BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH.

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The Spiritual Rostrum.

The Signs of the Times.

A Lecture delivered in Berkeley Hall, Boston, Mass., Sunday Morning, April 5th, 1891, by

HON. SIDNEY DEAN.

[Reported for the Banner of Light.]

NO candid, critical observer of the signs of the times but is intent upon inquiring into the causes of the late and present unrest and commotion manifest in all departments which affect the interests of man as an integer of society, and as related to a possible and probable immortality of conscious existence. The chronic repose of centuries upon the most vital of all subjects affecting individual rights and possibilities in his earth-life, and an endless life beyond the earth with its conditional character, has been broken, disturbed, dissipated. Creedal graves have been opened by minds scientifically inclined, and hearts hungry for knowledge of the nature of the soul and its future of being and action, and hence these corpses of dead creeds have been exhumed and subjected to post-mortem examination and analysis, amid the resounding cries of "Infidelity, sacrilege and impious infidelity," uttered by a creedal world.

Brahmins, Buddhists, Moslems, Christians, both Romanists and Protestants, have joined in the wordy clamor. The repose of the grave of dead creeds is being disturbed. The ashes of dead faiths are being analyzed. The multitudinous gods worshiped through these old and moss-grown faiths are in process of being shown to be fictions with a very uncertain parentage. The theological skies of a past age seem to be murky with fogs. Myths seem to have been plentiful, but facts scarce. Laws were either unknown, or not comprehended by that age of the world's childhood.

Voodooism in religion, whether embracing an unnatural heaven for saints, with walls, gates and streets made from material substances which the soul sheds when it vacates the mortal tenement, or a prison of sulphur and fire, both material substances, into which the sinners of earth are cast for an eternal roasting, these all are under a searching analysis by enlightened reason, and clear, unbiased, impartial judgment. Forms and ceremonies, and professions, claiming religious law for their founding and continuance, like a religious heredity, descending from centuries and generations, are met with the question: *Qui bono?* what good? And with that more pungent and important question: What authority? The sacred books of Brahma, Buddha, Mahomet, with the Jewish Bible and the Christian Scriptures, are being brought to the bar of critical examination, sifted, analyzed, compared with themselves, with each other, and with the laws of nature whether material or spiritual. This is being done by a mental intelligence and a critical fairness which has never heretofore belonged to the race. It could not have been done as it is being done in any former age of the world.

The old days of torturing, imprisoning and burning heretics, men who dared to think, question and deny the supremacy of religious voodooism, has passed. There are no more Wickliffes and Husses and Mary Dyers with heterodox voodoos to be burned or hung. Boston Common has had its first and its last disgrace of that kind. The age of ostracism which followed, which made of an independent thinker a pariah in creedal society, has had its day of supremacy, its twilight of decline and its night of oblivion, and to-day is as dead as Julius Cæsar in all civilized countries.

The era of ridicule, of pompous exhibitions of mental, moral and social superiority, where a proud, self-conceited, vain heart utters its pity and its regrets over the lapses from social standing of those who choose to question before they believe, to investigate before they decide, to use their own reasoning and investigating powers rather than to accept the faith of another in *his* creed as their individual standard of truth—this age of low irony, sarcasm, abuse and the tactics of the blackguard, has reached its culmination, and its power is rapidly declining.

The pulpit has ceased its preaching of an eternal hell-fire. The pews will not have it. Pulpit occupants are engaged in discussing the real nature and source of that authority, which to even question heretofore was to subject the questioner to the pains and penalties of that prison discipline which eternally punished and never reformed a soul—that old myth now banished from even the creedal pulpits occupied by scholars and thinkers. Those teachers are not now subjected to the lash of abuse, or to social ostracism, who dare and do compare the written account of the literal six days of creation with the record found imprinted on the leaves of nature's great volume, and who, knowing nature's truthfulness, are compelled to pronounce the Jewish record false and the story of Eden a myth.

To reject now that old nursery tale of the world's childhood, the story of Babel and the confounding of tongues, as accounting for the varied languages of the world's differing nationalities, to wit: that Deity descended in person and wrought havoc in the vocal organs of men and the mental and will-forces which control these organs—to reject that unnatural story because we *must* under the modern light of philological science, awakens creedal surprise, but not ironical laughter and abuse. The day of ridicule, which is the fool's stronghold, and the abuse of thinkers, students and teachers for uttering philosophical and scientific truths which ignoramuses and bigots will not study to comprehend, is rapidly passing, simply because the race of fools is decreasing under modern educational forces and facilities, and the ranks of independent thinkers are steadily increasing.

Parallel cases in history are plentiful and pertinent. When Wm. Lloyd Garrison stood almost alone the advocate of equal rights as the divine endowment of all manhood, black or white of cuticle, all Boston could mob him with impunity. But ere long all Boston arose in its mammoth proportions to do him honor. Wm. Lloyd Garrison had not changed, but all Boston had. When your former noble chief magistrate, John A. Andrew, your heroic, level-headed and great-hearted war-Governor, took advanced ground against Boston's conservatism, born of her commercial relations, your political mobs in force could throng your streets, derisively singing:

"Tell John Andrew,
Tell John Andrew,
John Brown's dead."

But that same Boston, those same individual singers in your streets, were soon moved up to the level of brave John A. Andrew's position; saw his wisdom and foresight, and learned to love him; and they wept as sincere mourners at his bier and grave.

Truth never surrenders; neither do those who love truth more than they do falsehood or worldly gain. As your own great, living statesman and poet, James Russell Lowell, has poetically expressed it:

"Truth needs no champions; in the infinite deep
Of everlasting Soul her strength abides;
From Nature's heart her mighty pulses leap,
Through Nature's veins her strength, undying, tides.
No power can die that ever wrought for Truth;
Thereby a law of Nature it became,
And lives, unwithered, in its sinewy youth,
When he who called it forth is but a name."

The age of change has come. The creedal hosts are pausing, have paused. Truth, bound as it has been by the withes and thongs of creeds, is using a Samson's strength. Like the soul of John Brown, it is "marching on." The souls which animated the bodies of the men who inspired mobs, and used the coward's weapons of their day and age, are again in Boston, unclad of the mortal, but filled with a zeal for the right. Their influence has invaded your pulpits, and truth, science, philosophy, human rights, of soul as well as body, scholarly exegesis and high, learned criticism are finding voice. Cowardly conservatism once put chains on your court-house doors and gates, in order the better to enslave a man; and even the gray-headed judges who wore the ermine had to bow and cringe and crawl under those symbols of tyranny. But that was the Boston of nearly a half century ago, not the Boston of to-day. Yet even then truth and liberty had a Garrison, a Parker, a Phillips and a Sumner, who never surrendered. That prayer on Long Wharf, which Theodore Parker put in words when the ship loosed her moorings and bore Burns back to an endless slavery of earth; that prayer which sounded like the wail of a soul over its lost liberties, and then rose until the angel of a bright future for human liberty gave it the spirit of a high coronation, burned deeper into the conscience of commercial Boston than ever branding-iron burned into a slave's flesh. It was not Burns who felt it, but the living heart of commercial Boston, which then knew that its sympathies, its influence and its acts had been cast against God, Truth, Liberty, Right, and Honor.

Garrison, Parker, Phillips and Sumner have passed to the resurrection of the spirit, but Boston has some pulpits and rostrums to-day whose occupants have the courage of their convictions, and no muzzle of creed or dogma is permitted a place upon their lips. Before them, in the pews, lies the real hope for soul-freedom and truth for your city. These fair-minded thinkers and reasoners in the pews of your liberal churches sustain their pastors, for they are men of liberal thought, of inquiry, of investigation, analysis, candor and courage.

This army, both in numbers and quality, is becoming too numerous and too influential for the cowardly skulkers whose weapons are abuse, sarcasm and pure blackguardism. But remember, friends, that a pistol-shot canonized Abraham Lincoln, and another crowned James A. Garfield with a fame whose lustre will remain while history is read and while their assassins are plunged in the deepest gulf of infamy. The mud of Boston streets spattered over the person of Garrison by a mob is his proudest badge of personal fidelity to the sacred cause of liberty and the rights of man. The abuse of liberal preachers and teachers in this age of inquiry and of psychical manifestations, for daring to be true to the truth—and to themselves—will be the crown and seal of their discipleship and ministry, while later generations in Boston, in New England and throughout the country and the world, will rise up to do honor to their memories.

What is the present outlook? Never, as I read history, was the earth in all its departments so pregnant with the spirit of unrest and change. Never were such questions presented for examination and solution as are to-day puzzling and perplexing the brains and hearts of humanitarians, philosophers, scientists, statesmen, public teachers, creedists, agnostics and every class and department of human society. The forces of the past ages and generations, their steady evolution from the old into the new, seem to be focalizing, crystallizing. We are on the eve of great events.

For the past half century, at least, the mightiest forces in nature, those which have slumbered undiscovered by the mind of man since creation dawned, have yielded to the evoluted inventive faculty, trained and quickened as it has been by every modern disclosure, until the question of human industry, or the employment of the increasing millions of laborers, and the compensation for such toil, is reaching a dangerous point for the peace and safety of human society as at present constituted.

The question of the relation of capital to labor, and *vice versa*, is already demanding and receiving the most careful and anxious attention of all civilized governments, not alone in their executive councils but in their legislative halls. The pulpit, the lecture rostrum, the press, the counting-rooms or offices of capital, the homes of the laborer, the secret organizations of working-men, everywhere, among both classes, the argument, the theory, the antagonism is increasing in tone, and often in temper. No marked genius has yet arisen to offer the proper and acceptable solution of this great question, evoluted as it has been out of the past, and appearing naturally at this stage of the development of man and society.

The law of physical demand and supply is individual to man. Society treats it in its relation to society, its peace and prosperity; but the individual member of society treats it solely with reference to his present wants and his prospective future needs and the claims of those dependent upon him. Capital is intent upon holding its principal intact and increasing the amount. This being the end sought, all other questions involved in such increase must be made to contribute to that end. Labor is one of the greatest of these integers.

The "wage" and what it will purchase for present needs, and the excess which prudence can hoard for the non-productive day of sickness or age, is the standpoint of the laborer, and he must bring the results of his labor to these requirements or become a pauper, or a beggar upon the grudgingly-bestowed charities of a world intent upon caring for individual self.

Hence the antagonisms, the combinations of classes, the huge, modern Trusts, the infernal machines which Capital is rearing to-day. Hence secret organizations of laborers, strikes, mobs and such scenes of human misery and slaughter as were witnessed in western Pennsylvania only last week. This grave matter must be adjusted, and so adjusted as to remain a finality. But how to adjust it in view of the differing standpoints of the two antagonistic classes, is a question the wisest among us cannot answer.

On a larger field, involving international comity and peace, the horizon is giving promise of murkiness. If reports are true, Europe seems to be imitating capital in forming great national Trusts for mutual protection and defense in case of hostilities. The combination of certain governments, under treaty stipulations, involves the support of all if one is attacked. We, as a nation, have entangling alliances with none. The genius of our Republic is independence and peace. But, to illustrate, if Italy should follow the recall of her minister because of the act of the citizens of New Orleans in reducing the power of the infamous assassins of the secret order of the Mafia to a minimum of safety, then every government in Europe in the trust league with Italy must take up arms against us, if the Italian government demands it, or break the combination. And the other combination must naturally antagonize, and a war in which the whole civilized world would become engaged would result. It would seem that the court of international arbitrament for which the whole humanitarian world has been laboring, so as to forever abolish war, has been thrust aside. Will the world ever be at peace in its nationalities until the last throne shall be demolished and the nations shall become republican in fact as in name?

If we turn to the theological world we shall find brisk cannonading all along the line. There is hardly a church organization or base or form of creed but is under fire of advanced thought and quickened inquiry.

Our Presbyterian brethren commenced it, having outgrown the horrors of a Calvinistic divinity, which made of Deity anything but a loving, impartial and fatherly creator and ruler. It was a battle of theological giants at the New York convention of last year, but the advanced thought of the world, and the life of the Church as an organization, prevailed over the conceptions of John Calvin and his demand for a complete surrender of the human reason to the dictum that the Jews knew everything about their Jehovah, and that this Jehovah was First Cause and God of the universe. A committee of revisal of the old faith was appointed. I prophesy that the report will be a milk-and-water compromise, with enough of the blue vitriol of personal election and reprobation in it to keep the whole controversy alive until a more intelligent conception of the universe, its laws and its All-Father, is reached.

In the meantime the scholars of that ecclesiastical body are attacking the very foundations of the Calvinistic theology in denying the plenary inspiration of the Scriptures. The higher critics of Lane Seminary, in Cincinnati, are bringing the text of the old Jewish Scriptures under the powerful lens of scholarly criticism and analysis applicable to other books, and such flaws have been discovered as have impugned its divine authorship. The theological hive is in full agitation, which promises a swarming.

Our English Methodist brethren are also in a ferment over a paper recently prepared and publicly read by one of the learned professors of the higher biblical criticism, who, finding the rents and fissures of this plenary-inspired book to be so formidable, proclaims that faith in the Bible is not essential to faith in Christ. As the inspiration of the Bible in every word, fact and religious teaching is the basis of the Christian religion as at present acknowledged by the church, this application of critical dynamite to its very foundations is shaking the churches most profoundly, and unsettling the faith of its honest communicants.

In our own home Methodist Episcopal church the question of the inspired teachings of Paul being applicable to the present state of the world, particularly as to the equal rights of woman to church privileges and responsibilities, is awakening denominational bitterness. Since the days when Jewish wives, mothers and daughters looked down from their secluded, latticed galleries in the synagogue, upon the male, hatted worshipers below, the church has taught what the Jew, Paul, wrote, that if the women wanted any information they were to ask their husbands at home. They were not to speak in meeting, but to remain silent. This has been admitted theoretically, but it is not and has not been practiced. The enforcement of Paul's doctrine touching woman would depopulate half the Methodist churches to-day. The present strife is over the eligibility of women delegates to the General Conference of the church. In the end the women will win, for in a true Christianity founded upon the teachings of the Nazarene there is no sex.

Our Episcopalian brethren seem to be in commotion also. The spirit of a progressive inspiration is attaching to some of the brighter lights of that Church, and the old, unjust, unchristian, bigoted canons have not proved available to check this march of human equality in religious rights. Two eminent clergymen of that faith in New York have found in a consecrated humanity in other folds a true brotherhood, and have invited them to participate in the religious services of their churches, against the canon made and provided to prevent the act, but evidently to the great satisfaction of the worshipers in the pews. If these two brethren are tried by an ecclesiastical tribunal, as is threatened, truth will find voice in some unaccustomed quarters. And so I might for another hour rehearse the progress of the theological world.

What is the cause of all this ferment? Spiritualists who think and reason, know. The angel-world is not idle, and has not been. The triumph of truth in the world, the elevation of man, the substantial unity of the race, the disclosure of the paternal character of the All-Father—this is the mission of the higher evangels of the spirit universe. And most rapidly and grandly are they fulfilling their mission. Their varied manifestations; their healings; their words of wisdom, comfort and hope; their manifested continuous life after mortal death, with its substantial proof of the soul's immortality—these are taking hold upon the intellects and hearts of even the creedal world. The victory is to be upon the side of truth.

I have stood in the gateway of this dying century and the opening of the twentieth century but a short decade in advance of us, and with an observant eye have scanned the field. The old inquiry of the prophet of Israel has been in my heart and upon my lips: "Watchman, what of the night?" And seemingly, from the watchman himself, standing on the golden shores of life eternal, I have caught the cheering answer: "The morning cometh."

Written for the Banner of Light.

THE CALL TO BATTLE.

BY JAMES M. ROGERS.

The bugle's calling "stand to arms!"
The orders swiftly run—
From rank to rank shine battle charms,
Resplendent in the sun.

Its radiance falls on shining steel,
On colors waving high,
And thunders ride each rapid wheel
Of swift artillery.

In lengthening lines of flashing light
Each sabre leaps its sheath;
Above, the nodding field of white,
The cloud of smoke beneath.

And men will live a year to-day
Whose souls are with the brave.
The charge is sounding!—march away
To victory or the grave.

FORTY-THREE YEARS OF AGE.—*Modern* Spiritualism was born March 31st, 1848. The "unwelcome child" has grown to manhood's estate, and triumphs over all its foes. Its strength is seen in the fact that its avowed adherents are numbered by millions. Materialism has become *unfashionable*, and spirit (or psychical) phenomena are the fashion in literature, art and poetry. Religion has been vitalized by its evidences, faith has grown firm, while "old theology," "dogmatic Christianity," is dead. Human immortality, a fact in nature, not a reward for credulity, has been brought to light through the agency of the despised and rejected "rappings."—*Two Worlds.*

The 43d Anniversary.

Exercises in Commemoration of the Advent of Modern Spiritualism, held in Lynn, Salem, Newburyport, Worcester, Waltham, Harwich Port, Haverhill and Plymouth, Mass.; New York City; Providence, R. I.; Portland and Rockland, Me.; New Boston, Ill.; Dayton, O.; New Orleans, La.; Summerland, Cal., Etc.

[Specially Reported for the Banner of Light.]

Lynn, Mass.

To the Editor of the Banner of Light:

The Forty-Third Anniversary was celebrated at Exchange Hall on Sunday, March 29th. The Spiritual Fraternity and the Children's Lyceum Association united in the observance of the Spiritualistic Easter.

In the morning the regular Lyceum session was held, followed by a conference meeting. Miss Amanda Bailey of Salem sang several fine selections in her usual and soul-stirring manner, and elicited many words of commendation. Mrs. Jennie K. D. Conant gave us words of cheer and encouragement in our Cause and our Lyceum work. She was followed by several other speakers.

After a good dinner served in the banquet hall, the spiritual feast was resumed. Mr. H. H. Warner gave a stirring address on the teachings and meanings of Spiritualism. Mrs. Dr. Chase of Swampscott presented a short address, full of the beautiful truths of our glorious Philosophy. Mrs. Conant gave quite a number of her fine readings, which were all fully recognized by the persons owning the different articles.

In the evening Mr. Warner delivered a pithy address, which was listened to with close attention by the large audience present. Mrs. M. A. Stone of Swampscott recited an original poem with marked effect. Miss Mabel Cheever, our own well-known elocutionist, and a member of our Lyceum, gave a very fine reading in her usual pleasing and unaffected manner. Mrs. Jennie Cross, the medium, gave a number of readings, which were readily recognized. Mrs. E. I. Hurd also gave readings, which were all fully recognized, and Mrs. L. A. Prentiss gave descriptions and names of spirits.

We were favored by some most excellent music on the banjo by Mr. Cushing of Boston; his rendering of "Sweet Home" was most enthusiastically received. Mrs. J. P. Hayes presided at the piano throughout the day and evening, and led the singing and sang solos during the evening.

All sessions were very largely attended, and all unite in thinking our Forty-Third a most glorious success.

MRS. E. B. MERRILL, *Fraternity Sec'y.*
MRS. E. I. HURD, *Lyceum Sec'y.*

LEXINGTON HALL.

To the Editor of the Banner of Light:

The Elsmere Association of Spiritualists celebrated the Forty-Third Anniversary of Modern Spiritualism by a meeting at Lexington Hall Friday evening, which was packed to the doors. George W. Stanley presided. Dr. P. C. Drisco spoke eloquently, while under control, on the "Coming Man," and was followed by Miss Maud Emlyn, who sang very sweetly. Mrs. Dr. Steers of Boston was next introduced. Her work was remarkable in its truthful tests. *

To the Editor of the Banner of Light:

Sunday, April 5th, at Cadet Hall, the Forty-Third Anniversary of Modern Spiritualism was celebrated with appropriate exercises—the following being the programme: 10:30. Music, led by Kate M. Hovey; invocation by Dr. P. C. Drisco; Mrs. Stone gave an original poem; Mrs. J. F. Dillingham-Storrs made a short address, as also did Mr. O. S. Adams, Mrs. Chase, Mrs. Hare, Dr. Warner and Dr. Drisco; Mrs. B. F. Farrar sang under control; Mrs. Dowd and Mrs. Storrs gave a large number of tests, which were all recognized.

2 P. M. Music by Kate M. Hovey and Mr. Geo. N. Churchill; invocation by Mrs. R. S. Lillie; remarks by Mrs. Storrs; Anniversary address by Mrs. Lillie, which was a masterly production, and was listened to with rapt attention by the large audience. Mrs. Barnes, Mrs. Lincoln and Mr. Ridell of Boston followed.

Evening.—Music by Kate M. Hovey and Mr. Geo. N. Churchill; invocation by Mrs. Farrar, under control; Mrs. Lillie then gave an able, interesting and instructive lecture to a packed house; remarks and tests were made by Dr. Orne, Mrs. Storrs and Mrs. Dowd. ***

Salem, Mass.

To the Editor of the Banner of Light:

The observance of the annual return of the Anniversary this year was held on Sunday, March 29th. Large audiences assembled both afternoon and evening—that of the evening being larger than any that ever convened in the large hall. The banquet hall was opened in the rear, and it and side ante-rooms, as well as every available spot, were occupied, and many, unable to gain admittance, were reluctantly forced to go away.

A grand opening selection by the choir was much enjoyed. Mr. J. Frank Baxter was the speaker, and he prefaced his lecture with reading "A Layman's Confession of Faith," and a song, well rendered, "While the Days are Going By."

His lecture of the afternoon had in view Easter and Immortality. His special theme was: "Our Spiritual Platform; its Significance, Necessity and Influence." The discourse was given by a spirit through Mr. Baxter as a medium. It was radical and grand. Several times spirits, readily recognized by their characteristics and names, took part in the discussion, and the whole affair was exceedingly interesting, and much of a novelty even to old-time Spiritualists; at the conclusion he sang specially written words, stanza by stanza—the choir and congegation heartily joining in a ringing hallelujah chorus. The effect was fine.

Supper was served at five o'clock.

For a half hour preceding the regular exercises of the evening the choir and congregation had a praise service of song.

Mr. Baxter followed it, in opening the evening session, with a beautifully-written and expressive Anniversary Poem. A quartette then sang (independent of instrumental accompaniment) "All Nature Rejoices," with most pleasing effect. Then followed the Anniversary Address by Mr. Baxter.

My theme, said the speaker, in beginning, is, "The Persistence, the Permanence and the Purpose of Spiritualism." I am asked, continued he, if Spiritualism is true, why was its advent

delayed till the middle of the nineteenth century? The matter of spirit intercourse has not been vouchsafed to us of this age exclusively, but has been acknowledged in all ages. He then gave a *résumé* of history in this respect from five thousand years ago down to the present day, reviewing the ancient beliefs and practices of the Egyptian priests, the Greeks and the Romans. He recalled biblical history, both Jewish and Christian, and showed celestial interference and control to have been really very common. He quoted Confucius, Herodotus, Plato, Pliny, Xenophon, Socrates, Seneca, Virgil, Homer, Cicero, Demosthenes and others, beside a large number of the early Christian fathers who had left their testimony. He argued how, through the oft-prevailing ignorance of the past ages, spirit influences were often misapprehended and misrepresented, as illustrated, he thought, in many beliefs of the patriarchs and leaders of old, that it really was Jehovah who so often personally dictated and directed, frequently declaring "Thus saith the Lord."

He reviewed somewhat the history of the Catholic Church, and showed spirit-intercourse an accepted fact among the priesthood, and how, when a revelation came to and through the people, the priests warned against it as possibly a species of diabolism, and how, when through the priests it was considered a revelation from God. The "Dark Ages" seemed forceful in breaking the chain of spirit interference, and it is not noticed again in history till Luther's time.

He traced probable connection of spirit interposition with the witchcraft phenomena of Germany, England and America, citing facts from Salem's old witch records to substantiate his position—not that he resolved witchcraft generally into Spiritualism, however. He presented the experiences of Swedenborg, George Fox, Ann Lee and Samuel and John Wesley, and last the history of so-called "Modern" Spiritualism, from the time when fresh attention was called to it by the allegations of the "Fox sisters" at Hydesville, N. Y.

Thus Spiritualism is ages old, he argued, with its revivals to mark its existence in the past; we are now amid its latest revival, and in our day it is denominated Modern Spiritualism. He (Mr. B.) believes it has come to stay now, for the number of Spiritualists in the United States alone has been estimated above eight millions, the journals devoted to its dissemination are over one hundred in number, and there is a very large exhibit of worthy literature. Then, again, it is decidedly cosmopolitan: its journals, literature, lectures and mediums are located over the world, and hold out from all quarters its claims for a candid investigation. Its purpose is to correct materialism and to reclaim the materialist; to redeem declining spirituality and so save the church; to rationalize religion by correcting theologies; to fraternize humanity; to naturalize the thoughts and actions of mankind; and to assure the world that death is but the doorway to eternal life and endless progression.

Had Spiritualism been false, he said, could it have lived and withstood all the opposition it has received? Then, aside from the opposition, has not the strife among Spiritualists themselves been sufficient to crush it if it was unreal? These facts go a great way toward proving that Spiritualism lives most probably by an inherent power, and if so, that force can only be TRUTH itself.

After a beautiful song by Mr. Baxter, "I know Spirit-Friends are Near," he gave a séance of an hour replete with facts and wonderful exhibitions of mediumship. A large number of recognized spirits were named, and we truly felt we were indeed "surrounded by a cloud of witnesses." It was a very successful series of spirit personations, descriptions and delineations, and many fine tests found lodgment among the audience.

The exercises ended by all rising and singing, and it was effectively done, the one stanza:

"The morning light is breaking,
The darkness disappears,
The sons of earth are waking
From superstition's fears.
Each breeze that sweeps around us
Brings news from near and far
Of better days before us,
With Heaven's gates ajar."

REPORTER.

Worcester, Mass.

To the Editor of the Banner of Light:

The Forty-Third Anniversary of the Advent of Modern Spiritualism was celebrated in Worcester to the general satisfaction of those fortunate in being present, Sunday, March 29th, being the date given over to the observance by the Lyceum and the Worcester Association of Spiritualists.

The Association commenced its services at 2 P. M., and carried through, with much satisfaction to all, the following well arranged programme: Opening song by a quartet; invocation by Miss Jennie Leys; solo; remarks by President, W. C. Smith; song, quartet; remarks by Mrs. E. M. Shirley; song, quartet; inspirational poem by Mrs. Hattie Hildreth; remarks by Charles Wyatt; original poem by Matthew Bryant; song, quartet; poem by Miss Nichols; closing remarks, by Miss Jennie Leys. The evening session was held at 7 P. M., when an Anniversary address was delivered by Miss Leys.

I simply voice the general sentiment when I write of the celebration as one long to be remembered as a feast of the spiritual. All participating in the interests of the occasion felt it blessed to be there, and their efforts were cordially recognized. Miss Leys was at her best, and many hearts are blessing her coming among us. Praise is due our esteemed President, and all who have carried the duties of the day nobly through. I know the value of your space, so refrain from enlarging upon other points of merit.

