

Children's Lyceums.

Inauguration of the Shawmut Spiritual Lyceum.

On Sunday morning, April 4th, was held the closing session of Lyceum No. 2, of Boston, at Amory Hall—it having been decided by the management to change its name, in obedience to the request of the spirit friends of the school. The hall on that occasion was crowded, the number of adult spectators being large, and the children present seeming to be filled with happiness, and a cheerful wish to abide by the discipline necessary to correct participation in the services.

As an opening exercise the school and audience united in singing "Nearer, My God, to Thee." Silver Chain recitations—in which Mrs. May Biggs, Guardian, Mrs. Sheldon, and Mr. C. Frank Rand, Assistant Conductor, joined with the school, from the platform—were next participated in, after which came the grand Banner March, which was executed in a style reflecting high credit upon the Lyceum and its orchestra.

Mr. J. B. Hatch then reclaimed his promise made on a former occasion, by making a somewhat extended address, in which he skillfully and interestingly portrayed the history of "No. 2" from the inception of the movement to the time of its approaching change of name. As we have not space for all Mr. Hatch's remarks, the following abstract, embodying its main points as they appeared to our representative, must suffice: He called the attention of his hearers, in commencing, to the fact that Sunday, April 4th, was the first Sabbath of the Lyceum's second year of existence. What he was about to say concerning the instituting of Lyceum No. 2, and its continuance up to the present time, had not for its spring any feeling of vainglory, or individual pride. Both himself and his coadjutors considered the making of this statement to the public an act justly due to those invisible workers by whose direction the school had been founded, and by whose aid it had been carried forward to the present hour. He desired to make this open acknowledgment of the gratitude which himself and his assistants in the work felt that they owed to the spirit-world. About one year ago the speaker severed his connection with Lyceum No. 1; and not only did he suppose his work in that direction done, but it was his intention at that time never again to enter into any public service connected with Spiritualism. But in the month of February, 1879, he was approached by a friend who stated that some evenings before a spirit purporting to be Mrs. Fannie A. Conant had controlled the medium at a séance attended by this friend, and had expressed the wish that he (Mr. H.) would come into the presence of the instrument then used, as she had something to say to him. He obeyed the call, and to his surprise he was requested, earnestly, to make an effort to establish a Children's Lyceum in Charlestown District, he being assured of ultimate success. His faith in the practicability of the enterprise was not very strong, but that of his friend, C. Frank Rand, now his worthy assistant, was, and he (Mr. H.) yielded to the wishes of others expressed in the same direction, the result being the hiring of Amory Hall (once a Methodist church) and the announcing of the experimental formation of No. 2. The first session—small indeed—was held April 6th, one year ago, in that hall, in Charlestown District. About half a dozen worthy people came, and about the same number of children (among the latter he cited the three sons of Mr. Rand, also Misses Ella Carr and Grace Burroughs). But something seemed to say to him, and to all present, "Go on! this is but the beginning," and they did "go on," without books, paraphernalia, or any of the ordinary accessories which do so much to render Lyceum sessions pleasant to all concerned. Obeying to a call published in the *Banner of Light*, the friends met at his house, and organized a Lyceum Association, the officers then chosen serving substantially up to the present time. For one month the school continued to be without books, etc., but its numbers increased, and the adult attendance multiplied, and the bills were paid each Sunday before leaving the hall. Then came the time when the set of equipments now in use was obtained for the school; and at the date—in June—when the Lyceum closed its sessions for the heated term, its membership roll contained the names of eighty children, surely a good result for so short a period of work.

When the summer vacation passed an attempt was made to call the school together (in September) in Ivanhoe Hall, on City Square, in the District; the place, however, proved unfavorable, and the prospects for success again seemed to waver; but the spirit advisers were not backward in declaring that the victory was sure, and that a way out of the present difficulties would certainly be provided. This proved to be the case in a most unexpected manner to him (Mr. H.), for Lyceum No. 1, of Boston in the fall of '79 decided to remove to Falmes Building, thus placing Amory Hall on Washington street, Boston, again in the field as a candidate for occupancy, and he was able to obtain the use of it for No. 2. Since coming to the city proper, a new school had steadily moved onward, gaining numbers, at attendance and prestige, and it was now in a sound financial condition—"owing no man, woman or child anything" in a pecuniary sense. [Applause.]

In concluding, the speaker reiterated his statement of thanks to the spirit-world, and to the spirit Mrs. Fannie A. Conant, whose advice had led to all the successes which had been won by the new organization—even the coming of the New York and Brooklyn delegations to Boston having been the result of her direction; and the assurances she had given that all expenses would be met without trouble had been gloriously fulfilled. While, for instance, the two New York State delegations were in this city No. 2 Lyceum had received nearly \$100, without any marked effort on the part of its management—all was accomplished, he believed, by spirit-power acting upon human agents to whom, as well as to the spirits, he desired to return the earnest acknowledgments of the school. After a few eloquent sentences touching the importance of the Lyceum movement and the good work it was accomplishing in all parts of the country wherever introduced, he closed his remarks by reading a paragraph from the *Banner of Light* wherein Bishop Simpson was put on record as preaching the true spiritual doctrine concerning the grave, and that which lies beyond.

