Benner, Secretary, have been forwarded under seal of the Society to each individual member of the House of Representatives and Senate at Harrisburg. We shall place this protest before our readers next week.

#### Notice.

Those of our readers wishing to peruse the statements and affidavits of the party making the alleged exposure at Mrs. Ross's residence, some time since, in this city, will find them in the columns of the Boston Post of March 23d. Mr. Braman and his friends having sent their account to that paper.

We are gratified to learn that our friend G. F. T. Reed, of Jamaica Plain, is not so oritically ill as has been stated in the public press, although he is still confined to his house. Mr. Reed is widely known not only in Boston and New York, but also in Parls, where for thirty years he managed the jewelry establishment of Reed, Tiffany & Co., whose head store is in Union Square, New York. Mr. Reed is a devoted Spiritualist, and a kind-hearted, liberal-minded gentleman, whom we hold in the highest esteem. He has our warmest sympathy in this hour of his physical affliction.

"The "swift witnesses" against the spiritual mediums at this time are recommended to peruse the teachings of Paul (I. Oorinthians, il: 14,) wherein he says : "But the natural man receiveth not the things of the spirit of God : for they are foolishness unto him : neither, can he know them, because they are spiritually discerned." Also, (l. Cor. iii : 1-2)-To wit : "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, NEITHER YET NOW ARE YE ABLE." Again : "Him that is weak in the faith receive ye, but not to doubiful disputations."

Read in another column the advertisement of "UNANSWEBABLE LOGIC; A Series of Spiritual Discourses, given through the mediimship of THOMAS GALES FORSTER"-and buy this highly interesting book.

IST M. Arthur Engel-not Angell as printed we noted last week.

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IA review of Mr. Morse's efficient labors in Phila-

#### Dr. Fred L. H. Willis

Will speak for the First Society of Spiritualists of New York, at the Grand Opera House Hall, on Sundays, April 3d and 10th : Mr. Giles B. Stebbins will occupy the platform on Sunday, May 8th. These two gentlemen are veterans in the spiritual work, good platform speakers, and the New York friends should not miss this opportunity of listening to them.

#### Marriage of Mrs. Thaver.

Col. S. P. Kase, writes us from Philadelphia, Pa., that Mrs. Mary B. Thayer, the well known medium for independent slate-writing, etc., was united in marriage at his (the Colonel's) residence, March 26th, with Charles Goodsell. of Minnesota. The newly-wedded pair left on the evening train to attend the Spiritualist Convention at Cincinnati, O.

#### W. J. Colville

Closed his engagement in Chicago March 28th. He was announced to be at Grand Rapids March 29th and 30th; in New York April 1st. He will resume his work in Boston Sunday, April 8d, in Parker Memorial Hall, speaking at 2:45 P. M. on " Henry Ward Beecher on Earth and in Spirit ;" at 7:80 P. M. there will be a lecture and other exercises commemorating the Advent of Modern Spiritualism.

#### Dr. H. P. Fairfield,

Who has been out of the lecturing field for nearly a year past, is ready to answer calls to speak on short notice in the New England and Middle States when ever his services are required. Address him at Rock land, Me., Box 347.

#### Mrs. M. E. Williams

Of New York Ofly, who has been ill for two weeks, has entirely recovered, and holds public scances Thursday evenings and Saturday alternoons at two o'clock at 232 West 46th street.

35 The election of Mrs. Belle Bacon Bond, daughter of Mr. and Mrs. George A. Bacon, of Washington, D. C., as a member of the Saugus School Board, is very gratifying to her many friends. Mrs. Bond will be remembered by the Spiritualists of Boston as a member of the Progressive Lyceum, and subsequently a public reader of undoubted talent. She is, says the Malden City Press, "peculiarly fitted, by education and experience, for the position, and being possessed of a large share of plain common-sense and good judgment, will, we predict, make an important and valuable member of the Board."

19 We learn from the San Francisco Golden Gate that Mr. W. J. Colville, of Boston, has been permanently engaged by that scholarly gentleman, Dr. Albert Morton, to hold services in that city, beginning the first Sunday in September. The Doctor has secured Assembly Hall, in Odd Fellows Building, for Sunday meetings, and the hall of the "Church of the is the name of the gentleman from Paris | the Doctor, who has had a long and widely exwhose presence in Boston and visit to our office | tended experience in the management of april nal meetings.

Joseph Cook closed, on Monday, March 28th, this season's course of lectures at Tremont Temple.

"By a very decided vote," says the Phillips (Me.) Phonograph, "the Legislature has passed a bill repealing the present capital punishment law."

A mother and a dog are the only two things in the world that seem to have absolutely disinterested love. —Henry Ward Beecher.

Dr. Fulton has taken a new departure. This time he thinks he can convert the whole Catholic Church to Protestantism. His old departure was when he said in Tremont Temple, immediately after the great fire, he thanked God that the BANNER office was destroyed. One of the invisibles informed us at the time that the Rev. Dr. Fulton would be ejected from the Temple by his own people within a year or two, and that he would be kept in trouble ever after, no matter where he went-as he had sinned against the Holy Ghost in wishing his fellow mortals harm. All which has come to pass up to this time.

The sayings of many great men would fill volumes. Their doings could be written on a postal card.

During 1886 there were made and sold in the United States 817,000 sewing-machines. Of these 647,000 were sold at home and 170,000 abroad. The machines exported brought \$2,190,809, and they went to every country on earth.

Free your stoves and flues from soot by throwing a plece of zinc on a bed of hot coals.

The Borosis Ciub of New York enjoyed its nineteenth anniversary dinner last week. A large number of lite erary women were present. What a lot of talking must have been gone through with !

STOPPING RUNAWAY HORBES .-- Place a cord with a running knot around the horse's neck near the neckstrap. To this slip noose attach a pair of reins which may be thrown over the dash board ready to be seized at once. When the horse starts take up this cord and tighten the horse's throat. The most furlous horse thus checked stops instantly and will hot fall or kick. This is a Russian discovery!

Certain people we wot of are exceedingly amplitious, out as a rule their ambition is nover gratified. The reason is that they lack intelligence. 1:5:13

It vas de Kaleer's bitbday, Vun's brain it almost brokes Ng ink how preizis, bear and cheap vent doun dose German throats. Vent doun dose German throats.

A poultice of sait and the white of an .org is a pow-erful resolvent, and, if applied in time, will disperse a felon. felon.

Dr. Bland, of Washington, thinks the great question before Congress is not she follan question, "but the land-shark question is The Shark family is numer-

ET The Martin sumber of Facts Magazine comes out in a part inmittated correr i is contents will be found in out advertising columns. A very interesting articless presented on Prophetics from the German, as wall is many others on phenomena- one of error cial is farwer, that of a form coming from the cabine and elements to be the spirit of the medium. The Holy Elevator " for his private classes, all of number also contains a picture, sut a review of "Are which will be under the efficient supervision of "Res's alloged capped, giving the picture of ar. Willock of the Doctor, who has had a long and widely are "speciences, with that of Therry at per seamer in tended experience in the management of spirit." Providence. "For the Bayers of Long Pockated of the ual meetings. 

### APRIL 2, 1887.

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# BANNER OF LIGHT.

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#### Closed for Fast Day.

April 7th having been appointed by the Governor as the season of the annual Fast, the BANNEB OF LIGHT Establishment will remain closed on that date.

All renewed advertisements must be at this office on Friday, April 1st, and all new advertisements or notices must reach the office early on Monday, April 4th, to insure their appearance the following week, as our last forms go to press one day earlier in the week than menal.

#### A Spiritual Horesy.

To the Editor of the Banner of Light :

The communication entitled "A Word to Mediums," by John Franklin Clark, which appeared in the March 12th issue of the BANNER OF LIGHT, affirms a proposition respecting mediums and mediumship which, for the sake of both, should not be permitted to go unchallenged. In this communication Mr. Clark states as a fact that mediums, before submitting to a state of trance, are able, by the mitting to a state or trance, are able, by the mere exercise of their will, to predetermine just how far and for what purposes they will permit themselves to be used by the controlling intelligences present, and urges that they should be advised of this power in themselves, in order that they may avail themselves of it before their entrancement. In the words of Mr. Clark, mediums have it in their power to predetermine what they will or will not do when so held. so held.

so held. This proposition will, doubtless, be as start-lingly new and seemingly dangerous to the peace and protection of mediums, to number-less old-time Spiritualists, as it was to the writer, who in common with them has held for so many years that mediums in the trance state do, and refuse to do, simply nothing; that it is only their dreamism or as some writers put

writer, who in common with them has held for so many years that mediums in the trance state do, and refuse to do, simply nothing; that it is only their organism, or, as some writers put it, their physical mechanism, wholly divested of its will-power, which is used by the invisi-ble intelligences, and that the medium is no more responsible for what is produced through their instrumentality than is the mirror for re-flecting the external images that play about its surface; that, indeed, it would be quite as reasonable to say to the mirror, "do not reflect the images of the ungodly, but give us only saints," as to say to a medium, "give us full form materialization every time; we take no in-terest in transfigured forms and personations." According to Mr. Clark, mediums, before being entranced, can set themselves, like a burglar alarm, to go off at the first crossing the inter-dicted line. Mr. Clark has spared us a most natural in-quiry by stating the authority upon which he ventures his assertion. It is that of Mr. Car-penter, an exhibitional mesmerist, who has many times stated that if the subjects under his control will beforehand that they will not submit to certain manifestations: that they will not do this or that when in the mesmerio state, he cannot, as operator, induce them to do it; and Mr. Clark adds that such is the ex-perience of other mesuerizers, and, reasoning from analogy, asserts it as a truism that trance mediums are able to escroise a like power of will over their medial manifestations. In answer to a proposition which, if true, would render mediums accountable to a degree far beyond what has hither to been established, we deny, in the first place, that it is true in re-spect to mesmeric subjects, who have passed beyond the ortude, or semi-consolous state, the ablest writers upon the subject of animal magnetism have assigned to subject of animal magnetism

LION. For one I protest against the inculcation of any such doctrine as that put forth by Mr. Olark, as not only without foundation in fact, but wholly opposed to the views and experi-ences of the ablest of those who have given the subject especial attention. New York, 1887. NELSON CHOSS.

Prof. Kiddle in Boston.

# Our Foreign Spiritualistic Exchanges. [Translated Expressly for the Banner of Light.]

FRANCE. Le Messager.—In this excellent journal a somewhat lengthy account is given of personal experiences by Dr. Paul Gibler, whom our readers will remember as a skeptic, and a decided unbeliever in Dr. Slade's powers. The article opens with Dr. 8.'s birth, and summarizes his interesting and eventful life down to the present time; the writer ends by saying: " It remains to be said that we have had with the doctor thirty three sittings in thirty-three different abodes. The persons who assisted at the circles were persons with whom we were not unfamiliar, and in no instance had we more than five nor less than three persons present. Upon careful examination, we can affirm that no machinery was attached to any piece of furniture or articles used."