GEORGIA DAVENPORT FULLER.

THE CHILDREN'S PROGRESSIVE LYCEUM AT WORCESTER, MASS.

The Children's Progressive Lyceum met, March 29th, in Continental Hall, at 10:30 A. M., and celebrated our natal day with the following programme: Song, "Shall We Know Each Other There?" recital, "Catch the Sunshine"; calisthenics; recitations, Ida and Bertie Yates; piano solo, "Morning Prayer," by Erving Prentiss; address by Spirit Henry C. Wright, M. E. Adams; recitation, "Hoe Out Your Row," Bertie Fisher; "The True Gospel," by Bertie Ray; harp solos, "Nearer, My God, To Thee," and "Old Oaken Bucket," by Grace Wyatt; reading of an essay by Emerson, by George Brown; whistling solos, "A Bird from Over the Sea," and "Concert Schottische," by Lula Isaacs; recitation, "A Kind Deed," by Mrs. Rose E. Fisher; piano solo, "The Alpine Hut," by Hattie Smith; poem by Mrs. Yates; Anniversary poem by Mrs. C. C. Prentiss; guitar solos, "Sunbeam Schottische" and "Fairie's Waltz," by F. L. Hildreth; reading, "The Gospel of Freedom," by E. H. Hammond; distribution of beautiful Lyceum cards to the children by R. B. Fisher, his gift; remarks by the Conductor; Grand March; song, "We Shall Know Each Other There."

It was a glorious Easter day, and our hall was well filled with mortals and their spirit-friends. In response to an appeal by the writer for aid, a generous collection was taken up, and our hearts were cheered and strengthened, and sincere thanks are here presented the friends in behalf of the Lyceum for their generous donation.

FRED. L. HILDRETH.

Newburyport, Mass.

To the Editor of the Banner of Light:

Sunday, March 29th, we had for our speaker Mrs. C. Fannie Allyn of Stoneham. She gave a grand and thoughtful lecture in the afternoon, based on subjects presented by the audience. In the evening the attendance was double that of the afternoon. She commenced by reading a poem, then lectured on subjects handed up by the people. They were many, and of widely different character. The speaker skillfully blended them in a practical discourse, which was listened to with great interest by all present. She gave a fine poem on five different subjects.

The hall was finely decorated with American flags, and red, white and blue bunting; the platform and side wings were trimmed with blue cloth. On the right of the speakers' stand, on the wing, were the figures 1848, with a gilded star over the same; on the left wing, the figures 1891—numerous stars being around these figures. Overhead was the flag of the Guardian. On the front of the platform were numerous potted plants with flowers in bloom; wreaths of evergreens were also tastily arranged; baskets of beautiful flowers, red and white roses, were on the rostrum. At the back of the platform, on the wall, were displayed the different Lyceum banners, tastefully arranged with clusters of flowers and stars. These decorations were arranged by the ladies and gentlemen connected with the First Society, in commemoration of the Forty-Third Anniversary of the advent of Modern Spiritualism.

The singing was excellent—Mrs. Balch, Mr. I. Balch and Mrs. J. Reed being the choir for the day. Miss G. Mumford presided at the piano. The whole service was one of the best of the season, and in perfect harmony with the Anniversary hour.

F. H. F.

Plymouth, Mass.

To the Editor of the Banner of Light:

On Sunday afternoon and evening, March 29th, the Spiritualist Association of Plymouth held exercises commemorative of the Forty-Third Anniversary of Modern Spiritualism.

In the afternoon a good audience was in attendance. The music, which had been specially prepared for the occasion, was fine. Rev. S. L. Beal gave the invocation, and then came a short address by Mrs. Ryder, one of our Plymouth mediums, which was exceptionally interesting; next, the relation of a touching incident in her experience as a medium by Miss Alice Bunker; a short address by Rev. S. L. Beal of Brockton. Remarks earnest and forcible were made by Miss Jennie Meadon, under control, and tests were given by Mrs. M. S. Thomas.

In the evening a short address was made by G. E. Pratt, the President of the Association, reviewing the work of the last forty-three years. A stirring and interesting address by Rev. S. L. Beal was followed by tests by Mrs. Burbeck and remarks by the guides of Mrs. Jennie Covington and Mrs. Williams.

All those taking part, with the exception of Mr. Beal, are residents of this town. It was a very interesting and profitable meeting, well worthy of the occasion.

NELLIE E. BURBECK, *Sec'y.*

Waltham, Mass.

To the Editor of the Banner of Light:

The First Spiritualist Society of Waltham held its Anniversary exercises on Sunday evening, March 29th, in Shepard Hall, under the leadership of Mrs. H. E. Corey of this place.

The service at 3 P. M. opened by an improvisation on the piano by J. Hallett Gilbert, a young inspirational pianist of Boston. The invocation was given by Dr. G. C. B. Ewell, also of Boston, who, after a duet sung by Mr. and Mrs. Corey, followed with an address on "I Am the Resurrection and the Life." At the conclusion of the address Mrs. Corey gave a number of tests in her usual acceptable manner, which were supplemented by a few from Dr. Ewell.

In the evening a similar programme was given. The address and closing improvised poem through Dr. Ewell were based on questions and subjects from the audience.

The hall was well filled both afternoon and evening, and the interest manifested was decidedly enthusiastic.

S.

Harwich Port, Mass.

To the Editor of the Banner of Light:

The Cape Cod Ocean Grove Association of Spiritualists of Harwich Port met with Mrs. Sheba Bea, Tuesday, March 31st. The Anniversary exercises consisted of an address by the guide of Mrs. Mercy Nickerson; messages from several arisen workers through the organism of Mrs. Hittie Hendren; remarks by Mr. Orick Nickerson; appropriate musical selections by Mrs. Love C. Howes, Mrs. Love Martin, Mrs. Betsy Smalley, Mrs. Mary Hawes and others; instrumental music by Miss Eva Ellis and Miss Viola Hawes; select reading by Mrs. Love C. Howes. The company partook of a bountiful dinner at 2 o'clock. A test circle was held in the evening; supper at 8 o'clock. A large number were present, and heartily enjoyed the exercises of the day and evening.

MRS. M. F. NICKERSON, *Sec'y.*
East Harwich, Mass.

Haverhill, Mass.

To the Editor of the Banner of Light:

The Anniversary entertainment given by the Ladies' Aid of the First Spiritualists' Society of Haverhill and Bradford, at Unity Hall, the 31st ult., was a perfect success in every particular. A large company was present—seating at supper between two and three hundred.

Mrs. Hattie C. Mason of Boston was extremely interesting with song, remarks and improvisation. Prof. Edney's Orchestra met the expectations of all, as did the Alpine Quartet. Miss Manners gave great satisfaction with her choice readings. Miss Ruddock also gave us interesting entertainment in reading.

O. P. H., *Pres.*

New York City.

To the Editor of the Banner of Light:

The First Society of Spiritualists of New York City celebrated the Forty-Third Anniversary of the Advent of Modern Spiritualism at Adelphi Hall on Sunday afternoon, the 29th of March, Henry J. Newton, President of the Society, in the chair.

The exercises began with a violin and piano duo, excellently played by Prof. J. Jay Watson and his daughter, Miss Anna A. Watson.

REMARKS BY PRESIDENT NEWTON.

We have come together at this time to celebrate the Forty-Third Anniversary of the Advent of Modern Spiritualism. Many pleasant and many painful events have transpired since we met for a similar purpose a year ago. Three of the company who took part with us on this platform then, have passed to spirit-life.

Mrs. Leah Fox Underhill, the eldest of the Fox Sisters, through whom and by whose mediumship the first intelligent answers came to mortal questioning, talked to you from this platform with deep feeling and emotion. She has gone to the world of spirits, and to her reward as an ever faithful and honest medium. Another who discoursed such delightful and soul-stirring music to you then, Mr. Carlos Florentine, has also gone. The other was the only and dearly-loved son of Prof. J. Jay Watson. He was one of the most wonderful musical prodigies nature has ever produced.

Why it is that the angel of death is permitted to take from us our most cherished treasures—it would seem most always discriminating in this way—and leaving those who may be useless and burdensome, is a question difficult to answer.

As the years dissolve into the past one after the other, we can by contrasting them note the changes which take place in public sentiment toward Spiritualism and its teachings. Many events have occurred in the last year which justify the conclusion that there has been no time since its advent when Spiritualism has commanded such general attention and received the same degree of respect and consideration as the year now coming to an end. The progress of Spiritualism has no parallel in history. Without any organized effort, and without a missionary (with one single exception), it has spread over the entire globe. In every land you find Spiritualism flourishing at the close of the short period of forty three years. If such a thing had happened in regard to any of the so-called Orthodox religions it would be hailed and heralded as miraculous.

Dr. Henry Slade was sent to Russia by the Theosophical Society of New York City, at the request of some of the most distinguished Russians. This, so far as I know, is the only instance where a medium has been sent to a foreign country by an organized body.

The organization of a number of distinguished clergymen and others for a most careful and thorough investigation of the phenomena of Spiritualism within the last year is an event of more significance and importance than is usually attributed to it; and when we as Spiritualists are convinced that they or any one else are determined to investigate this subject, and are thoroughly honest in this purpose, and propose to conduct this work simply to eliminate error and come in possession of the truth, they should be encouraged and assisted by every Spiritualist. This organization, to my mind, marks an important epoch. Heretofore as a rule the investigation of this subject by clergymen has been for the avowed purpose of proving it fraudulent or devilish. The Rev. Charles Beecher, I think, was the first of this class who was appointed to the work by the Congregational Consociation. He entered upon this work with no doubt in his mind but that he would be able in a very short time to show either the fraud or the devil, or both, in it. Those of you who have read his report and have followed him since, know where his investigation landed him. It was a long way from where he expected.

I hope this promised investigation will not be unnecessarily delayed, as I fear most of the investigators united to this organization are novices in this business, and do not fully realize the magnitude of the work on hand. Much could be said at the proper time of the qualifications and training necessary to fit one for such an undertaking. The procuring of willing and proper mediums is as a first step the most important. This unfortunately, and perhaps unwittingly, the committee has rendered at the outset more than usually difficult, by unwise and wholly unnecessary utterances in the note or notice which they issued to invite or induce others to join them. Phenomena through mediums are either mental or physical. To my mind the investigation of the physical is the most satisfactory, as many of the intricate problems involved in the study of mental science are avoided and conclusions arrived at with less of the hypothetical necessary in them. To traverse the phenomena through all their phases is a long road. Different mediums of the same class individually present different phases of the same phenomena. One of the conspicuous faults of a majority of investigators starts with an inflated opinion of their ability and of their general knowledge of occult science. If our clerical friends in these investigations adopt strictly scientific methods, has any one of them had the experience necessary to fit them for the work, will be the question which will first suggest itself. Has any one of them, when investigating the problem involved in the religion they preach, come to an honest conviction of its truth by scientific research? It does not require a very old person to remember when the pulpit universally anathematized science. It may not be necessary to remind our new friends that science permits no jumping at conclusions—faith is ruled out at the very start.

When we have by experiment come in possession of a fact, such, for instance, as the moving of a ponderable body without visible contact, the question arises, what is its significance? Such phenomena by response to questions demonstrate the existence of an invisible, individual intelligence. To determine its character, methods and mode of existence is the next question, and a much more difficult one. Hitherto, when questioned as to what it is, the answer has been without an exception that it is the spirit of a person who once lived as we live in a corporeal body. Is this testimony sufficient? From a scientific point of view I should say not, because we do not know that the answer is true, and we are reminded that mental science easily demonstrates the fact that where intelligence sufficient exists to enable its possessor to tell the truth, the possessor necessarily has the capacity to falsify. Corroborating testimony becomes necessary which the communicating intelligence may or may not be able to furnish.

In studying the phenomena in all their forms and phases, from the first rap to full-form materialization, I am of the opinion that the materialized form, if not absolutely necessary, is nearly so, and at any rate immensely simplifies the method by which we can, with scarcely a peradventure, determine the truth of the statement of any individual intelligence, or at least the fact of its human character.

Mrs. Gage then sang, under control, a lullaby and "The Last Rose of Summer," playing her own accompaniment. The feature of the celebration came next in Miss Maggie Gaule's platform tests. Speaking rapidly, she gave at least half a hundred tests of her clairvoyant and clairaudient powers, describing the spirit friends of various persons in the audience, giving their names and repeating messages which in nearly every instance were promptly recognized. Before she resumed her seat a large part of the audience had been affected to tears. Especially beautiful messages were given from Mr. Carlos Florentine and a son of Prof. Watson, both eminent musicians who had taken part in the Anniversary celebration in this hall last year.

REMARKS BY MRS. WILLIAMS.

Mrs. Williams next came forward, and was greeted warmly. Before beginning her address she read the following important and encouraging message from the First National Society of Spiritualists at Washington:

"WASHINGTON, D. C., *March 27th*, 1891.

Henry J. Newton, Esq., President of The First Society o Spiritualists, Adelphi Hall, New York:

Greeting: Moved by the desire that the Forty-Third Anniversary of Modern Spiritualism may result in drawing all celebrating societies closer together in the bonds of love and harmony so charmingly taught by our glorious philosophy: Realizing that a more intimate knowledge of each other as societies, our hopes, fears, aims and purposes, is desirable and almost imperative; and that our combined efforts to spiritualize the world may be rendered more potent for good; a constant correspondence with each other through the medium of some centrally located society *seems to be demanded by the spiritual needs of the hour:* Therefore we, as the First National Society of Spiritualists of Washington, D. C., duly incorporated under the laws of the District of Columbia, send you words of kindly greeting and encouragement, and cordially invite your correspondence and hearty coöperation, that we may the sooner become a national band of brothers and sisters, unitedly, harmoniously, powerfully working together in the glorious cause of progressive Spiritualism, ever becoming wiser, more progressive, more spiritual, more potent, more broadly and perfectly unfolded, more harmonious, more practical, and more lovingly united.

Fraternally yours, M. C. EDSON,
President First National S. S., Washington, D. C.
Address No. 1728 New Jersey Avenue, N. W."

In the course of a spirited and effective speech Mrs. Williams said:

The question is often asked what can Spiritualism do and what has it done? The answer seemed to be given by the audience to-day as I viewed the sea of upturned faces anxiously looking for messages from the loved ones who had passed away, through the mediumship of Miss Gaule. No such comfort and consolation could come to you but for Spiritualism. We realize also that the work of our friends in the spirit-world is going on constantly in the quickening of men's sense of right and justice and charity. More than all else that Spiritualism has done and is doing is the constant proof it gives of the soul's immortality. You may know that there is no death, that your spirit lives after your body has passed away. Thanks to Spiritualism, you are no longer feeding on the husks of a blind faith ground out by dogmatic religion. You celebrate not only the resurrection of one man, but of thousands and millions of men and women who have passed from this earth, but are helping you in spiritual ways.

In Spiritualism alone can every question of the human soul be answered. It is the guidepost that points the way to God. This is some of the work that Spiritualism is doing, in the face of ridicule and denunciation, and in the midst of bigoted antagonism—because it is for the spirit and true. Despite all obstacles and opposition Spiritualism is marching on for good, and carrying with it the leading minds of the world. Those who do not grasp the truth now will do so soon, for sooner or later, through Spritualism, the minds of all men are bound to reach the truth.

We rejoice that Spiritualism widens and broadens the human mind; for Spiritualism is as old as civilized man; and in ancient times, because of its spirituality, religion was purer than in the Middle Ages, when the Christian Church corrupted it.

Spiritualism is the inspiring and active spirit in man; not because of its power or majesty, but because it is right. I was very much gratified to hear our President speak as he did of the importance of physical phenomena. I well remember the time when such phenomena were regarded as gross and unintelligent and useless, or worse. The philosophy of Spiritualism was everything, the phenomena nothing. That would bring us into a sort of theosophic bubble, and it is well that we have got beyond it. Spiritualism is a system of facts, not theories—of truths, not dogmas. To get our facts we must begin at that round of the ladder of Spiritualism where undeniable physical phenomena are presented to us. We must commence at the physical, and deduct from that the mental—the great philosophy that our inspired speakers can give you. We are living upon the philosophy deduced from scientific facts. It is a substantial thing to live by and a very good thing to die by. There is no death to be feared, no angry God, no malevolent Satanic Majesty, trying forever to destroy you and never succeeding.

In regard to the Psychical Investigation Society to which Mr. Newton referred, I can only say that it is not at all wonderful. The minds of men are turning in this direction; the pews are reaching up and asking of the pulpit an answer to the great question of the ages. It is the business of the men in the pulpit to give an answer that will satisfy their congregations, and to do so they must investigate. They must change their tactics, but Spiritualism goes right on. Facts are very stubborn things. We are only coming into the vestibule of the great temple of knowledge to which spiritual science is the key, and that is prepared to come to us just as fully and as quickly as we are prepared to receive it. As long as I have been a medium I have never had greater occasion to rejoice than at present, when investigation is so prevalent. The time has come when mediums can choose with whom they will sit, and not be obliged by fear to sit for any who choose to call on them.

The answer to the problem of life is not to be found in the churches—not in materialism, but in Spiritualism. I do not recommend one phase of mediumship more than another. All have their uses. At the same time I say that every man, woman and child, especially every philosopher, every minister and every teacher, should begin by realizing that he has truths to learn.

Spiritualism is Nature's clearest lesson and highest thought. Prepare the way in your own home by sitting in a circle of your own family and friends. If you have no friends in the spirit-land, remember that the world is full of angels—ministering spirits—who will gladly come when they can to help and bless humanity.

Mrs. Williams's address was followed by the violin playing of five-year-old Johnny McKever, a pretty little tot, who rendered several popular airs with great smoothness and precision.

REMARKS OF MR. J. CLEGG WRIGHT.

Mr. Wright spoke in his usual stirring style, saying among other things:

Man is the highest manifestation of organized intelligence in nature. We have no other manifestation in animal form that shows such capabilities in a musical way, for one thing, as has the young friend we have just listened to. A Lancashire poet once said: "A mon who con fiddle weel should never ause to dee"; that is, a man who can fiddle well should never attempt to die. [Laughter.]

It seems extremely painful to contemplate the ending of human life as the consummation of mental powers. It is a hurt to man's conception of reason itself.

Before this age there are two issues—the issue of Spiritualism on the one side and materialism on the other. Theological systems are not in the race of ultimate civilization. The questions of rival theologies and sects are no longer interesting in philosophy. The stage to which the mind of man has attained has forever set on one side the idea of a civilization built upon faith. When Bacon reörganized the scientific method in the sixteenth century it was practically the beginning of the death of the theological religions of the world.

Modern Spiritualism is the center of the conflict in this and coming ages, both as to its phenomena and its philosophy, teaching the continuance after death of individual consciousness. No other question is so absorbing and so important in the realm of human thought. Forty three years ago, Spiritualism in the form we see it to-day had no expression. It was in its birth-throes. In forty three years Modern Spiritualism has achieved more than primitive Christianity achieved in two hundred years. There are more Spiritualists in the world now than there were Christians at the end of the second century, though it was boasted by the early apologists that the marvelous spread of Christianity was proof of its divine origin.

Spiritualism to-day is in its beginning. Chaos is the attack of destructive forces, but destructive forces are as much in the line of law as constructive forces. The rubbish left us and maintained among us has to be cleared away by Spiritualism before its highest truths can reach the mind of mankind. We must have conflict before anything like homogeneity comes; in our society we shall differ widely in our opinions. This is making for progress. Controversy sweeps out the chambers of ignorance. There never was a philosophy as comprehensive as our own. Notwithstanding the theologies which have gone, there stands upon the face of the world to-day the greatest intellectual culture the world has ever seen.

This mark is not by any means the highest that will be made. There still stands in the way much that will hinder progress. The belief that the blood of Jesus Christ was spilled as an atonement for us is the greatest error that has cursed humanity, the greatest error that has hindered the progress of the human spirit. Its influence has been as diabolical as has the fiction known as Satan. But the wise, intellectual man has buried that superstition called the devil, and buried him at the north pole face downward and has written on his back: "No resurrection." The devil can never live again. If he ever tries to come back from the north pole the New York *World* will kill him by sending a reporter to interview him as soon as he appears. So much for one of the theological superstitions. Christianity blocks the way of modern progress. It clogs the development of the human mind. It met the needs of the men who made it; but the theological ideas of a thousand years ago have been outgrown, and do not meet the necessities of the present age when the inspirational, rational and inventive capacities of the human mind are so continuously brought into play.

While we want to destroy that which is useless, we want to preserve that which is good. In antiquity there existed a belief that the soul of man lived after the death of the body. This belief has been rung through many changes to mean the life of the intelligent power in the man after the death of the body. This made the religions of the world beautiful, made them assuage the grief of the human soul. It has made the hod-carriers happy in the belief that some day they will have no more hods to carry; the oppressed feel that some day they will have no more chains; the poor look forward to a happier land; poverty will no more destroy the beauty of the infantile face by the pinching of hunger. This belief, beautiful in itself, opened the door for the clergy to step in. "In another life there is a happier state if you will only sustain us in our churches here." "Your mansions are in heaven," but in England the monks built their abbeys in the richest and sweetest corners of the country. They told the people, "Obey your rulers, and those set over you in authority, work when your master is not looking, be honest and pay your rent, or the devil will take you."

Spiritualism has come to give progress a practical turn, to lessen the wrongs of the poor and oppressed, to help man to a higher and better unfoldment of his reason. It is laying the foundations on which the higher civilization must be built. That civilization must be built on this thought: that we are all immortal; whether we are born in Sweden or in China, in Russia or in New York, we are called upon to recognize the possibility of a life after the death of the body. The richest object that can fill the mind is that all humanity must live and progress. It is a plan by which the small and the great, the rich and the poor, the wise and the simple will, according to their organic state, find place in the spiritual world. Man will carry with him his intellect into the spiritual world. He will recall what he has been and what he has done on earth. The tablet of memory will be lighted by a more vivid consciousness. Those reared in the old theological tenets must be disappointed. We will not face the fearful pictures drawn in the grim imaginations of Danté, Milton and John Bunyan. They were theological poets.

I read a variety of opinions on the novel of the future in *The Herald* to-day. One says it will be ideal, another romantic, still another, realistic. Nature will be the dictator in literature, as in art and in science and in life. The grim devices of the imagination will be abandoned. We stand with nature on the highest land.

In the development of Spiritualism during the last forty-three years we have great cause to rejoice. It is sustained by phenomena of different kinds. Physical phenomena have been said to be the most useful because they are the most verifiable. It must be so. We must depend on facts plainly perceived by the senses. In reasoning from this class of phenomena the old metaphysical method must be laid aside. Because D. D. Home produced through his organism extraordinary physical phenomena, it does not follow that the next generation will believe in those phenomena on testimony. No man can persuade me by any amount of reasoning or testimony that Jesus of Nazareth had a physical resurrection from the tomb. There is no exception to the law of nature; there is no place in the immensity of matter and mind where God can put in his finger-tip and interfere.

Phenomena must be verifiable under the same conditions under which they were produced. The result of an experiment in chemistry is sure to follow the same where the formula and the conditions of a previous experiment are followed. It is the same in the realm of mind. Whatever our faith, the working of the laws of nature are fixed and unchangeable as the unalterable constitution of the universe.

Error has its rights as well as truth. Both are conditions of the human mind in its attempts to reach progress.

Theology has drawn us down into the mire. It has made flesh and blood sinful, but the study of nature has shown us that the law of progress is from the simple to the complex. The instruction of mankind in the different branches of knowledge will enable us to ascend higher and higher in the realm of the spiritual globe. Spirituality is the growth of the understanding, the development of the rational powers, and the reaching out of its capabilities allows us to see more of the powers of nature than we are accustomed to see.

There is within the medium the capacity of developing a physical force that can stir the molecules of the brain. The power that can lift that table can stir the nerves and atoms that make the brain act. Concede the existence of an invisible, intelligent force that will lift that table, and you must concede *à priori* the existence of a force that will operate upon atoms and produce materialization. Reason marks the way with unerring precision for proof that if an inorganic body can be moved readily, living bodies can be moved still more readily. Laws in the small are laws in the great. When the telescope is pointed to the milky way, two millions of stars will pass—two millions of worlds, beside which the earth is but a speck of dust, will pass the eye in a few hours. From stage to stage, from sphere to sphere, from world to world we may rise, and immeasurable consciousness stands before us. We are moving upward and onward for a million years, mingling with other consciousnesses higher at each stage of progress, and rising higher and higher. And as we realize the tremendous unfoldment of eternal life, it will cause men on earth to love truth and do justice; will soften the hearts and broaden the natures of the rich. With a vivid sense of immortality there must come a higher, grander and nobler civilization than the world has yet dreamed of.

Mr. I. G. Withers followed in a flute solo that was enthusiastically received. He also recited interesting personal spiritualistic experiences, as did Prof. Watson, who also gave as violin solos Mozart's "Enchanted Flute" and Nordaak's "Norwegian Romance."

The exercises closed with further platform tests by Miss Gaule, which aroused deep and general interest.

UNION SQUARE HALL.

Excellent audiences on Sunday, April 5th, greeted W. J. Colville at this hall. The flowers and music were attractive, and the exercises morning and afternoon were in keeping with the Anniversary. The morning lecture on "The Ministry of Angels" was replete with beautiful thoughts, and was followed by a charming poem.

The distinction between "spirits" and "angels" was clearly drawn by saying: All children are men and women in prospect, while all adults are children in retrospect; so those spiritual entities who are not yet angels are on their way to angelhood, while the highest or most experienced angels have risen to the heights they occupy by graded ascent from inferior conditions. The idea that has long prevailed in the theological world that angels are a different order of beings from men has had two origins: It has been derived partly from the very ancient doctrine of the soul's preëxistence in a state of cherubic and seraphic innocence (spiritual infancy), and partly from a conception which is very reasonable that all planets have guardians, and that these parental or ruling souls have passed through all possible experiences in expression necessary to qualify them for the exalted positions of trust they now fill.

Anarchy and chaos do not govern in the spiritual world; law and order reign supreme. There is no clamor for office, no fighting for superiority, but each soul takes the place to which it is attracted by qualification. Government in spirit life is simply order; there can be no favoritism, and none can be deprived of their rights. The law of attraction works absolutely in the building and maintaining of families and communities, and these are formed not by arbitrary choice or preferment, but by an inevitable attraction to each other of those souls who really belong together. *There is a reason for every event on earth* which appears accidental, but that reason is often veiled from mortal eyes, and the very earthliness which conceals the truth concerning events conceals from us the friends in spirit who are our unseen guardians.

In the afternoon the question: "What good has Spiritualism done in the past forty-three years, and what is its future mission?" was handled in the speaker's most effective style. The discourse was an unqualified championship of Spiritualism against all the attacks which are brought against it; but in defending Spiritualism the speaker said the movement was in no way accountable for the idiosyncrasies it quickened into expression. This age is quickening everything; the impulse toward fuller expression commenced in the spirit-world and was externalized almost immediately on earth.