At the close of Mrs. Conant's earnest and eloquent remarks, Miss Carrie Shelhamer read in a highly acceptable manner the poem "The Message of Light—The Advent of Modern Spiritualism," (written by her sister, Miss M. Theresa Shelhamer,) which appeared in the *Banner of Light* for April 3d; Misses Carrie Welch, Carrie Huff, Grace Jacobs, Maud Munter, Grace Burroughs, Kittle May Bosquet, Lucy Gunter, gave recitations; Miss Bertie Kemp performed a piano solo; Hattie Davidson sang; Mrs. Russell and Mr. Fairbanks presented a vocal selection (Miss Davidson accompanied); Miss Esther Singleton sang (Mrs. J. W. Day accompanied); and Miss Lizzie J. Thompson read a fine poem by William Denton, in a style which would have pleased that gentleman himself had he been present.

Mr. Hatch next introduced Mrs. M. V. Lincoln, who, he said, would now explain to the school and the audience the meaning, purpose and origin of the new exercise which she had proposed for the Sunday following Easter, and which the Lyceum now gathered was about to put into practical form for the first time. Mrs. Lincoln stated the circumstances in the following manner: While present at the banquet given to the New York and Brooklyn delegations during their visit to Boston, she was informed by one of her most intimate spirit controls that Mrs. Fannie A. Conant had a message which she desired her (Mrs. L.) to deliver to the friends there assembled. This message involved a project, the nature of which she afterwards explained to the delegates at the farewell meeting in the *Banner of Light* Free Circle-Room, Thursday afternoon, March 11th. The substance of the communication ran as follows: Desiring that the New York and Brooklyn friends should take home with them something more than the memory of pleasant hours, and that they should inaugurate, on their return, a rite whose yearly recurrence would not only bring up the recollections of the past most vividly, but also preach a sermon of practical worth and suggestiveness, both to adults and children, wherever the ceremony was observed, the spirit of Mrs. Conant wished that the appended plan be taken into consideration:

The 31st of March was a date marking the death of

old Theology—at least its death as far as the converts to Spiritualism were concerned—and the birth of Modern Spiritualism, and as such was eminently worthy the services regularly held on that day. The Sunday following the 31st the spirit desired should be regularly celebrated hereafter as the SPIRITUAL EASTER, as marking the deliverance of those commemorating it from the dark bonds of theologic superstition, and the gaining of freedom and light—a freedom which would ultimately exert its beneficent sway over every child of humanity, and a light whose divine effulgence would yet shine upon all!

As an appropriate order of service the spirit suggested that in each Lyceum all over the land should be set up on that Sabbath an evergreen tree, to be called the TREE OF WISDOM. Upon it each group—at the end of a march similar to the Grand Banner March, except that flowers instead of flags were borne in the hands of the participants—in order, and each scholar of each group in turn, should deposit a flower, at the same time reciting aloud a sentiment appropriate to the time and place. This exercise could also be joined in by the officers, if they so wished. Around the base of the tree the spirit requested that a bank of moss—representing the Ever-green Shore—be arranged, whereon the little ones, too small to reach the branches, might lay their offerings, while they recited themselves. This plan, she announced, "No. 2" was about to practically inaugurate as a distinctive feature of Lyceum work.

The Floral March was then participated in. The Lyceum made a circuit of the hall, its members and leaders carrying in the right hand (instead of flags or other insignia) the flowers which were to be placed upon the "Wisdom Tree"; each group then returned to its own regular place of convening (as marked by the targets when the school was ordinarily in session), and its members took seats at a word from the Conductor; after which that official called one group after another, with its leader, to come to the foot of the tree and deposit the flowers in the possession of its members, each child or teacher in so doing reciting an appropriate motto; the guards standing by the tree took the offerings and affixed them to the branches with such speed as was practicable, and thus the service proceeded till all had been included in the exercise. The place assigned, during this new service, for the Conductors and the Guardians was upon the platform, but each officer personally gave a blossom to the tree, and recited a motto. The tree was of moderate size, and was surmounted with a white dove. The flowers placed upon it embraced specimens of the calla lily, heliotrope, forget-me-not, pink, rose, ivy, white lily, pansy, willow bloom, etc., etc., the whole making a beautiful and attractive display. Mr. Hatch announced that the tree, as it stood, with its floral offerings, was, at the close of the meeting, to be presented to the City Hospital, that the flowers might give pleasure to the sick—which notice was received with marked approbation by the assembly.