La Meuse of Jan. 17th published an article upon Spiritualism, signed Camille Flammarion : "The celebrated French astronomer, of course, is not against Spiritualism ; on the contrary, he is one of Allan Kardec's first disciples. We also remember that he affirmed his convictions at the grave of the Master, and that he alone in Paris dared defend the Davenport Brothers against the assailing declamations of the tion. Paris press. Mr. F. was one of the heralds in the experimental field, having been driven to it by Crookes, Wallace, Zöllner, and more recently, in Paris, by Dr. Paul Gibler, who is rather inclined to render the aforesaid, to a certain extent, most uncomfortable." La Lumière .-- Mme. Grange, in her praiseworthy journal, writes an interesting article upon the "Last Judgment," wherein she says: "The knowledge of physical laws conducts us to the acknowledgment of spiritual ones; the revelation of these laws instructs us of the mode of our material life. If until now we have not understood man nor the world, it has been because we have not had the gift to see or to understand the agent of the divine plan. To-day light plerces through all darkness, and knowledge of those laws that bind the material world to the world of souls-physical to spiritual forces : The day will come when the light of this truth will be so dazzling that many learned men will be confused, and polemists will regret the subtlety of their arguments. In what consists eternal justice? that all the joint forces and floor coverings. sentiments, which are forces in nature, vibrate, similar to the electric fluid. It is not more than just that he who alone thought himself superior, and who to put himself in an honorary position feared not to overthrow his brothers, should be the one to receive the shock containing the justice of God ! General harmony cannot establish itself as long as man cannot keep his equilibrium. Man has his feet upon earth, but his mind in heaven. He must not alone see intellectually, nor must he judge by the ground upon which he treads. He must be able to understand nature, all her currents and all her impulses. Before mentioning evil, it would be well for him to consider it, and to be convinced of its being so; and before condemning another," to judge one's self. This is the great law-our great duty. It is unnecessary to be a Materialist, or a fraction of one, a Spiritualist, or a fraction of one, to establish our equilibrium in this question-one which gives us the least right to arbitrate special or general questions. When learned men, and inspired ones, shall have given their ideas to the world, together with their revelations and systems, all these will be thrown into the universal sieve, to be cleansed and purified in the vast reservoirs of sovereign fluid, and will then be thrown into the divine fire, to be returned rayonant Truth."

Le Monitour records that in France, Spiritualism at the present day is passing a crisis, which, dangerous as it may seem, nevertheless will prove to be beneficial in its ultimate outcome. Neither the direct attacks of the clergy nor the sarcasm of journalism causes it, but the numberless discussions among Spiritualists themselves, who through the excuse of study and research question the fundamental principles upon which Spiritualism is based. ([The same may be truthfully said to be the case at present in America.]

#### GERMANY.

Die Sphinz.--Prof. Leo Hofrichter, who for a length of time studied the healing power of magnetism under Prof. Charcot of Paris, and also investigated its power in England, has given for the last few months a num-ber of sittings in Berlin, which were attended with unexpected success, and created quite a little sensation ; in fact so much so, that circles whose doors had been barred were opened to receive and investigate this undeniable power.

Regarding G. Gessmann's book upon "Magnetism and Meamerism." of which mention has before been made in our columns, Die Sphinx expresses the following : "With pleasure we greet Herr G.'s ' Magnetism and Mesmerism,' the first really harmonic representation of the facts of this wide range of the divine late has been inti ence under the name of mesmerism. This book surpasses many others of the kind in excellence. Its contents are most satisfactory, and it fills, in fact, a want that has been felt for some time past."

JOHN H. PRAY, SONS & CO. **CARPETS AND UPHOLSTERY** CARPETS. UPHOLSTERY (Situated on the street floor). All of our New Spring Patterns are now in stock and ready for inspec-Florentine and Pongee Silks Scotch Axminsters and Wiltons, -FOR-

The Reunion at Cincinnati. "G. H. Romaine " writes regarding the great Anniversary Convention at Cincinnati, O. (reports of which he will furnish us hereafter):

Which he will furnish he hereatter): "Our Society has made large preparation for this Anniversary occasion, and it promises to be full of in-terest. Greenwood Hall is finely decorated, good music is sengaged, speakers and mediums are arriv-ing, and, better than all, there is unusual harmony of sentiment and action among our Spiritualists. It co-curs to me that they all deserve a blessing, and I feel that it will come."

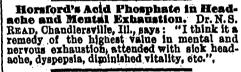
The following telegram was received at this office last Monday noon from Cincinnati:

last Monday noon irons unconnatt: To LUTHKB COLBY, 9 Bosworth street, Boston: Reunion opened yesterday with great success. Large andiences, intense interest, excellent lectures and tests. Will have great public effect. G. W. KATES, See'y.

The following response was immediately telegraph-

ed back:

TO G. W. KATES, Soc'y, 115 West 6th street, Cincin-nati, O.: Congratulations of the BANNEE OF LIGHT and the Bpiritualists of Boston, to the Spiritualists and their friends in convention at Cincinnati, upon their grand success.



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



The Anniversary Address to the society of the First Spiritual Temple, (Newbury and Exeter streets.) was delivered by Prof. Henry Kiddle, of New York, last Sunday afternoon. His subject, "The Progress and Prospects of Modern Spiritualism," was treated in the eloquent and thoughtful manner peculiar to this distinguished gentleman, and was listened to by a large and intelligent audience.

guished gentleman, and was listened to by a large and intelligent audience. He referred to the materialistic condition of the human mind previous to the commence-ment, in 1848, of the movement thus designated, which he regarded as but a revival of spiritual knowledge, and as the result of a divine law designed to check the spread of materialism. He desoribed the condition of the soul in which the inner light has been dimmed or extin-guished by material grossness, and considered the sensuous manifestations as a necessary agency in its reillumination. He commented somewhat severely upon the course of the physical solentists who had re-fused to thoroughly and fairly investigate the oharacter and origin of these manifestations; upon the refusal of the Harvard professors, in 1857, to report the result of their investiga-tions; and upon the Psychical Research Socie-ties of England and this country for their treat-ment of the spiritual phenomena, which so many scientists and cultured men had patiently examined and endorsed. He also referred to the University of Pennsylvania and its course in regard to the Seybert bequest, and its obl-gation to perform without unnecessary delay the duty which it assumed. In that connection he spoke with high commendation of Dr. Robert Hare and his work, "Spiritualism—as a phi-losophy, a science and s religion—is gaining a recognition and infuence before the world. "The fact," he said, "that no efforts, even of the most accomplianed intellects, have been able to demonstrate the failacy of the claims of Spiritualism; and that wherever it has found an honest, truth-loving inquirer, how-ever strongly blased against it, it has compelled an acknowledgment of its reality, speaks most at moknowledgment of its reality applied at the time, of the arguinents and illustrations of this tell-ing discouries.

BUCHANAN'S JOURNAL OF MAN for April brings its mual supply of protound and original thought. " Psy-chometry—the Divine Science," is illustrated by show: ing how uniformly Protocostry prodicted peace, while newspapers, states and solders were pre-dicting war on a gigantic scale; " A Mindern Miracid-Worker," describes the career of G. Milner Stephen, a distinguished lawyer and politician, now in London, who has been curing almost overwhiles he touches. "Human Longevity" is illustrated by "large number of examples, with interesting comments," "Justice to the Indians" is a concise and pungent statement, After, the "injacellaneous intelligence" follows a chapter on the anatomy of the brain, illustrated by nine engravings which give a clear view of an intridate subject, to be followed in May by the " Genesis of the Brain."

THE THIETY-NINTH ANNIVERSARY Was duly celebrated at the parlors of Mrs. M. E. Wallace, 210 West 42d street, New York City, Bunday evening, March 97th, An account of the interesting services-which came to hand itoo late for this issue will appear in our next

Reception to Mr. and Mrs. Bichmond. A reception was given in honor of Mrs. Cora L. V. Richmond and husband at the residence of Mrs. George W. Smith, No. 666 Dudley street, Boston Highlands, on Thursday evening, March 24th. The company present consisted of a large delegation from the Berkeley Hall Spiritual Temple Society and other friends of this worthy couple. The exercises opened with a plano worthy couple. The exercises opened with a plano solo by Prof. Fisher of Cambridge, followed by a con-gratulatory address from Capt. Bichard Holmes, who gave a warm welcome to the friends from the West, hoping in the user future they would again visit Bos-ton. He also paid a glowing tribute to the memory of the departed brother, Mr. George W. Smith, and closed with a poem.

hoping in the near intresting would again vist hos-too. He also paid a glowing tribute to the memory of the departed brother, Mr. George W. Smith, and closed with a poem. Mrs. Richmond responded with deep feeling, and expressed her gratitude and appreciation of the kind-ness extended to them by the bostess. During the last twenty-five years the home in which they were assem-bled had been open to her while laboring in this vicin-ity. She had often therein held sweet councel with Mr. and Mrs. Smith. She then, under control, de-soribed Mr. Smith. She then, under control, de-soribed Mr. Smith. She then, under control, de-soribed Mr. Smith. Spreter in spirit, and transmitted his words from the higher life to the company. Her familiar spirit guide, Ouins, gave several persons an inspirational poem symbolical of their character and spiritual work, closing with a poem entitled "Our Arisen Brother." The exercises that followed consisted of a song by Mrs. M. F. Lovering, entitled "Ohi Loving Heart, Trust On," Prof. Fisher, plano accompanist; inspi-rational poem, adapted to Mrs. Biobmond and her spiritual work, by Mrs. R. S. Lillie; plano selection, by Miss E. F. Burnet; recitations, by Miss Lucette Webster, which elicited much applause; remarks of a deep, sympathetic nature, by Dr. A. H. Bichardson, referring to the late brother's exit from earth and en-trance into spirit-life; an address by Prof. J. R. Buobanan, in which a comparison was made between the past era of doubt and uncertainty, such the pres-ent diumination of truth on earth, with a look forward to the brilliant, prospect for markind under the light of this new dispersed, feeling the occasion to have been one of the most enjoyable of the season, and wishing Mrs. Bichmond a God speed in her future inbors, and invoking for herself and husband heaven's choicest blessings. Marx F. Lovenburg.

#### Movements of Mediams and Lecturers.

[Notices for this Department must reach our office by Monday's mail to insure insertion the same week. ]

Mrs. A. H. Colby-Luther speaks for the First Spirit-nal Boolety of Philadeiphis the Bundays of April. Her address will be 1336 Green street, care Miss Galloway. acaress will be 1830 Green street, care Miss Galloway; J. W. Fietcher will speak at Tremont Temple Thurs-day P. M.; Friday, Unity Hall, Hartford, Conn.; Nor-wich, Conn.; on Sunday morning and evening; Mrs. Ada Boye, after a somewhat protracted rest from mediumistic service, has again entered upon her platform is bors in San Fraceisco, Cal.

from mediumistic service, has again entered upon her platform isbors in San Francisco, Gal. Bishop A. Beals commenced Bunday, March 27th, a month's engagement at Ottumwa, is. J. F. Williams announces (in the course of a letter which will appear in our next issue,) that Mrs. Neille J. T. Brigham is soon to speak in Bunderland, Vt. Regar W. Emerson's engagements for April are as follows: April 8d and 10th. Portland, Me.; 17th. Brit-tar Hall, Haverhill, Mass.; 19th, Hyde Fark, Mass.; Mith, Newburyport, Mass. "Dr/Dean Clarke can be addressed for engagements in care of this office. "Mrs. If S. Lake speaks for the Bridgeport (Conn.) Spiritual Society April 261 (10th and 17th ; bei is refo-paged for the First Bpiritual Temple of Boston, May is and the last Erroy fundays of May. 'A ddress 123 West Ooncord street, Boston, Mass.