Spiritualism is primarily a revelation of actual post-mortem existence, and its first mission is to remove all sense of remoteness concerning our departed neighbors, and present them to us as living among us still, though invisible to mortal sight. Spiritualism is no new thing; the past forty-three years of recognition only mark the most recent episode in its history; but there are certain features of Modern Spiritualism which distinguish it from Ancient Spiritualism, as modern culture is in all respects democratic and discursive, while ancient learning was confined to special orders.

Spiritualism is the friend of all reforms, and has been largely instrumental in introducing and fostering them; indeed every reform is the result of some spiritual impulsion.

The narrowness of certain Spiritualists who are always prating against whatever lies beyond their limited view, is no criterion of the breadth of Spiritualism, which is an all including movement. Certain Spiritualists deny mental healing, for instance, and whilst they are denying a work in which many bright and noble spirits are engaged, clairvoyants see the spiritual forms working in conjunction with the very healers who may be totally ignorant of the presence of their unseen fellow-workers. Other Spiritualists repudiate Oriental Theosophy, and at the same time Eastern Brothers are seen by perfectly reliable clairvoyants operating through the instrumentality of acknowledged spirit-media.

Spiritualism is large enough to include all phases of truth, but it cannot be confined within the borders of any organization; its work is diffusive more than organic. All societies must be flooded with the new light till at length creeds will be enlarged, if not discarded, and as liberal-minded clergymen predict, the church will be remodelled. Spiritualism is not so much iconoclastic as constructive. It brings a light, presents a torch to those in darkness, and by holding up truth in its clearness it must of necessity put to flight the false claims of error. If a progressive hereafter for the human family is revealed, then old dogmas, born of superstition and fear, are dissipated; there is no use in fighting them, they are annihilated by the disclosure of facts.

Spirit-communion is a well-established fact the world over; people may shut their eyes to it, as they may refuse to investigate any of the sciences. Nevertheless, it is in the world as a potent factor in human education; to effectually ignore it is impossible; to oppose it is to strengthen its hold on the masses, for every truth thrives through persecution.

The theories which are put forward in many quarters to account for all spiritualistic phenomena are totally inadequate to explain more than a fraction, consequently they add their little quota to popular knowledge of certain phases of psychic phenomena, but leave the great bulk of the manifestations wholly unexplained. The Psychical Research Societies of England and America are doing a little to advance the cause of truth, and the new movement instigated by several leading ministers of advanced views is evidently an honestly intentioned one, but the greatest evidence of the truth of Spiritualism is in the home. The private family-circle is vastly superior to the public séance room, and wherever motives are pure and aspirations noble there need be no fear of deceiving influences working havoc, though at all times intelli*gence must go hand in-hand with virtue. The past of* Spiritualism is as nothing to its future. Soil has not only been broken up, but much good seed has been sown and many fruit-bearing trees have been planted. When forty-three years hence the progress of Spiritualism shall be reviewed, the attitude the movement will have then assumed will be far in advance of the most sanguine expectations of those who, despite seeming discouragements, look through rose-colored glasses.

Attempts to organize Spiritualism are almost as futile as attempts to crush it; and the reason is that its mission is so far beyond organic limits that the new wine breaks the old bottles in every instance. Thank heaven the spirit-world can be reached without red tape or any form of officialism. No syndicate can decree who should be favored with an angel's visit and who be passed by. Spiritualism is the people's movement; it is for the masses more than for the classes; and while in hours of prosperity and joy it is the welcome guest at the festive board, in hours of sorrow and bereavement its ministry is most valued because most needed.

Spiritualism is here to turn the wail of the pessimist into a psalm of rejoicing; it is here to break chains of doubt, tyranny, ignorance and superstition; it is here to clear away the mists and fogs of affliction and console the mourner with more than promise, even with the demonstrated evidence of a certain immortality already realized by the loved ones "not lost but gone before."

In an eloquent peroration the speaker quoted Longfellow, Tennyson and other illustrious poets, and ended by saying that the mission of Spiritualism is to marry science to poetry, to blend intellect with imagination, and crown all with a revelation of a natural heaven within the reach of every human being.

The kindest reference to mediums, and an earnest plea for their kind treatment at the hands of the public, characterized the entire address, and gave much pleasure to the many Spiritualists and still more numerous strangers in the audience.

THE PSYCHICAL SOCIETY,

510 Sixth Avenue, held a very enjoyable jubilee celebration of the Forty-Third Anniversary of Modern Spiritualism in its hall, as above, on Wednesday evening, April 1st, with the following programme:

Original spiritual poem, "Visitation," Judge A. H. Dailey; solos with auto-harp, etc., Mrs. Nella Miller; address, Judge Nelson Cross; duo, with accompaniment, Mrs. Miller, Mrs. Rand; letter from a Turk in New York, J. F. Snipes; personal psychic experience, Dr. Henry Slade; recitation, Miss Josephine Ryder; volunteer five-minute speeches from visiting mediums and strangers; quartet, Mrs. Miller, Mrs. Rand, Mr. Reynolds, Mr. Snipes, "Come Where the Lilies Bloom"; song, "Celestial Sonnets," cornets, organ and audience; personal spirit tests, J. W. Fletcher.

The daily papers commended the talent engaged, and properly regarded the occasion as a decided musical, literary, social and financial success.

Mr. Fletcher continues to address the Society every Wednesday evening, concluding with remarkable personal tests through psychometry, clairvoyance and clairaudience.

J. F. SNIPES.

Anniversary Exercises of the Mississippi Valley Spiritualist Association at New Boston, Ill.

To the Editor of the Banner of Light:

One of the most successful meetings of the Mississippi Valley Spiritualist Association was held at New Boston, Ill., on Friday, Saturday and Sunday, March 27th, 28th and 29th, it being the regular semi-annual meeting of the Association, as well as the celebration of the Forty-Third Anniversary of the Advent of Modern Spiritualism.

Friday evening at 7:30 found New Era Hall filled to its utmost capacity with an eager and expectant audience assembled for the opening lecture, which was delivered by Mrs. Anna Wilson of Monmouth, Ill. Topic, "The Gospel of Humanity." It was an earnest and practical discourse, and gave full satisfaction to the audience.

Saturday was devoted, A. M. and P. M., to business, and at 7:30 the hall was again filled to overflowing, standing-room even being at a premium. Mrs. Anna Orvis of Chicago, Ill., was the speaker, and chose for her subject "The New Dispensation." The lecture was full of good things, and given with a force and earnestness that left no doubt in the minds of her hearers that she fully believed in the gospel she was expounding.

The hall being entirely too small to accommodate the people, it was announced that the exercises for Sunday would be held in Ballard Hall, the finest and largest hall in the city.

Sunday, at 10:30, a large audience assembled for the morning lecture, which was delivered by Will C. Hodge, on "Evolution, or Man, Past, Present and Future," followed by Mrs. Orvis with readings, which were received with many demonstrations of approval. At 2:30 P. M. Mrs. Orvis occupied the platform and answered questions propounded by the audience. This seems to be a favorite method with this lady and her guides, and in its exercise she is exceedingly entertaining and instructive. She was followed by Mrs. Ollie A. Blodgett of Davenport, Iowa, who, under control of "Bright Eyes," gave many convincing proofs of spirit presence and power, giving in nearly every instance the full name of the spirit manifesting. Mrs. Wilson gave the closing lecture at 7:30 to a crowded house, her subject being "The Ethics of Spiritualism." It was one of her best efforts, and while somewhat radical was thoroughly practical. She did not hesitate to denounce the shams of the church and modern society, and made an earnest plea for right living and practical righteousness. Mrs. Blodgett and "Bright Eyes" again entertained the audience with descriptions of spirit-friends, giving convincing proof of the fact of a continued life beyond the change called death. She was followed by Mrs. Orvis and "Minneonta," who concluded the exercises by giving a number of most excellent readings. A number of messages were also received by independent slate-writing through the medial powers of Mrs. Blodgett. Many were present who had never before had opportunity to attend a meeting of this character, and who expressed themselves as being more than

repaid for the effort made in getting to the hall through the snow and mud incident to this time of the year. There is a large liberal element in New Boston, inclined mainly to be materialistic, who only want the proofs furnished by genuine mediumship to become believers in the Gospel of the New Dispensation. Many of these received such proofs and evidence that they are hungry for more, and will not rest until they are fully convinced of the fact that they are immortal beings, and death, so called, is but the open door to a higher and a better life.

It was generally conceded that the meeting was a model one, the exercises throughout being first-class in every respect, and that the audience was of more than average intelligence. Indeed, a more attentive and appreciative audience would be difficult to find, showing that the masses are becoming more and more interested in the facts and philosophy of Modern Spiritualism. Mrs. Anna Wilson is improving rapidly as a speaker. She tries to practice what she preaches, and is an earnest worker in the cause of truth. Mrs. Anna Orvis, though coming among us a stranger, gained the good-will and esteem of all, not only by her logical discourses and pleasing mediumistic gifts, but by her social qualities and her bearing as a true and noble woman. Mrs. Ollie A. Blodgett, though for a long time unable to use her medial powers by reason of illness, was, with her guides, fully equal to the occasion, and gained fresh laurels as a medium who has few equals and no superiors upon our platform. Too much praise cannot be bestowed upon Mr. H. H. Roberts and his good wife, and other friends, for their efforts in caring for the people and their interest in trying to have a meeting worthy our Cause and the occasion, and they can congratulate themselves that it proved a pronounced success.

WILL. C. HODGE, *Sec'y M. V. S. A.*

Summerland, Cal.

To the Editor of the Banner of Light:

The Forty-Third Anniversary of the advent of Modern Spiritualism was celebrated by three days' meetings and reunions, which were characterized by harmonious enjoyment. The weather is now like the pleasant June days in the East, and is conducive to the comforts of the many tourists who daily visit Summerland.

The principal speaker was our old acquaintance, so long and favorably known in New England and the West, (the Lynn Quakeress) Miss Susie M. Johnson. Her lectures on Sunday afternoon and Monday and Tuesday evenings, were replete with spiritual teaching, eloquently presented, and evinced the inspiration of influences who have attained a high degree of spirituality. In this respect they afforded a refreshing contrast to many of the lectures delivered by those who have scientifically demonstrated (to their own satisfaction) that there is no Supreme Intelligence in the universe—no God but *evolution*, which has culminated in the wonderful achievement of evoluting the crowning work of æons of time—themselves.

The lecture on Tuesday afternoon was by the Rev. J. S. Loveland. In the evening Prof. Tatum ably enforced the duty devolving upon Spiritualists to coöperate with all efforts for the promotion of a more equitable division of the products of labor, upon which our future prosperity as a nation depends.

Our local minister, the venerable and grand old Spiritualist, David Davis, on several occasions gave evidence of vigor and eloquence in the presentation of Common-Sense Spiritualism, which were remarkable. As he has attained the ripe age of four-score and two, and has not developed beyond spirituality to be a combination of atheistic-material-evolution, he will probably pass to the higher life before attaining the scientific heights.

The musical services consisted of congregational singing, piano solos by Prof. Engelen, the well-known teacher from Brooklyn, N. Y., whose talents as a musician have already secured for him a large number of pupils in this vicinity, Miss S. E. Morton, pianist, a Bay State lassie, daughter of the editor of *The Summerland*, and duets by Dr. and Mrs. Abner Rush of Montecito.

As a finale to the joyous occasion the young folks closed with an Anniversary Ball on Wednesday night, when the fleeting hours passed all too rapidly, "and all went merry as a marriage bell." The decorations of the supper-tables with a lavish profusion of choice and delicate flowers (which no biting frosts prevent from blooming throughout the year in this Mecca of shivering mortals), arranged by deft fingers directed and supervised by the exquisite taste of Mrs. Kate Allen, wife of "the Allen Boy," were beautiful and fragrant illustrations of the attractive features of Summerland, which is not "booming," but steadily growing in size, beauty and prosperity, to such an extent that the railroad company has commenced putting in a side track, and the erection of a commodious freight and passenger dépôt for the accommodation of the village, and with the view of making this the shipping-point for the large and increasing business of the orange and lemon orchards in this immediate vicinity.

ALBERT MORTON.

Dayton, O.

To the Editor of the Banner of Light:

The Anniversary was celebrated here Sunday, March 29th. It was also an Easter service. The morning service was addressed by Mr. G. W. Kates. He critically examined the record of Jesus being resurrected from the dead, and showed the necessity for a modern revelation in proof of an immortality; also, the relation of the modern to the ancient revelation. He thought there were hallelujahs sung in the spirit-land when the raps were intelligently interpreted.

At the afternoon service Dr. J. W. Haines gave a a lengthy discourse upon the "True Resurrection." He used biblical reference for much of his argument, and made many telling hits against the possibility of a physical resurrection; and, owing to the former movability of religious festivals, attacked the accuracy of data as to Easter and Christmas, believing them to have been decided upon owing to a favorable season.

At the night service Mrs. G. W. Kates lectured in the trance upon "The Birth of Spiritualism." A glowing picture was presented of the original scene and its after effects, and the present necessities were outlined. The necessity for head culture, heart culture and soul culture were dwelt upon, and their almost impossibility unless liberality of the pocket shall ensue. The misery of worldly selfishness was elaborated; and then a grand appeal to sustain mediums followed, with a brief explanation of their needs, sufferings and privations.

The lectures were each full of good thought, and aroused some enthusiasm toward sustaining the local work. There are growing prospects here for a spiritual church. As the spirit said: "Money will make it popular, if that is what you desire Spiritualism to be. If you do not want to be respected as a Spiritualist, then show your disrespect by refusing to pay for it, and continue to pay to the church, where popular respect is easily purchased."

The ladies made a creditable floral display, and all feel satisfied with the good work of this one day. We feel hopeful that another anniversary may find us in our own edifice, and have a report then to make of a more glorious outpouring of the spirit.

FIELD.

New Orleans, La.

To the Editor of the Banner of Light:

The Forty-Third Anniversary was duly observed by the Spiritualist Association in its hall on Camp street, on the evening of Sunday, March 29th.

President Benson occupied the chair, and opened the services with an invocation. After a song by the choir, Mrs. L. A. Cook of Chicago in appropriate words presented the President with a gavel—the gift of the Association—to which he responded in an appreciative manner. He then delivered an address, in which he spoke of the good that has been accomplished by Spiritualism since its advent in 1848, and related his personal experience in the work.

In accordance with a resolution previously adopted, the President then presented Mrs. Cook with a letter of recommendation from the Spiritualists here, expressive of their implicit confidence in her ability as a lecturer and medium, and bidding her God-speed on her return home next week.

To this Mrs. Cook eloquently and feelingly responded, and after a few moments' interval read handkerchiefs and delineated the character of several persons present, giving the names of some of their spirit-friends, which were recognized. After singing, the meeting adjourned.

On the forenoon of the same day a business meeting was held, at which reports were read and accepted, and an election of officers took place, resulting in the choice of J. W. Allen, President; John Abbot, Vice-President; Wm. Brodie, Secretary; Geo. P. Brown, Treasurer.

In the afternoon the hall, which has been bought and paid for by the Spiritualists, was dedicated by Mr. George P. Benson, with appropriate ceremonies, to Spiritualism and its best interests.

Fitting remarks were made by Mrs. L. A. Cook, and Messrs. Abbot and Brodie.

Hillsboro Bridge, N. H.

To the Editor of the Banner of Light:

On Tuesday evening, March 31st, a spiritual gathering took place in the parlors of H. C. Colby, Hillsboro Bridge, to celebrate the Forty-Third Anniversary. The session was conducted by Mrs. Addie M. Stevens of Claremont, N. H., assisted by Mr. and Mrs. Frank E. Merrill, in both instrumental and vocal music. Mrs. S. spoke of the knockings that were first heard by the Fox Sisters of Hydesville, N. Y., and followed the line of events up to the present time. All present were well pleased with the evening's entertainment.

H.

Providence, R. I.

To the Editor of the Banner of Light:

The Anniversary exercises in Providence were, under the auspices of the Association, held at the usual place of meeting—Slade's Hall—which was appropriately decorated.

In the afternoon the President, T. J. Fales, opened by a brief speech, congratulating all on the progress of the Cause, with some well-chosen remarks on the duties of Spiritualists.

Prof. J. W. Kenyon, Mrs. E. B. Rose, Mr. J. N. Sherman and William Foster, jr., followed with pertinent addresses.

The evening services consisted of addresses by Mrs. Ida P. A. Whitlock and Prof. Kenyon, closing with a fine test séance. Singing and music interspersed the addresses.

Both sessions were pleasurable in the extreme, and doubtless will redound to the good and progress of the Cause.

WM. FOSTER, JR.

50 Battey street.

Rockland, Me.

To the Editor of the Banner of Light:

The Forty-Third Anniversary was celebrated in Rockland Sunday, March 29th. Dr. Fairfield was the orator of the day. Ancient Spiritualism, he said, originated with God, and is as old as the habitable earth, and as well demonstrated in the Bible as any other biblical fact. What is termed Modern Spiritualism originated with intelligent minds in the spirit-world, who during the past forty-three years have been able to demonstrate what no other system of religion has ever done, the immortality of man. Millions of people have investigated and received absolute proof of its truth; among these are scholars, divines, poets, judges, authors, scientists, and persons in every avocation of life. It has liberalized the world, destroyed to a great extent the belief in a wrathful God and an endless hell, and has made countless numbers of wretched persons happy by proving to them that their dear ones gone are still living, and are able, under right conditions, to communicate with the loved ones on earth. Like all the great reforms in the past it has met with all manner of opposition, but is now so well established that no earthly power can overthrow it.

It teaches the fatherhood of God, the brotherhood of man, human responsibility, all the moral virtues and endless progression. It is in perfect harmony with science and nature. It accepts all truth from whatever source.

Its truth is proven by the Bible, by the experience of great and good men, and by the actual tests of science. In fact it is a science in itself.

Its mission is to improve, elevate and inspire mankind with pure and noble thoughts and motives, teaching them that they are responsible for their conduct in this life, and that the position they will occupy on their entrance into another life depends upon their life here.

Portland, Me.

To the Editor of the Banner of Light:

The First Spiritual Society of Portland commemmorated the Forty-Third Anniversary on Sunday, April 5th, with appropriate services. The Hall was very prettily trimmed with flowers, and every available space upon the platform was covered with floral offerings, many baskets of flowers in memory of especial friends being among them.

Mrs. E. C. Kimball of Lawrence, Mass., was the speaker. After remarks appropriate to the occasion, her guides devoted the time to describing and giving the names of those spirits who presented themselves. The séances at each session were remarkable for the number of spirits announced, and the many fine tests given and recognized to those in the audience, and we felt that our Anniversary services were very successfully carried out, and that our efforts, although humble, were appreciated by the spirit-world.

H. C. BERRY.

Good Suggestions.

To the Editor of the Banner of Light:

I have some thoughts or suggestions to offer which I submit with kindly feeling, and in doing so I believe I voice the sentiment of thousands of others who love to visit Lake Pleasant; therefore, I would like to see them published in THE BANNER. I notice, by reading the lecture list, that there has been no change in the programme of talent, speakers and mediums employed for the coming meeting in August. Now it seems to me that the best possible inducements should be offered by the Association to draw the people there by the employment of varied talent. The spirit-world is bringing to the front all over our land rare talent that the people are very desirous of hearing. At the West and in other Camps they lead us in this respect, therefore a livelier interest is manifest. I hear hundreds say they are going to Cassadaga, where they can hear a greater variety of thought. I do not, mark you, Mr. Editor, find any fault with any of the speakers and mediums employed at Lake Pleasant; they are all good; but a change of diet is demanded, and will draw better and give greater satisfaction. Spiritualists visiting Lake Pleasant go there to get spiritual food, and therefore the great desire is to hear from as large a variety of the best spiritual talent now occupying the platform as possible. The clergymen invited there have nothing new or of interest particularly to offer to the people. We are glad to learn that they are getting more in harmony with the great spiritual movement; but they are simply learners yet, compared with the thousands everywhere better schooled in spiritual thought and progress.

One or two more suggestions, and I close. The hotel accommodations at Lake Pleasant are not ample, or what they should be. The house, as at present situated, is, in the busiest part of the season, too crowded and noisy for a quiet retreat. Many visitors at the Lake go there for the benefit they can receive physically as well as spiritually; but they cannot get it under present arrangements. The Association would do well, and make it a paying investment no doubt, to build a new hotel on the new grounds, or highlands, so-called, across the bridge, a short walk, where all is quiet, and where a variety of scenery greets the eye, and pure air invigorates the body. There should also be an auditorium built, with seating capacity of two thousand five hundred or three thousand, and covered, so that when storms come the people would have a place to assemble, protected from the elements; then the work could go right on without cessation. Thousands are attracted to Lake Pleasant because of its splendid surroundings. The Lake, a beautiful sheet of water, nestling among the hills, the mountain air, pure water and variety of scenery, are unsurpassed in this section of our country, and therefore all possible inducements should be made to bring the people there.

Very respectfully yours.

W. H. VOSBURGH,

Troy, N. Y. *Magnetic Physician.*

[Reprinted by Request.]

KING PHILIP.

Delivered at Onset Bay Camp-Ground, BY JOSEPH D. STILES.

Two centuries away have passed
Since my immortal lot was cast
In Hunting Grounds beyond the grave—
The roll of time's relentless wave.
In spirit do I press once more
The sands of life's wave beaten shore,
And haunt with joy that none can tell,
The spots King Philip loved so well.

The same fair sky of azure spreads
Its gorgeous mantle o'er your heads,
That covered the material brow
Of him who speaks to mortals now;
The same star-lamps of heaven still light
The dusky countenance of night;
While o'er the great and wondrous whole
Presides the same Eternal Soul.

But ah! how changed is Nature's face!
How changed her symmetry and grace!
The forests wear a silent gloom,
The silence of the dreaded tomb;
The trees that heavenward proudly reared
Their giant heads have disappeared,
Or vanished like affrighted ghosts,
Before the white man's conquering hosts.

Oh! where the grounds the red man trod,
And rendered homage to his God,
The spirit who controls and guides
The raging winds and fickle tides?
Oh! where the young and stalwart forms
That breasted and defied the storms,
And rode triumphant o'er the waves,
Ere white man hounded them like slaves?

Responses from the sombre past
Crowd mem'ry's chambers thick and fast;
The echoes of their feet once more
Resound along Atlantic's shore.
Invisible to human eye
Their weird canoes float noiseless by;
Their muffled, cleaving oar no ear,
Save by an inner sense, can hear.

They studied Nature's Book of Books—
They read her texts in birds and brooks;
In furious gale, in grateful shower,
In lofty tree, in lowly flower,
In nodding grass, in murm'ring rill,
In vernal glade, in tow'ring hill
They read the sermons of the love
Of Him who rules and reigns above.

The cricket's chirp, the lightning's flash,
Th' responding thunder's awful crash,
The moaning sea, the tempest wild,
The shadows dark, the sunshine mild,
The raging winds, the ocean's roll,
Were voices to the red man's soul
Of Him who from chaotic night
Awoke a slumb'ring earth to light!

As up and down yon waves of blue
The anglers do their sports pursue,
Ah! little think they by their sides
Are hov'ring near unnumbered guides:
Once proud possessors of the soil
Now marked by white man's fruitful toil.
In spirit do they come again
To haunt each river, glade and glen.

Two hundred years have rushed along!
Atlantic sings the same old song
As when its shores King Philip trod,
At peace with man, at rest with God.
And as it winds upon its way,
From morn to eve, from eve to day,
It kisses e'er the green clad bed
Where sleeps in death King Philip's head.

No more upon the trail he goes
To seek the death of vengeful foes;
His belt no longer bears the stain
Of blood of victims he has slain:
The arrow, tomahawk and bow
Rest with him in the grave below:
Their work of woe and death is o'er,
There let them slumber evermore.

King Philip and his tribe have found
At last a happy Hunting-Ground;
No pale-faced warrior can despoil
Their title to its sacred soil.
Unchecked its holy glades they roam,
And, undisturbed, find there a home;
No power can e'er their tribes disband,
For God, the Father, owns the land.

Before the same Great Power they bend,
Praise the same Father, God and Friend!
Together chant the same sweet song,
Whose glad refrain is: "Death to wrong!"
They skip along the starry floor,
By angry passions stirred no more;
Their lives are blent in unison,
Their mission, work and purpose one.

Pale faces: May we hand and heart
Unite in doing well the part
That Heaven has to our trust assigned,
In elevating all mankind;
That when you turn the river's bend
Your souls in triumph may ascend
The steeps of yon Celestial Land
To clasp King Philip by the hand.

Verification of a Spirit Message.

CALEB CADWELL.

A message given through the mediumship of Mrs. B. F. Smith several months ago, from my brother, CALEB CADWELL, is characteristic of him, and was very thankfully received by me. For many years he took a great interest in the subject of Spiritualism, and was always active and ready to do all he could to advance the beautiful truths so near his heart.

I have neglected to acknowledge the message for the reason that I inadvertently sent the paper containing it to a friend without reserving the date, but have come to the conclusion that "it is better late than never."

MRS. R. R. MOULTON.

San José, Cal., Feb. 10th, 1891.

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Spiritual Philosophy.

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Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications may be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the *money order*, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under $5.00. This is the safest method to remit orders.

☞ In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we *do not endorse the varied* shades of opinion to which correspondents give utterance.

☞ No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

☞ Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

Banner of Light.

BOSTON, SATURDAY, APRIL 18, 1891.

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JOHN W. DAY.....ASSISTANT EDITOR.

☞ All communications relative to literary or editorial matters must be addressed to the EDITOR. All business letters must be sent to ISAAC B. RICH.

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

"Alice and Phœbe Cary"

Will be the title of the next number in *Mrs. Love M. Willis's* sterling series "*Things Worth Recording.*" The article will prove of profound interest to every reader of THE BANNER.

Expecting a Messiah.

Two years ago, Rabbi Solomon Schindler delivered a course of lectures covering the "Messianic Idea," and recently he delivered another, under the auspices of the Free Religious Association, in Horticultural Hall in this city. He showed, in his former lectures, that the Jews no longer believe in the advent of the Messiah; that they no longer desire to return to Palestine; that the Bible is not of divine origin, but is a literary treasure; that the Jew of the nineteenth century is an entirely different individual from the Jew of the first century.

Yet, he insisted, the Messianic idea is immortal. It defies annihilation. It dies and is resurrected in some new form. He sought to trace that idea through all the nations down to the present. Dissatisfaction with surrounding conditions has existed, and with it the hope that somebody would come to do the work for the Jews. India expected Buddha, Mahometans cherished similar ideas. The Jews awaited the Messiah. The old idea has died out, but a new idea has been born.