Mr. Hatch then announced that the name of the Shawmut Spiritual Lyceum, formally accepted at a previous meeting of the Association, would now be adopted by Lyceum No. 2 in place of its old patronymic; and that after a song by her sister Carrie, Miss Shelhamer, the medium at the *Banner of Light* Free Circle-Room, would install the officers in their respective positions in the new organization. At the conclusion of the song, Miss M. T. Shelhamer advanced to the front of the platform, holding in her hand a calla lily, and spoke as follows:

Mr. Conductor, Officers and Members of this Lyceum: As I have been sitting here this morning listening to the various exercises, my mind has reverted to that grand Summer-Land Lyceum which meets above us in the spiritual world, and many of whose members I feel have gathered in unison with you at this hour in harmony and sympathy; and as I thought of that grand Lyceum—that glorious school of learning in the heavens—a thought also came to me of one whose name is "Lily." She it was who requested me to bring to you at this time, as an offering from the spirit-world, a lily for your Easter tree; it was with a happy heart that I consented; and now, Mr. Conductor, I place upon the symbolic tree this fruit of the spirit's request.

Mr. Conductor, officers and members, will you be good enough to rise to your feet? (Here the school rose.) The day has passed by, and Lyceum No. 2 of Boston is numbered with the things that were. To-day we gather here to inaugurate a new Lyceum, which shall be known to you and to the world at large as the Shawmut Spiritual Lyceum, of Boston. This name which we present to you to-day has been handed down to you from the spirit-world, in commemoration of the coming of the Indian bands, who return to you from the upper hunting-grounds of the spirit-land to impart to you strength and courage; and in their name, and the names of the pure and holy angels—workers for the spiritual cause—who have ascended on high, we to-day formally confer upon you this new and significant designation. And may this new Lyceum go forth into the world strong in the power of the spirit, and spreading far and near a grand and noble influence which shall uplift all those with whom it comes in contact. May this new title be to members, officers, and all who hear it, a sweet sound, which shall suggest the hills, the valleys, the rivers and streams, which this poetic Indian name calls up before the imagination.

[Addressing the officers—the school being seated by order of the Conductor—the influence controlling Miss Shelhamer spoke as follows:]

To-day we install you anew as officers of this organization, and as actively working friends of the dear little children who meet here from week to week. We would say to each, be as pure as the white lily; remember the vast possibilities residing in the little ones around you; possibilities that can be gradually drawn out, and by-and-by be turned to good purposes. As you look upon a tiny seed you may not comprehend what possibilities of beauty or fruitage are lying dormant within; but as the summer sun shines from above, and the clear and crystal dews fall, then that little seed expands and reaches outward to the fulfillment of its duty as a link in the chain of being, whether of flower, or grain, or fruit. And so with these little ones gathered here to-day: If at times they outwardly appear unmindful of their glorious privileges, or inattentive to the life lessons sought to be imparted to them, be not discouraged, for the work is going on within them to an extent, perhaps, even beyond their own comprehension, and in due time the harvest of your labors will surely appear. Give them the clear, calm sunshine of life, the crystal dew of appreciative friendship, and you will, in due season, see how these possibilities within each will bloom forth in beautiful flowers of love and beauty.

Mr. Conductor, we give to you, in behalf of the grand spirit-world, the care of these dear little children. In them you may find the possibilities for great and noble work; remember that what they are, you, and the dear officers joined with you, are responsible for in a measure: If they eventuate in great and good men and women, a glorious meed of praise will lie at your door. May noble and exalted ones in spirit-life watch over and guide you, and as the days go on, and the summer months proceed, bringing forth the beautiful flowers and blossoms, so may you go forth in your glorious work, and may your own lives unfold, to the extension and enlarging of the lives of all who come within the sphere of your influence.

And to thee, oh our Father and our Mother God! we would offer the praises of every heart at this hour; we would place upon thee all the aspirations, the thanksgivings, the love of these thy children: May they ever work with thee and with thine angel hosts. May these officers and teachers here-gathered work hand in hand with the spirit messengers, guarding and guiding these young souls through the highways of time until they shall hear the final summons from on high, which bids them rest from their labors in the moral, and shall respond with loving and thankful hearts, knowing that the good they have done will never be lost, but be perpetuated and improved upon in the lives of these thy little ones. Amen.

[At the conclusion of the invocation the officers took their seats, and Miss Shelhamer continued:]

Now, Mr. Conductor, I have here two books—the one the "Biography of Mrs. J. H. Conant," the other its companion volume, "Flashes of Light from the Spirit-Land"—which I wish to present to your organization as a memento of the present happy occasion. It has been the request of this dear medium, who while on earth devoted her life to the cause of truth—this dear medium who has since devoted her energies in the same direction in those glorious organizations which

are as Lyceums and kindred associations above us, that these books be presented to this school as a nucleus, small though it be, of a spiritual library, which they hope you will be assisted to form in this city.