**BATES OF ADVERTISING.** 

Each line in Agate type, twenty cents for the Arat and every insertion on the fifth or eighth page, and fifteen cents for each subsequent in-sertion on the seventh page. Special Notices forty cents per line, Minion, each insertion.

Beden insertion. Business Cards thirly cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Fayments in all cases in advance.

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

AP 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 ex-cess of the regular rates. Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

The BANNEB OF LIGHT cannot well undertake to vouch for the honsety of the many divertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or two proper persons are using our advertising columns, they are at once sinterdicted. We request pairone to noty us promptly in case they descover in our columns advertisements of parties whom they have proved to be dishonorable or unvorthy of con-fidence.

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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. Ja1

Dr.F. L. H. Willis may be addressed until further notice, 123 Amity st., Brooklyn, N. Y. Ap2 18w\*

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers scaled letters. Terms \$8, and 100, postage. 4w\* Mh26

### Consumption Surely Cared.

TO THE EDITOR-TO THE EDITOR— Please inform your readers that I have a posi-tive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Beautifully

Respectfully, DH. T. A. SLOUUM, 181 Pearl St., New York, Jas 26 w\*

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Dr. Henry Rogers, 683 Tremont St., Boston, Independent State-Writing. Sittings can be engaged from 9 to 12 A. M. dally. Ap3

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Prescription Number. Shamokin Times. ndependent Siste-Writing. Golden Gate.

A Public Test. Dr. H. F. Merrill. A Colored Prophetess. Chas. Christian. Arowe Three-Fold Y and Do we Possess the Power of Di-vision of Personality? Mr. D. L. Palmer. Michael Nostradamus and his Prophecies. Translated from the Sphing, by J. A. D. A Medium Appearing in a Materialized Form. Dr. J. D. Moore.

SEE PREMIUM LIST FOR

CONTENTS OF MARCH NUMBER.

 $\mathbf{C} \mathbf{T}$ 

Moore. MISCELLANEOUS. "God's Finget Touched Him, and He Slept" (poem). Mrs. R. S. Lillor. EDITORIALS.-A Review of the Ross Exposé; A Theory of Materialization as Given by a Spirit. Ap2 Moore.

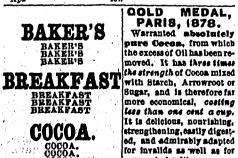
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These lectures. In a remarkably clear and comprehensive manner, give a very complete presentation of the phenomena and teachings of Modern Spiritualism, comparing them with those of the past in respect to life here and hereafter, and showing most conclusively that they are identical with the foundation facts and principles of primitive Christianity.

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GIVEN THROUGH THE MEDIUMSHIP OF

THOMAS GALES FORSTER.

The arguments in support of a natural religion are strong and impregnable to all assaults that may be leveled against them, and commend themselves, by their reasonableness, to the common-sense understanding of every honest-minded person. The views presented of a future life-the undeniable proofs given of the reality, naturainess and immor-tality of that life-will be consolatory to those who mourn the sceming loss of friends, and inspire them with courage to meet the trials and duties that attend their present form

of existence. The thousands who have listened to the elequent discourses of Thomas Gales Forster, when in the prime of earth-life, and wished that the truths he uttered, and so shiv enforced under the inspiration of his evaluation spiritguides, might be put in a form available for the enlighten-ment of the world of mankind now and in future years, will welcome this volume with heartfelt gratitude. The book as a whole is true to its name, and many who might be disposed to combat the author's positions will find that he has fortified them with "Unansworable Logic."

# CONTENTS.

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Consolation; The Ghost; The New Annus Mirabilis; Min-

Consolation; The Ghost; The New Annus Mirabilis; Min-nesola. POEMA IN THE RELIGIOUR VEIN, -RESUFRCTION: OUT Ships; Ratrospection; A Dream; Come Glose; Life; Hu-millation; Gody Gardon; Ecstasy; The Inaco: The Doc-tor's Mirasage; Horiatus; Darkness and Doubt; Vory Good; My Self; On the Deck of Children; Old Ann. POEMS OF THE WAR PERIOD, -War; Equality; The Fattle of the Biornis; On the Biar; The Solider's Last Look; Unknown; The Doomed City; The Masked Batteries; Bier-man's Host; Welcome Home. MisCELLANKOUS, - Mother; Homeless; Hiczen and Holit In Mennoriam; The Ariny of Types; Lines Written Aftor the France-Austrian War; Brotherhord; The Dreame-or; The Firt; Gartualdi; Home-Bick; On the Holpins; Tho Vyhister; Hope and Duty; Young Love; The Phantom Eawyer; Apostrophe to a Comer; Middle Age; Worship; Two Boxes; Our Life; At the Concert; Aurora Borealls; Bong of the Truth Bekers; Bong of the All-Parent. Cioh, gilt core; Meditur.

Cioth, glit top, Price \$1,00. For sale by COLBY & BIOH.

#### LIGHT. BANNER OF

Message Department. Public Free-Circle Meetings

6

**Public Free-Circle Meetings** Are held at the BANNER OF LIGHT OFFICE, B Bosworth street (formerly Monigomer, Place), every TUESDAY and PRIDAY AFTEINON. The Hall (which is used only for these scances) will be open at 20°clock, and services com-mence at 30°clock precisely, at which time the doors will be closed, allowing to egress until the conclusion of the scance, except in case of absolute necessity. The public are cordially invited, under the above heading indi-cate that spirite arry with them the characteristics of their eath-life to that beyond—whether for good or evil; that these related to provide the showe heading indi-these to pass from the cartify spire in an undereloyed state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth as they perceive—no

and all express as much of truth as they perceive-no more.
and it is our carnest desire that those who may recognize the messages of their spirit friends will verify them by inverse is of the fact for publication.
and Natural flowers upon our Circle-floom table are grate-fully appreciated by our angel visitants, therefore we solicit formations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituaries there some all parts of the country.
All such as the substance of the country.
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SPIRIT MESSAGES.

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

Report of Public Béance held Jan. 28th, 1887-Continued from last issue.

Annie Morse.

Annie Morse. I have a sister Fanny, and her home is in White Plains, N. Y. She is all that I have on earth to closely attract me. We have many friends and relatives in the spirit-world, but there are not many on this side of life who have any special claim upon us. For myself, none are so dear to me as my sister, and I have many times desired to bring to her a few words of comfort and cheer from my spirit-home. Mother and father are with me, and they unite in sending much love to their dear one, and also other friends who have known her in the past and who still watch her at the present time. My sister has passed through trials that have tempered her spirit, and although they have tempered her spirit, and although they have been very severe to her life, yet I know I am all right in saying that they have been of immense advantage to her, for she under-stands life much more fully and to a larger

extent. I wish to say to her: Fannie, dear, many extent. I wish to say to her: Fannie, dear, many times when you have been lonely and sad I have been by your side. I knew what you wished, and realized your longing for the old companionship and friends of the past. You have feit that they have all been taken away from you, but it is not so; they have watched around your life, they have brought you influ-ences of pence, and sometimes made your path-way very bright. The experiences that have come to you at times have been sad, but that we must expect on earth. I have been in your home and watched the events taking place with you, and I can truly say that the life line you have followed has been one that will brighten your spirit for the world to come. Sometimes mother hopes to send a personal measage, for she has many things to say. She tried to utter her last request before she passed from the body, but was unable to speak her thoughts. You have sometimes wished that you could know what they were—it is not here her hast you could know what they were--it is not necessary now, for her wishes could not have been accomplished--but if the time ever comes when mother can communicate herself she says she will try to set your mind at rest. My name, sir, is Annie Morse.

Henry Chase.

My home, Mr. Chairman, was in Newport, R. I., and yet I had an interest in other places, and, of course, in coming back from spirit-life as I have done from time to time to get into contact with my old friends, if possible, I have not confined my attention entirely to the surroundings of my old home, but wherever a friend was present there I tried to make myself known and understood.

I do not comprehend very well what it is to control a medium, though I have visited such control a medium, though I have visited such and have attempted to give expression to my thoughts. I have never attempted, however, to speak through this organism before, nor have I ever succeeded in giving anything that I have especially desired. That may seem strange to you, but we have to experiment with these laws time and again before we can understand them sufficiently to operate

that when it closed on earth they were sad; they knew that my impressions and hopes were not realized here, and they felt that my end was untimely. I wish them not to feel in this may for the plane and they felt that first was untimely. I wish them not to feel in this way, for the plans and experiences that flut-tered in my heart here have been growing and onlarging; on the spirit side I have found op-portunities for their expression, and I have no desire to come back with the old limitations that surrounded me.

that surrounded me. I speak of my happiness to my friends, be-cause I think it will please them. I want them to know that many loved ones are with me, using their influence for the good of the friends on earth, and we have a little social dircle on the spirit side, which frequently meets, and in which the names of our dear ones on earth are builted and we often speak of thur with cherished, and we often speak of them with affection, sending out at such times our best thoughts to their lives, hoping they will prove beautiful and sweet as flowers to perfume their

way. Tell my friends, if you please, that I now take back the murmurs that I made during the last few months of my life. I did not under-stand what was coming to me, or 1 would not have felt as I did; it is all for the best, and I am gratified that the changes were made with me and for others.

#### Samuel Glover.

Samuel Glover. Good afternoon, Mr. Chairman. I am Samuel Glover. I cannot say that I confined my atten-tion to any special place, for I have been ab-sent from the body for so long that I do not claim association with any particular locality, although I was familiarly known in Quinoy. Mass. I have still relatives there, and perhaps they may be glad to learn that one of their kinamen has returned from the spirit world; but they are to understand that I do not come alone, as John is with me, and he sends espe-cial greetings to all friends and relatives, and wishes them to know that he is often with wishes them to know that he is often with

them. I have for some time back been studying I have for some time back been studying the laws of that phase of mediumship known as "independent slate-writing," and I believe I have discovered a way to utilize it for my own benefit-at least there is a young lady in Quincy who possesses the power which spirits may use in that direction-and I come here partially, Mr. Chairman, for the purpose of getting the assistance of some of the good spirits present in trying to develop that young person's medial gifts. They have to a little extent, but not to my perfect satisfaction, and so I am working, honjng some day to see a betso I am working, hoping some day to see a bet-ter result from my labors. While here I could not resist the opportunity

While here I could not resist the opportunity of sending out words of greeting to any who de-sire to receive them, also of expressing my in-terest in this Spiritualism. Why! I am satis-fied that it is going to grow and spread until it takes in the whole nation, and every country, in fact. I believe that it is going to make its way along, in spite of difficulties, of opposi-tion, or of contention, until every home shall understand something of its meaning, and re-cognize a part at least of its claims. When cognize a part, at least, of its claims. When that time comes humanity will have become spiritualized to a large degree, and we shall see less of friction, of misunderstanding and animosity spreading themselves abroad; we shall know less of war and more of the spirit of peace, and I hope that I shall be here in connection with mortals to take part in that glorious time.

Excuse me, Mr. Chairman, if I have intrud-ed, but I feel as though I was at home here.