Throughout the ages men have been crying for the good times of the past, but we have learned that man began at the bottom and has come up. We have learned that we have nothing to expect from a return to things of old, but must look to the future for improvement. Dissatisfaction is rife to-day. Look at the political situation. Constitutional monarchy is a sham. The republic is not the highest and most satisfactory government, for it admits of plutocracy, monopolies and rings. In religion all the old beliefs have passed away, yet they continue to be held up in their mummified condition. Words and actions do not agree; everywhere you see sham. No wonder people become pessimistic.

In old times they would have looked for a divine messenger, but we have become too rational for that. Although we see the corruption, we know that no messenger can do the work. We must go to work ourselves and set things right. The greed with which the people devour socialism, nationalism, even anarchy, shows the presence of the Messianic idea. As of old, we wish to day for the unification of all humanity—for universal peace. People stand before the God-idea with more awe to-day than in the past. Let each one have his and her own ideas of divinity, and worship God in his own way. Mankind is its own Messiah. We must right wrongs ourselves for the benefit of generations to come.

☞ Is n't this a grand number of THE BANNER? TEN PAGES, without additional expense to our patrons! If our patronage would only increase commensurate with the noble thoughts expressed each week by our able correspondents, we could soon print ten pages every week—yes, *twelve!*—SIXTEEN!—TWENTY!—and so on. We want all true Spiritualists to take a deeper interest in THE BANNER in INCREASING ITS CIRCULATION THAN EVER BEFORE.

The time is coming, and that rapidly, when Spiritualism will be an acknowledged power in the land for the good of downtrodden humanity.

THE FIGHT IS MIGHTY; BUT THE TRUTH MUST PREVAIL!

☞ A German U. S. voter: "Shugar is sheeper, owing to Mr. Kinley's bill." "Yes," replied a Yankee whose eye-teeth were cut, "*sheep*-er is a fact; but look here, my friend, the government takes off two cents a pound on sugar, but the wholesale dealer—the combination—can afford all the reduction it makes, because it gets the *four and a half per cent. bonus*—a fortune to the sharks; and *the people*—the poor suckers of candy—the while are thinking it is a big thing for them, as they are getting their sugar for five cents when they have been paying seven. They don't seem to understand the wheel within the wheel. But by-and-by they will."

Powerlessness of Christianity.

The *North American Review* states, through one of its brilliant contributors, that of all absolutely powerless things on earth Christianity is the most powerless, even though sovereigns are still consecrated, multitudes still baptized, parliaments and tribunals still opened, and countless churches and cathedrals builded in its name. It has become a shibboleth, a husk, a robe with no heart beating within it, a winged angel carved in dead wood. It is said that it is almost impossible for a rich man to be just or to inherit the kingdom of heaven; the Anarchists insist that it is utterly impossible, and will, if they can, cast the rich man into hell on earth. Christianity has opened the floodgates to Socialism, but it will not have any power in itself to close them again. The Buddha of Galilee has not one thousandth part of the influence on his professional disciples that is possessed by the Buddha of India.

Christianity, says the writer, is professed over the whole earth wherever the Ayran race exists and rules; but all the kingdoms and republics which make it their state creed are practically wholly unaffected by its doctrines, except in so far as their socialistic members derive precedent and strength from them. Take, for example, the science and the practice of legislation. Side by side with the religion which enjoins the State there exists a code of legislation which violates every precept of Christianity, and resembles only the *lex talionis* of the old Hebrew law, which the Christian creed was supposed to have destroyed and superseded.

What have the professors of so-called Christianity to answer to this? Is it true, or is it not true? Is this crushing statement to be wholly ignored, passed over in contemptuous silence? Or is it capable of being disproved, as it must be disproved by actual fact, fully illustrated by example, before Christian professions are entitled to any particular recognition and respect?

Explanatory.

We are quite often asked by our personal friends why we do not rebuke our traducers, expose their selfish schemes, and deal with them in a manner they richly deserve. Our reply invariably is, that we have neither the time nor the inclination to turn upon every cur that barks at our heels. We know our duty, and perform it to the best of our ability without fear or favor. We are not hindered or in the slightest degree diverted from our spiritual work by the personal attacks of any who, while professing to be our friends, are *covertly seeking to injure our reputation* in order to aggrandize themselves.

We firmly believe in Divine Justice; and are confident that when the hour of judgment comes—and it speedily will, even *on this earth*—the hypocrite and the slanderer will be relegated to oblivion, while our long and arduous services in behalf of the Spiritual Philosophy will be clearly recognized, and our course fully vindicated by all good, truth-loving souls.

Materialization.

Dr. Johnson has put on record this fact. He says: "That the dead are seen no more I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations." What will our clerical investigators have to say in regard to this view of the spiritual phenomena when such a learned individual as Dr. Johnson admits the fact that apparitions of the dead are actually seen? This opinion, which prevails and always has, in so far as human nature is diffused, could become universal only by its truth. Those who never heard of one another would not have agreed in a tale which nothing but experience could render credible. That it is doubted by creedists, however learned, and by pseudo-scientists, can very little weaken the general evidence. And, what seems the most curious, these very men, while denying it with their tongues and pens, confess it by their fears.

☞ Mrs. Annie Besant, the English theosophist, a personal friend of Madame Blavatsky, will visit Boston next month to attend the American section of the Theosophical Society. She has great faith in Madame Blavatsky. Mrs. Besant is bitterly opposed to the (so-called) "Psychic Research Society," and says it has no weight with fair-minded people, which statement we fully endorse. She says that dogmatic religion does not influence men's lives enough, and that theosophy is the ideal natural religion. This we doubt. She avers that we want a religion that can justify itself to the intellect, and this we contend Spiritualism does, as the latter teaches from practical experience a knowledge of immortality and direct spirit-communion.

☞ The managers of the Cassadaga Lake Spiritualist Association are already preparing for a grand gathering at that popular resort the coming summer. It is said those who have been already engaged to occupy the platform are the following well-known lecturers, namely: Mrs. R. S. Lillie, W. J. Colville, Lyman C. Howe, Mrs. F. O. Hyzer, Mrs. H. S. Lake, Willard J. Hull, Hudson Tuttle, Mrs. Cora L. V. Richmond, Miss Jennie B. Hagan, Hon. A. B. Richmond, Hon. Sidney Dean, A. B. French and Henry Frank. Miss Maggie Gaule of Baltimore, Md., the excellent test medium, will be present, as well as other good mediums.

☞ Mrs. Mary Eddy Huntoon, one of the oldest physical mediums in this country, gave a séance at Eagle Hall last Sunday evening, which we understand was very satisfactory. Next Sunday evening another similar séance will be held by Mrs. Huntoon at the above hall.

☞ By special telegram we are informed that the New York Methodist Conference is strongly opposed to admitting women to the general conference or electoral conferences. The vote was sixty for the admission of women, and one hundred and eighty-three against them!

☞ Owing to the great pressure upon our columns of highly interesting matter, we have concluded to provide our readers the present week with *ten pages*, instead of (as usual) eight. It is a grand number, and will doubtless be appreciated by all our patrons.

☞ We shall print next week No. Forty-Five of that interesting series of Foreign Correspondence: "ECHOES FROM ENGLAND," which J. J. Morse has for some time past been contributing to THE BANNER.

☞ A spirit in this week's BANNER tells how he felt after his body got blown to fragments by the bursting of a locomotive.

Berkeley Hall, Boston.

April 12th large audiences were present morning and evening. A male quartet rendered some very fine music. Some of the pieces were of a high musical order and were worthy of the applause which the singers received. In the morning Hon. Sidney Dean of Rhode Island spoke for an hour upon man's relationship to both this life and the next, and particularly upon material environments as affecting character-building for an eternal existence. The constant changes in the mortal during the brief period between the cradle and the grave; the tendency of all organized matter, the human body included, to disintegration and decay, and the uncertainty as well as brevity of the earth-life, should lead intelligent men and women who believe in the conscious immortality of the personality to build a daily character—one which the person will be content to abide with forever. These, he claimed, were the clear teachings of the higher spirits voiced through intelligent mediumship and in harmony with right reasoning.

In the evening Mr. Dean delivered the ablest lecture of his series. It was a terrible arraignment of the materialistic doctrine; an analysis of the dual nature of man, material and spiritual, and a searching inquiry into the nature of death as a foster-brother of life in material nature; a blessing rather than a curse as asserted by creedal dogma. He followed the spirit from its exit from the mortal into the spirit-realms of life; showed the continuity of law and its application to spirit-power and processes during its eternal evolution; the sameness of personality; that death was no bath which cleansed or changed spirit nature; its force being simply executive in breaking material walls and releasing the spirit, not invading, or eliminating a single feature of the spirit's personality. His review of the unreasonable and unnatural features of Calvinistic theology found a ready response from the large audience.

Mrs. Sarah A. Byrnes, well known to the Spiritualistic public as an able lecturer, will occupy the platform next Sabbath, morning and evening. Mrs. R. S. Lillie will return to Berkeley Hall the last Sunday of April.

Yes, Indeed.

Whatever may be thought of Spiritualism, there is no doubt that it is making its way and gathering strength among the people of the United States. Recent celebrations of the Forty-Third "Anniversary of its modern manifestation" have been held in various cities, and in more than a few places "temples" and halls are dedicated to the cult.—*Toronto Mail.*

A telegraphic report of the Anniversary Meetings in this city occupies nearly half a column in the *Sioux City Journal* of April 3d, and other secular papers in the country have published favorable notices of the event.

☞ A gentleman residing in Manchester, N. H., called at our hotel last Monday evening and stated that he attended a materialization séance held the evening previous by Mrs. Fay in this city, during which a spirit materialized directly in rear of his chair, whom he at once recognized as his spirit-wife—not only by her personal appearance, but by her conversation, in which she alluded to matters pertaining only to themselves. After this very convincing and satisfactory interview, the spirit passed to the cabinet and disappeared.

While English papers, taking their cue from correspondents whose interest in trance mediumship leads them to write disparagingly of the phenomena, especially materialization, are berating American Spiritualists, charging them with having made mediumship "infamous," it is a satisfaction for us to receive such evidence as the above, as we are constantly doing, of the truth of this phase of spirit-power.

☞ What a dreadful muss there is in "the church" these perilous days. Ministers are called to account for alleged immoral conduct, while others are accused of stealing, etc. Now we find that the New York Presbytery has appointed a committee to examine the alleged heretical utterances of Dr. Charles A. Briggs! And next comes *a protest* against Rev. Heber Newton, and two other New York Episcopal ministers, for inviting outside clergymen to take part in Lenten services in their churches. Look out, Heber, or you will be "disciplined" by the self-righteous phalanx! In the meantime it is mooted by some of the Orthodox clergymen of this city that Rev. Mr. Savage's last Sunday's sermon was rank infidelity. We think Mr. Savage can "stand the racket," if his opponents can. Let the fight go on. Bro. Savage told us several months ago that "fighting was healthy;" *i. e.*, theological fighting, we presume he meant.

☞ The committee on probate and insolvency has reported a bill to establish the *Massachusetts Gazette* as the official organ of the State government. This paper will contain such juicy and piquant news as proclamations, messages, orders of the governor, official acts, decisions and notices of the departments, all acts and resolves of the General Court, etc.

☞ See the advertisement of the thirteenth session of the College of Therapeutics, which begins the 4th of May next.

☞ The gnat-straining and camel-swallowing feat has never been more clearly shown than by a writer in one of our exchanges, who says that "Slate writing is a combination of mental telegraphy and material mesmerism, the slate and the bit of pencil being readily susceptible to electro-magnetic power, and the circuit having been established between the performers, the pencil yields to the will of the operators and records the impressions of either one of them or of some one who either is or has been connected with one of them." We ask this astute philosopher how the "combination" works when, as is frequently the case, no pencil is employed, or even when one is used the writing is in several colors other than that of the pencil.

☞ We are in receipt of a lengthy communication from William Foster, jr., of Providence, R. I., who has recently passed the seventy-fourth anniversary of his birth. Mr. Foster has long been a firm believer in and champion defender of the truths of Modern Spiritualism, and in his letter, which will be placed in our columns as soon as space permits, he treats upon the comfort Spiritualism brings to him in his old age.

☞ Horace L. Traubel, whose recent articles in several of the magazines on Walt Whitman have attracted considerable attention and discussion on both sides of the Atlantic, contributes an article to the *New England Magazine* for May called "Walt Whitman at Date."

NOTICE.—The next meeting of the Veteran Spiritualists' Union will be held in the Banner of Light Circle-Room, 8½ Bosworth street, on Thursday, April 16th, at 7:30 P. M. All friends are invited to be present.

☞ Dr. F. H. Roscoe of Providence, R. I., called on Monday last at our office, on his way from Plymouth, Mass., where he had been filling an engagement.

Spontaneous Phenomena.

A series of phenomena akin to the "Dagg Mysteries," that occurred in Brockville, Canada, some time since, has aroused an intense degree of wonderment in the village of Ewing, a small settlement in New Jersey, just across the Delaware River from Yardley, on the Bound Brook Division of the Reading Railroad. The family of Frank Croasdale, a well-to-do and intelligent farmer, occupy the spacious farmhouse in which the uncanny things occur. "They began last October," said Mr. C. to an interviewer from the *Philadelphia Inquirer*, "with a ringing of bells and knockings on doors. I paid no attention to them, and the strange part of the whole affair is that the things generally happen in the daytime. Only on two occasions has anything taken place at night, and that was when James Subers, who is in my employ, came to sleep in the house to satisfy himself that they took place. He went to bed with the lamp lighted, and says he saw a chair at the far end of the room come over to his bedside of its own accord, and heard loud knocks on the door."

Mr. Croasdale treats his invisible guests more affably than is customary with others thus visited. "I am not concerned," he says. "As long as I cannot see the ghost and he do n't do us bodily harm, he can come as often as he likes. It is truly remarkable how the windows have cracked. I have just put thirty-two new panes in which have been broken right before our eyes. We hear a sudden crackling, and a hole appears in the centre of the glass. Then the whole pane breaks."

From a recital of what has taken place the following items are most noteworthy:

A large bell hangs on a tree near the house; it is used to call the family and farm hands to dinner. One day while all were seated at the table, the bell pealed forth. During the excitement that followed Mr. Croasdale went out and muffled the bell, fixing it so that it was impossible for any human being to make it sound. Hardly had the eating of the meal been resumed when the bell rang again as loud as ever, despite the fact that the muffler was thick and securely wrapped.

"I have been sitting in various rooms," said Mr. Croasdale, "and the windows have been down and locked, when suddenly, without a sound, the sashes would raise. I would lower them, and lock the window, but again they would rise while I was looking at them. Baskets sitting on the tables have been thrown out of the window by this invisible power. The chairs would suddenly move across the room, and a spirit-level lying on the stairs one day left the table, and came through the air, slowly passing into the kitchen and out again into the next room, where it rested on the floor. A few weeks since I hired a man to work on the farm, and was showing him his room. He brought a bundle of clothes with him. While we were standing there the window suddenly raised, and the bundle of clothes went out of the window as if I had thrown it, yet neither of us touched a hand to it. We have found eggs time and time again in pitchers and in closets. How they got there is a mystery. All our hens never could have laid as many as we have found.

"One day my wife was baking cake, and put three eggs in the dish, taking them out of a pitcher beside her. When she again looked in the pitcher there were seven eggs! And no one had been near it. And we would find as many as six eggs in the closets inside pitchers or bowls."

Dr. J. H. Rhodes of 722 Spring Garden street, Philadelphia, writes us vouching for the truth of the above. He says: "Mrs. E. F. Croasdale Lukens, a writing and healing medium of this city, married for her first husband a brother of Frank Croasdale. A few days since she went up to see her relatives to learn the facts. Upon her return she informed me that there is no exaggeration in the account, and that not one-half of the facts have been told that might be."

Defeat of the "Medical Bill"!

The latest effort of the Massachusetts medicos to obtain appointment as legal guardians over our people in the matters of choice of a medical adviser when sick, etc., has just come to grief—as we have felt quite sure it would from the first—as all such plots against the people's liberties ever should.

In the Massachusetts House, April 13th, this bill to "regulate" the practice of medicine by the registration of practitioners came up for consideration, Mr. Stevens of Boston opening the debate by remarks in its favor.

Mr. McEttrick of Boston insisted that the bill would really legalize irregular practitioners, for, if it passed, they would hang out the sign "Legally registered." *Besides*, he truly averred, *if it should pass, next year it would be amended so as to forbid any person to register, unless of a particular school.* Mr. McEttrick asserted that the regulation of medicine has been tried here, and abolished. He brought up the great differences among doctors as reason why no monopoly should be granted, and *related his personal experience to show that doctors did not know what they were about.* He believed the bill was an entering wedge, and ought to be defeated.

Mr. Tucker of New Bedford and Mr. Frazer of Boston sought to defend the bill; Mr. Bullock of Fall River was against it most decidedly. The previous question was ordered, when the bill *failed of a third reading* by a vote of 42 to 86.

Spiritualism in the U. S. Census.

Statistics of Spiritualist organizations in this country are to be embodied in the *Eleventh United States Census*, and it is desirable that as complete a representation as possible be made. To this end printed circulars, stating what items of information are wanted, with blank columns for each, to be filled by any one who can do so, have been sent to a large number of individuals, and it is respectfully requested that all who have received them make returns at their earliest convenience.

Those who have not received these Circulars and Blanks will be supplied upon application, by postal card or otherwise, to JOHN S. ADAMS, BANNER OF LIGHT OFFICE, BOSTON, MASS.

In order to correct a misapprehension entertained by some, it seems to be necessary to state that it is *not* proposed to make an enumeration of *the number* of Spiritualists in the United States, but simply to record the *Local and State Spiritualist Organizations.*

[Spiritualist papers please copy.]

The Anniversaries.

Considerable space is devoted the present week to the publication of the reports of services held in various parts of the country in commemoration of the Forty-Third Anniversary of the Advent of Modern Spiritualism.

We shall continue to give other reports in subsequent issues—among those to be printed next week being that of Cleveland, O., furnished us by our friend and correspondent, Thomas Lees.

Filling the Corners of Rooms.

The settlement of the whole problem of furnishing a small dining-room lies in securing a corner sideboard and corner china closest. The effect of the two corners thus filled is most attractive. It saves space and leaves ample room to dispose the guests at table. They have specimens of both these corner pieces at Paine's Furniture Warerooms on Canal street. *Corner sideboards are very difficult to obtain.*

Special Notice.

The Children's Progressive Lyceum of this city will hold its sessions hereafter at 10:30 A. M. each Sunday in JOHN A. ANDREW HALL, corner of Essex and Chauncey streets, instead of at the America Hall, as heretofore. All friends of the Lyceum movement are invited to attend, as well as the public at large.

Passed to Spirit-Life, from her home, 24 Fulton street, Cleveland, O., Monday, April 6th, Mrs. Clarissa Jennings, aged seventy-one years. She was an old-time Spiritualist.

ADELPHI HALL, N. Y.—Mr. John Slater will attend the meeting at Adelphi Hall next Sunday, April 19th, at 2:45 P. M., and give tests.

NEWSY NOTES AND PITHY POINTS.

I CRAVE NO SHINING CROWN.

I crave no shining crown in worlds to come.
Nor would I wield a sceptre there; at best
My hope is but to find a quiet home,
A sweet retreat—I would no longer roam—
I crave but rest.

For some embowered nook in which to dwell
In unity with those I love the best—
Some modest cottage reared in quiet dell,
Around whose casements fragrant rosebuds swell—
I'd make request.

The only crown my heart would there make bold
To crave, should I be reckoned with the blest,
Would be a crown of true affection's gold—
The love of those my heart doth dearest hold—
For I would rest.

The only sceptre that I'd wish to sway
Would be the gentle rod of love's behest,
Whose rule e'er new delight 't is to obey—
Thus would I reign the happy years away
In peaceful rest. —EMILE PICKHARDT.

Islington, Mass.

We are in receipt of a copy of the speech of Hon. William H. Hatch of Missouri, before a Committee of the Whole, having under consideration the bill of Appropriations for the United States Department of Agriculture.

John Bull has "La Grippe" again.

The average expense of a single voyage of a first-class ocean steamer from New York to Liverpool and return is about $75,000.

Those sufferers who follow the rules of health laid down in the newspapers will be edified to learn from the *Pharmaceutical Review* that a cold can be cured by "bathing the feet in hot water, snuffing hot salt water for three hours, remaining in a warm room, and taking four hours' active exercise in the open air."

In the trial of members of the Mala Vita Society at Bari, Italy, April 9th, informers testified that members of the society were forced to provide money, food and clothing for the chief, and were even compelled to give up their own bedding. Refractory members were thrashed by comrades chosen by ballot. Altogether a terrible system of extortion and intimidation was revealed.

Chicago, Ill., was visited April 12th by a $2,000,000 fire.

The camera shows that the star Vega, one of the brightest in the northern heavens, is apparently a double star, composed of two suns, each revolving around a point midway between them.

The British Government has appointed a Royal Labor Commission to investigate the relations existing between capital and labor, and to inquire into the cause of strikes, and the best means of preventing them.

Some writer calls Boston "the Hibernian Paradise." Well, it does seem to lean that way.

The statement that the delegates appointed by the Newfoundland Government to lay the case of the Islanders before the British Government would be allowed to state their case at the bar of the House of Commons is erroneous. We can't understand why the Provincials should n't have a hearing by the home government.

An enormous reservoir of water, one hundred and twenty feet below the surface, has been discovered at El-Golea, a small caravan station in the midst of the Sahara Desert.

The African continent has been crossed sixteen times—twice before 1850, six times between that time and 1880, and eight times since 1880.

Special Agent Wines sums up his report for the census of 1890 by saying that "the foreign population of this country contributes directly or indirectly in the persons of the foreign-born, or of their immediate descendants, considerably more material for our State prisons and penitentiaries than the entire native population."—*Ex.*

PERILS OF PAUPER IMMIGRATION.—The increasing volume of pauper immigration into this country is beginning to cause real alarm.

Now the truer life draws nigher,
Every year;
And its morning star climbs higher,
Every year;
Earth's hold on us grows slighter,
And the heavy burthen lighter,
And the Dawn Immortal brighter,
Every year.

It was Mr. David Brown instead of Mr. Eben Cobb who officiated at the funeral services of Mrs. Sophia Allison, as reported last week.

The prospectus of that leading Spiritualist publication—the BANNER OF LIGHT—appears in to-day's paper. The BANNER OF LIGHT is awakening many slumbering minds to the fact that there is much more in the doctrines of Spiritualism than was even dreamed of a few years ago. This practically new religious sect has an able exponent in the BANNER OF LIGHT. —*The Blunt Advocate, Blunt, South Dakota.*

M. Eugenie Beste has returned to Boston, and is located at 474 Shawmut Avenue, corner Concord street.

In Memoriam.

EVELYN P. GOODSELL, a well-known and highly-respected resident of this city, passed to spirit-life last Thursday.

Mr. Goodsell many years ago investigated the phenomena and philosophy of Spiritualism; finding them to comport with his reason and aspirations he severed his connection with the Congregational church, of which he had been a member for a long time, and at once proclaimed his new belief. He met with much opposition from those who called themselves his friends, but nothing daunted he kept right on in the path which he had found, and which he *knew* was the one which would afford him inward peace and consolation.

The deceased was not only an earnest and faithful Spiritualist, but also a great friend of mediums, and always stood ready to assist them when persecuted. He spent hundreds of dollars in buying and disseminating spiritualistic literature, and took special delight in sending copies of the BANNER OF LIGHT to those whom he thought he could benefit thereby. He was an occasional contributor to THE BANNER. His age was eighty-one years.

His life was a long and eventful one, and fraught with good deeds and conscientious purposes.

WILLIAM HART.

New Haven, Conn., April 13th, 1891.

W. J. Colville in Cleveland During May.

The public of Cleveland and vicinity are respectfully informed that the season's lecture course under the auspices of the Children's Progressive Lyceum, will and with Mr. W. J. Colville occupying the rostrum at Memorial Hall during the entire month of May.

Mr. C. while in Cleveland will also give two complete courses of Spiritual Science: One Monday, Wednesday and Friday evenings; the other Tuesday, Thursday and Saturday afternoons. Tickets $2.50 per course on application to Tillie H. Lees, 105 Cross street. THOS. LEES, *Cor. Sec'y C. P. L.*

☞ Dr. Julia Crafts-Smith's location is *now* at 15 Warren Avenue, Boston, instead of the address stated in her card on our ninth page.

WATER OF LIFE CO.,
J. R. PERRY, *Manager*,
Office 34 South Main street,
Wilkes-Barre, Pa., April 11th, 1891.

BANNER OF LIGHT:

I want to say to you that I consider your paper the best medium I have yet met to advertise in. I left home for a few days to have some photo-engraving done on letters received from persons using the *Water of Life*, and on my return found some hundreds of letters inquiring about the water, and among them many orders for a case of it, and much the largest proportion stated they had noticed the advertisement in the BANNER OF LIGHT. These inquiries came from East, West, North and South, although some of the papers I advertise in claim ten times the number of circulation. I attribute this very much to the neat, clean appearance of the sheet, its typographical arrangements, and the intelligence and discriminating judgment of its readers, who know that their favorite journal would not permit a known humbug to appear in its columns. J. R. PERRY,

Manager of Water of Life Co.

Meetings in Boston.

Spiritual Meetings are held at the Banner of Light Hall, 9 Bosworth street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society; Sunday, "Temple Fraternity School for Children" at 11 A. M.; Lecture at 2½ P. M., by Mrs. C. M. Nickerson. Tuesday, Industrial Union at 7½ P. M. Wednesday, Sociable at 7½ P. M. E. A. C. Sangor, Secretary.

The Boston Spiritual Temple Society, Berkeley Hall.—Services at 10½ A. M. and 7 P. M. Social Conference at 3 P. M. Seats free; public cordially invited. William Boyce, President; George S. McCrillis, Treasurer.

John A. Andrew Hall, corner Essex and Chauncey Streets.—The Children's Progressive Lyceum meets every Sunday at 10½ A. M.

First Spiritualist Ladies' Aid Society.—Organized 1857; incorporated 1882. Parlors 1031 Washington street. Business meetings Fridays at 2½ P. M. Tea served at 6 P. M. Public meeting, with music, addresses, tests, etc., at 7½ P. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Sec'y.

America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 2½ and 7½ P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.

Dwight Hall, 514 Tremont Street, opposite Berkeley.—Spiritual meetings at 2½ and 7½ P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut Avenue, Boston.

Twilight Hall, 789 Washington Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 10½ A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

John A. Andrew Hall—Union Services.—The Ladies' Industrial Society and the Independent Spiritual Club hold Union Services during April in John A. Andrew Hall, corner Chauncey and Essex streets, on Tuesday evenings.

Rathbone Hall, 694 Washington Street.—Spiritual meetings every Sunday, at 2½ and 7½ P. M.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

Cambridgeport, Mass.—Meetings are held Sunday evenings at Odd Fellows Hall, 548 Main street, Cambridgeport, at 7½ o'clock. H. D. Simons, Secretary.