Not from any mysterious source these volumes reach you—though in justice let it be said that credit is certainly due to those who have been the mundane instruments by whom they have been provided—but as a gift of that risen soul who takes such an interest in your labors! I refer to our noble medium, who, though out of sight, is still to memory dear—Mrs. J. H. Conant. This biography of that saluted woman: outlining as it does her life from its unfolding to its cessation on the mortal shore, to be more widely unfolded in the spirit sphere of being—containing as it does a history of her struggles, her trials and her triumphs—containing as it does noble utterances from the spirit-world: I present to you in the name of the Spiritual Lyceums, as an index pointing the young mind to the fact that fidelity to its own interior impressions of right, and to the highest inspirations which may reach it from without, is the spirit's true course while yet a pilgrim among the scenes of earth, and this other, which bears the title of "Flashes of Light from the Spirit-Land," given through Mrs. Conant by advanced intelligences from beyond the tide, I also present, with the hope that these flashes may illumine your lives, and that the teachings of this book, carefully perused by you all, may send you forth to the battle of life bearing a shining and ultimately victorious light in all your souls!

Take these volumes, Mr. Conductor, and though their intrinsic value may not be great, yet measured by the labors that have called them forth, the noble and exalted deeds of which they have been the fruitage, and the power they are able to exert upon the thought of those who read, they are indeed of untold worth.

Mr. Hatch accepted the offerings in a few words fitting to the occasion, and expressed the determination that with these two works as a foundation, the labors which himself and his colleagues would surely perform in future would result in the formation of a library for this new Lyceum which would alike be an honor to Spiritualism as known in the city of Boston, and a grateful acknowledgment of what had been done in this direction for them by the spirit-world. He then, as his first official act as Conductor of the Shawmut Spiritual Lyceum, presented to Miss Shelhamer a fine bouquet which had graced the table during the exercises, his gift being acknowledged by the surprised recipient in remarks at once appropriate and full of feeling.

The exercises of the occasion then closed with the Target March by the school. The Shawmut Spiritual Lyceum has inaugurated its official existence under bright prospects for future usefulness, and we join with all its numerous friends in wishing its officers, teachers and members success in the important work of personal supervision and the impartation or reception of practical instruction in which they are respectively engaged.

The Anniversary.

Celebration of the Thirty-Second Anniversary of the Modern Spiritual Advent, at Charter Oak Hall, San Francisco, Cal., March 30th, 1880.

BY EMMA HARDINGE BRITTEN.

To the Editor of the Banner of Light:

According to promise, I have the pleasure of sending you brief reports of the commemorative exercises held at the above place on the 30th of March, an occasion which has become memorable here from the remarkable interest it excited in the general public, as well as amongst the press of the city. The meetings were held during the afternoon and evening of Tuesday, March 30th, under the management of Mrs. Ada Foye, lessee of Charter Oak Hall, and the afternoon session was attended by quite a number of prominent and talented workers in the spiritual ranks, who volunteered to assist in making the occasion one long to be remembered in the annals of Californian Spiritualism. The hall was profusely decorated with flags, banners, floral emblems, and flowers for the occasion, and a magnificent display of choice flowers and evergreens.

At 2 o'clock P. M. the hall was densely crowded; over six hundred persons had already assembled, and despite the fact that an unusually exciting political election was proceeding at that very time, strangers kept pouring in until every part of the hall was densely crowded. The afternoon session was opened by the writer in an invocation, after which Mrs. Upham-Hendee, a highly respected electric physician, and a veteran California medium of twenty-five years' standing, commenced her proceedings by a stirring trance speech of about half an hour's duration. Mrs. Hendee commented on the many disabilities which beset the progress of the movement, enlarging in eloquent terms on the reunion of long-separated friends, the good and use of the glorious telegraph between mortals and immortals, and the tremendous struggle by which Spiritualism has had to win its way to popular acceptance. She urged her hearers not to fear the obnoxious name of "Spiritualist," and promised them that the time was at hand when that title would be esteemed the most honorable one that could be desired. She concluded a fine and affecting inspirational address by the recitation of an impromptu poem.

Mrs. Eliza Fuller McKinley next took the stand. This admired and popular trance speaker remarked that she was laboring under the indisposition consequent upon several weeks' confinement to the house by sickness, nevertheless she could not resist the urgent appeal which the glorious occasion, and the invitation of her friends, Mesdames Ada Foye and Emma Britten, had made upon her. The angels, too, had bid her come, hence she was there, and nobly did the lady testify to the worth of the work which the angels had given her to do. She defined Spiritualism as the religion of life, and thought that the present occasion was one especially calculated to cement the ties of human brotherhood which bound the race together. She pleaded that at such a time all misunderstandings should be forgotten, all petty differences merged in the grand recognition of the sublime revelations which Spiritualism had brought. She spoke of the great work which Spiritualism might perform amongst the insane, when competent magnetic physicians were allowed to demonstrate the difference between obsession and lunacy, and deal with such cases as the old practice could never effect. The lady concluded an admirable address amidst loud applause.