#### Report of Public Séance held Feb. 1st, 1887. Invocation.

Invocation. Oh I thou Beneficent Spirit, whose white wings of peace brood over all mankind, we pray for thy bless-ing, we would receive into our hearts the benefaction of truth divine. Oh I may our lives become open to a reception of the grand truths of wisdom that will up-lift and inspire the heart, and give strength and cour-age to the spirit. Oh I our Father, we would come into harmony and communion with thy angel ones, and learn of them something of the laws of life and the destiny of the soul, the realities of spiritual Exist-ence. Oh I give thy ministering ones power to bear on wings of peace auch messages of cheer, such words of counsel and of hope as will cause the sinking heart of man to rise above its lowly conditions unto a con-ception of a higher and diviner life. We would re-ceive thy blessing, knowing that in thine own good by man. by man.

**Questions and Answers.** 

CONTROLLING SPIRIT.--We will now attend to your questions, Mr. Chairman. QUES.--[By Mrs. J. Crane, Stone Bluffs, Ind.] Which, if either, is the higher guide, Reason or Constinct

times I have come, but without succeeding in speaking through this medium. To-day I send my love to my mother, and wish her to know that I have not left her, as she thinks. Many times she has mourned be-cause hef child died, and she did not know where I went; but I was close by her side, watching her tears, and sympathzing with her sadness. My mother does not believe in spirit-return, and she knows nothing to speak of con-cerining it. I suppose that is one reason why I have not been able to approach her in the way I have desired; but if she will try and un-derstand it—if she will entertain the thought that I may be with her still, instead of far away, where she can never hear of me again—I think it will assist me to come to her and give her messages from the higher life. I have does in the old place, and they, too, would find their friends, with words of obcer and affection. I only trust that the day is not far distant when we shall succeed in our mission of bearing light, consolation and instruction on successing to those homes

our mission of bearing light, consolation and instruction on spiritual things to those homes of our friends where light is needed, and where ignorance only of these laws is at present found. My name is Mary Cutler.

#### Jonathan Mason.

found. My name is Mary Cutler. Jonathan Massen. Like all other returning spirits, Mr. Chair-man, I have an errand to discharge. The friends.whom I care most for on earth reside at Jamaica Plain, now a portion of the city of Boston. It is my object to reach them, if possible. My name is John Mason, or rather I should say Jonathan Mason. I was most gen-erally called John by my friends, and came to adopt that as my title. I bring greeting to all who have known me in the past. I wish them to realize that I am not a useless being because I happened to shuffle off the mortal coll; on the contrary, I some-times think I am more earnest in my work than I was in the old days on earth. I have been familiar with and pursued an avocation in this city. I know many, or at least I did once know many, who lived around these parts, but perhaps they will not care to claim acquaintance with me now that I am a spirit, for I am sorry to say that many of my friends have on interest in Spiritualism; they have a strange kind of feeling toward what is called the return of the dead. I have interested me. Those affairs are really an outgrowth of certain business ven-tures of my own, so perhaps you will under-strang tinformation how to proceed in a more straightforward course, alone, by consultings the spirits. It seems to me this is a mistaken notion of my friend's, and failure of it, if he could get information how to proceed in a more straightforward course, alone, by consultings the spirits. It seems to me this is a mistaken notion of my friend's, and I would like to over-turn it. I do not wish to intrude upon him, or upon anybody, but I know it is because he does not understand, and so I come bere to speak of these things, and ask him just for once to lay aside his prejudices, and visit some private me-dium. I do n't care who it is, because I have no choice, and because I think if I once get into close sympathy with any medium I will be able to make myself known through his or her a agency.

To my other friends I send my regards, and tell them that I am especially well satisfied with the spiritual condition; it is like and un-like the life which I led on earth; in many ways I find it corresponds to that, and in others I see things very differently from what I did when in the body. I cannot explain this to them here, but if I find an opportunity to interview them in private, I will be happy to respond to any constitution that we are also be able to any question they may ask.

### Elizabeth Hanson.

Elizabeth Hanson. My name is Elizabeth Hanson, and I once lived in Bangor, Me. As I think of it now, it seems a long time since I left the body and went from my friends to the spirit-world, yet I did not leave them forever. I have at times re-turned to their homes and watched the events taking place in their lives. How little they, knew of the presence of an interested spirit-friend I Perhaps they would have given me welcome had they inderstood, so I do not blame them, although I sometimes, turned away in sadness because I was not, recognized nor noticed.

nor noticed. This is my first attempt at speaking through a medium, and I may not succeed very well, but I wished to come to my friends, especially to my sister Laura, and say to her : Dear sister,

coming. I am called George Gould. I was a young coming. I am called George Gould. I was a young man; scarcely thirty-five years had passed over my head when the summons came that bore me from the body. I was interested in two or three different lines of business, each one of which exacted a large share of my at-tention and time. Perhaps my friends will tell you that I devoted too much thought and attention to these affairs, and that that is the reason why the physical gave way. It may be so. I know we have no right to overtax the system in any part. It is true I did not always allow my body the rest and time for recupera-tion that it required, still during the five years that have passed since I left the body I have continued on in the same way, trying to make the most of every moment that came to me.

me. Among other things which called my atten-tion was this law of spirit-return. I did not know of it when here. I had, of course, heard that spirits come back and communicate, but I had no evidence of it and did not believe it, conse-quently it was all new to me when I learned of it from the spirit side. I undertook its inves-tigation. I visited several places where séances are held. I saw other spirits making them-selves known to mortal friends, but for some reason I could not succeed in doing the same thing. This somewhat baffied me. My friends may tell you that I never gave up any plece of work I undertook to do-because I had a cer-tain spice of tenacity in my constitution which made me hold on-and I suppose that is why I am holding on to the effort of getting to my friends and making myself known to them. It is not because I have nothing else to do, for I can find many things, to employ my attention-but it is because I have a vital interest in their welfare. Among other things which called my atten-

I want them to know that I am not dead. I want them to know that I am not dead. Not that it would be of especial importance, perhaps, but if I can prove to them my iden-tity and my existence, will it not of necessity prove the law of immortality, and show to my friends that if one lives all who have departed from earth must live also ?. That is my reason, and that is why I am pursuing this work. Now. Mr. Chairman, it may not be possible

and that is why I am pursuing this work. Now, Mr. Chairman, it may not be possible for you to bring me to the notice of my earthly friends, but at least I shall feel grateful for this opportunity of expressing myself in mortal life. My friends are in Hoboken, and not so far removed from the facilities of investigating. Spiritualism but what they may do so if they feel inclined, and I trust that by sandhar

for you to bring me to the notice of my earthly friends, but at least I shall feel grateful for this opportunity of expressing myself in mortal life. My friends are in Hoboken, and not so far removed from the facilities of investigating Spiritualism but what they may do so if they feel inclined, and I trust that by sending out this little line of thought they may take hold of it, and thus be led to a true compre-hension of these things. **Albert Simonds.** I was a very old man, Mr. Chairman, when I parted with the body, for life was good to me, and held me long on earth. I tried to live in accordance with natural law, and I presume that fact alone helped to keep me here on this ide. I had an extended experience in com-mercial life, and came in contact with many minds while pursuing my, business from day to day. I held the moneyed interest of more than one individual of this olty, and I am sure that I cannot already have passed out of the memory of those who would once have looked to me for yeots. Yet we know there is an old saying. "Out of sight, out of mind," and it may be that twindle." The size is accust out duy to guard to move in regard to their ewn financial pros-pects. Yet we know there is an old saying. "Out of sight, out of mind," and it may be that twills." Than some such bolk, soure expresses reason, tits our duy to guard to may be that twills." Then a soure size the state sch has its own any be that to mean in time swhen they did not understand which way to move in regard to their ewn financial pros-pects. Yet we know there is an old saying. "Out of

Yet we know there is an old saying, "Out of sight, out of mind," and it may be that while others have been growing up, young and buoy-ant and strong, to fill the places of the old who

others have been growing up, young and buoy-ant and strong, to fill the places of the old who are passing op, that those like myself, who, in times past, moved in Boston circles of business and of social life, may be forgotten; if so, we shall not complain, for we are making our own places upon another plans of life. The thought has occurred to me that it would be a pleasure to return to this good old city and announce my name. A traveler who has passed from country to country, visited many scenes of interest, spent years of observation of new imethods of life, may even turn with longing to this old home and the association of former times; so a spirit, who has passed on to other scenes and comployments, who has traveled through localities not of earth, may find him-self turning in thought to the old haunts he has known and feel a desire to re-visit those scenes. That is the case with me. I come here 'to-day to' bring kindly remem-brances to all who remain in the body with whom I have been associated, or who have been i onnected with me by social and friendly ties. I wish, them to understand that no death has yisited me, only a new life came to my veins and thrilled my being when I slipped off the

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times I have come, but without succeeding in they think that I have and do not expect my here; she used to want me to keep awful still coming.

here ; she used to want me to keep awful still\_ like a mouse. I did n't like to go, only some times she had lemon drops in her pooket; and i liked them. Then I used to go to sleep when the preacher talked so much, and my mamma thought she'd better leave me at home. I thought so too, 'cause I liked to play with kittle. If you'll find my mamma and my papa, and tell 'em I've got back, oh i I do n't know what I'll do for you. I guess I'll have to bring you lots of flowers. [I'm coming to see you one of these days.] Will you come, up to see me where I live? Oh I I'll show you all the nice things; we'll have a splendid time! [How old were you?] Six. [How long have you been away?] I'don't know, 'cause when I'm where Aun Florence lives—with her—I do n't know whether it is night or day, only when I come back and see my mamma, she seems to think it's an awful long while. I do n't think it is; she only thinks so ; do n't you believe that's it? [These flowers came from Worcester.] Tuied to plok some there. I guess that's just the kind I used to plok [referring to daisies in the bon. quet].

quet].

# TO BE PUBLISHED NEXT WEEK.

Feb. 4.—Robert Oblide; George Follet: Margaret Dyer; William Holt; Clara Liaker; William Richarda; dohn O'Brien. Feb. 8.—Alice 'Cole; A. B. Mcacham; George A. Olapp; John Underwood; Janle Ferguson; Charles Tilton; Car-rio Murphy; Lizzle Appleton.

THE MESSAGES GIVEN As per dates will appear in dus course. March 18. --George E. Cummings: Freeman H. Gurney; Annie Childs; Jonathan Pierce; Katle B. Robinson; Jo-soph Ludiow; Rosle, to Mrs. Stuart Highings, March 23. --John Pierpont, for Mrs. H. D. McKensle; Charles A. Richards; Marion Tyler; John Cheerer; Mary Faciln; George Allen; Lucy Morrill;

### Written for the Banner of Light.

Remarks of the Monday Lectureship To-day that, Mr. Beecher's view of inspiration was erroneous, and that modern New England theology contains no mediævalism, impel a layman to pen a few contains no mediavanam, import a tayman to pen a few suggestions, no less for the "inspiration" of the gitted lecturer, than for the benefit of the rank evangelists, and of many Boston minds awakened by their elo-quence to deep and earnest reflection. Before com-plaining of the evanescence of revival impressions, let us trace the cause, and seek a remedy.

ONE BOOK'S EBBOB MARS NOT ANOTHER'S TRUTH not so."

DANIEL AND JONAH TO THE APOCRYPHA

DANIEL AND JONAH TO THE APOCENTIES. I see no valid excuse for the sensitiveness of many clergymen as to recognizing, the surrent conviction of the mass of Boston thinkers (whicher oburch members or not, and whether readers of pavidson, and other writers of the new edition of the spoyelopedia Britan-nica or not), that the books of Jonah and Daniel were written merely to edity Jowish patriots, and at dates placing them more properly in the Apoerphas than in the Canon. Even the last winter's Monday Lecture-ship, I am told, pasponed, and finally omitted to an-swers question-box interrogatory on that point. I have no patience with those literalists who (unlike

APRIL 2, 1887

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## APRIL 2, 1887.