First Spiritual Temple, corner Exeter and Newbury Streets.—Last Sunday afternoon the platform was occupied by Mrs. Celia M. Nickerson. There was the usual service of song. Mrs. Jennie Bowker contributed vocal selections, including "The Better Land," and "Answer to 'Rock Me to Sleep.'"

Questions from the audience were solicited, and several were laid upon the desk. In response to the query, "Does Spiritualism teach us to do good unto others, that we may secure growth and rest to the soul?" the guides affirmed that in order to aid others we must know their need. To understand the needs of another requires a knowledge of selfhood. We must first look within and study ourselves before we can be lights unto others. In serving others we are to act from the principle involved, without thought of the reward to follow. If we seek to do good for the reward, we will find ourselves a long way from the true path of growth.

The guide reviewed conscience, as we term the law of moral restraint, a restriction upon the ultimate possibilities of the being. When the highest attainments in soul-culture have been reached, the interior nature of man will act so spontaneously that he will have become a law unto himself. The guide further anticipated that the time would come upon this planet when the arbitrary law of "mine and thine" will have disappeared from the thought of man. Whatever is, is for man's growth, and we will be inspired to draw unto us according to our necessities.

At the close of the lecture the guide selected one of the questions, "What is Intuition; and Does it Always Work for Good or God?" as the subject of an inspired poem.

Mrs. Nickerson's engagement at the Temple continues through the present month. All are invited to attend. ELIZABETH C. SANGER, *Sec'y.*

Dwight Hall, 514 Tremont Street.—The developing circle last Sunday morning was unusually large. Mrs. Dr. Hall conducted it. Flowers in abundance spiritualized the occasion with fragrance and beauty.

Afternoon.—The session opened with music and an invocation by the Chairman, Mr. F. A. A. Heath, who in subsequent remarks quoted a Methodist divine as having recently said, "This is an age of progress, and we shall never lead the minds of men by a recurrence to old traditions, antiquated methods or exploded theories. We must go forth into the new century of intellectual activity and vast opportunity fearless and strong." Mrs. M. W. Leslie followed, remarking that "Every movement, every great thing that has stirred the people of earth, was known in the spirit-world before it was presented to mortal sight. We are getting lessons every day from the other side, and they should open our eyes to something higher and holier in the land of beauty beyond." Several fine tests were given by her control. Miss L. E. Smith gave utterance to grand thoughts relative to our duties to each other and the angel-world, following with tests. Miss Dr. C. W. Knox gave the name, among others, of John Folsom, as that of a spirit who desired to have his presence recognized.

At the evening session, after music from Mrs. Bennett, the Chairman spoke upon "Spiritual Unfoldment." Mrs. Dr. Higginson recited an original poem entitled, "Will there be Music in Heaven?" which was heartily applauded. Mr. M. K. White spoke regarding the truth of spirit-return. Mrs. Josephine R. Stone spoke eloquently upon psychometry, following with demonstrations of its utility from articles upon the table—her statements being acknowledged to be correct and convincing. Mrs. Leslie gave additional psychometric readings that were well received, and recognized, remarking that spirits can and do read our thoughts, and will impress us for good if we follow their dictation. Mrs. Dr. Ella A. Higginson gave diagnoses of disease to several persons present, showing the power of spirit medicine men to describe accurately whatever ills the flesh is heir to. Miss Smith gave tests and readings. Dr. C. D. Fuller's control spoke upon reincarnation, saying that he was reincarnated, and controlling the medium, and gave several tests and readings. These meetings are increasing in interest, and will be continued throughout the season. HEATH.

America Hall, 724 Washington Street.—Sunday, April 12th, the services at 2:30 opened with an invocation by the Chairman, Dr. Hale, followed by remarks by Dr. A. H. Richardson in his usual earnest manner. Mrs. B. F. Farrar, under control, rendered a very fine musical number, to the delight of all present. Mrs. Woodman, Mrs. I. E. Downing, Mrs. Jennie K. D. Conant and Mrs. Chandler-Bailey gave tests and psychometric readings, which were correct.

Evening.—Services opened with an invocation and an address upon "Spirit Power; Its Functions and Conditions," by Dr. Hale, under control. The address was a very fine production, and heartily applauded. Miss L. E. Smith gave several tests and readings; Mrs. A. S. Waterhouse gave voice to highly inspired sentiments; Mrs. B. F. Farrar, under control, again favored us with two musical numbers; Mrs. A. Wilkins, under control of little "Sunshine," gave a large number of tests in detail, which were correct in every instance; Mr. Henry H. Warner and Dr. W. A. Towne offered remarks of much interest. The services through the day were interspersed with excellent music by Miss C. Campbell and F. F. Harding.

The services Thursday, April 9th, were well attended. The Chairman, Mr. A. E. Blackden, Mr. Choate, C. D. Fuller, Mrs. Maggie Keating-Cutter, Miss L. E. Smith and others participated in remarks and tests.

Services in this hall every Thursday at 3 o'clock, Sunday at 10:45 A. M., 2:30 and 7:30 P. M. The Echo Spiritualists' Society resumes its usual phenomenal services in the forenoon; good test and speaking mediums will participate. M. M. H., *Sec'y.*

THE CHILDREN'S PROGRESSIVE LYCEUM met as usual in America Hall, Sunday, April 12th, at 10:30 A. M. The exercises were opened by the cheerful strains of the orchestra under the direction of Willis Milligan, followed by the singing of the school, an invocation by Mrs. Longley, the reading of a Silver Chain recitation, and with another song by the school. In the absence—from illness—of Mr. Wm. F. Falls, Mr. J. B. Hatch, jr., filled the office of Conductor during the service in a most acceptable manner. The usual features of a grand march and the calisthenics were presented with skill and accuracy by pupils and officers, at the conclusion of which the following order of exercises was given: Recitation, Flossie Waite; song, Josie Smith; recitations, Willie Sheldon, Winnie Ireland, Gretchen Stripp, Lottie Giles and Alice Ireland; with songs by Baby Lou and Mabel Waite; all of which were rendered with a fine degree of talent, and were warmly received.

The usual ten-minutes' talk upon the Manual lessons was given by Mrs. Longley, during which she reviewed the lesson of the preceding Sunday, and also dwelt upon the teaching of the day, which was on Nature's boundless works, emphasizing the truth that "God is love," and showing the children that as they feel love in their hearts for their parents and friends and playmates, and seek to show this affection by being kind to each other, and obedient and helpful to their parents, so will they feel God in their hearts, and know that the true spirit of love is with them.

Col. A. A. Wheelock was then called upon to address the children, which he did in a speech full of practical wisdom and beauty. We may not be able to learn much about God, said the speaker, but we may think of a broad and boundless Power that is full of benevolence and truth. Nature is always grand, and we may study her works, and grow strong with the knowledge we gain. Children, you can perhaps tell us the difference between love and hate; the difference between benevolence and selfishness. The little boy that has a big red apple, and runs away to eat it all himself, is selfish, while the little fellow who shares his apple with his playmates who have none, is benevolent. Selfishness is the curse of the world, but true benevolence is its blessing. God does not want our benevolence, he does not need it; but our fathers and mothers, our fellow-beings want it, and it is our duty to exercise kindness toward them.

Dr. W. A. Hale, Past Conductor of the Lyceum, followed Col. Wheelock in a few remarks, explaining to the scholars why he had thought best to resign his position in the school.

Mrs. Maggie J. Butler announced that the Lyceum is to give a grand entertainment in old Plymouth, Friday evening, April 24th, and invited all friends interested in the work to pledge themselves to go.

Little Charlie Hatch gave his opinion upon the lesson of "Lifting the Veil," which he thought was the veil of ignorance of the future life, which the angels had removed from our minds. A song by the school and a benediction by the Guardian *pro tem.* concluded the exercises, Mrs. Butler announcing that hereafter John A. Andrew Hall, corner of Chauncey and Essex streets, would be the place of meeting, as it was much better adapted to Lyceum work than the hall now occupied. SCRIBE.

Eagle Hall, No. 616 Washington Street.—*Wednesday, April 8th.*—The conference and test meeting was opened with music by Mr. Anderson. Mr. Dill made remarks. Remarks, tests and psychometric readings were made and given by Mrs. A. E. Cunningham, Mrs. J. E. Wilson, Mrs. J. E. Davis, Mrs. Dowd, Mr. Walter Anderson, Mr Turner of Abington, and the Chairman, Dr. Mathews.

Sunday morning, April 12th.—The developing and healing circle was very largely attended, the results being very satisfactory. Those participating in the exercises were Drs. Mathews, Blackden, Kingsbury, Willis, Shute, and Mrs. Chandler-Bailey.

Afternoon.—Singing. Mr. David Brown made remarks and gave delineations. Mrs. Chandler-Bailey gave correct psychometric readings. Remarks, tests and readings by Dr. McKenzie, Mrs. Besse, Mrs. Wilson, Mrs. Smith, and the Chairman, Dr. Mathews, interspersed with selections of music.

Evening.—The numbers who applied for admission to the materializing séance were greatly in excess of the capacity of the hall to accommodate, and many were obliged to leave. To those who packed the hall the séance held by Mrs. Mary Eddy Huntoon was satisfactory in every respect. Many spirits presented themselves, and were recognized by friends. By request of many who were unable to gain admission, another séance by Mrs. Huntoon will be held next Sunday evening, April 19th.

Meetings in this hall Wednesdays at 3 P. M. On Sundays a developing and healing circle at 11 A. M. Regular services at 2:30 and 7:30 P. M.

F. W. MATHEWS, *Conductor.*

The First Spiritualist Ladies' Aid Society, Parlors 1031 Washington Street.—The membership of this Association is one hundred and forty-three. A large number of persons outside the city have become interested in the Society and its noble work, and have been admitted to membership. Mrs. A. F. Butterfield, Vice-President, heads the list of subscriptions with a good sum for a fund to purchase the new piano. Mrs. Mattie Albee, Treasurer, is again able to attend to the duties of her office. Mrs. Sarah A. Byrnes and Mrs. Mary Britnall have been added to the list of Honorary Members.

At the evening session Miss Amanda Bailey had charge of the musical exercises. Addresses were made by Dr. A. H. Richardson, Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. Clara Field-Conant. The above-named gifted exponents of spiritualistic truth were attentively listened to by a large, representative audience. A. L. W.

The Ladies' Industrial Society met at Twilight Hall Wednesday, April 8th. Circle at 4; supper at 6; between 7 and 8 an entertainment, and from 8 to 11 a dance. We close our meetings at this hall, and shall meet at John A. Andrew Hall, corner of Essex and Chauncey streets, for the next three weeks, on Tuesday evenings at 7:30. All are cordially invited. MRS. H. W. CUSHMAN, *Sec'y.*

Chelsea, Mass.—The Spiritualists of Chelsea will celebrate the Anniversary of Spiritualism on Tuesday, the 21st of April, at Pilgrim Hall, Odd Fellows Building, afternoon and evening. Mrs. Lillie, Mrs. Byrnes, Mrs. Shackley, and other well-known speakers and test mediums, will be present. The public is invited. E. S. WELLS,
Sec'y Special Committee.

Watertown, N. Y.—Spiritualism is advancing in this refrigerant town. About two years ago a modest "Temple" was built, and for the past year Mrs. Mary C. Lyman has conducted the platform work. I heard her last Sunday on "The Duties of the Hour." She urged love, charity, purity and harmony as indispensable and a positive will to regulate and construct. She speaks fluently and forcibly.

The "Literary Club" is composed chiefly of leading minds in sympathy with the educational objects for which the Temple was designed, but who want a more extended work than has thus far been accomplished. Last Sunday was the first public meeting as a separate society. It was well attended, and has the co-operation and sympathy of many of the best minds in the city. A little emulation is a healthful stimulant, and if personal prejudices do not get the ascendency the two societies may each do a better work than they did all together. Bishop A. Beals is engaged to speak for the Club the five Sundays of May, and they propose to continue the good work with the best talent attainable.

Oscar A. Edgerly served here a year ago, and left a fine impression. He is much esteemed for his thorough honesty and sincere devotion to the Cause, and is regarded as a fine test medium, as well as an interesting speaker, and rapidly growing. If no inharmony interrupts the work begun, Watertown is likely to make a strong lead in progressive Spiritualism within the next decade. The Literary Club is composed of reliable men and women of superior qualities, who seem to be actuated by high and worthy motives. LYMAN C. HOWE.

Haverhill, Mass., Red Men's Hall.—Mr. R. A. Grieves occupied the platform of the First Spiritualist Society on the evening of Sunday, April 5th. He read Bryant's poem "Future Life," and announcing his subject to be "The Soul and the Spirit," gave a discourse that held the close attention of his hearers during its entire delivery. Sin, he said, is that which we continue to do after we have found it out to be wrong. The sorrow you receive by doing wrong is helping you on to a nobler and purer life. The consciousness that you have overcome a sin builds you up higher. Ignorance is the only devil there is in existence. When you get rid of ignorance, you are rid of the devil. When you have overcome all tendencies to do wrong, there is no devil to be found. When you have become rid of habits of sinfulness, then you realize the joys of heaven.

Mr. Grieves kept the audience profoundly interested, and expressions of satisfaction were heard on every hand.

Sunday, April 12th, Mrs. R. S. Lillie occupied the platform, and gave the best of satisfaction to large audiences, as she always does. She has reached a high eminence in her mediumship, in our estimate second to that of none other. A poem, "What is God?" exhibited a high order of intelligence. Mrs. Lillie will be with us next Sunday, the 19th. Her daughter will also be present and give choice recitations. O. P. H., *Pres.*

New Bedford, Mass.—Mrs. E. C. Kimball of Lawrence occupied the platform of the First Spiritual Society of this city last Sunday, to the best of acceptance. Her afternoon address, on Love, Beauty, Duty, was a marvel of inspirational richness, teeming full of advice and instruction. Following the address many messages were given.

The evening lecture, on The Old and the New, was attentively listened to by a large audience, at the close of which a great many tests were given and names called, with a rapidity of speech and correctness of enunciation which was astonishing to all.

Next Sunday Mrs. Carrie F. Loring of East Braintree will speak here. SEC'Y.

Lynn, Mass., Cadet Hall.—April 12th at 2:30 Mr. E. Fales of Beachmont gave an able and instructive lecture on "Spiritual Gifts," followed by tests by Mrs. Julia E. Davis of Cambridgeport; Dr. Orne was then controlled by a German Professor, who gave an able address.

At 7:30 P. M. Mrs. Dowd read a poem, "The Orphan Boy," followed by Mrs. Davis, who gave a large number of tests and proofs of spirit-presence. Appropriate music led by Kate M. Hovey.

Dr. F. H. Roscoe of Providence, R. I., will be with us at our next meeting. T. H. B. JAMES, *Cor. Sec'y.*
88 *South Common street.*

Newburyport, Mass.—April 12th Mrs. Nora Dowd of Lynn was the medium for our Society. In the afternoon she devoted the time to giving tests and reading articles. She was at her best, and gave perfect satisfaction.

In the evening our Society had the pleasure of listening for the first time to Miss Marcia R. Hillsgrave; her lecture was on the Philosophy of Spiritualism. She is a fine speaker, and the audience evidently appreciated her efforts.

Next Sunday Oscar A. Edgerly is our speaker. F. H. F.

Providence, R. I., Slade Hall, corner Washington and Eddy Streets.—The Ladies' Spiritualist Aid Society held a very pleasant conference and séance Thursday, April 9th. The meeting was called to order by the President, Mrs. Waterman, followed by tests by Miss Flossie Salmon and Mrs. King, which all seemed interested in. The test séance occupied the evening.——Thursday, April 16th, conference and séance; all are invited to attend.
MRS. M. A. WATERMAN, *Pres.*

Saratoga Springs, N. Y.—R. H. Kneeshaw—whose letter we shall print next week—informs us that "Mr. Oscar A. Edgerly of Newburyport, Mass., finished his engagement with the First Society Sunday, April 12th."

(From the Providence, R. I., Telegram.)

The Medical Bill.

To the Editor of the Telegram:

The regular M. D.s of the State, through the Rhode Island Medical Society, have been besieging and bombarding the General Assembly for eighteen years, endeavoring to force the enactment of a restrictive medical statute, to put under the ban all those who will not pronounce the Allopathic shibboleth.

These gentlemen profess to be acting in the interest of the people, and declare that they desire only to subserve the public good. Will our Legislators be duped by such a silly plea, and will they be so obtuse as not to see that the effort is the spawn of selfish greed and the outcome of professional bigotry? Have these gentlemen been laboring these eighteen years under the impulse of an exalted, disinterested benevolence, and have they been moved by an honest desire to subserve the public weal? The answers to these questions are plain and unequivocal when one takes into consideration the circumstances of the case and notes the steps taken from time to time.

At the outset the conspirators and the schemers proposed to shut out the Homeopaths and secure a law which should only recognize the Allopathic school of medicine. Foiled thus the first time, and finding that Homeopathy had a most respectable clientage in the State, at the recent session they let the Homeopaths alone and framed the bill to operate against other schools of practice, hoping to secure Homeopathic aid thereby and thus lessen the chances of failure. But they failed a second time and succeeding times as well, not being able to rope in the Homeopaths, and now they reappear and evidently are making their supreme effort. Well, and shall they succeed?

Messrs. Legislators, you are to decide, and to you I appeal and enter my protest against any invasive, restrictive, monopolistic legislation, for myself not only, but for scores and hundreds and thousands of citizens. We claim it is our right to employ whomsoever we please to minister to us in sickness, a natural imprescriptible right, which no power can constitutionally impair, abridge or abrogate. I claim the right to call in an allopath, a homeopath, a Thomsonian, a botanic, an eclectic, a chromo-thermalist, a magnetist, an electric, a Christian scientist, a clairvoyant, or any other school of practice, and this right belongs to every citizen. Legislators, will you deny this? Will you strike down and trample under foot this plain democratic-republican principle, without cause, without reason, and without an exigency demanding such an arbitrary stretch of power?

The besieging allopathic M. D.s say the design of such a law is to extirpate quackery. Quackery? What is quackery, and who are the quacks? These M. D.s say all is quackery that is not covered by a sheepskin, and all are quacks that are not thus fortified. Do you believe it? After more than sixty years' observation, I am of the deliberate opinion that there is infinitely more quackery covered by a sheepskin than exists outside of one. Honest doctors understand the subject, and in numerous instances have unqualifiedly admitted such to be the fact. Many declare that there is no such thing as the science of medicine. Said Dr. Magendie of Paris, while lecturing before a class of medical students:

"Medicine is nothing like science. Doctors are mere empirics when they are not charlatans. Let me tell you, gentlemen, what I did when I was the head physician at the Hotel Dieu. Some three or four thousand patients passed through my hands every year. I divided the patients into two classes. With one I followed the dispensary and gave them the usual medicines without having the least idea why or wherefore; to the other I gave bread pills and colored water, without, of course, letting them know anything about it. And occasionally, gentlemen, I would create a third division, to whom I gave nothing whatever; but nature invariably came to the rescue, and all the persons in this class got well. There was a little mortality among those who received but bread pills and colored water, and the mortality was greatest among those who were carefully drugged according to the dispensary."

Let me make one more quotation: Said Bicket, the great French pathologist:

"Medicine is an incoherent assemblage of incoherent ideas, and is, perhaps, of all the physiological sciences, that which best shows the caprice of the human mind. What did I say? It is not a science for a methodical mind. It is a shapeless assemblage of inaccurate ideas, of observations often puerile, and of formulæ as fantastically conceived as they are tediously arranged."

I might extend these quotations indefinitely, but space forbids. In the light of such utterances, Messrs. Legislators, will you become a party to this doctor-plot to circumvent the personal liberty of the citizen and enthrone the regulars of the State as allopathic czars?

WILLIAM FOSTER, JR.

Presto! Change! Gray and faded beards made to assume their original color by applying Buckingham's Dye for the Whiskers. It never fails to satisfy.

Plymouth, Mass.—The largest audience of the season assembled at Good Templars Hall on Sunday evening, April 12th, to listen to the guides of Dr. F. H. Roscoe of Providence, R. I., who spoke for the Spiritualist Association for the second time. An earnest, practical lecture was delivered upon "Home and Its Influence." He showed the home as it should be, full of love and tenderness for one another of the inmates, and the studying of the natural trend of each one, that they may make the most of life and its surroundings.

Dr. R. gave several psychometric readings, which were acknowledged to be correct. He is earnest, honest, desirous of doing what good he can, and cannot fail of giving instruction and practical thought wherever he may be called. He should be kept busy in the fields of Spiritualism, that are already white for the harvest and need just such reapers.

NELLIE E. BURBECK, *Sec'y.*

Quincy, Mass.—We are having quite a revival in our meetings at Quincy. A great many young people attend regularly. We have good singing, Mrs. Grant presiding at the organ. Mrs. N. J. Willis was with us March 29th, under control of Spirit Father Kelly, who used to preach in the same hall; told of his change of views, being for many years a Methodist minister well known in the State. April 5th we had Mrs. Hattie C. Mason, who with her music and speaking interested the audience very much. Last Sunday we had Mrs. A. E. Cunningham, who always brings out a full house. April 19th we are to have the old veteran, Joseph D. Stiles. Our meetings are only held in the evening. HENRY CHUBBUCK.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by *Monday's mail to insure insertion the same week.*)

Mrs. Sophronia E. Warner-Bishop will be in Massachusetts the coming summer, and would like engagements for the summer and for the season of '91 by Societies *en route.* Address her Box 17, Traverse City, Mich., in care of Fred C. Warner. Mrs. Bishop is one of the oldest and best of our speakers. She has had thirty-eight continuous years of rostrum work.

Henry H. Warner, lecturer and medium, may be engaged for the season of '91 by addressing 9 Bosworth street, Boston, Mass.

G. W. Kates and wife may be addressed at Greenville, Darke Co., Ohio, during April and May. Will serve the Indiana State Association of Spiritualists from June 7th to August 10th, in the interest of their proposed camp-meeting. Appointments for them will be made by Dr. J. W. Westerfield, Anderson, Ind. Mr. and Mrs. Kates will speak at the Parkland Camp-Meeting, Aug. 16th, 18th and 20th. They desire to complete their engagements for the following season.

Mrs. Nellie J. T. Brigham—regular speaker for the society meeting in the Knickerbocker Conservatory, New York City—will speak in Cincinnati, O., during May, George P. Colby of Florida and Mrs. F. O. Hyzer supplying her place in New York.

Lyman C. Howe is engaged to speak in St. Louis, Mo., the five Sundays of May; and at the Orion Camp-Meeting, Mich., June 13th to 23d; at Cassadaga July 28th and Aug. 1st; at Mantua, Ohio, Aug. 5th to 10th; at Haslett Park, Mich., Aug. 12th to 18th; at Clinton, Iowa, Aug. 24th to 31st, and at Liberal, Mo., the first two weeks of Sept. He is free for the first and last Sundays of June and the first three Sundays of July. Address Fredonia, N. Y.

W. J. Colville closes his Sunday services in New York City April 26th, prior to which he will give two short courses of instruction in Spiritual Science at 574 Fifth Avenue. They are to occur Tuesday and Thursday of each week, afternoons at 3 o'clock, evenings at 8, the last to be April 28th.

J. Frank Baxter concluded his work in Springfield, Mass., Sunday last, and will lecture on Sunday, 19th inst., in Salem again; and on Friday evening, April 17th, in Waltham; Sunday, April 26th, he will lecture in the Opera Hall in Hillsboro' Bridge, N. H.

Hon. Sidney Dean will lecture in Brockton, Mass., Sundays 18th and 25th inst.

Bishop A. Beals speaks during the Sundays of May at Watertown, N. Y.

G. H. Brooks writes from Denver, Col.: "I am engaged for the month of April for the First Society of Spiritualists. My address is 1430 Logan Avenue. Mrs. Brooks's mother passed to spirit-life Sunday, April 5th, from her home, 124 Charter street, Madison, Wis. I shall return to Madison as soon as my engagement closes here."

A. E. Tisdale, the blind medium, will speak at West Braintree, Vt., next Sunday, April 19th. He spoke at Barre last Sunday with great success. He has just closed a very successful three months' engagement at Stowe, Vt. From this State he goes to Philadelphia. His first Sunday in that city is April 26th.

Denver, Col.—The interest in Spiritualism in Denver has not abated in the least. The First Society now have G. H. Brooks on the platform as lecturer and F. C. White as platform-test medium. Mr. White is in many respects a wonder, and attracts much attention. He goes into test-conditions at once and gives them in rapid succession. Dr. Schermerhorn of Rochester, N. Y., is in the city, and was on the platform of the First Society at conference meeting last Sunday afternoon. He lectures before the Progressive Society. Dr. Rothermel is also in the city holding private séances. BEN.
April 8th, 1891.

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The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.*

SPECIAL NOTICES.

Three Hours More.—Every Tuesday, Thursday and Saturday, from 8 A. M. to 2 P. M., A. J. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by mail. tf April 4.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. April 4.

J. J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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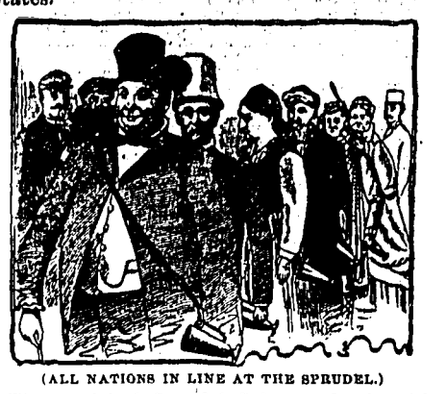

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Message Department.

SPIRITUAL MEETINGS.

Are held at the Hall of the Banner of Light Establishment on Tuesdays and Fridays of each week at 3 o'clock P. M.,

FREE TO THE PUBLIC.

The Hall (used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely. J. A. SHELHAMER, *Chairman.*

On *Tuesday Afternoons* the spiritual guides of MRS. M. T. LONGLEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading.

On *Friday Afternoons* MRS. LONGLEY, under the influence of her guides, will give spirits anxious to communicate with their loved ones of earth an opportunity to do so.

☞ It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

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

☞ Letters of inquiry in regard to this Department must be addressed to COLBY & RICH, proprietors of the BANNER OF LIGHT, and *not*, in any case, to the medium.

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Jan. 27th, 1891.

Spirit Invocation.