She was succeeded by Miss Clara Mayo, who elicited tokens of universal approbation by her exquisite recitation of Whittier's poem, "The Two Sisters." This was followed by a brief and pithy address from our esteemed Universalist clergyman of this city, the Rev. Mr. Parker, a ripe scholar, the warm friend of the late Mr. Hoyt, Mrs. Ada Foye's father, and a liberal, outspoken spiritual Christian preacher. Mr. Parker related the memorable history of John Murray, the founder of Universalism, and pointed out the intimate relations between the sweet and humanitarian doctrines of that faith, and the teachings of the most enlightened spirits of the New Dispensation.

At the close of Mr. Parker's address, the President introduced Mr. C. M. Plumb, who commenced by a brief allusion to the significance of this anniversary, and reminded those present of the necessity of showing their colors when the next census was taken. He paid a passing tribute to the raps as heard through the mediumship of Mrs. Foye, and to Mrs. Britten, for her loyalty in declining to forsake her spiritual hall for a church, at the invitation and for the gratification of the few.

He dwelt upon the ennobling influence of Spiritualism; the small occasion there was to fear the communion of "evil spirits," and closed with the inquiry whether each succeeding anniversary brings us any enlarged power over ourselves—makes us stronger, better, more hopeful and more true? He related a touching incident in illustration, which I give in his own words: "A reporter at an exhibition of his exquisite work in art, Powers' 'Greek Slave,' observed three ragged, barefoot and dirty little street urchins, who had by some chance found their way within the entrance, and stood in speechless wonder before the sublime creation. One little girl was seen to steal silently away. She presently returned, but when she resumed her silent devotion the observer perceived

that she had come back with face, hands and feet carefully washed. She had gone out from the silent teacher of purity, inspired with the need of preparing herself to look upon the form divine, and to the extent of her means she had made herself clean, whilst angels witnessed the pure and holy purpose enshrined in her child's heart. We are happily admitted to the enrapturing vision of the angel-world with our earth-stained garments and soiled personalities. How many of us have turned aside to cleanse ourselves from all unworldliness, that we may with fitting countenances and purified lives gaze upon the holy scene?"

The next speaker was Mr. Wm. Emmette Coleman, who was warmly greeted by the many admirers who have become acquainted with him through his stirring writings and eloquent lectures. Mr. Coleman spoke at more length than any of the former speakers, and his remarks were, like Mr. Plumb's, so warmly appreciated by the audience that I am unwilling to mar their excellence by a mere synopsis. With this paper, therefore, I send you a full report of Mr. Coleman's speech, not doubting it will find that place which it so well deserves in the columns of the *Banner of Light*, when the press of anniversary reports is over. I will only say at present it was an admirable exposition of true Spiritualism as a religion, a moral force, and a science. The speaker dilated on the priceless value of the movement in forming his own life, character and intellect, and after painting in vivid colors the glorious illumination which it shed over the day of life and the hour of death, concluded amidst loud applause.

Mrs. P. V. Stephens, of Sacramento, the sister of our esteemed veteran speaker, E. V. Wilson, was next introduced, and gave an ingenious definition of the relation between Phrenology and Spiritualism, the organs of the brain, and the constituent elements of human society.

The last speaker was a venerable and well-known gentleman, who for more than a score of years has honored the cause of Spiritualism on this coast by his noble and fearless advocacy. "Father Pierson," as he was named by his own request, was received with a warm welcome, and commenced by the somewhat startling suggestion that they (the audience) should unite with him in solliciting the good spirits to do something to prevent Emma Hardinge-Britten from leaving the rostrum, "a calamity," as the venerable speaker termed it, which that audacious apostle of the movement has publicly announced her intention to do. After some touching and acceptable allusions to the lectures now being given in that place, and warm congratulations on the grand status the cause had achieved in this city, Father Pierson pronounced the closing words of the afternoon's addresses. Mrs. Britten dismissed the audience, and the first session, thus brilliantly and harmoniously conducted, ended.

Mrs. Cressy, a charming young amateur singer, Miss Nickerson and other professional vocalists, contributed to enliven the addresses with sweet music, and the audience separated, evidently delighted with the gratuitous entertainment provided for them.

In the evening, although a small fee of ten cents was charged to help defray the cost of the hall, &c., long before the time of commencement—7:30 P. M.—the body of the hall, gallery, in fact every foot of standing-room, was literally choked up, and many went away, unable to obtain a chance of squeezing inside the doors. In addition to some good vocal and instrumental music, the evening exercises were limited to the anniversary oration by Mrs. Britten, and a test rapping séance by Mrs. Foye.

The address consisted of a succinct account of the rise and progress of the spiritual movement; a description of the famous "spook house" at Hydesville; the first public investigations at Corinthian Hall, and divers other points of history pertinent to the time and place. The speaker gave an account of her own conversion, some twenty years ago, from English Orthodoxy to American Spiritualism, through the instrumentality of the very medium who then sat at her side, and the very same raps that were sounding jubilate at that moment and on that platform.