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# it may be one of those traditions of unconscious au-thorship which gather around extraordinary persons and events. Whether poem or tradition, the essential beauty of the legend has sufficed to secure its per-petuity." BETHLEHEM OR NAZABETH.

peruity." DETHLEHEM OB NAZABETH. As to the substitution of Betblehem for Nazareth, and some other details of the Nativity, we are not to insist on accuracy in accounts more or less at the mercy of tradition. Herod died early in the same year, U.O. 750: It seems improbable that this erafly king, if arali the Magi would not return, aroused their su-pictons by a secret summons, and sent no scout to ob-serve them; or that in so small a place as Bethlehem he could not easily have discovered the particular house and child that had been honored by so distin-sale massare; or that so notorious a orime would have escaped the part of yespetrated up to the last moment of the atrocities perpetrated up to the last moment of the atrocities.

have escaped the period Josephus, who gives a minute account of the arrocitles perpetrated up to the last moment of Herod's life. Bofar as I can glean from the most advanced histori-cal and Biblical scholars, Jeans was born in the spring of the same year that Herod died, making the popular date of the Christian ers, three years; too late. The putting of the day, at December 20 was probably an adaptation to the Roman festival of "The Unconquer-able Sun" just after the winter solstice. In the ap-pendix of the Cassel edition of Canon Farrar's Life of Christ different theories as to the date and locality are fully considered. As to the enrollment journey, Dr.' McCosh (in !! Caristianity and Positivism.'? p. 259) re-conciles Luke, and Josephus by a theory that there was a census in the time of Augustus, and then a tax-ing at a later date. If is observable that Mark and John, while not di-rectly stating the place of birth, confirm the primitve tradition of early residence at Nazareth. The writer of the Matthew introduction virtually confesses that, he adapts his location to an old saying (Micah v. 2.) "Out of Bethieherm Ephratah shall come a ruler." This bias, none the less auspicions if originating in patriotism or personal affectiod, is also disclosed in his misseplication of Hosea Xir. "When Israel was a child then i loved him, and called my son out of Egypt."

a child then 1 loved him, and called my son out of Egypt." The foregoing may not be the best answer in the premises, but if any other layman, or any right rever-end (or "wrong reverend") gentleman has a more rational one, Boston editors and readers will at this juncture bid ib welcome. As to the origin of the body of Vestis and as to the process of accretion to tradi-tion; and the progress of Babylon-derived notions of blup fire, devis, etc., various explanations from lead-ing thinkers, both lay and clerical, both avangelical and liberal, will be found collated in a book lately pub-lished by a Boston house, and entitled "The Life of Lives." lareship iration was

Lives." SUPPLICATION ONLY A VEHICLE FOR ASPIBATION. While Boston thinkers have been glad to see Mr. Jones emphasize more than did Mr. Moody the sub-jective benefit of prayer rather than any objective one, making supplication simply a vehicle for aspira-tion, and recognizing the laws of God to be uncapri-cious as himself, we have looked in vain for a square disclaimer of the, dogms of intercession of: earthly saints. May Mr. Jones never be pestered with written requests from distant strangers (as if to a friend at court of some Oriental monarch) to pray that, in the case of spoiled Johnny, black shall be white—the ef-feet of all-breeding be the same asof culture; or that Descon Podauger's ticket shall draw the capital prize, and thus his church debt be paid off : or that some ill-fated Gaffeld recover, whichever way the bullet, imay have plowed: for (from the Orkneys) that the All wise Manager of the weather will "awa, wi! blawin' slo a tearnit, trivin', bletherin' blast, and playin' the vers meschief wi' the alts and barley." But in the delicate matter of criticism of prayer one ought not to ignore Michael Angelo's rule (as to art oriticism), namely, to "criticism by example and crea-tion—not by finding fault." The writer will therefore conclude by referring our evangelist brethren to a little book (in the antique book stores), entitled "The Prayer of the Presidents; being Wathington's New Year Aspiration, with Lincoin's Additions." F. R: ABBEY. 67 Cornhill, Boston, March 14th, 1887. SUPPLICATION ONLY A VEHICLE FOR ASPIBATION.

#### April Magazines.

MAGAZINE OF ART .- The moment when Cassandra, whose pitiful story is prominent in the mythology of Ancient Greece, as well as in ancient and modern pootry, is torn from the altar in the temple of Minerva by e implous Ajax, who defied the lightning and despisestids, gods, is the subject of the frontispiece. A description of Wotton House, near Dorking, is given description of Wotton House, near Dorking, is given/ by Grant Allen, illustrated with six exquisitely fine ingravings. "The Progress of Art in Birmingham," neludes in its illustrations a good portrait of Hon. In Bright, and a copy of Muller's painting "The pab Shepherds." Other interesting articles (lifus-rated) treat upon "English Decorative Needle Work." London Monuments." Treasures of the National Allery," and " The Practical Education of the Art-

st." New York: Catsell & Co. Bt. Now Colks JThe Prabd. feature of the April number is "bight ind lively fairy dioretta by T. S. Brook, entrued, "Aug Onidien's Orware." The Will be found, for the amount of display it gives easy to present , the music is simple and pleasing. (Marrows on the Hill" is an interesting second of the part and present of a famou Raitish Action. Ultre Thoms All let describes, the prastish Action. Ultre Thoms All methods adopted in Sumatra, and other countries, for utilizing their remarkable faulty of indicates for utilizing their remarkable faulty of indicates in the protection of the Statish Action.



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Caasell & Down and Data and Hauffald ", actively 1 " inver-Ous Littris Owney." Bay "Onarile " is the name of a horse who, at the bidding of his master, visited the dining room and took from the hands of the guests the dainty morsels they passed to him, a picture of which event of his life accompanies the sketch. " The Hermit Orab," "The Jealous. Kittles," " The Street Players," other: stories, sketches "and verses, with platures to match, make up a capital number. Boston the Bussell Publishing Company, at Bromneld street.

# To the Editor of the Bannet of Light :

I have recently encountered an article in one of the Boston dailies, wherein over the signature of " Attornoy," the progress of the legal profession and that of

Boston dailles, wherein over the signature of "Attor-néy," the progress of the legal profession and that of the medical are contrasted to the advantage of the lat-ter, the writist hinding ithat self-interest on the part of the lawyers themselves has provauled the advance of the lawyers themselves has provauled the advance of their profession. "This same "Attorney-4" with a sigh is fain to akknowledge that "hardly a department of intellectual and physical science of the law of the sight be lawyers themselves has provauled the advance of the profession. "This same "Attorney-4" with a sight is fain to akknowledge that "hardly a department of intellectual and physical science", and that the medical integrees of which attorney." with a sight be allopathic system bit "attorney." with a sight the allopathic system bit was forced upon the allopathic system of born of the natural ultreaching of the allocipies of the allopathic system bits in progress in medical by the Hegular, progression in the interest in the same by the and dense allow equilar medical practitioners are even now, working to commer all progress in interest the allow that the observer and the allower for which the book allow and the sitt the set or statistication in given and the sitt mode of the allowing the set how working to commer all progress in interest the same now, working to restatistication and the set of the stake. Many a parent heart black interest in and how find the people are striving to restati the set of statistication is the set of the interest black and and the set of the site of the interest in the set of the set of the site of the interest in the set of the set of the site of the interest in the set of the set of the site of the set of the boots in the set of the set of the site of the set of the boots in the set of the set of the set of the interest in the set of the set of the set of the set of the site of the set of the interest in the set of the set of the set of the interest in th

incellent famwers to grastion: listle instrument, which writes incellent famwers to grastion: saked ether slotes of a bally... These unacquainted write is would be assembled at some of the results that have been stained through its famous, and no domentic circle should be without one... All investigators who desire produce is writing, mediumship double are in the result of the stained through its famous of the result of the stained through the stain of the result of the stained through the stain of the result of the stained through the stain of the stained the stained through the stain of the stained the stained through the stain of the stained the stained through the stained the stained the stained the stained throw in the stained the stained the stained throws the hand in this stained the stained the stained throws. Though the stained the stained the start is a state to move in the stained the start the start is a state to hand if which is graterined the start indicate the hand if which is graterined the start indicate the start these directions will start out the start indicate the start these directions will start of the start indicate the start of the start the start of the start indicates the start indicate start to a start of the start is the start of the start these directions will start be start indicated and the start of the start to be start to the start is the start of the start indicate start is the start of the start is the start of the start the start of the start the start of the start is the start of the start is a start of the start and the start is the start of the start of the start of the start will be start and the start way it is bour a day if the start is the start and start and start and the start and the start bot storted and by which any runk one start will bour, sensi-t be start is a start of the start of the start will be start bour to start is bour to the start of the start and the start and the start bow to use it. If the start is the start is the start and the start bow to use i

Spiritual-Workers Photographed from Crayon Portraits

BY ALBERT MORTON.

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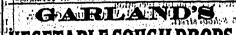
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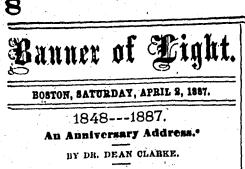
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The Spiritualists of the world assemble on this auspicious day, the Sist of March, to commemorate one of the most remarkable and important events in human history. No occurrence in modern times can compare with its magnitude. If this assertion sounds to the doubting scoffer like the extravagance of fanaticism, we would remind him that many of the most momentous events of time have been regarded as trivial and insignificant at the period of occurrence. The flying of a kite toward a of occurrence. The flying of a kite toward a thunder-cloud may be ordinarily but a juve-nile pastime; but in the hands of an American Prometheus it gave to thought the lightning's wings, brought a spark of celestial fire to the earth whose kindling flame now tarns night into day, and decoyed from the clouds a Titanic motor that ere long shall move the world of matter as it now moves the world of mind i When thirty-nine years ago this night little Katle Fox, of Hydesville, listened to the the tiny "raps," she made a discovery transcending that of Franklin as much as the brilliancy of the lightning's flash surpasses the fire-fly's fitful gleam. She then heard the first experimental olick of a celestial telegraph, whose unseen

gleam. She then heard the first experimental olick of a celestial telegraph, whose unseen wires subtend the ocean of eternity, and con-nect the earth with the heavenly spheres. She listened to the first faint whisperings of a "still, small voice," that, as time rolls on, shall deepen into tones of authority louder than the thunders of Sinal. She interrogated the first symbols of an intelligence long hushed in si-lence, that came to announce that again "the kingdom of heaven is at hand," and another Dispensation was coming to fill the world with light, joy and peace. ight, joy and peace. The Fox family, that auspicious night, greeted

The Fox family, that auspicious night, greeted a messenger from an unknown world : a heraid of "good news" from an unseen realm ; a cou-rier from "that silent bourne whence (it was supposed) no traveler returns." They welcomed the first "ministering spirit," that, for nearly twenty centuries, had met with an intelligent reception from the denizens of earth. The 3ist of March, 1848, was the dawn of a new era-the beginning of a glorious epoch for the intellectual, moral and spiritual progress of mankind. It was the "dawning day," porten-tous of the most startling events, the most wonderful phenomena, the most magnificent discoveries, the most stupendous changes, the most gigantic revolutions ever witnessed on most gigantic revolutions ever witnessed on earth !