God of the sunshine, God of the storm, thou Spirit of the Universe, Fount of All Causation, Source of All Intelligence, how shall we contemplate thee? what shall our conceptions of thy great being be? Oh! we must feel that thou art in thine immensity, in thy majesty and power, something more than man, yet not less than intelligence and intellectual thought. We may comprehend thee as the Divine Mind, permeating the universe with wondrous skill and with majestic force, and yet when we consider thee only as a principle, profound but abstract, we may not sense thy presence, nor feel the wonderful power of thy thought and thy life; so would we turn to thee as to a parent, seeking for instruction and for tenderness and care, such as the wise and loving father and mother bestow upon their trusting child. We open our hearts unto thy inspection, trusting to receive something that will be uplifting to our lives and filled with inspiration for our minds. We lift our thought to thee, because we desire to come into closer harmony with thy laws, and to more fully comprehend thy works through thy ministering angels, who go forth filled with the desire to accomplish good works, and to teach mankind the ways and the lessons of life. We would learn of the great, beating life of the universe, and also of humanity as a whole, and concerning its laws and destinies. Oh! may we receive from these inspiring souls light and knowledge; may they bring to us a peaceful influence, an atmosphere that will fill our souls with harmony, and cause us to sing together a song of praise and thanksgiving because existence is ours. To this end, oh! our Divine Parent, we would welcome the souls who come to us from immortal life, with their words of greeting, with their instructions, with their influences and their love. May we not only receive such ministrations as they have to bestow in the spirit of love and harmony, but may we also afford to them something that will encourage and inspire their lives to new effort. May we show that we are grateful, and that we appreciate all the services that they render to us and to mankind in their desire to disseminate the truth and to bless the world. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman.

QUES.—[By E. W. G., St. Louis, Mo.] *Are there not, in your judgment, advantages sufficient in a spiritual organization to justify an effort to secure one in America?*

ANS.—The effort has been made at different times in the past to organize Spiritualists into an association that should be widespread in its membership and in its advantages for the people. Such organizations have not stood the test of time, but have become disintegrated and have been laid aside. Spirits have, through various mediums, expressed themselves according to their own opinions and light upon the subject. Some worthy and intelligent minds from the other life have declared it, in their opinion, wise to organize, and to draw Spiritualists together as a united force; other spirits, equally intelligent, have expressed an opinion directly opposite, declaring that, to their idea, it was unwise for Spiritualists to attempt to organize themselves in a body for any special purposes other than local, because these Spiritualists as a class are so intensely individualized and self-opinionated that it is impossible to get any number of them to harmonize upon any one platform; and so these spirits have said they did not think the time had come for the adoption of any rules or regulations tending to the benefit or the regulation of any special number. However that may be, a number of spirits have come together, hoping to impress susceptible minds on earth who believe in Spiritualism to join their forces, to organize themselves in a body which should beautifully represent the claims of Spiritualism; which would present to the world a standard of spiritual culture and education; which must of necessity demand the attention and the admiration of the world. Whether this will be accomplished in the present century or not, for any practical result, only experiment and time will prove; we shall not venture to say; but we do think that the time is coming when Spiritualists, those who have the good of the cause at heart, who really desire to see it represented to the world in its best aspects, who wish to throw guardianship and protection around their mediums, and to extend sympathetic helpfulness to their teachers and workers everywhere, will band themselves together in order to express this purpose, and also give force and character to the undertaking of disseminating spiritual truth. We believe the elements of such work are possessed by Spiritualism, but it remains to be seen whether such elements are so vitally contained in Spiritualists as to be put forth and made substantial and successful in such an undertaking or not.

Q.—[From the audience.] *Can an uneducated person become a medium?*

A.—Most certainly. Education has very little to do with the development of mediumship; indeed, the larger number of our mediums—those who have served as the agents of the spiritual world in bringing a demonstration of the presence and the power of spirit intelligences to mortal life—have been uneducated persons. We venture to say that not more than one out of every ten of the mediums who have served as representatives of the spiritual philosophy, and also as instruments for the manifestation of the spiritual phenomena, have gained what is called an intellectual, not to say a liberal education. Taken from the workshops and from the fields of manual labor, taken from the school in early life before much more than the rudiments of an education had been supplied to the young mind, taken from those homes of poverty and struggle where scarcely the rudiments of instruction had been provided, these human beings have so well labored as mediums for spirit intelligences to manifest to earth as to astound many of the world's thinkers who have investigated the subject. What has been done can be done again. Mediumship lies imbedded or inert in a human individual before it is startled or slowly developed, as the case may be, into external expression; it is a part of the inheritance, belonging to the person independent of all outward acquirements. Therefore education may have but little to do with its expansion and growth.

Not that we depreciate the advantages of education. By no means; we would have every human child well educated, brought under a scheme of instruction which would not only inform it concerning all the various phases of human life and activity that history records and that experience brings to man, but also which would so stimulate its own powers as to bring out thought and expression, and even experimentation, with its own individual forces, so as to develop the best mental and spiritual qualities.

We have the highest respect for education; we look to it as the power which shall redeem the world from the bondage of ignorance and servility, and weariness and despair—the power which shall bring the reign of love and justice to the earth. But that does not alter the fact that mediumship can be developed in those who have never received any such education of which we speak.

Q.—[By "Ada," Albuquerque, N. M.] *Will not the planets of our solar system in time pass beyond that system, and with their moons as planets form new solar systems? What is the process when a new moon or little planet is added? As the more distant planets have many more moons, I have read that it was to compensate for the lesser degree of light and heat they receive from the sun; but do they not require less as they advance? Is not the sun an advanced, inhabited planet? If it be true we have advanced from animal life, where is the line drawn between animal and vegetable life? and between that and mineral? Is not all material composed of animalculæ, and but human life in different stages? If true, is this the first and only time we pass through these stages? What is meant by the expression "the spirit in soul form"? If the soul if seen would appear but as a bright light, why do spirits say such an one's soul has certain colored hair, eyes and complexion?*

A.—We know of no intelligent spirit who says that a soul is composed of light, and then that it has certain colors of hair, eyes, and so on. We know that many intelligent spirits interchange the terms soul and spirit, meaning one and the same thing; others discriminate between these two terms. While some speak of the soul as an intelligence which can be seen by clairvoyance and described, and others call this the spirit, other intelligences describe the soul as the life-principle which animates the individuality and gives it power. We, ourselves, accept this definition, that soul is really the vital principle, controlling, permeating, and animating the intelligent individual which we call a human being, and which, when divested of the physical flesh, we commonly call a spirit.

Where may the line be drawn between the animal and the vegetable, or the vegetable and the mineral creation or development? That is a question for minds wiser than we claim to be to solve; it will supply the missing link between the various departments of unfoldment in life, when the question is correctly answered. The theory of evolution proclaims that man is an evolvement from that which has gone before him, from the lines of existence which are below him. This theory of development, however, belongs to the physical condition of existence, and has no part in the spiritual or intellectual portion of mankind.

We readily admit that the animalculæ which vitalize all life undoubtedly may be found potentially active, not only in the blood of a human being on this earth, but also in the various departments of existence below the human. We make a distinction, however, between the animalculæ which are actively potent in the blood of the animal creation and of the various conditions of vegetable and mineral growth, and that human life and activity which belongs to mankind. This distinction is represented in the term intellect, or intelligence, mind actively expressing itself through form and substance.

Now the objects of life below the human may be swarming, perhaps—who shall refute the statement—with minute, infinitesimal forms of animal existence, that is, what you call animalculæ; but where do you show us, in this connection, signs of intellectual growth and expression, tokens of intelligent manifestation of mind? And unless you do that we shall say they do not belong to the human, although that which clothes the human, and serves as a vehicle of expression to the intellectual mind, namely, the physical body of man, may also contain animalculæ, related in part to that which is below it, and it may also be an outgrowth of those forms of expression which belong to other departments in life. We shall not attempt to draw the line or to unfold it existing between any department of existence, that where the animal merges into the human, so-called, or rather the corporeal frame of mankind, or that where the animal lapses back into the vegetable kingdom. That these may be traced, by-and-by, through scientific thought and investigation, we do not doubt, but man has yet much more to study and to learn before he can satisfy himself upon these grounds.

Your correspondent from the West desires to know something concerning the planets of this solar system: if they will not, through the ages that are to come, steadily and slowly recede from the environments of this physical universe surrounding or most closely adjacent to the earth, and their places be taken by other planets, which shall form a new solar system. We cannot say that this will be so, since when those planets belonging to the solar system to which your earth belongs recede and pass into the outer space shall not this earth also bear them company, and still be in close relation to them? We should judge so. If recession takes place, then shall a new system of worlds be evolved from the great nebulæ of the universe, and unfold until they become habitable for mankind? It may be so; but this must rest in the eternity of the years before us, and can only be determined by the outgrowth and unfoldment of those ages which are yet to dawn.

Your correspondent also desires to know, Mr. Chairman, if we have correctly gathered the queries, something concerning the second moon, which it has been said belongs to the planet. We, from a spiritual standpoint, can corroborate the statement that a second of your moon, or a double moon, exists, also that a second or double of your planet exists, although unperceivable by either the naked eye of any of earth's inhabitants, or by the most delicate and powerful apparatus which has yet been invented which sweeps the heavens. Not only this, but every planet of your solar system, we confidently believe, possesses a double and what you may perhaps be pleased to call a second planet, accompanying it in its march through space. And what do we call this second and double body of light? Why! nothing more nor less than the spiritual counterpart of the moon or of the planet that bears a vital relation to it. That other planet of which we speak, which perhaps sometime in the far ages, when the inhabitants of earth have become so finely developed in their mortal physique, as well as in their mental faculties, as to be able to more clearly scan the heavens than they do to-day, they will behold, is that spiritual world of which you have been told, from which your friends appear who have passed through death, and bring to you such beautiful stories of their homes and their occupations.

Your correspondent also wishes to know, Mr. Chairman, if the sun is not a highly refined planet inhabited by human beings. We have given our opinion upon that subject before—even since you opened this season's work—but we will briefly re-state it; and that is, that the sun is not a habitable or inhabited body. We know that some spirits have declared the sun to be inhabited, and have stated that they have visited that planet and know of what they speak. Now personally we have never visited the sun, therefore we have no positive knowledge in regard to it; but we have met many spirits of scientific mind, of positive will-force, who have attempted to come into the atmosphere of the sun, and in every instance these human beings have been thrown back as by an immense and intense conflicting power, and they have expressed themselves as having experienced something which may be likened to a violent electrical shock. This is when they have not come within a large radius of the atmosphere of the sun, and thus the spirits, thinking closely upon the subject, exchanging opinions with others who have made like investigations, have come to the conclusion that the sun is an immense reservoir of electrical power, and that it supplies the universe—that is, all of the universe with which we are familiar, although there are many other such central luminaries, we are informed, within the vast universe of being—with motor-power of electrical force, that is vitalizing and sustaining them in their movements and operations. We are very much inclined to accept that explanation of the office and duty of the sun as an immense orb of solar light and heat, and we believe that those spirits that have claimed to visit the sun and have met with human beings there are honest in their statements, but have made a mistake; that they have come in contact with some other body of light, that is very brilliant in the intensity of its illuminating power, and have naturally supposed that they have really visited the sun.

Q.—[By B. C. H., Upper Stillwater, Me.] *If, as many Spiritualists claim, Christ was a materialized spirit when he appeared to his disciples after the crucifixion, what, then, is the meaning of the answer that Christ gave his followers in Luke xxiv.: 37: "But they were terrified and affrighted, and supposed that they had seen a spirit." Christ answers in verse 39 of the same chapter: "Behold my hands and my feet, that it is I, myself; handle me, and see; for a spirit hath not flesh and bones as ye see me have."*

A.—In these modern days, when so much of the manifestation of the power of spiritual intelligence over material substance is demonstrated to investigating man, it may not be difficult to account for this expression of the Nazarene, or for a manifestation of such a material character. We believe that Jesus, the man of Nazareth, was in reality a spirit; that he had departed the earthly body, and that the manifestation which occurred was simply one which in these days is termed the materialization of a spirit intelligence. We believe that the body of the Nazarene had been removed from its place of sepulchre by that company of Essenians to which he as a brother belonged, those who performed the deed doing so in accordance with the sacred vow which they made on becoming members of that brotherhood; and we believe that the physical form of the man Jesus was laid to its final rest far away from the haunts and scenes of busy life by these faithful friends. If so, this could not have been the body which walked and talked and met with those who came about it; but it may have been, as we believe it was, a manifestation of spiritual power over the elements of matter, to demonstrate to mankind that Jesus could not be killed, that all which was vital, which was essential to expression and to thought, still survived the cruel crucifixion which had been. This materialized demonstration of intelligence and power certainly took the form of the man who was known as the Nazarene, even to the occurrence of the prints in the sides and upon the hands and feet—this for purposes of identification, just as to-day a spirit-friend of yours may give a tangible demonstration of his presence, and appear before you in what seems to be material form, so much so that you can scarcely tell the difference between it and the forms about you still possessed by spirits who walk the earth. Perhaps your friend who thus appears had a deformed member—his hand may have been crippled, or the person may have borne some mark with which to distinguish it from that of other forms; even if mistakes in other directions should be made, an appearance comes to you with the same marks of deformity for purposes of identification. Not that the body thus appearing is that which you saw laid away in the grave, nor is it the spirit-form now possessed by your friend in the higher life, it is one that has been manufactured for special purposes and to accomplish certain ends. This we believe possible, and probably was the case with that appearance of the Nazarene to which your correspondent refers.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Feb. 6th, 1891.

Samuel Cowles.

I touch the brain of your instrument almost with hesitation, Mr. Chairman, as I approach and realize what a sensitive organism one must have to serve as an instrument between the two worlds. I am admonished to touch delicately upon the organs which I would have respond to my thought, lest I might unwittingly work some harm.

I have been a student of this spiritual law and philosophy for some years—ever since I passed from the mortal form and learned, to my surprise, that the human spirit could return into vital contact with mortal life, and under certain circumstances and conditions communicate with the outside world. This has been a marvelous revealment to me, and I have sought to make it known unto those who walk the earth, that they may be benefited by it, learning something of the possibilities of the spirit while they still retain their hold upon material things.

The members of my family were not Spiritualists. In our early days we were taught to pin our faith to religious lines, and to accept the teachings of the ministry. Ay, indeed, there were those among us who adopted the ministry itself as their line of calling, feeling that they had been chosen of God for the work of leading their fellows toward the light. How strange that seems to us, now that we stand in the spiritual world and realize that all the light which entered our hearts was, after all, but a very small ray of the great and glorious sun of truth, and that the illumination of that ray only served to make the darkness of our ignorance concerning the destiny of man and the future of mankind more palpable. These thoughts come to me in returning to your circle-room and finding an opportunity given me to speak. I trust that some friends of the past will learn of this, and feel that I have come with a warm and genial greeting, with the desire to be of service in pointing them to the unseen and yet the substantial and real world of spirit. Many of my relatives have passed to the other life, and they have joined together in association to learn of these new and wonderful activities that come to man over there; they are revising their line of thought and expression, so that it shall conform more largely and more directly to the line of spiritual truth. I think I may claim that our people were spiritually-minded, that they desired to know and to express the truth as it appealed to them; but, as I have said, error clouded their way, because they knew not of the real life of the future, nor of the activities of the spirit, which are capable of unfoldment and of manifestation, even though the physical form lies cold in death.

I trust that those who have known me in the past will accept my coming, will believe that I have a kindly thought for them, and that, if possible, I will be only too glad to give them in private ways such information as they may desire concerning the spiritual life. I have friends in Farmington, Conn., also in other towns of that State. Samuel Cowles.

Mary Morehouse.

I was told if I would come here to-day perhaps I would be able to speak. It is a good while since I went away, and I have not been staying near the earth all the time, though I come and go, trying to get to my friends and trying to make the children know their mother has not entirely left them. I have boys in Toronto, and sometimes I can get near to their lives and see what they are doing; and sometimes there comes a long space when I don't know what is going on with them and I can't get very near. I have no doubt there is good cause for that; but then, after awhile I get sort of lonesome, even in the spirit-world, and want to know how the lads are getting on. They are grown up and are busy with their own experiences, and they don't need the advice of the old ones, I am thinking, but still we do have a feeling that we would like to have them know, and the friends know, that we are together; are interested in their welfare and want to do them good.

John is with me in the other world, and he said: "Mary, if you get back tell the lads that we are doing well, and have a bright little home with a bit of ground of our own." And I said: "But they will think that is queer, that we have ground over on this side." He says: "Tell 'em it is all natural; tell 'em it is a real world, with the solid ground to go over, and they will not think it so queer, after all." Well, I do as he said, and I send my love, and want 'em all to know I will never forget those who have been dear to me on this side, and I am looking for them all to come some day to our home in the other world.

We sometimes had to struggle hard to get along; life was not easy with us, and we knew what it was to want for those things that some have to make 'em happy; but we got along pretty well, and by-and-by, when the change came, we saw it was all right, and that the life we had had made us appreciate all the more the things that came to us on the other side. Mary Morehouse.

William Hall.

Now, I think, Mr. Chairman, that one who lived a little nearer this place might have a chance to come. I lived in Boston, and it seemed as if, so long as you have the place here in Boston for spirits to make themselves known, one who once lived in this city ought to find his way in. That's what I have been thinking as I have stood here quite a number of times, asking myself why I didn't come and speak. Well, I didn't have to go far for the answer. I couldn't get a chance, that's the reason; but I am here to-day.

I used to be a shoemaker, and I could make as good a pair of boots as the next man in my trade. I could fit you to order pretty well. I think I never had any complaint about that; but it is a good while since I used the last and the hammer, and I have got out of that line of life. I don't come back to peg shoes for anybody now. I wouldn't blame 'em if they had sort o' given me up. Anyhow, I have a pretty good report to make. I have been trying to do as well as I could, and I have succeeded better than I used to here. You see, we have a brighter chance on that side; there's a good many to help us up, and I don't see anybody to push us down if we do get a little weak. You know there's plenty on this side. I'm not finding fault, sir, about anybody; but you know it is human nature on this side, before they grow up to a better condition on the other, to criticise and turn away from those that don't do just as well as they think they ought to, sort o' make 'em feel discouraged, and not care whether they get along or not.

I am not talking so much about myself, now, as I am about some of my friends that have had a hard pull. I've been wondering a good many times if they'd ever get out of their strait into a brighter place. Well, they will. I don't know about it on this side, but I'm mighty sure they will on the other; and I'll give 'em a hand, if I ever get a chance. I am not going to talk all day. I just got in, and it makes me feel good. My name is William Hall. They used to call me Bill when here. I am William now.

George Pearl.

Somehow I rather like that chap that has just been talking, and I thought if I was to come here to-day I'd better follow right in after him; perhaps he could give me a lift. I did n't know him, but he said he was ready to help people up, and I wanted to be helped along to speak here. I do n't think it is so long since I went out. I am sure it is n't so long as those others have been telling about. I hardly feel yet as if I was really used to this spirit-life that I have come to. It is a good one, and nobody is finding fault with me that I know of. I find the most fault with myself, and this seems to be the case with each one: they seem to find the most fault with themselves; that is, take themselves to task for not doing better, and this seems to be the sort of judgment we come across. I went out in a hurry. I did n't think of going out of the body, and I thought I was all right at my post. I think so now. I don't know that I was a bit to blame, and I don't want any one to think so on this side. I tell you the fault was with the old locomotive: there was a flaw in the boiler. I am sure of it. Of course I can't prove that now in this way, but I am sure that was the cause of the blow-up.

I was here one day, for I had heard of this place soon after I went out of the body, and I got near enough to hear what was going on. I did n't see so many spirits come in as I see to-day, but they were talking about different things, and I heard that some one wanted to know how a spirit felt that had his body blown up or smashed to pieces. The gentleman that was talking gave his opinion, and I thought it a very good one; but I thought if I had a chance to speak I might give my own experience. I want my people to know that I got myself together in no time. The body was pretty well used up, there was n't much of that to speak of, but I found myself pretty much the same as I was before. I was all together, and not a bit crushed or smashed. I did n't seem to know much for a little while; I was all sort of confused like; and you would n't wonder at that if you went out so quick. But, take it altogether, Mr. Chairman, I pretty soon came to know where I was, and what had happened, and I do n't know but what I turned around and commenced life just where I left the earth. But I felt bad for my family, for those I had left here. I knew they would feel bad; I didn't want it, and it troubled me; yet I could n't help it a bit. I thought if I could come somewhere, and just say it was n't anybody's fault that I know of, I should be glad. I did n't know the old thing was in that condition; we thought it would stand a good while longer, but there was a weak spot, and I know that was what did the mischief.

I lived at Buffalo, N. Y. I have friends there. I want to send them my regards, and tell them I am all right, and I'll try to engineer them over to the other side, if they will just give me a show. George Pearl.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Feb. 6 [Continued].—Mrs. D. P. Nichols; C. H. Howard; Sarah Lapham; Edward E. Denison; Juliette T. Burton.

THE MESSAGES GIVEN (THROUGH MRS. M. T. LONGLEY)

As per dates will appear in due course.

April 3.—Paulina Wright Davis; Lotela, for Laura A. Warner, T. J. McCormick, Charles W. Smith, Frank O'Neil, John G. McKinnon, James Moore, John W. Hull, Nancy Lynch, William Lord, Richard, Elizabeth and Sarah Upjohn, Henry Case, Hannah Stacey, Charles Walker, Maria, Rebecca and Deborah Babson, Jimmy Watson, Emily Chace.

Mrs. Maynard's Book.

To the Editor of the Banner of Light:

Permit me through your columns to acknowledge the receipt by Mrs. Nettie C. Maynard of a number of letters in response to our good Brother Tuttle's article in your issue of the 7th ult., in relation to her book about to be published.

The manuscript is well under way, and she hopes to soon have it completed, and in the hands of her publisher, who promises to bring the book out by the middle of June. There will be a popular edition (paper cover) at fifty cents per copy, and one in cloth binding at one dollar per copy. Copies will be mailed to subscribers as soon as published on receipt of price. Postage on cloth, ten cents; paper, five cents.

Mrs. Maynard returns thanks for the many kind letters she has received, not forgetting the dear BANNER, that has brought her interests prominently before the people, both editorially and in its correspondence.

Fraternally yours, W. P. MAYNARD.
White Plains, N. Y.

April Magazines.

NEW ENGLAND MAGAZINE.—An intelligent and comprehensive account of the statutory provisions for protection by patent from the time of the first Congress, and a strong plea for improvements in methods, is given by James Shepard in the opening paper. The growth of art talent in Canada is shown by W. B. Harte, his excellent contribution being illustrated with portraits of leading artists, and examples of their work. "The University of France" is an article by Prof. Montague of Amherst College, in which he sets forth the gigantic scheme of national education inaugurated by the French nation. An article of considerable interest to our readers is an account, historical and biographical, of "Hopedale and Its Founder," the most enduring of all communistic endeavors, by L. G. Wilson. The illustrations include portraits of Adin Ballou and his wife, the Ballou house, and a corner of Mr. B.'s library. Other contents are "Later History of Electricity," with portraits of Edison and others, "Winter Birds of New England," "A Stepmother Elect," "A Song of Two Angels," etc. Boston: 36 Federal street.

WIDE AWAKE.—A cluster of Easter Lilies is the frontispiece. "Egg-Rolling at the White House" on Easter Monday is interestingly described by Prof. Mason, with illustrations, and "The Mysterious Choir Boy" is a story reflecting the spirit of Easter. Amanda B. Harris describes "Easter Day Beyond the Sea." J. M. Thompson carries us back and away to old Chaldean cities to exhibit their "Baked Books," and Margaret Lake shows us in Zulu land some "Strange Foot-Gear." The serial stories are of special interest, and "Men and Things" consist of four pages of anecdote and reminiscences. Other attractive features include a "Mother's Song" and a Tuscan *Stornelli.* Boston: D. Lothrop Co.

THE INDEPENDENT PULPIT.—The question, "Does Religion Promote Good Morals?" is considered by J. P. Richardson. "The Christian's Safe Side Examined," is the title of a paper by N. Zedlker. Editorially "A Baptist View of Infidelity" is criticised. Waco, Tex.: J. D. Shaw.

THE BIZARRE, NOTES AND QUERIES, contains the "Sibylline Oracle Corollaries," first published by Wm. Whiston in 1723, "The Rosicrucian Prayer to God," "Oannes—The Fish God," etc. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

THE SIDEREAL MESSENGER reports current celestial phenomena, and gives six lengthy papers on special subjects of interest to students of astronomy. Northfield, Minn.: W. W. Payne.

THE FREETHINKER'S MAGAZINE has for its frontispiece a picture of the Horace Seaver Monument. Lyman C. Howe gives the second of his new series of papers on Spiritualism. Buffalo, N. Y.: H. L. Green.

THE KINDERGARTEN.—The April is a special number commemorative of Froebel, the founder of the system, the anniversary of whose birthday occurs on the 21st. Chicago: Alice B. Stockham & Co.

Nationalism Misunderstood.

To the Editor of the Banner of Light:

How much wiser and better it would be if people would refrain from criticising that which they know nothing about. This thought came forcibly to my mind on reading Hudson Tuttle's lecture, "Prophecies of the Future," in a recent BANNER OF LIGHT. In it he speaks of Nationalism in a way that shows clearly that he knows nothing whatever of the principles and purposes of the movement. He gives the impression that it would establish a paternal government, "in which the individual would be lost in a state ruled by bosses." Then says "it is a beautiful dream which may be realized in heaven." I should hardly call that definition of Nationalism a beautiful dream.

If Mr. Tuttle had understood Nationalism he would have said it seeks to establish a Fraternal government wherein the individuality of every person may attain its highest development—a government of the people and by the people; not, as now, a government of monopolists and money-kings. If Mr. Tuttle has occasion again to refer to Nationalism in his lectures, I would advise that he take Edward Bellamy's paper, *The New Nation*, study it carefully and get posted on the subject, that he may be able to give a correct idea of its aims and principles to his hearers.

JANE D. CHURCHILL.

To Correspondents.

☞ No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

MRS. A. Q., AUBURN, N. Y.—There seems to be no way that we can learn of the spirit alluded to unless she again presents herself at our Free Circle. Spirits come and go—strangers to the Controlling Intelligence and the Banner of Light Band—whom they may never meet again, unless some wave of psychical attraction returns them to this place. If the daughter mentioned visits the Banner Circle she will be given a ready welcome, and her message will be published.

DR. G. M., NEWARK, N. J.—The lady is undoubtedly a medium, and it may be that the efforts of various spirits to influence her brain produce her unhappy condition. Magnetic treatment by one who can be in sympathy with the patient will be helpful. If the lady could sit for development with one or two congenial friends who understand something of mediumship, she might be benefited. Under no circumstances should such a sensitive be placed in an insane asylum.

Passed to Spirit-Life,

From Russell, Mass., March 29th, Orrick O. Elmer, aged 84 years and 4 months.

Mr. Elmer was a firm believer in Spiritualism, for many years a subscriber to the BANNER OF LIGHT, and passed on fully assured of a glad welcome from hosts of friends who had preceded him to the *real* life of all mankind.

A. L. DOANE.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

Banner Correspondence.

Massachusetts.