The address concluded amidst a very shout of prolonged applause, to be succeeded by the crowning triumph of the day, namely, a rapping and writing test séance by Mrs. Foye. In about three-quarters of an hour about an average of one spirit a minute presented itself, which this marvelous medium described to the audience without a moment's pause or breathing time. Ballots were disregarded, though the names given were mostly written within them. They appeared to the eye of the seers in shining letters on the wall, were spoken in her ear, or given by the spirits in form to her clairvoyant sight. Test after test was poured out as fast as words could give them. The raps resounded through the hall with clarion clearness. Every name and description was instantaneously recognized, and all were given, as is almost always the case at Mrs. Foye's public meetings, to strangers.

Such was the closing triumph of a glorious and triumphant day, and when all was done the vast crowd poured out into the city streets, many of them dazed, bewildered, astonished, but all obliged to confess they had heard Spiritualism placed on the highest pinnacle of religion and science, and seen Spiritualism so clearly demonstrated that night, that they could no longer resist the conclusion that they had heard from the land of souls the grand chorale anthem, "I am he that liveth, and was dead, and behold I am alive forevermore."

RECAPITULATION.

We have received, and shall print next week, an interesting report of the Anniversary proceedings held in this hall on Sunday, April 4th—the account being kindly prepared for our columns by William Emmette Coleman, Esq., of San Francisco.

(We shall give this speech to our readers at the earliest opportunity afforded us.—ED. B. OF L.)

Albany, N. Y.

We have celebrated here, for the first time I think, the anniversary of what is termed the advent of Modern Spiritualism. Mrs. Williams, formerly a staunch Presbyterian, opened her pleasant parlors and invited the more prominent Spiritualists of our dull city to celebrate with her what she now deems the most glorious epoch of the world's history.

As an introductory, a young girl played on the piano and sang several appropriate airs with no little feeling and effect. Mrs. Williams then read an article in the *Banner of Light* respecting the dawn of our faith at Hydesville, and the majestic sweep of the light arising thence—that effulgence that is yet to know a higher noon.

Dr. G. L. Ditson being called upon, read an account of the manifestations that took place at his house a number of years since, when the Fox sisters were his guests. Some explanations of these wonderful phenomena followed.

Mrs. Eliza Smith, a trance medium and a highly esteemed member of society, then gave a lengthy discourse, principally relating to our growth out of the Orthodox trammels, superstitions and false teachings. A small table was then placed in the room, and four persons, selected by an Indian control, were seated at it, when it began to tip and manifest an intelligence that would have surprised many; in one instance giving the age (79) of an old lady who had recently gone to a higher life.

At rather a late hour we parted with our most estimable hostess and her husband (only half—his better half—a Spiritualist), grateful for their courtesy and thoughtful attention on this unique occasion.

AN OLD SPIRITUALIST.

Belfast, Me.

On Wednesday forenoon, March 31st, we assembled in Pierce's Hall, Belfast, to celebrate the Thirty-Second Anniversary of American Spiritualism—parties engaging Haywards' Hall having been the change after the meeting was advertised.

Morning Session.—The President called the meeting to order, and announced a conference, in which Mr. A. T. Stevens, Geo. C. Waite, Mr. A. T. Feabody and Mr. Frank Patterson took part. Singing by the choir. The meeting then adjourned until 2 P. M.

Afternoon Session.—Singing by the choir. Regular lecture by Geo. C. Waite on "The Anniversary of American Spiritualism," showing the rapid progress of the new light since its advent in the churches, and among scientists and materialists, and the good it had done humanity in teaching us that we must meet the

consequences of our own acts, and that in time we should learn that the only way to avoid those consequences is not to commit the acts.

Interesting and instructive remarks were made by Mr. A. T. Stevens, Mr. Levenseller, Mr. Shorer, Dr. Merrill, Mr. Patterson, and Mrs. Ford. Singing by the choir, and the meeting adjourned.

A circle was held in the evening, in which considerable interest was manifested. GEO. C. WAITE.

Eden Mills, Vt.

The Spiritualists of this place celebrated the Thirty-Second Anniversary by services in the church in the afternoon of March 31st, consisting of music by Mr. Paul and Miss Cox, of Lowell; recitation by Mrs. Paul; prayer and very fine address by Mrs. Woods; singing by the choir. Then followed a very able speech from Mrs. Paul. Next came supper in S. Scott's Hall. After the tables were cleared the company formed for an old-fashioned dance, "Money Musk," and all joined—from the father of seventy-two years to the child of seven. The exercises passed off very pleasantly. SARAH M. SANBORN, Sec.

Written for the Banner of Light.

THE VILLAGE MAIDEN.

All modest, and simple, and fair,
Unused to the proud or the poor,
She has spent her bright life in the air,
As the flowers that blush by the door!
She's like the innocent birds,
For the fullness of pleasure and gloe;
And I listen in joy to her words,
That are sweet as the bloom on the tree!

I think as I see her in grace,
Wrap round like the mountains in calm,
As I turn to her fair open face,
Like the antelope's, free from all harm,
How the flowers and trees may have mirth,
Have surely the witness of God,
Bringing back lost dreams to the earth,
And glimpses of lands yet untrod!