It was the birthday of a miracle-worker, It was the birthday of a miracle-worker, an iconoclast, a revolutionist, a revelator, a reformer, an inspirer, a healer, a comforter, a teacher, a patrict, an emancipator and a saviour, more potent, more competent, more universal and irresistible in influence than this world had ever before seen I Are these tributes of appreciation but fulsome rhapsody? Are these plaudits of gratitude but turgid rhetoric, born of a heated imagination? Are the many millions who join, in act and in spirit, with us to-day, comprising many of the foremost intellects of the world, but a horde of dupes and fanatics, beguiled by the most of dupes and fanatics, becalled by the most stupendous delusion that has ever deceived mankind? Are the ubiquitous and marvelous phenomena, whose reality is certified by many of the most astute scientists of the age, but ohimerical phantasms that have "deceived the very elect" in letters, in philosophy and in science? Is the most enlightened, the most oritical and skeptical age of the world's histo-ry, the one in which the most gigantic fraud ry, the one in which the most gigantic fraud has addled and captivated the most doubting intellects on earth? Has the most dousive, demoralizing and wide-spread superstition that has ever cursed the world gained domin-ion in an age the least favorable to unwar-ranted faiths and blind beliefs? If so, then is the credulity of the world's profoundest think-ers a greater phenomenon than the facts accept-ed 1

But have the uncounted millions of Spiritu-alists-all of whom have been made such in the Bhort space of thirty-nine years-no warrant of proof, no surety of indubitable evidence, no test of positive demonstration to justify their claim of a KNOWLEDGE of spirit communion? Are we fools, fanatics and lunatics, that we are here to-day to do honor to either the great-est truth or grandest fiction this prolific age has evolved?

Several of the most noted conjurers, among whom are Rhys, Hamilton, Houdin, Jacobs, Bel-lachiai, Hermann and Kellar, have admitted the reality, and so far as they know, the inex-plicability of the phenomena. With facts enough to fill a hundred Bibles, and with witnesses enough to fill all the churches in Christendom, whose testimony can-not be impeached, what care we for the flip-pant jeers of ignorant skepticism, which is too lazy, too stupid, or too bigoted to investigate and accept one of the best demonstrated truths now admitted in the world's cyclopedia of POSIand accept one of the world's cyclopedia of POSI-now admitted in the world's cyclopedia of POSI-TIVE KNOWLEDGE? If we are deluded in this belief, we are in everything; life and consolous-ness are but sensorial illusions, and our daily experiences but a phantasmagoria of delusive

dreams. What if "fraud" and "fanaticism" may ac-count for much that has been received as fact by over-oredulous people, enough of scientifically demonstrated phenomena remains to estably demonstrated phenomena remains to estab-lish our faith on a foundation stable as eternal verities. No other people on earth have so just a claim to a KNOWLEDGE of immortality as have we. The faiths of Christendom have not a thousandth part of the proof to sustain them as we have of lising evidence, not merely historic statements, with us to day. Why, then, should not we rejoice that, better than St. Paul, "We know that if our earthly house of this taberna-cle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens"? Our evidence of spiritual manifestations is so Our evidence of spiritual manifestations is so

Universal, so overwhelming in character, so personal and conclusive, that we are warranted in saying that everybody believes in them who is not too slothful or indifferent to examine the

facts, too dull to comprehend them, or too con-ceited and prejudiced to appropriate them. Hon. B. F. Wade. of Ohio, when asked by a fellow Senator, "Why, Beo, are you a Spiritu-alist?" with a customary oath of emphasis,

alist?" with a customary oath of emphasis, the brave and honest Senator isconically re-plied: "Yes, any man who has as much brain as I have can't be anything else!" Those who "having eyes, see not, and having ears, hear not," either lack opportunity to in-vestigate these all important facts, or they need the prescription given by an eminent physician to a dudo who accosted him, saying, "Doctaw, what would be good for my poosh head?" "Brains, you fool you, BRAINS," was the reply-ness to take in "the nonsense called Spiritual-ism," as they term it. If followed it will most assuredly prove a panacea for what ails so many conceited scoffers i If not so accepted and acknowledged by the Pharisale bigots of today, inture historians

Pharisalo bigots of to-day, future historians will record the dawn of Modern Spiritualism as the greatest event of the pineteenth century; for out of it as a fountain of truth and a ma-trix of causation have sprung, and will spring, the most revolutionary movements in the faiths, practices and institutions of mankind ever rethe most revolutionary movements in the faiths, practices and institutions of mankind ever re-corded in the annals of evolving time. Already have its phenomenal facts done more to check-mate the rapidly growing materialism of the world combined. It has furnished, in world-wide exuberance, the only demonstration of a post-mortem existence extant in our world this hour. This alone entities it to the fealty and homage of mankind. What personal, social, political or national interest can compare in importance with the setting of the great ques-tion of man's eternal destiny? This Spiritualism, with its facts and philoso-phy, has done more rationally and satisfactori-ly, by far, than all of the previous revelations ever given. Until it came as the world's great "King of terrors," "the most horrid elf of all that mortals hate or dread." Forty years ago it was as true as when St. Paul uttered it, that "The whole world groan-eth and travalleth in pain together unto this day, subject unto bondage through fear of death." The poet Campbell voiced the com-mon fear of the "grim monster" when he wrote: " "Oh I deep, enchanting prelude to repose.

wrote:

Oh i deep, enchanting preludé to repose, The dawn of bliss, the twilight of our wo Yet half I hear the parting spirit sigh, It is a dread, an awful thing to die i" woes 1

But, thanks be to God! Spiritualism now floods this world with light from beyond the grave, and through the trumpet of this great resurrection a myriad of angelic voices are saying:

Melt and dispel, ye spectre doubts, that roll Cimmerian darkness on the parting souli Fly like the moon eyed herald of dismay,

OF

BANNER

We grant that Spiritualists themselves have done but little to boast'of ; that they have built mostly only foundations and brilliant hopes for the future. But the silent work of Spiritualism, which, like the Kingdom of Heaven, "cometh not with observation," has wrought an unpar-alleled change in the ideas and beliefs of man-kind. As a leaven of truth and liberality, it has done more to uplift and develop humanity in the last thirty-nine years than Ohristianity accomplished in the first thousand, or than it has done in the last one hundred years with all its vast means of appliance and labor i We have neither time, means nor ability to fully inventory its vast achievements, but for this occasion we may summarize a few. It has "conquered the last enemy, death," and an-swered the world's great question, "If a man die, shall he live again ?" It has revealed a natural, progressive, post-

die, shall he live again ?" It has revealed a natural, progressive, post-mortem life for all men, and thus has collpsed the Bible in furnishing the foundation for "a hope of future probation for the poor hea-then," as well as for the Andover Professors. It has healed the sick, comforted the mourn-ers, preached the gospel to the poor, as well as rich; corrected the erring and encouraged the

weak. It has restored spiritual gifts in greater va-riety than ever before, added knowledge unto faith, and brought a new inspiration and reve-lation better than all others. It has swept the bosom of God, and fear out of the mind of man. It has dethroned the Devil, deposed the "an-gry," "jealous" and capricious Jehovah, and put in the place of both the Omnipotent, Om-niscient, Omnipresent Spirit "in whom all live, move and have a being," and through whom "all shall be blest from the least unto the greatest."

greatest.

move and have a being," and through whom "all shall be blest from the least unto the greatest." Spiritualism has sounded the knell of every despotism, sung the requiem of every form of superstition and idolatry, and enthroned Rea-son as the arbiter of all truth. It has declared nature to be the only word of God, and all Bibles to be but man's failible inspirations, each adapted to its time and place, but all re-vealing more of man's finite conceptions than of God's infallible truth. It has taught us to prepare to live, not to die—that a good life in this secures happiness in the next sphere; that we must work out our own salvation from igno-rance and sin, as there is no vicarious means of grace and growth. It has revealed to us the innate divinity and infinite possibilities of every human being, and that angelhood will be evolved out of universal man and womanhood, through the law of progress and by personal effort. By its all pervading influence it has per-meated and spiritualized literature, rational-ized metaphysical philosophy, and opened a new world of life and force for the investiga-tion of science. It has inspired and elevated honesty and charity, broken mental shackles, liberated thought, inspired invention, hast-ened progress, energized reform, inculcated honesty and charity, broken mental shackles, liberated slaves, spiritualized religion; and it has proclaimed equality, justice, liberty and love as the inalignable rights of man, and de-olared their recognition in all the laws and in-stitutions of the world, as the only palladium of individual, social and national peace, pros-perity and happiness.

And now we meet to celebrate The day the "raps" began, In Eighteen Hundred Forty Eight, To bring good news to man.

Those mystle "raps" the silence broke Of near two thorsand years : "T was then the Sphinx of Death awoke And spoke to mortal cars.

There came to earth that " dawning day " A messenger of love, With news from spirits passed away To realms of light above.

Across the ether waves that roll

Spiritualist Meetings in Boston and Elsewhere.

LIGHT.

The great pressure of Anniversary matter precludes more than a bare mention in this issue of the local meetings to which we have devoted so much space each week of late:

Parker Memorial Hall .- Mrs. Cora L. V. Richmond closed her present engagement in Boston on Sunday last. Good audiences assembled morning and evening to listen to her guides in their treatment

and evening to listen to her guides in their treatment of the announced themes: "The Becoil from the Perihelion of the Flancis;" and "An Impartial View of the Life and Work of Henry. Ward Beecher." The interest in her multitrations has steadily in-creased since her arrival in this city. Mr. and Mrs. Bichmond left for New York on the morning of Monday, March 28th; they were to be ten-dered a reception at the home of Mrs. Dr. Densmore in that city in the evening, and then proceed direct to their homes in Chicago.

Boston Spiritual Temple .- We are informed by "W. A. D." that the services at Berkeley Hall opened

Boston Spiritual Temple.-We are informed by "W. A. D." that the services at Berkeley Hall opened last Sunday morning by selections sum by Mr. J. T. Lille, Mr. F. B. Orane, planist. Mrs. Lille's con-trols interestingly answered various pertinent ques-tions by the audience. The subject considered in the evening was "The Origin, Birth and Free Agency of Man, and his En-trance into Spirit Life"; "I must," said the control-ling inteiligence, "speak from my experience to elu-cldate the subject of free agency. I had no choice of pirth into life on earth. In accordance with the laws of nature I found myself here. If I argue that man's entity had a beginning I should be compelled to ad-mitif must have an end. I have had degrees of intei-ligence and shall continue to have. I cannot recall my earthly life before two years of age. I was born of parents from whom I received a heri-tage, the same as water passing through a stratum of earth is impregnated with the soil. The lines of heredity from my mother gave a devoltonal, while the lines from my father gave a skeptical frame of mind. From the heredity and the educational blas your character is formed. Are these in ignorance to be accountable for their relations in life? You have had certain experiences ofyour own that made you Spirit-ualists. Arey ou responsible for the result? "Free moral agent I Do you waik when and where you will? There is no freedom outside of certain limitations. In passing into spirit-life all are placed in schools graded to each condition-not in hell, but in places of instruction. One of the first matters to learn before any one can advance is self control, self government. It is here, as well as there, the needed act. The laws and dogmas of the past will be laid away on the shelf. We had no control over the time when, how or where we were to be born, or when or where we shall go-only like attracts like. Mrs. Nellie J. T. Brigham will speak the next two Sundays of April.