HAVERHILL.—"Win" writes under date of April 6th: "The Mediums' Order of Beneficence holds its regular meetings Friday evening and Sunday afternoon and evening. On Friday, April 3d, a séance was held by J. P. Thorndyke, whose controlling intelligence, 'Pat,' made the occasion instructive and entertaining, a good number being present. On the Sunday afternoon following a conference and test meeting was held, Dr. W. H. A. Simmons, Dr. J. P. Thorndyke, Jennie S. Johnson and Mrs. M. A. Kimball, taking part. A large number of names and messages were given through Mrs. Kimball's control, many of which were recognized.

At the evening session a lecture was given through the mediumship of Dr. J. P. Thorndyke. Rarely an audience of Haverhill Spiritualists receive so much food for thought as was given in the address of that evening. The subject was 'Justice.' The speaker is a very susceptible trance subject, and because of his fidelity to the truth as made plain to him, an honor to the cause we espouse, and should be constantly employed by societies who are progressive, or desire to be. April 19th he speaks at Westboro'.

Our Order is growing in numbers. The By-Laws and Constitution will be sent to those desiring them."

WORCESTER.—Fred L. Hildreth writes: "Miss Jennie Leys has tarried in our home the last three weeks, and we have enshrined her in our hearts. Many of our faith have said to me, 'That lady seems to be a beautiful spirit, clad in material garments, lent us by the spirit-world.'

I have had an opportunity to listen to her privately and publicly, and I assure you, Spiritualists of America, that she has lost none of the eloquence of earlier days. Father Time has touched her head with his silver wand, but with the transition from Spring to ripest Autumn her glorious womanhood hath kept pace, and to-day she stands with her guide one of the sweetest, most fearless exponents of our philosophy. God speed, my sister, to thee; thy tongue speaketh no evil of any, and thy highest aim is to teach truth and scatter blessings all along the pathway of life."

FITCHBURG.—Miss Rosa P. Lyon writes: "Services commemorative of the advent of Modern Spiritualism were conducted by Mrs. E. C. Kimball Sunday, March 29th, in a very appropriate and pleasing manner. It seemed a fitting tribute to the progress of this science during the last forty-three years to demonstrate the power of spirit return from the public rostrum. Indeed, we seemed brought very near the spirit-world as this worthy instrument parted the veil of materiality and gave convincing proofs of the presence of our loved ones. The platform was finely decorated with flowers and potted plants.

Sunday, April 5th, Prof. W. F. Peck was our speaker. In the afternoon he spoke upon 'Evolution *vs.* Creation.' It was a masterly effort, demonstrating the theory of evolution and entirely abolishing the idea of a personal God and a special creation, but recognizing a divine, overruling power which is manifested through all nature."

CHARLESTOWN.—Mrs. H. W. Cushman writes: "I wish to express my sincere thanks to you for the timely aid and encouragement you have many times afforded me. More than once have you brought sunshine to my heart and banished its gloom by pecuniary gifts and cheerful words sent me from your office, and I deeply appreciate all that you have done for me. May the good angels ever watch over and prosper you in your helpful work to man."

New Jersey.

TRENTON.—Mrs. E. Cutler writes: "The Trenton Society celebrated the Forty-Third Anniversary on the 5th of April, it having been postponed until that date on account of altering its hall. The children gave recitations, interspersed with singing. One little girl, three years old, sang and gave a recitation, and Master Willie Thomas, the boy medium, nine years old, gave tests. In the evening Mr. Nicdemire, Mr. Baker, Mr. Thomas and myself took part in the exercises. The hall was beautifully decorated with flags, potted plants and flowers. The day will be long remembered by all present.

I went to Newark Nov. 3d. There being no society there I rented Liberal League Hall, and continued meetings until the first Sunday in January, when I left to fill engagements elsewhere, and my friend and co-worker, Mrs. Ida Vittem, took charge of the meeting, and is still at work there. I go to New Brunswick on the 16th of April, from there to Brooklyn, N. Y., the 19th, and return to Trenton and remain until May 20th, when I go to Rockland to prepare for the camp-meeting."

Florida.

PALATKA.—J. A. Hall, M. D., writes March 24th: "It gives me great pleasure to chronicle an accurate account of what we have witnessed through the mediumship of Mrs. Judge W. D. Ivey of Dahlonega, Georgia. She came to our house March 9th, and remained two weeks. She is a wonderful independent slate-writer. We had wonderful tests. Her mode is to place from six to eight slates on the table in daylight or lamplight, place her left hand on the edge of the top slate, and wait results. In no instance did we fail to get wonderful communications from our beloved ones, full of love and wisdom, and drawings of faces. On one slate there were nine faces, and on the next a beautiful communication, these frequently being given in colors, though she did not put a pencil or anything else near the slates to write or draw with. On one occasion she laid a slate on the carpet, and received a beautiful communication in red, white and blue. She sat with her foot by the side of the slate, and in about thirty minutes she examined the slate, and found it as stated. She has created quite a sensation, and we hope to have her visit us again in the near future."

Connecticut.

NIANTIC.—James M. Rogers, writing from the camp-ground, says: "Having remained through the winter in this delightful grove, I cannot speak too highly of its health-giving surroundings—even as a winter resort. Nearly enclosed by the pure salt water, the thick leafage of pine breaks the force of all northerly gales, and is of itself a healing element in nature's great cure. From time to time cottagers have visited the camp. A. W. Bill and daughter spent last week here. Dr. George M. Barrett, one of our most successful magnetic healers, and a man whose friends are legion, occupies his cottage; his family is expected soon. Mrs. Mary Roath has let her farmhouse, and taken up her permanent residence with us. Mrs. Andrews is stopping with her, looking to building in the near future. After traveling in many States for twenty-five years, and seeing all the summer camps in the East, I cannot recall a lovelier spot, or one whose possibilities are greater."

Colorado.

DENVER.—George Grantham writes: "I attended one of Mrs. Bliss's séances on the 20th of February, and saw excellent manifestations. Many of my friends appeared and spoke with me. Notwithstanding I was a great distance from home, even from across the ocean, friends I had known when quite a boy, thoughts of whom had not crossed my memory for years, came and addressed me by my full name. I was immensely pleased, because it was the first circle I had ever attended, and I had not the remotest idea what a séance was like. I shall never forget this my first experience. No matter where I may roam, no one can ever convince me that what I witnessed was a delusion.

In conclusion, I beg to say that I hope the BANNER OF LIGHT will continue as in the past to lighten the heavy-laden souls of mortals."

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Banner of Light.

BOSTON, SATURDAY, APRIL 18, 1891.

Other Anniversary Reports.

Knickerbocker Conservatory, New York.

To the Editor of the Banner of Light:

As previously announced in your columns, a new society was started in New York the 1st of February, called "The New Society of Ethical Spiritualists." We hold meetings Sundays, morning and evening, at 44 West 14th street, New York is large enough for many societies, and if we only keep our Spiritualism pure and true we can all do good. We have been successful in our meetings, more than we had reason to hope at first.

Last Sunday we celebrated the Forty-Third Anniversary of the Advent of Modern Spiritualism, deferring it from the preceding Sunday, as we did not wish to interfere with the celebration at Adelphi Hall. The day was as lovely as could be desired, and the hall was full at the hour appointed. The stage was made beautiful with tall Easter lilies, palms and roses. Dr. Crossette chanted the Lord's Prayer, with piano accompaniment, after which an invocation was offered by Mrs. Brigham.

Dr. Silisbee (our President) made the opening address. It was replete with wisdom, showing, in his usual scholarly and polished manner, how the spiritual idea has grown through the dust of ages to its present stature. Then came a beautiful duet, rendered by Mrs. Louise Tuttle and her daughter Grace of Brooklyn. These ladies have a power and perfect sweetness in their voices which always enchant all listeners.

This was followed by musical selections rendered by the male singers from Mr. Nell Burgess's play: "The County Fair." They sang "The Mill Song," and "Ever of Thee I'm Fondly Dreaming." The strong, sweet, wonderful voices seem to float the listeners into another and purer world.

Judge Dailey then made one of his characteristic, ringing speeches, in which he aimed to show that an imperfect religion constantly imposed burdens on the people, but that Spiritualism, in its highest sense, made men free.

Mrs. Harriet Farnsworth, our Vice-President, then read an original poem. It was perfect in every way, and showed how the child, Modern Spiritualism, has grown already to be a giant.

Mr. W. C. Bowen of Brooklyn followed with an address, which was fearless, earnest, and given straight from heart and brain.

Mrs. Cushing recited Edwin Arnold's poem, entitled "He and She," gracefully and feelingly, and won much applause.

Dr. Crossette then sang: "I May Not Be a Prophet," and in answer to great applause gave a verse of a song entitled: "Teardrops Falling on the Strings."

Miss B. V. Cushman's address followed—as here subjoined. Comments are unnecessary, but its fearless thoughts, spoken with such modest strength and gentleness, won golden opinions.

After this we were favored with a solo on a zither, which for beauty of tone and execution was a delight to all listeners; and after the closing remarks by the regular speaker, Mrs. Brigham, the audience united in singing the new doxology and was dismissed.

Very truly yours, HELEN T. BRIGHAM.
145 *West 44th street, New York, April 6th*, 1891.

ADDRESS OF MISS B. V. CUSHMAN.

There are probably few among the many Spiritualists here who have not thought to-day—and thinking sighed—of that noble woman who but one year ago met with many of us in the celebration of this Anniversary; and as we think of the genial companionship, the true and tender friendliness, the purity, honesty and courage that were hers, we regret the transition, even to a higher life, of LEAH FOX UNDERHILL! But again we recall the sorrow and suffering, the physical pain and mental anguish through which she had to pass, and rejoice that she stands to-day not on the earth but among the great cloud of witnesses; and with her there how many others of the stanch and steadfast, tried and true, loving and loyal life-long defenders of the truths of Spiritualism; and as their spirits hover nigh how must they hail this day's dawning upon the realization of their fondest hopes—the birth of an Ethical Society in Spiritualism.

Oh! brothers and sisters in the spirit land! friends and comrades of that happier band! we greet you! for even our dim eyes can almost see the smiling faces—even on our leaden ears there lightly falls the sound of spirit voices. They come to guide us, they come to help us, they come to work with us—*with* us, but by no means alone for us, for we *ourselves* must work: work with all our wills; there's time for resting on the eternal hills. There are none so weak that they cannot in some way aid us; there are none so poor in purse and talent that they cannot in some way help to push along the car of progression. Financial aid we need assuredly; for though it is pleasant now to reflect that when we shall have shuffled off the mortal coil there will be no further need of or care for money, while we are yet in the body, and have a gospel to preach, we must needs have a speaker, a hall, light, warmth and music, and these necessitate money. As you know the object of this Society, I have no hesitation in earnestly asking you for that giving which enriches the giver—the aiding to elevate and educate, and to make of ourselves better men and better women.

But we want more than this; we want your active, earnest, *moral* support. The Cause demands of its friends to-day that they avow themselves to be such. I know the many objections—I know the unfortunate cause for hesitation. Until recently—until to-day—when asked the question, Are you a Spiritualist? I have answered, No—yes; that is, let me tell you. And have thereupon proceeded to inflict upon my patient friends what seemed to me to be a very necessary qualification and explanation. For, while it is an honor to be a Spiritualist, none of us wish to be mistaken for the imitation article; but it seems to me now that the existence of a great number of counterfeits is not sufficient reason that the genuine coin should withdraw itself from circulation, and therefore it but remains for us to call ourselves, as we are, Spiritualists; to keep the name, than which there is no better, and then be careful that our lives attest the truth of our profession of honesty, morality and sanity.

If all the Spiritualists in the country to-day—ay, if even all in New York City alone would call themselves such—would attend the regular meetings of the societies, and bring their children with them—BRING THEIR CHILDREN WITH THEM—the Cause would at once take its proper stand in the estimation of the community; and that time is coming; as we gain in wisdom and strength we gain in moral courage, and "I may not be prophet, but methinks I see the day" when in this city a spiritualistic temple shall lift its head upward, outward, toward infinite space—a structure possibly not grand and imposing, but representing and expressing our simple and beautiful faith as truly as do now the grand cathedral spires the gray and grim traditions of the past! And when that temple is built it shall stand for something—it shall stand not for dogma and creeds of "thirty-nine articles," not for superstition and the shams of ignorance, but for liberty in its truest sense, for charity in its broadest meaning, for the rights of every man, woman and child, and for the truth always! It shall stand with its face of flint against the sacrifice of the public welfare to private interest, against the subversion of public institutions, above all of the public schools, to personal and political prejudice or religious bigotry: It shall stand as Spiritualism itself stands for all that is pure, true and beautiful in earth-life, and for all that the heart hopes for in the future!

Friends, to this end we aspire with all our hearts; to this end we work with all our brains; to this end we pray—not with uplifted, but with working hands and willing minds—and it is done.

Moravia, N. Y.

To the Editor of the Banner of Light:

The friends gathered at the commodious home of J. C. Brown, Moravia, to celebrate the Forty-Third Anniversary of our angel ministration, and to weld the sacred bond that shall help us to celebrate many more, I trust, in future. Good cheer and sociability were the order of the day; refreshments gratified the "inner man," and tests and inspirations were received from the invisible side of life by willing hands and loving hearts.

The day passed pleasantly, and I trust profitably away. In the evening we adjourned to the G. A. R. Hall for a free public lecture, when the writer delivered a trance address for the advancement of thought toward a higher development in spirituality while in mundane life.

Tuesday, the 31st of March, 1891, will, I feel, be found on the record of time in the spirit-world crowned with flowers and gemmed with stars of hope; for more than one weary pilgrim who had laid off the sandals of earthly existence then found a way whereby they could still converse with friends in mortal life. SARAH A. WALTERS, *Sec'y pro tem.*

Cambridge, Mass.—The sessions of the Cambridge Spiritual Society, held in Odd Fellows Hall, Cambridgeport, are meeting with good success. Edgar W. Emerson was with us the evening of March 22d, followed by Mrs. N. J. Willis March 29th, who gave us of their best thoughts abundantly to good audiences. This month we have with us Mrs. Celia M. Nickerson, who is speaking at the Temple in Boston afternoons. April 5th a very radical lecture was given, and at its close the influence gave the name of Thomas Paine. Her lectures are followed by tests to the evident satisfaction of all. In Mrs. Nickerson we find a very pleasant speaker, and one capable of giving us much instruction.

The singing, led by Prof. Fisher, is a very notable feature of our meetings, and is highly spoken of. H. D. SIMONS, *Sec'y.*

Meetings in New York.

Adelphi Hall, corner of 53d Street and Broadway.—The First Society of Spiritualists holds meetings every Sunday at 10¾ A. M. and 7½ P. M. Meeting for manifestations and general conference at 2½ P. M.—*Friday evenings*, at 8 o'clock, meetings devoted to lectures, tests, psychometry and psychical phenomena, are held in this hall, Mrs. M. E. Williams presiding.

Union Square Hall, 8 Union Square, near 14th Street and Broadway.—W. J. Colville lectures every Sunday at 11 A. M. and 3 P. M. All seats free. Voluntary offerings. BANNER OF LIGHT and other literature on sale in vestibule.

Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A. M. and 8 P. M. Speaker until further notice, Mrs. Helen T. Brigham.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor.

The Psychical Society meets every Wednesday evening at 510 Sixth Avenue, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, President, 26 Broadway.

First Spiritualist Society.—Mrs. M. E. Williams had an excellent opportunity at the last meeting—which she availed herself of—to give her auditors a discourse on the philosophy of Spiritualism, that was direct and incisive, and followed it up with an object lesson in the phenomena, viz., descriptions of spirit presence, that were so personal and pointed they were in every case acknowledged, and caused no end of wonderment and audible comments among the assemblage.

The conference was opened with an address from the President (Mrs. W.), in which she presented sound arguments on various matters that had transpired during the week of interest to the world of Spiritualism. She referred to the interest taken by the daily press in matters spiritual, and facetiously remarked that she was "way ahead of them," in that in recent issues they had taken up some questions upon which she had hitherto spoken, and in the main expressed her views.

Dr. Slade said a good word for the local mediums whose "tide of affairs" had not been "taken at the flood."

Mr. T. P. Bunce, a life-long supporter of the Cause, said that Spiritualism, like all great revelations, has got to come slowly, but that eventually it will be generally recognized and accepted. He spoke of the McQueary incident, and said the Doctor was expelled from a church for giving expression to opinions which are shared by many of its ministers and members. "Heretical triumph," he said, "will in the end be a gain for the progressionists."

J. Clegg Wright handled "bricks" of logic in a scientific way that excited applause at times. Investigators, he said, can either elevate or drag down the standard of mediumship. At another point in his discourse he said that between morals and mediumship there is no connection.

John Slater, a medium who has a national character, and as a medium has encircled the globe, was greeted effusively by old friends. His handsome and charming wife shared the demonstrations of enthusiasm. He accepted an invitation to speak, and told of the lively interest that is taken in the Cause along the Pacific and throughout the world generally. In all places he had traveled the prevailing idea was in favor of Spiritualism, but he regretted to say that in New York alone did he find a desire to blockade the march of progress.

He impressed upon the people the importance of the phenomena, and said that "tests" will compel the skeptical to admit "there is something in it." Without phenomena Spiritualism will have to go down. [Applause.] The phenomena of Spiritualism are the rock upon which the whole structure of Spiritualism stands. We need phenomenal mediums. We are all instruments, doing our work in our own way; and we cannot avoid it. Be thankful for the little things, and you will execute great things in time. [Applause.] In our Cause some of our greatest enemies are people who call themselves Spiritualists, and who believe only in certain phenomena. "By their works you shall know them," (Spiritualists,) and you who possess the least attribute of mediumship, be thankful for it. He said he knew mediums who sit in a six by four room who do work that other mediums would not reach, and who should receive thanks for their efforts.

He related some anecdotes about the deceased King Kalakua, and certain practices of his people that revealed a vein of supernatural prescience, intermingled with barbarous superstition.

Mrs. Williams made some brief remarks, after which the Conference adjourned. L. A.

Union Square Hall.—W. J. Colville lectured last Sunday in Union Square Hall, New York, at 11 A. M., on "Individual Sovereignty," and at 3 P. M. on "The Spiritual Solution of the Present Social and Industrial Problems." There were the usual large audiences. Sunday next, April 19th, Mr. Colville's subject at 11 A. M. will be: "The Spiritual Influence on the Earth Exerted by Other Planets." At 3 P. M., by particular request, the great anniversary lecture, delivered April 5th, will be substantially repeated, to accommodate many who could not gain entrance to the hall on the occasion of its first delivery. At 8 P. M. a sacred concert will be given, during which Mr. Colville will give an address on "Art, and its Spiritual Mission."

Special Notice.—W. J. Colville's farewell Sunday services in New York will take place April 26th in Union Square Hall at 11 A. M., 3 and 8 P. M.

Mr. Colville's visit to Boston, April 9th, 10th and 11th, was very successful. He addressed four public and two private audiences. He will spend the month of May in Cleveland, O.

Mr. Baxter in Connecticut.

To the Editor of the Banner of Light:

On Tuesday evening, April 7th, Mr. J. Frank Baxter lectured in the Town Hall of the staid old town of Suffield, Conn. He had lectured here once or twice before, and had left a very favorable impression among those who had heard him, and aroused discussion and interest among those who had not; and so a large audience for this place was assured; but no one had anticipated the presence of certain men and women of profession, scholarship and prominence who were there, and who further expressed themselves as profoundly interested.

On Wednesday evening, April 8th, Mr. Baxter, who has lectured in East Hartford many times, appeared in Wells Hall of that town, before a large audience, for the second time this season. He spoke very interestingly on "The Need of Phenomena," not only in support of Spiritualism, but all beliefs, theories and institutions. His remarks were clear-cut and bold; but only so because truth is ever incisive and free. Only the bigoted and prejudiced writhed or even disliked. He certainly scored a grand success.

On Thursday evening, April 9th, he was welcomed as an old-time worker on the Poquonock, Ct., spiritual platform. A fair audience was collected in the Spiritualists' own hall, and listened to the singing, reading and lecturing of this gentleman. There was a feeling of sadness and anxiety pervading, and many familiar workers were absent. Mrs. Flavia Thrall, the noble, self-sacrificing woman she is, the true lady, devoted humanitarian, valuable clairvoyant physician and dear friend of all, was dangerously ill with pneumonia, and chances seemed against recovery. Many felt duty required them at her bedside, or near by, ready at call of need.

On Friday, April 10th, matters were worse, and anxious looks and tearful eyes were everywhere. It was deemed best to hold the meeting, as advertised, for the general public. Notwithstanding the sad event which had deterred many Spiritualists, yet the interest aroused by the meeting the evening previous had worked effectively in the village, and a very large audience was present.

On Saturday a call at the Thrall mansion found the attendants in hope, for Mrs. Dr. Thrall's symptoms were changing for the better, though even then her situation was precarious. We have a double reason for speaking of Mrs. Thrall in this report, not only that it naturally interweaves Mr. Baxter's work, but that hundreds of readers of the BANNER OF LIGHT are friends of the whole-souled lady, and will be interested, and heart-stirred, and possibly to occult psychological benefit to her. We have known of such things, and in this sense, though *only* in this sense, do we believe that prayers for the sick may avail.

In each of these places, and following each lecture, Mr. Baxter gave marked proof of his mediumship, in many descriptions of spirits, and some exceedingly fine tests. OBSERVER.

Special Offer to Spiritualists' Camp-Meetings.

I am securing advertisements at very low rates for an issue of twenty thousand sheets containing joint notices of the Spiritualists' Camp-Meetings. It will be a cheap advertising medium for the camps and a useful reference for all who contemplate attending camp the coming summer. It will be preserved by all obtaining it, and be a circular of information, provided each Camp Association employs it.

I will also mail individual circulars at less than half the ordinary rate of postage, by having several camp circulars to place in each package, thus reducing the expense and reaching people that would not be reached in the usual way.

Will want long lists of names from each camp and from each locality. Let me hear from all interested, and I will reply with all particulars or desired information. Fraternally, G. W. KATES.
Greenville, Darke Co., O.

Amesbury, Mass.—April 12th Wm. Welsh Reed of Newburyport lectured afternoon and evening at Damon Hall. The controls were of a highly-intelligent order, presenting the truths of Spiritualism in a comprehensive and convincing manner. We cheerfully recommend Mr. Reed as a first-class trance speaker. J. A. M.

Springfield, Mass.—For the past two Sundays, April 5th and 12th, Mr. J. Frank Baxter has been the speaker and medium for the Spiritualists' platform in this city. He has rendered valuable service to the Cause here, calling out representative audiences, particularly large in the evening. His themes have been wisely selected, his music has been a pleasing feature, and his descriptive séances have been very interesting and conclusive—that of the former Sunday evening being unmistakably convincing.

He is always personally greeted by many friends on his entrance to the hall, and surrounded by many at the close of his sessions, a large part of them made so through his bearing and ministrations.

The meetings for the past two years have been especially under the auspices of Mr. C. I. Leonard, at least mostly maintained by his indomitable energy and liberal contribution. A Ladies' Aid Society, holding meetings weekly, has assisted somewhat each year from its resources. With Sunday, April 12th, "Mr. Leonard's Meetings," as they have freely been denominated, closed—he on this occasion still declaring his willingness to freely assist, but it must be with others to assume the responsibility. He hoped the Ladies' Society would take the matter in hand, and in the coming fall carry forward the work to successful issue.

The Ladies' Aid will meet as usual during the week, and Mrs. Clara Banks was announced as secured for the occasion. It is hoped that plans for another season's platform work will soon be effected, as the sooner the more accessible the desirable speakers. We all want and need again such speakers as Messrs. Dean, Baxter and Peck, and Miss Leys and Mrs. Twing—as well as others who have never yet been heard from our rostrum. So it is desired that some method or organization will speedily be brought about, that their services can at once be secured, else other fields soon will have taken all their time. MASSASOIT.

Westboro, Mass.—Our Spiritualist Society has been enjoying a feast of good things during the last two weeks by a visit from Miss Lizzie Ewer (inspirational speaker and test medium), from Portsmouth, N. H. Miss Ewer has been with us two Sundays, holding two interesting meetings each Sunday—at Mr. D. S. Dunlap's at 10 o'clock A. M., and at Henry Hall each evening. These meetings were full of interest to believers and skeptics. At the meeting at Mr. Dunlap's March 29th we had fine tests, and at the same place Sunday, April 5th, an eloquent address through Miss Ewer by Starr King. But the most peculiar feature of the meeting was the development of new mediums. At one time nine persons were fully or partially under control. One young man is being developed both as a speaking and writing medium, and he bids fair to make a fine speaker; my impression is that the late Adin Ballou of Hopedale will be his control for lecturing. He controlled him a short time yesterday, and through him spoke eloquently. Others are being developed for tests, treating disease, etc.

Whether there is a something in Miss Ewer's mediumship that tends to help develop new mediums, I know not; but when she is with us there seems to be a great stirring-up among new mediums. I feel and have long felt that there are certain processes for developing mediums which favor their growing into valuable instruments for the world's progress. Prof. Cadwell has done excellent work in this direction, as he has, during his forty years' labors, made it possible for hundreds of persons to be controlled by intelligences on the other side by first bringing them under his own strong magnetic influence. Long may he live to continue the good work. J. H. HERO.

Haverhill and Bradford, Mass.—The services of Mrs. Adeline M. Glading in the second Sunday of her engagement of a month here, ended with very interesting and satisfactory results, the audiences being larger than on the first Sunday, with indications of increasing interest in the manner of the unfoldment of the spiritualistic facts with which their minds were supplied.

On Monday evening [13th] the ladies and gentlemen of the Fraternity met for the purpose of making arrangements for a supper and entertainment to be held some time this week, when the compliments of the organization will be tendered to Mrs. Glading, whose mediumistic labors here are producing so satisfactory results in assisting in the steady and substantial work of the organization.

Last Sunday her themes of platform discussion were, in the afternoon: "Sowing and Reaping," and in the evening: "Miracles and Wonders," in which the reasonable counsel of Spiritualism, in relation to both subjects, was placed in juxtaposition with the scattered, ill-conceived and unwholesome doctrines usually enunciated by evangelical revivalists. E. P. H.

Norwich, Conn.—Sunday, April 5th, Mrs. Clara H. Banks of Haydenville, Mass., delivered two very eloquent and interesting addresses in Grand Army Hall, closing her engagement with our Society for the season. Fine audiences assembled at both afternoon and evening sessions, and the fraternal greetings extended this earnest worker were many and heartfelt.

Sunday, April 12th, we were pleased to welcome to our platform Miss S. Lizzie Ewer of Portsmouth, N. H., who is a fine inspirational speaker, and a medium of true worth and merit. Her remarks were well appreciated, and some excellent descriptions were given at the close of the lectures.