WILLIAM BRUNTON.

SPIRITUALISM IN SAN FRANCISCO, CAL. Mediumistic Activity.—Mrs. Emma Hardinge-Britten and Mrs. Foye—Children's Progressive Lyceum—Lectures and Test Séances, etc., etc.

BY WILLIAM EMMETTE COLEMAN.

To the Editor of the Banner of Light:

Reaching San Francisco a few weeks since, I was pleased at the great interest and activity manifest in all matters pertaining to Spiritualism. Private circles are held almost nightly all over the city, while the daily papers contain notices regularly of over a dozen or more public circles being held three or four times a week, with nearly a dozen more well-known mediums, in addition to those holding public séances, engaged in giving private sittings to anxious inquirers day after day.

Mrs. Emma Hardinge-Britten is drawing overflowing houses every Sunday; and though upon her previous visit, prior to her departure for Australia, the city newspapers ignored her and her work completely, now full and impartial reports of her lectures are found in the leading dailies—a great change in public sentiment toward Spiritualism being thus evidenced. Mrs. Britten has delivered several remarkable lectures here of late, including one on the astronomic perihelion, in which she predicted many startling changes—physically, intellectually, religiously and morally—resulting to our earth and its inhabitants and institutions from the great planetary conjunction; and one on "Why Does not God Kill the Devil?"

At the conclusion of each Sunday evening lecture of Mrs. Britten, Mrs. Ada Foye holds a ballot-test séance, including the phases of seeing, hearing, writing and rapping. Having held it stated that her manifestations were accomplished by jugglery and trick, I carefully and critically investigated their character, both in the public hall and at her residence; and I am convinced that the hypothesis of trick and fraud is entirely out of the question, that quite remarkable genuine "psychic" or spiritual phenomena occur in her presence, and seemingly as well in an over-crowded public hall as in a private parlor, excellent tests being given in both places.

The "First Spiritual Union," the regular Society of the city, meets twice every Sunday in Pinal B'nth Hall. Mr. C. M. Plumb, well known in the East, has spoken for the Society during March. His lectures are ever scholarly and well digested, and are well received. A conference and séance are held, under the auspices of the Society, every Sunday afternoon, in which some six to ten mediums participate. All persons attending are privileged to have a sitting with any of the mediums present, and many investigators avail themselves of the opportunity thus presented of testing the phenomena. At every séance quite a number of the inquirers, and others, publicly declare that they have received good tests of identity from one or more of the mediums present. By these "free-grace" meetings, open to all investigators, much good is done the cause; and other localities would do well to institute similar séances at their Sunday afternoon gatherings. Among those helping in the good work in giving these free test-séances, I recall the following mediums: Mrs. Clarke, Mrs. Breed, Mrs. Babbitt, Mrs. Aitkin, Mrs. Seales, Mrs. Miller, Mrs. and Mrs. A. Barton Hill, Mr. Davis and Mr. Winslow. Short speeches are also made at intervals by mediums and others, including Mrs. Lewis, Mrs. Hendee and Mrs. Miller. Original poems are also given by Mrs. C. M. Stowe. By invitation, your correspondent gave a few remarks at one of these meetings.

At Social Hall, another meeting very similar to the above is held Sunday afternoons, at which Mrs. Criddle and other mediums give mental tests. At both these gatherings delightful music, vocal and instrumental, forms an enjoyable part of the afternoon fest. Mrs. M. E. Morris, a most competent musical instructor, ably presides at the piano at Pinal B'nth Hall.

THE CHILDREN'S PROGRESSIVE LYCEUM.

I was very glad to meet with an excellent Lyceum in San Francisco; in fact, one of the best I have ever seen. It has an efficient band of zealous workers to guide its course, headed by the Conductor, Mrs. Laverna Mathews, who is undoubtedly the right woman in the right place. She is devoted to its interests, an untiring, unselfish worker, and is ably assisted by her husband, Mrs. Seales and Mrs. Irvine (the Guardians), Mr. Ryder (an active, effective worker alike in conference, séance, or Lyceum), and whose genial face beams upon us whenever there is good work to be done, Mr. Lyons, Mr. Wadsworth, and others whose names I have not yet learned.

I notice some valuable additional features in the Lyceum exercises. The school is at times opened with Indian call exercises, in which all participate who desire. A lesson in elocution, vocal enunciation, is given by Prof. William N. Van De Mark, from whom a more competent instructor could scarcely be found. (By the way, Prof. Van De Mark, formerly a Universalist minister, has of late identified himself with the Spiritualists, and for some months lectured for the Society quite acceptably. He has now opened a School of Oratory, and I learn is very successful therein. He is a welcome accession to the spiritual ranks.) Modifications and additions are made in the Lyceum, in and to the callisthenic exercises, including the practice of breathing exercises—thereby increasing their utility and grace. An interesting feature of the Lyceum is the publication of the "Lyceum Monthly," conducted each month by some volunteer editor from the higher groups, and read to the school by the editor the third Sunday of the month. It consists of original and selected articles in prose and poetry; and other Lyceums might do well to establish a similar feature. Excellent music is furnished every Sunday for the callisthenic and other exercises by Miss Francis Robinson.