Sundays of April. THE LADES' INDUSTRIAL BOCIETY held its regu-lar meeting Tuesday. March 22d. In the afternoon Mrs. O. N. Mellen addressed the company under con-trol of Bpirit Mrs. Moses Hunt; her inspiring words were listened to with interest by all. In the evening, Capt. Richard Holmes presiding, Prof. Fisher of Cam-bridge opened the exercises with a plano solo. Song by Mr. Charles W. Sullivan. Dr. J. D. Moore spoke upon progress out of old theology into the light of the new Spirital Philosophy. Song by Dr. O. T. Buffum and Mr. J. T. Lillie. Remarks by Mr. Ritsha Tripp. Capt. Richard Holmes, Mr. Henry Trask and Miss L. Barnicoat. Song by Mrs. M. F. Lovering, plano accompanist, Prof. Fisher. Address by Mrs. R. S. Lillie and improvised poems on subjects given by her auditors. The audience joined in a closing hymn. Bix names were added to the list of members, making a total of ninety. The next regular meeting of the Sol ora names were added to the list of members, making a total of ninety. The next regular meeting of the So-clety will be beld April sth. MRS. MARY F. LOVERING, Secretary. No. 430 Shawmut Avenue, Boston.

Spiritualistic Phenomena Association .- An audience that filled Berkeley Hall to its utmost capacautionce that filed Berkeley Hall to its utmost capac-lity assembled last Sunday afternoon. Mr. Joseph D. Stiles and Dr. H. B. Storer occupied the platform. After musical exercises the President introduced Dr. Btorer, who spoke of a promise given to Mr. Stiles to say a few words in tribute to the memory of his mother. "Our friend," said Dr. S. "comes to us this afternoon in the shadow of a great bereavement, the loss of his dearest friend—his mother." Allusion was their made to the noble and endearing qualities of the true brave spirit, the clear head and the warm heart that had en-deared this noble woman, not only to her own family, but to all with whom she was associated. "During her long life she had always been on the side of prog-ress and reform. Anti-slavery, temperance, woman suffrage, Spiritualism, all had received her allegiance. A medium herself, she, in gratitude and rejolding, saw the greater mediumship of her son unfold; and, until at the ripe age of eighty-four, she passed to higher spheres, she was his dearest and closest friend. For a long time before she was infered from the physical body, she was a great sufferer, but her sufferings were patiently and uncomplainingly endured." . After speaking of the pain and sense of loss, of the feeling that something that cannot be replaced has gone out of our lives when our dear ones pass on be-fore, Dr. Storer spoke of the happy retuinlons that the future will being, when these who truly love each other will be united. "This mutual love and sympa-thy, and not any tie of what is termed natural rela-tionship, is the bond of union in the spirit-world. Fathers, mothere, astatrs, brothers, hadrade and ity assembled last Sunday afternoon. Mr. Joseph D.

other will be unled. "This mutual love and sympa-thy, and not any tie of what is termed natural rela-tionship, is the bond of union is the spirit-world. Fathers, mothers, sisters, brothers, husbands and wives are they whose sonis are thus related. There is nothing that can so suistin us amid the trials and bereavements of life as a knowledge of the truths of Spiritualism. It gives us not merely a consciousness of our own immortality, but of the immortality of the race to which we belong. There is a sonse of com-panionship : we are not isolated from our kind, but the great world of humanity to which we belong, the countless myriads of human beings-they are all to rise triumplant over death, and, in the higher life, go on until they become pure, perfect, glorified spirits." Mr. Stiles held an interesting scance, giving names and descriptions of spirits, formerly residents of Chel-sea, Dorchester, Worcester, Eastham, Dennis, and other towns in Massachneetts, Barre, Vt., and other places in New England. Among these ware Oharles Doane, Russell Doane, Capt. Prince Crowell, James P. Burgess, Dantel Lewis, Miss Sally Sparrow, Isaac Gresly, Joseph Mayo, Walter Chappee, Albert Wood, Raymond Wood. In all, shout a hundred names and descriptions were given, and recognized by persons in the andience. At the evening meeting, at 1031 Washington street, an equally successful scance was given by Mr. Stiles. At the meeting of the Association next Sunday afternoon an agreeable variety of exercises will be given. There will be a test scance by Mr. Conis Poole by Miss Lizze flowie, violin solo by Mr. Sunds and residence. Boston Spiritual invest scance by Mr. Conis Poole by Miss Lizze flowie, violin solo by Mr. Louis Poole by Miss Lizze flowie, violin solo by Mr. Louis Poole by Miss Lizze flowie, violin solo by Mr. Louis Poole by Miss Lizze flowie, violin solo by Mr. Louis Poole by Miss Lizze flowie, violin solo by Mr. Louis Poole by Miss Lizze flowie, violin solo by Mr. Louis Poole by Miss Lizze flowie, violin solo by Mr. Louis

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marks introductory to a short discourse on "The Pow-er of Mind over Matter, or the Faith-Cure." Miss A. E. Colt followed with an invocation, and tests of a very remarkable character. Arthur McKenna also gave recognized tests. Tests and readings throughout the day were given by Mrs. B. F. Willard, Dr. W. A. Hale. Miss A. Fes-body, Mrs. O. W. Odiorne, Mrs. F. A. Bray, Dr. Tripp and Mrs. J. D. Bruce. The benediction of the day services was given by Mrs. Leslie. H.

Paine Memorial Hall .- Prof. J. W. Cadwell commenced on Bunday evening last a series of lectures on Mesmerism in this hall; the meeting was a grand success; the Professor will be there again on Sanday evening next; during the week he will give entertain-ments in Malden.

First Spiritual Temple, corner Newbury and Exctor Streets .- Next Sunday the guides of Mrs. Abbie N. Burnham will speak, services commencing at 2:45 P. M.

Providence, B. I.-Wm. Foster, jr., states that good audiences greeted J. Frank Baxter in Blackstone Hall last Sunday. Inasmuch as the Association holds no Anniversary exercises this year, the occasion was made a gaia day, the platform being filled with plants and flowers. Mr. Baxter's discourse was fitted to the time, his subject being "Spiritualism in the Dawn of Victory."

Victory." The evening discourse on "Spiritualism as a De-stroyer and a Builder," was a powerful defense of Spiritualism, a full vindication of its principles and philosophy.

Norwich, Ct .- Mrs. J. A. Chapman writes that Miss Jennie B. Hagan made her first appearance before the society March 20th, also speaking 27th. Good 

Haverhill, Mass .- Good Templars' Hall .-. The platform of the First Spiritualist Bodiety in this city was occupied Sunday, March 27th, by Dr. J. O. Street, at 2 and 7 P. M.—Next Sunday, April 3d, Mrs. Hattle O. Mason, of Boston, will occupy the same platform. W. O.

fA tribute to Dr. Street's usefulness in Haverbill. neceived from another correspondent, will appear next week.-ED.]

Newburyport, Mass .- Edgar W. Emerson lectured and gave tests last Sunday afternoon and evening to the satisfaction of good-sized audiences.—Mrs. Dr. M. A. Green, our well-known clairvoyant physi-clan, is preparing to celebrate the anniversary of the commencement of her public career as a medium.— William P. Holt, another well-known local medium. Is recovering from a severe attack of pheumonia.— Hon, Warren Chase was in town a few days ago, the guest of Mrs. Dr. Green. The Heraid, noting his presence in town, referred to him as "one of the most noted of radical speakers," and in the anti-slav-ery agitation occurpting a position " equally consplet-ous with Garrison and Phillips."—The BANNEE cor-respondent desires to inform all who wish to arali themselves of his powers in the development of medi-umbip that, owing to the pressure of newspaper du-tices, it will be impossible to meet them except in the evening, which will require spending the night in Newburyport. He hopes at no distant day to be able-to devote himself entirely to mediumistic work. ing to the satisfaction of good-sized audiences. ---- Mrs.

Pitteburgh, Pa.-O. P. Meskimen. 5th and Wylle Avenues, writes : "Pursuant to a call issued to Spiritualists, a meeting convened recently, resulting in a uansis, a meeting convened recently, resulting m, a partial organization, the eleciting of officers and the appointing of a committee on by-laws. Our officers are as follows: J. H. McBiroy, President; O. L. Stevens, first Vice President; O. L. Stoner, second Vice Presi-dent; J. D. Hughes, Treasurer; C. P. Meskimen, See-retary. Lecturers and test mediums on their way through Pittsburgh may make engagements by corre-sponding with us."

New York City .- F. W. Jones writes, March 27th ; This Sunday has been an interesting one in the hiswiry of the reopie's meeting. Mary E. Peake of Brook-lyn deilvered an instructive and logical address upon Spiritians and "Spiritualism in the Science of Life." Mr. Van Horn preceded the lecture by well-defined and recognized tests. Mrs. Wheeler of Boston gays some spirit descriptions, nearly all recognized. Mr. Wheeler followed with pithy remarks, and the exer-cless closed with an address by Dr. Abble E. Cutter of Wickett's Island Home.— On Anniversary exercises will commence next Thursday at 2 o'clock F. M. Will adjourn over to Sunday, April 3d, at 2:80 P. M." tory of the People's Meeting. Mary E. Peake of Brook-

Haverhill, Mass .- Brittan Hall .- Hon, Warren Chase occupied the platform at Brittan Hall again. Last Sunday, speaking in the afternoon upon questions: proposed by the audience, and in the evening upon the life and ministerial career of Henry Ward Beecher. The Association presented to the audience the pro-gramme of the Auniversary exercises on Thursday. Dr. F. H. Roscoe will be the speaker in the afternoon, and will take part, with Edgar W. Emerson, in the Dr. F. H. HOSCOG WILL DE SHO SKALL W. Emerson, in the and will take part, with Bdgar W. Emerson, in the evening exercises. There will be speaking, recita-tions, and tests in mediumship, interspersed with vocal and instrumental music, with a supper. E. P. H.

What say some of the most illustrious scholars and thinkers the ages have produced in

John W. Draper, the eminent scientist, his-torian and philosopher, says: "That the spirits of the dead occasionally visit. the living, or haunt their former abodes, has been in all ages, in all European countries, a fixed belief, not confined to marking but user is installed in by the subjects can be of any value, there is a body of evidence reaching from the remotest ages to the present time, as extensive and unimpeacha-ble as is to be found in support of anything whatever."

I. H. Fichte, the venerable German philoso

I. H. Fichte, the venerable German philoso-pher and author, says: "I feel it my duty to bear testimony to the great fact of Spiritual-ism. No one should be silent." Says Prof. De Morgan. President of the Mathematical Society of London: "I am per-fectly convinced that I have both seen and heard, in a manner which should make unbe-lief impossible, things called spiritual, which cannot be taken by a rational being to be capa-ble of explanation by imposture, coincidence ble of explanation by imposture, coincidence

or mistake." Says Dr. Robert Chambers, the distinguished editor and literateur: "I have for many years known that these phenomena are real as distinguished from impostures." Says Prof. Challis, Plumarian Professor of

Astronomy at Cambridge, Eng.: "I have been ubable to resist the large amount of testimony to such facts. In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are

the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up." Camille Flammarion, the French astrono-mer and Academician, says: "I do not hesi-tate to affirm my conviction, based on person-al examination of the subject, that any solen-tific man who declares the phenomena de-nominated "somnambulic," magnetic," me-diumic, to be impossible, is one who speaks without knowing what he is talking about; and also any man accustomed by his profes-sional avocations to scientic observation may acquire a radical and absolute certainty of the soquire a radical and absolute certainty of the

sequire a radical and absolute certainty of the facts alluded to." Prof. Alfred R. Wallace, F. R. S., says: "My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sol-

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Chased on his night-steed by the star of day." In the brilliant light of Spiritualism

...." The starless grave doth shine The portal of eternal day,"

and the sad requiem and mournful dirge are drowned by the glad songs of millions who sing to-day,

Py,
 "This world hath feit a quick'ning breath From Heaven's eternal shore,
 And souls, triumphant over death, Return to earth once more.
 For this we hold our jubilee,
 For this with joy we sing,
 Ohi Grave, where is thy vitory?
 Ohi Death, where is thy sting?"<sup>1</sup>

"Now," indeed, as never before, "is brought "Now," indeed, as never before, "is brought to pass the saying: 'Death is swallowed up in victory '' We know "'t is but a flower-encir-cled door opened by a friendly hand to show-us those we love," and through which we pass to our "Father's house of many mansions" or spheres, where we are to dwell forevermore ! But not solely as the great "Comforter" has Spiritualism appeared, but as the "Spirit of Truth" it has come to correct all the errors in the dogmas, creeds and institutions of man-kind.

kind.

the dogmas, creeds and institutions of man-kind. Though it is yet a mooted question with its earthly agents whether its ulterior purpose be not principally to renovate the creeds of Chris-tianity, and to revitalize it with a new endow-ment of its primitive "spiritual gifts," we opine that it has not come to "put new wine into old (musty) bottles"; nor to make a "crazy-quilt" patchwork by putting "new cloth (from celestial looms) into old garments" too small by far for the manhood and womanhood of the nineteenth century ! Nay, verily, its purpose, we believe, is far more radical and rational than as a mere renovator of out-grown institu-tions and decaying systems of error. It has the vigor, power and ambition of an iconcolast, a conqueror, a reformer and builder, too. We believe that Christianity, as an organic insti-tution, as represented by the Protestant and Catholic oburches, can no more absorb and monopolize the new truth and spiritual power of this great movement than could Judaism or Paganism appropriate primitive Christianity; in

Paganism appropriate primitive Christianity; no more than can the moon absorb the entire

no more than can the moon absorb the entire light and heat of the god of day i "New times demand new measures and new men," says a modern philosopher, and it is our conviction, based upon the analogies of histo-ry, that the life and power of this New Dispen-sation will, in God's own good time, evolve an organism of its own commensurate with its in-trinsic canabilities for establishing of the the trinsic capabilities for establishing a higher olvilization, a larger liberty, a greater equali-ty, a deeper, broader and higher education, and a religion that shall be-what existing ones are not-the will of God "done on earth ds it is in Heaven."

 as any facts are proved in other solutions.
 and solutions in the new of the solution Whatever may be its mission, Spiritualism

The tidings flashed from pole to pole,' And spread o'er sea and land.

Those startling sounds have since been heard

For nine and thirty years; And millions have by them been stirred To wipe away their tears

The world shall greet this heavenly guest, And gladly own its power: From North to Bouth, from East to West, 'T will bless its natal hour.

The fear of death we feel no more, Nor dread the silent grave; We've heard from those who've gone before, And that now makes us brave.

The "still, small voice " of those we love We hear in every home, And angel watchers from above Protect where'er we roam.

They haunt our homes and give us "tests" To prove they are not dead; And off they answer our requests And bring "the living bread."

They teach us how we ought to live, And why this life was given : And many precepts do they give To point our way to Heaven.

Life's mission here, we once were told, Is God to glorify ; But now we know we here unfold Ourselves for spheres on high.

This mortal form evolves the soul Which is with spirit rife; Through death we reach a higher goal And gain eternal life.

Through evolution's spiral way We then shall upward press; From sphere to sphere, as best we may, Forever we progress.

God speed this trutistirroughout the world, Till all shall know its worth; Till Error from its throne is burled, And known no more on earth.

Though press and pulpit both assail, The Truth shall firmly stand; "The gates of hell shall not prevail" To stop its progress grand.

Its hour of triumph is not far, Its loes are now at bay : The hosts who come through "gates ajar" Will surely win the day.

Exultant joy fills all the earth This day of jubilee ; For millions know that death is birth, And life eternity.

Then strike your harps, ye angel choirs, And wake scrapbic strains; Let earth respond with sineful wires From mountains, seas and plains.

As angels sang when Christ was born

Boston Spiritual Lycoum-Paine Memorial Hall .- Francis B. Woodbury states that a large com-

pany assembled on Sunday morning last to participate

Hall.-Francis B. Woodbury states that a large company assembled on Sunday morning last to participate in and witness the exercises. After the Banner March and lessons of the day, several readings were meritoriously rendered by members and visiting friends; vocal and instrumental music, addresses, etc., also lent interest to the occasion.
 Conductor Weaver alluded to the bereavement which had come to a household one of whose members wand said our respected brother, Mr. Charles Fearing, needs our sympathy and love at this time, his loved sister having been called to the "Great Beyond." Let us, as true Spiritualists, do all in our power to comfort him and the mother who in a brief period has been called to part with three of her family.
 Next Bunday, in large Paine Hall, the Annual Anniversary Oclebration will be observed. Jordan's Ordentor, Adonis Orbestra, Mr. Louis Poole, Musical Director. Adonis Orbestra, Mr. Louis Poole, Musical Director. Ricoutionists, Miss Lucette Webster and pupils; Miss H. Dodge, Miss Educate, Miss Flossle Butler and Miss Nettle Morae, Miss Flossle Butler, and Hiss Maria Falls. Louise in the day of the day. Not seats refered a Struker, Bay Marker, Miss Harta Balls, Louises. Special Boloists, Fearing Brothers. Vocalists, Mr. George LeOlaire, Miss Grace Boates. Dr. A. H. Richardson, Dr. H. B. Btorse and Horace Beaver, Haq. have been invited to make addresses. The Anniversary Celebration will tender Mrs. Carrie E. S. Twing, Special Konkes—The Spiritualist Phenomens Association. First Spiritualist Ledies' Aid Sciety, and Falls. Jossein for the day. Miss Brattes and Boston Spiritual Lycenn will tender Mrs. Carrie E. B. Twing a reseption at Ladies' Aid. Parlors, 1001 Washington Spiritual Lycenn will tender Mrs. Carrie E. B. Twing a reseption at Ladies' Aid. Bootory, and sein form the undersigned, so that a programme may be arranged. The Spiritualist Calles' Aid Society, 300 Washington Spiritual Lycenn will tender Mrs. Carrie E. B. Twing a reseption at Ladies

Wrst Spiritualist Ladies' Aid Society, 1081 Washington Street .- A grand test scance benefit has been tendered this Society at 7:30 o'clock Friday evening, April 1st, by the noted medium, Mr. Joseph D. Stiles.

Oollege Hall, 54 Essen Street .- The meetings in this hall last Sunday were of uncommon interest In this, hall last Sunday, were of uncommon interest and jargely altended. Mr. Oobb Opened the morning service with a few remarks, upon "The Body the Is remarks of the Senth. Solver by Batter Looks upon "The Evolution of Modern Thought," which here in the Evolution of Modern Thought, "which here in the Evolution of Modern Thought," which here is were trated very plaint and practically. Tosts were siven by Hins A reabed will be the About the Batter trated very plaint and practically and by the Sector trated very plaint and practically and by the Sector by Hins A reabed will be the Batter trated very plaint for the practical of the Sector and Arm, counter the batter between the Sector trated of the Sector by Mr. We conserve the Sector will opened by Mr. Daby were and an opened by Mr. We were will opened by Mr. Daby were a sector will opened by Mr. Batter and the sector will opened by Mr. Daby were a sector were a sector by Mr. Daby were a sector were a sector by Mr. Daby were a sector by Mr. Daby were a sector were a sector by Mr. Daby were a sector by Mr. Daby were a sector were a sector by Mr. Daby were a sector by Mr. Daby were a sector were a sector by Mr. Daby wer

Fitchburg, Mass. - J. O. Banborn, President, states that the first meeting of the season was presided over by the well known lecturer and test medium, Mr. Frank T. Bipley, of Boston, whose services were much liked. Mr. Bipley speaks there again the last two Sundays in April. in the second second and the second second

Bridgeport, Ct.-Mrs. S. A. Biynn, Secretary, in-forms us that the Anniversary ozercises on March 27th-a report will be firnished later-proved ver successful, Prot. W. F. Peck and Mrs. H. S. Lake be-ing the speakers.

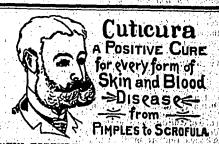
Cloveland, O.-Charles E. McOlnskey, Conductor. announces that the Annual Lyceum Exhibition will be held at G. A. B. Hall, Sunday evening, April 3d, at

New Bedford, Mass.—Mrs. C. M. Nickerson filled her last engagement for the season with our Society last Sunday, and gave, under deep inspiration, two practical and instructive discourses on the subjects presented her: Afternoon, "A Good Word for the Devil"; evening, "Spiritualism, its Uses and Abuses." —The next two Sundays Hon. Warren Chase will ado dress us.

Baratoga Springs, N. T. E.J. Hulling writes 11: "Mrs. Ulara A. Field gave het twenty fourth lecture to the society here on March 37th, with good accept-ance."

Laurences, Mass.-Bunday, March 27th, Mr. F. H. Roscoe of Providence, R. I., soceptably addressed the Spiritnalists of this city at Pythian Hall.-Bunday, April 3d, Mrs. E. C. Kimball will speak for us. S.

Clinton, Mass .-- Mrs. Carrie E. S. Twing occupied Olinton, Mass.—Mrs. Carrie B. S. Twing occupion our platform March 27th, and addressed large and ap-preciative audiences. Bhe is reengaged for April 17th: Mr. Joseph D. Stiles is engaged for the 3d and 10th. ( E. M.



SKIN TORTURES OF A LIFETIME INSTANTLY C. relieved by a warm bath with CUTICUBA HOAR, a real Bkin Beautiner, and a single application of CUTICUEA, the great Bkin Cure.

This repeated daily, with two or three doses of GUT/GUL BESOLVENT, the New Blood Purifier, to keet the blood cool, the perspiration pure and unirritating the bower open, the liver and kidneys sotive, will speedily cure to be

Ecsema, tetter, ringworn, peoriasis, iloben, prurins, scald bead, dandruff, and avary species of, foruring, dia-garing, itching, scaly and pimply disease of the skin and scalp, with loss of half, when physicians and all known remedies fail.

Tempolis Ial. Bold everywhere. : Price, Ourrout 1. 160.4. Boar, Ec.i Resolvers. SL. Presento IV. Hear, Fortrai, Lisuid AND GHEMICAL Co., Hoston, MAN II. Heard with the State

AP Bend for "How to Cure Skin Disease."



Among the sons of might, so that So may they greet this joyous morn When He has come again. As morning stars in primal time Bang at Oreation's birth, So let them now in strains sublime GREET THIS NEW HEAVER, AND RAETH !