The Lyceum has about one hundred and twenty-five scholars and the average attendance is good; and its sessions last from two and one-half to three hours, the exercises being so varied. Upon last Exhibition Day (or Convention of Groups), the first Sunday in March, I was surprised to see what a large proportion of the scholars took part in the recitations, musical selections, &c. On that occasion the little ones all acquitted themselves creditably. The gem of the occasion was, I think, the singing of little Annie Perkins, seemingly aged about ten, who possesses a full, rich, resonant voice, sweet and clear. Some praiseworthy musical

✎ Henri F. Fenton, who recently passed to spirit-life from Nyack, N. Y., was formerly connected with the press of Boston. He was a firm writer of both prose and poetry. Several valuable articles from his pen were published in the *Banner* in 1887. He was fifty-eight years of age. The "Burial of Maud," one of his best poetical productions, we shall reprint at an early day.

This fine poetic work contains the outpourings of a heart touched by the spirit-fingers of such as love freedom for humanity's sake.
Price \$1.00, postage 10 cents.
For sale by COLBY & RICH.

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When will investigators learn this simple truth? A medium is a mesmeric sensitive controlled by spirits unembodied. These spirits are, in the vast majority of cases, attracted to the circle; and in order to elevate and purify our communications, we must have a vision over those whom we admit to our circle. A medium should be dealt with in the same way as an astronomer would deal with one of his most delicate instruments. He should be isolated from the rude contact of others, seek to be free from all absorbing preoccupations, and charged with their active thoughts. He should be protected from anything that can upset the delicate equilibrium which can alone make him a serviceable vehicle for communications. He should even be guarded from mixing with other people, seeing that each human being is surrounded with his own sphere of influence. A medium, by virtue of his sensitiveness, readily enters into the sphere of those with whom

Mr. Colville wishes to give publicity to the fact that having received a pressing invitation to immediately take his departure for California. A most liberal opening has been offered him in San Francisco owing to the Importunities of his Boston and New York friends, his guides have consented to his remaining in this vicinity through the summer. As it is highly probable he will go West in the fall, all our erstwhile friends desisting his services are requested to apply him without delay. Address 8 Davis street, Boston

Aspiration is quenched, the glory of existence destroyed, and the universe is darkened to multitude of high souls by the treachery, insincerity, auspicious falsehood and enviousness incident to common everyday life.

In Boston, however—yet the facts, arguments and illustrious employed last evening differed so widely, in stance, manner, from the published oration of the same title, at a date that practically a new address. A synopsis of its main points is printed below:

In opening Col. Rogers announced his purpose to "address the people from behind his ignorance, superstition and hypocrisy, and to couch for a thousand years and shot poisoned arrows at the plagues of human thought."

"Triests tell us," he said, "that there is a God somewhere, while he objects to a man's expressing his free thought takes care of the people of this world, while the innocent prison and feeds the slave; but this same God allowed people to be burned, simply for loving him. The greatest crime possible is to deny the existence of this God. For anything else, man may do as he can; but for that which is the sweet and fruitful life of mercy becomes lived in eternal peace."

the orchestra was very fine. The zithophone *s* by Mr. William Johnson was admirable; so much that he received a hearty *encore*. We heartily thank him and his orchestra.

The exercises were as follows: Orchestral selection, song, Responses and Banner March; answers to questions, What is your object in life? songs by J. Smith, E. J. Waters, Nellie Thomas and Mr. B. ant; recitations by Lena O'Brien, Lena Chron, Leat Plum, Bessie Pratt and Mary Gary; select recited by Helen M. Dill; original selection, Wm. D. Ro and zithophone solo, by Mr. William Johnson; ca children's, closing with "The Song of the Sea."

WM. D. ROCKWOOD, Cor. Sec.
Children's Progressive Lyceum No. 1.
Boston, April 18th, 1880.

AMORY HALL.—We are now well repaid for our efforts in forming a second Lyceum in this city. I

Benjamin W. Hitchcock, 32 Park Row, New York
"Recollections of the Pirates of Penzance" (Massachusetts)
Brilliant, by C. Ormsbee Bagley.

W. W. Whitney, publisher, 111 Summit Street, New York.
do, O. Friends to our address a song and chime
The Drunkard's Lone Chord," words and music
Mrs. Ruth Young—arranged by James G. Clark.

There are now 133 daily newspapers published
Great Britain, viz: 18 in London, 94 in the provinces
in Wales, 21 in Scotland, 16 in Ireland, and 1 in Jersey
78 are issued in the morning, and 75 in the evening
are published at 12, 60 and 74d., and the remaining
are varying from 15d. to 3d. In politics 64
per cent are liberal, 42 as conservative, and 4% as
purely or neutral.

Why suffer such distress from Piles and Hemorrhoids?

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