Next Sunday Mrs. C. Fannie Allyn will occupy our platform. Dr. H. B. Storer will speak for us the last Sunday in April. MRS. J. A. CHAPMAN, *Sec'y.*

North Scituate, Mass.—The Children's Progressive Lyceum election of officers was held at Gannett Hall on March 29th, with the following result: Silas Newcomb, Conductor; Sarah J. Marsh, Guardian; Mandana C. Morris, Secretary; Hans G. Dick, Treasurer; A. A. T. Morris, Musical Director and Librarian; Elwood Litchfield, John Nott, Guards; Leaders: Walter Newcomb, "Liberty"; D. J. Bates, "Excelsior"; Carrie Litchfield, "Valley"; ——, "Star"; Mrs. Carrie Nott, "Banner"; A. A. Seaverns, "Beacon"; Nina Gordak, "Shore,"; Hans G. Dick, "Ocean." D. J.

Worcester, Mass.—Sunday, April 12th, Mrs. Ida P. A. Whitlock closed a highly successful engagement here. Her labors were rewarded with cordial appreciation.

Prof. W. F. Peck will occupy our platform April 19th and 26th.

Grange Hall was the scene of high festivity Friday evening, April 10th, the supper and dance proving a great success.

GEORGIA DAVENPORT FULLER, *Cor. Sec'y.*

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7½ o'clock. Good speakers and mediums always present. Porter E. Field (39 Powers street), Secretary. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10½ A. M. and 7½ P. M. W. J. Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 284 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor.

Everett Hall, Bridge Street and Willoughby Avenue.—W. J. Colville lectures every Sunday at 7½ P. M.

Eureka Hall, 378 Bedford Avenue, between So. 4th and So. 5th streets, Brooklyn, E. D. Mrs. Dr. L. Knowles Douglas will lecture on Sundays at 11 A. M. and 7½ P. M.

Spiritual Conference, Test and Experience Meetings are held Tuesday evenings at Mrs. M. C. Morrell's rooms, 151 Lexington Avenue, near Franklin Avenue Station. Good speakers and mediums in attendance. Also meetings every Friday at 8 P. M. *sharp*. Mrs. M. C. Morrell, Conductor.

The Woman's Spiritual Conference meets at parlors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

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BY A. B. RICHMOND, ESQ.,

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Mr. R., although not at the time a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received from the hands of a friend just returned from Cassadaga Lake a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experience there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible of Spiritualism; Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Proscriptum close the volume.

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ADDENDUM

TO A REVIEW IN 1887 OF THE SEYBERT COMMISSIONERS' REPORT; or, What I Saw at Cassadaga Lake. 1888.

By A. B. RICHMOND, ESQ., *Member of the Pennsylvania Bar; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. Crosby's 'Calm View' from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," Etc.*

This volume contains a large amount of evidence additional to that presented in the author's previous work, that the phenomena of Modern Spiritualism are what they are claimed to be by millions of investigators—manifestations of the presence and activities of inhabitants of an unseen world who were once our friends and companions in the flesh. The facts he gives are those of his own observation since those previously related, and furnish in connection with the latter such evidence in support of his conclusions "as would," he says, "be received in our courts of justice, when the most momentous interests of both men and nations were the subject of legal investigation."

The book abounds with cutting sarcasms and witty sentences, called forth by the gross inconsistencies of the opponents of truth and the unfortunate predicaments in which the Seybert Commissioners, of their own free-will, for the sake of catering to a popular prejudice, have placed themselves by their famous "Preliminary Report." It is issued at a very opportune moment, the wide-spread revival of interest in the subject being certain to command for it a large sale.

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WHY WE LIVE. By SUMMERD

SUGAR'S COMING DOWN.

Hurrah for sweetness, be it clad
In garb of frieze or silken gown;
Fair Mauds and Bridgets are "so glad
Sugar's coming down."

Who fears La Grippe? His pains and ills
In revels saccharine we'll drown;
Fling to the winds the nauseous pills;
Sugar's coming down.

Old Aunt Jemima's cup of tea
She will imbibe without a frown;
"What care I for expense?" quoth she;
"Sugar's coming down."

Anon the toothsome taffy, rare,
With chocolate so nice and brown,
Shall lend its fragrance to the air;
Sugar's coming down.

Good lemonade in quantum suff.
Precedes Ambrosia of renown,
Away with alcoholic stuff;
Sugar's coming down.

Like reckless Jack who climbed the hill,
It suffers with a fractured crown;
And "tumbling after," like poor Jill,
Sugar's coming down.

[*Boston Journal.*

Spiritualism Among the Literati.

The Associated Press has of late published an article in its various journals from the pen of Julian Hawthorne, Esq., in which that gentleman details some of his reminiscences of spiritualistic manifestation which occurred under his father's roof when he (the writer) was a boy. The medium at the time was a young American lady, a college graduate, and the home of the Hawthornes was then in an ancient Italian villa at Apenines. We give a portion of the story below, believing it will prove interesting to our readers, as the name of Hawthorne has become familiar in this country as that of a family belonging to the *literati* of the century:

It was the era of the Fox Sisters and of Home. Spiritualism had not lost its novelty. Science has delivered no verdict, and nobody knows whether to believe or not. But there was an English lady living near us, whose poetry was read by all England and America, who was a believer, and often discoursed with earnestness on the subject, and one day she said: "If we only had a medium!" Whereupon, this American girl-graduate that I speak of, out of the kindness of her heart, but with some reluctance, intimated that she believed she had some little faculty in that way, but that she could not herself place the least credence in the supernatural origin of the phenomena.

To make a long story short—for who could resist the urging of that little brown-eyed woman of genius, who was a lyric in herself?—our medium consented to an experiment; and for a couple of weeks thereafter, while seven or eight of us sat round the table in the great Italian hall, the pencil in her white hand would be driven along the paper, now under one unseen impulse, now under another, she regarding it with a look half apprehensive, half incredulous; but all of us hugely interested. Our deceased friends and relatives announced themselves one after another, and expressed sentiments of unimpeachable morality and virtuous exhortation—just what any one would have expected of such good and respectable persons; and the thing was becoming a trifle monotonous, and the medium was writing that more useful ways of employing one's leisure might be found, when all of a sudden——

Draw up closer, the story begins here. Her hand, which had been moving methodically along under the direction of the spirit of my maternal grandfather, and had just written the words "We study causes," was suddenly and violently seized upon as it were by a new and turbulent influence, almost knocking the pencil out of her fingers and hurrying it onward in a quite original handwriting uncouth and heedless, and, moreover, incorrect in orthography. The medium started and looked troubled; a wave of interest ran round the circle; she bent forward and spoke out the words, "I must speak with Mr. Hawthorne; I want his sympathy."

My father laughed. He had deprecated and made fun of the whole business from the beginning. But with the courtesy of a man of the world, and an ex-Consul of the United States, he consented to listen to a communication which seemed to convey such urgency. Who was the vehement petitioner?

In the course of the next half hour we had as much of her history as she ever confided to us. Her name was Mary Rondel. She was born in Boston a hundred years before. She had died there, in pain and misery, while still a young woman. Her troubles had their source in a certain member of our own family, with whom she had been intimately acquainted. She was not happy even yet, and Mr. Hawthorne's sympathy she must and would have.

But how shall I indicate the weird, curious and yet pathetic impression that was produced, not more by the matter than by the manner of her communications? Mary Rondel was bitterly in earnest; she would be heard; she upset the propriety of all our other spiritual friends; it was in vain that they attempted to assure us that she was a bad, improper, untruthful, ill-conditioned creature. In the midst of their pious homilies she would swoop down, snatch the pencil and send it staggering in violent evolutions along the page; her language was anything but conventional; nay, it sometimes became indiscreet, if not scandalous. Occasionally our refined little medium would protest and remove her hand from the table. But no sooner did she resume than Mary was at it again. She would not be denied. She was a temperament, a will, a person. Of all our long procession of communicants, she alone showed an unmistakable and vivid individuality. We would have known her had we met her on the street. She had been waiting in the dark void of the unseen world for the better part of a century for an opportunity to speak and declare herself, and she was not going to let it go unimproved. And yet the poor creature knew not what to say—only that she admired Mr. Hawthorne's sympathy. But what good it was to do her, or by what right she demanded it, we were not informed.

He assured her that he would not and did not sympathize with her, hoping thereby to pacify her and so get rid of her. But no, she clung to us all the tighter. Having at length found a sympathizer she would henceforth cleave to him. It soon became impossible to get communications from anybody except Mary Rondel; and since the atmosphere she brought with her was clearly unheavenly, the séances were finally abandoned, and that was the end of Mary so far as we were concerned.

A STRANGE SEQUEL.

Now the sequel was strange; we returned to America two or three years later, and four years after that my father died. Some venerable maiden cousin of ours sent us, some months subsequently, a box of old books and papers that had belonged to our family in the last century. Among the books was a dilapidated copy of Sir Philip Sydney's "Arcadia," bearing date 1586. On the fly-leaves were the autographs of a number of our ancestors, from the first emigrant down to Daniel Hawthorne, who, history says, commanded a privateer during the Revolution. And on the broad margin at the bottom of the tenth page was inscribed in faded brown ink, a woman's name, "Mary Rondel." It is before me as I write, an ill-formed name, but showing character.

After some reflection, I remembered the circumstances under which I had seen that name before. Searching further into the book, I came upon the love sonnets and stanzas in the latter part of the volume; but several of these had been marked round with a pen, and such glosses written in the margin as "Pray, mistris, read this"; or "Read this as if I myself spake it." Some of these writings were in the chirography of Daniel Hawthorne; others in another hand. I surmised that the book had once been read jointly by two lovers, who had taken this indirect means of intimating their sentiments.

The longer I meditated upon the matter the more interested I became. At last I wrote a letter to those old maiden cousins, and without saying anything about the spiritual experience in the Italian villa, I inquired whether they were cognisant of any family traditions connected with a person called Mary Rondel. Here is their reply:

"*Dear Cousin*—... A Miss Mary Rondel, of Boston, knew one of your great uncles, Daniel Hawthorne, about 1775. The story will not interest you; it was not creditable to either party. It ended unfortunately; there had been some talk of a marriage, but their relations were broken off, and I am unable to say what became of the young woman. Your uncle afterward fitted out a privateer," etc., etc.

No; I don't pretend to explain it. I simply give you the facts. Take off the shade from the lamp. That is enough for one evening.

JULIAN HAWTHORNE.

Mediums in Boston.

New York Advertisements.

Banner of Light.

BOSTON, SATURDAY, APRIL 18, 1891.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

MRS. M. T. LONGLEY.

[ANNIVERSARY DAY.]

Report of Public Seance held March 31st, 1891.

Spirit Invocation.

Oh! most holy Spirit of Wisdom and Truth! Oh! Flame of Life, that dost vitalize the universe with animation and power! Thou Soul of all Intelligence, thou tender presence whose name is Love, we worship thee at this hour through the manifestations of our deep spiritual sense. We adore thee for thy energy, for the majesty of thy skill, for the wonders of thy creation.

We come before thee to offer up our thanksgiving and praise for the boon of existence which thou hast vouchsafed to mankind. We are glad that we are living to-day, in this age and generation, when so much of knowledge is disseminated throughout the atmosphere, when so much of truth illuminates the entire world, when such vastness of discovery by human minds reveals the nearness of the spirit, and proves to thinkers that there is no dividing line between the two worlds. We are glad that we are living as conscious intelligences; that death has not robbed us of any endowment which God has bestowed upon us, his children, but that it comes to us only as the sweet deliverer who releases us from bondage and bears us onward to a grander field of action, to a brighter plane of existence.

We offer up to thee, oh! Spirit of all Truth, the aspirations of our lives. May they be acceptable in thy sight, and form a bouquet of tender fragrance and loving beauty, which shall bless not only ourselves but our kind.

We praise thee, oh! Infinite Parent, for the glad tidings of immortal truth that Spiritualism has brought to the earth. We thank thee, and we thank the angels of light and peace, for the communications of love and instruction which have been pouring down from spiritual worlds to earth for three and forty years. Oh! may we in our aspirations, in the tendencies of our minds, in the thoughts that we generate and the deeds that we perform, prove ourselves worthy of the companionship of those who come to us from the higher life, prove ourselves fitted to receive these truths and to dispense them to the world. To this end we desire to come into sympathy with all pure and holy spirits. We desire to be unfolded in spiritual qualities and stimulated in mental alertness, that we may be quickened by the power of the soul-life and be ready at all times to know and understand the true and the holy way.

We ask the blessing of wise and good presences to abide with us all forevermore. Amen.

John Pierpont,

(President of the Banner Spiritual Circle.)

This day being the Anniversary of the Advent of Modern Spiritualism, we have decided to devote our session to such of the workers in our Cause as may come to us from spirit-life to make their presence known. It is essentially the day for *spirit* to manifest itself to earth; the day for those who have taken an interest in the movement of Modern Spiritualism, and have devoted their lives to the dissemination of truth, to come from the unseen shore, and, if possible, to declare their presence to friends of earth life. And so, recognizing the worth and work of the veterans who have gone higher, but who still continue their labors for humanity, we open our doors to them to-day, and shall endeavor to assist such as can control our medium to voice their sentiments, and to bring their influence through this channel of communication.

Mary F. Davis.

Rejoice with me, oh! friends of earth, in the glory and sweetness of this bright day. The heavens are opened, and angels, descending from the higher life, bear their offerings of peace and good-will unto men. The spheres of the eternal world ring with the halleluiahs from human hearts for this occasion. We in the spirit-world commemorate and remember the day; for do we not well know that, from the hour when the spirit-world sent its telegraphic message through the agency of little girls to this earth until the present time, the doors of the immortal world have never been closed, and that an innumerable throng has come, winging its way backward to this plane of physical life, to bring encouragement, good cheer, instruction and tokens of love and peace to human hearts?

I feel to-day that I am in harmony with the whole world. There is not one shadow of pain in my heart; not one cloud of sorrow comes across my spirit as I wend my way from the eternal world and its associations to mingle with loved friends on earth, whose hearts are buoyant, whose minds are alive, and whose spirits are being quickened by the influences that come to them from celestial heights. I have only love in my soul for mankind. I feel that I could take the veriest outcast by the hand, throw around him the mantle of spiritual protection, which should warm and cheer his life, and call out into expression the germs of goodness and purity which he holds within, and which only await the genial breath of well-directed love and sympathy to bring them forth. I feel that I could come into harmony even with the most bigoted mind of the present day, to bear him some beneficial influence from on high, because I pity his blindness, I compassionate the thralldom in which he is held. He knows not the shackles that bind him, for ignorance clouds his way; and I would, if possible, reach out to him the helping hand, that he may strive to learn something of immortal truth. But, friends, I will not linger, for there are many who wish to bear their love to dear ones on the earth.

I come bringing my tender thought, my blessing and my love to the dear friends of this life. I know that I am remembered, I know that my name is sometimes spoken by familiar voices, that mention of my life is made by friends who think of the past with kindness, and every one of these thoughts and memories reaches me in my spiritual home, and comes like a benison of good to my life.

Give my greeting, Mr. Chairman, to my dear friends. Tell them I forget not one; I have sympathy with all, I have love for all. If I can be of service to any life, how thankful I shall be to come and extend my aid; and I know there are kindly hearts here that can be of service to me. I know that from their sympathy and tender memory, and from the magnetism of their lives, I can draw a sustaining force which assists me, not only in returning to earth, but also in my spirit-home, where my duties and labors claim my thought and attention. No work and no labor, however, can be so great that they can call me entirely from the life of earth, from kindred and loving hearts, those who are spiritually akin, though not bound by ties of consanguinity. To them I come, bringing my influence as best I can; and to all the world I say: Dear friends, we are brothers and sisters, some occupying a little higher plane than others, but all belonging to the same great family, whose Parent is Love, whose Maker is Supreme Goodness. Mary F. Davis.

Anthony Higgins.

I was once a worker in the cause of Spiritualism, and I never lost my interest in its work, although I was called into other fields of action, so that my direct efforts and influence were not so much given to the movement in later years; but I claim the privilege of coming to-day for what I have tried to do in behalf of truth and freedom.

Justice, I claim, should be accorded to all people, of whatever race or nation, of whatever color, of whatever thought or belief. Equal rights and exact justice should be accorded to all men; and when the day of true liberty dawns upon mankind, when a pure governmental system obtains in any land or nation upon this globe, then will exact justice be given its people, and then, my friends, will equal rights be maintained.

I speak from the spirit-world in the name of truth, for I have a truth in my soul that deserves to be mentioned, and that has been brought before the world by other lips more eloquent than mine. It has been turned over and over before the eyes of the people, but its true value is not conceded yet by the masses, its true significance is not yet understood. This truth, which, in the name of humanity, is brought forward by progressive minds, is this: that there shall be given to every child of earth the same protection, the same advantages, the same opportunities for growth, self-culture, mental development and industrial training which is received by every other individual, that all may share and share alike.

Who am I, that I should occupy a higher station in this world than my brother? What am I, that I should be recognized as a greater power than my neighbor, who, perhaps, given the same impulses, the same advantages, the same scope for unfoldment and expression, might manifest greater powers of intellect, and grander social qualities than I possess? We are all human spirits, no more and no less. If we come from a Supreme Intelligence, although so far as I know there is none, but if we do, as many maintain, then are we in a measure like that Intelligence, at least interiorily. Somewhere there must be germs of that Supreme Power, caught from its very life, and if we possess these, all spring from that source, and we are all brothers and sisters. If, on the other hand, we have not come from any head center of intelligence, but are brought into the world by the action of changeless law, independent of any individualized power, then must we all come under the same conditions, pass through the processes of birth, growth and death, and still occupy the same position. One star may differ from another in glory, and yet every star may be of importance, serve its purpose, and fill its place; so one spirit may differ from another in expression or development, but each one must have its place, and move on in its own orbit, gaining its own experience, and it has just as much right to demand justice from the world, and to demand freedom for itself, as has any other spirit in the universe.

I am glad to find that I can express a thought on this, your Anniversary day. I am glad to feel that my voice is not hushed, for, although I speak with the tongue of another, yet do I come with my own thought and individuality, and I would have my associates know that I am not still in death, but that I live forever. Now have I triumphed over death itself, and now do I know that I am a living man. I could not know this when here; I could not always feel the spirit rising triumphant, and sometimes materialistic thoughts would enter my mind and would not down; but through and above them all came the inspirational forces that, somehow, would bring a convincing power, and to my inmost being thunder, You are an immortal soul!

I come back, not to bring tests of identity, but to speak my word as it presses upon me, and to say to my friends in Washington City: Keep true to the line of work that you have marked out; swerve not one iota from that purpose which we have had in mind for human welfare. I tell you the power is growing, the influence is spreading. It is coming up from the West, and it will make its purpose known. I tell you, my friends, if you will be zealous, and shrink not from that line which you determined to pursue, the end is assured, not in one year, but, as the years open, so will the power of the people be manifested, and so will human right and human liberty be heard and understood. Anthony Higgins.

Laura Kendrick.

Mr. Chairman, you will pardon me, but I must follow right in after that spirit, for I knew him well years ago, when we stood upon the same platform and inculcated the same truths in behalf of humanity; and so I feel inspired by his presence:

I know very well that all Spiritualists did not accord with us in our ideas of liberty and of social reform; but I also know that we have been obliged to have the iconoclast as well as the builder in this great movement of Spiritualism, and I affirm that each one has done a work. The iconoclast had to come, and, with heavy blows, strike at old, rotten structures and hew them down, and clear the ground of rubbish, so that your builders might come after them to rear the temple of a beautiful philosophy and a home for the spirit to dwell within. [To the Chairman:] I think, sir, that every one of our spiritualistic speakers and mediums, whether the position held has been high or lowly, has been needed in this work, and has been and is filling a place which no other could fill quite so well.

I look about me, and I see the confusion in the world, the conflict of opinions, the clash of tongues, the war of classes, and I think that all this friction is needed—even man to be set against his brother man, even faction against faction in the very stronghold of our ranks. Why, this is nothing. It only creates thought; thought is the beginning of wisdom; wisdom generates knowledge; and knowledge brings power to mankind. I tell you, if you had no friction, if everything was moving along smoothly and beautifully, you would go to sleep, nine-tenths of you, rocked to rest by the soothing thought that angel pinions fan you, and flowers from celestial realms bestrew your way. You would go to sleep, thinking that your future homes are being prepared for you by the beautiful souls gone before, and the duties of life would fail to press upon you with their true significance.

That is my idea exactly. I am rather aggressive by nature. I believe in holding fast to principle if the world does deride. If to you it is a truth, a principle that appeals to your spirit, hold on to it though the heavens fall, and, for heaven's sake, do n't be vacillating in your nature, but do show mankind that when you have a good thing you appreciate it sufficiently not to allow it to slip away, but to keep it and share it with your fellow-creatures. Do n't be recreant to your duty, and do n't become traitors to a good cause.

I do not come to make a speech, but only to give a thought on this Anniversary day. Blessed indeed is the cause of Spiritualism, that wields such a power in human life. Sweet and fragrant are the impulses and emotions of the human soul that are generated by the affectional nature of mankind, and these go up to the spirit-world like incense of praise, and are recognized by the spirit intelligences who come to you. Oh! we cannot be too thankful that Spiritualism came to the world as it did; we cannot be too appreciative in our thoughts of the work, and of the workers for the cause of truth; and I say to you, friends, if you have a good medium, if you have one who is honest and pure-minded, who wishes to be good and to do right, prize that instrument well, and do not expect too much of a human being by way of perfection. Do not expect a medium or anybody else to be so thoroughly spiritualized and lifted above the conditions of earthly life as always to live, think, act and breathe according to your ideas of perfected life, for you will be disappointed if you do. Human nature has its weaknesses, its foibles, its idiosyncrasies. You have yours. You may not believe it, you may think that you have no peculiarities whatever; but I tell you you have, every one of you, and before you know it some idiosyncrasy suddenly starts up and is criticised by your fellows. I had plenty of them, and so have all I know anything about; but if we try to do our work as we understand it, if we try to bear our crosses and to fulfill our duties, it is all that can be expected of us and all that you can ask of any one.

Now, mediums, I speak to you: Prize your mediumship; you have a right to, for it is given you by the spiritual forces above. You have a right to value that mediumship which opens the gateway of eternal life to you, and which makes of you an instrument of the spirit-world for purposes of communication or for some beneficent work. No man has a right to say to you, Your mediumship is of small account. No one has a right to belittle it in your eyes or in the eyes of others; it is a heavenly gift to man. And, Spiritualists, value your standing in the world enough to command the respect of all who know you as Spiritualists.

Mr. Chairman, I will not stay any longer, so many others are crowding about us. I give my greeting to all the world. I never felt so much alive as I do to-day; I never felt so ready to work in the harness as I do this hour; and I assure my friends that I will give them my influence, and work the best I can to bear them something from the spiritual world that will encourage and stimulate them to the expression of new thought and the accomplishment of further work. Laura Kendrick.

Rosa T. Amedey.

Oh! my friends, if you could behold with your spiritual eyes this apartment, it would seem to have no walls to your vision, it would seem to be limitless, and you would see the place thronged by beautiful beings from the unseen world. They press around each one of you, so full of tender love for you, so full of harmony are they with you and your best and deepest thoughts and emotions. Those who can, press to the platform to speak a word through mortal lips, for they would not be remembered as dead. Oh! they are living entities, filled with power and vital energy. No thought of inactivity comes to them, no burdens of physical life prostrate them. They are full of new life, quickened by new understanding, and oh! so anxious to reveal to you the glories and the wonders of the spiritual life.

As one of your past workers, who stood upon the platform to voice the thought of the spirit in the earlier days of the movement, who sought to express the ideas which came filling my brain from unseen intelligences whom I recognized as beloved guides, I feel that I have a right to be here. I thank all concerned in opening this avenue for us to-day. I am more than grateful to that stanch worker, Mr. Pierpont, who has declared that for this day at least the friends who labored in the name of Spiritualism, who gave up their homes, their social ties and their family relationships many times to go out into the world to preach the gospel of truth, may, from their spirit-homes, come to speak again to the friends on the mortal side.

I recognize mediumistic presences in this audience. I see those here who are instruments for the spirit-world, and I feel that I can claim them as my own people. I was a medium. Without the aid of the spirits I could not have done my work. I recognize its power now as fully as I did in the past, even more so, because now I can understand many experiences which were inexplicable to me when in the physical form.

Forty-three years, friends, Spiritualism has been an abiding presence in your midst. More than forty-three years ago it came through the Seer of Poughkeepsie, and it came through other sensitive minds which were illuminated by the grand power and light of truth; but we must have a day and date to commemorate, and so we have appropriately fixed upon that time when the message came rapped out by spirit-signals that man lives beyond the grave, and has never died. That day of all days in the year should be cherished by Spiritualists, and I know that it is in many hearts. Oh! thankful may we be for this, because it threw open the broad highway leading to the other life, and gave entrance to this world to friends who had been considered dead.

What is my message to the world to-day? It is one of love and greeting and encouragement. Do I think that Spiritualism is losing its power? No; I have not the slightest fear of such a calamity, because I know that Spiritualism is creeping into homes all over the world; I know that its altars are kindled by many household hearths, and I know that the tidings of eternal life are given to all classes of individuals. They are whispered by returning spirits to the slave in his chains, to the captive in his dungeon, to the outcast in the street, to the workingman at his bench, to the student in his study, to the scientist in his laboratory, to the clergyman in his library, to the journalist in his sanctum, to the President in his official position, to men and women of high station in their appointed places. I have no fear that Spiritualism will lose its ground, though I sometimes have feared that some of its friends and professed followers will sink into dreamland, and fritter away, with the passing hours, their opportunities for gaining higher light, unfoldment and knowledge; but I hope not.

Spiritualism will find its channels of communication, will reach and train its instruments for expression; and if those whom we have now are not faithful, and do not live for the truth, they will be set aside for others who shall be brought forward. But I have no apprehension for the old workers; I have no apprehension for those who have grown weary and worn with the burden and heat of the day. They have done good service; they have labored well, and they will never fail us, oh, no! I have no fear for my old friends and co-workers, God bless them! I would do what I could to make their pathways more bright and their lives more full of sunshine and joy. I only hope that strength and courage will be brought to them while they linger on earth, for I know they will find a tender and affectionate reception in the spiritual kingdom of love and truth.

My message to my friends is one of cheer and good-will. Remember me as alive, and not at any time as dead. Rosa T. Amedey.

Henry C. Wright.

Chairman, I have just come in for a moment, so do not allow me to become too garrulous and exceed my time. It has been my custom to control your medium as near the Anniversary of our great movement as your circle-day happened to come, and express a thought of peace and fraternal good-will to our friends. I could not resist this day speaking just a few words.

Am I still the same that I was when in the body? and have I been the same through the years that have passed since I ascended to the spirit? Yes, just the same; full of the same characteristics that marked me here, because they made up my individuality. We are all individualized; and sometimes I think the Spiritualists seem to be a little too much so, for they take the aggressive ground, and wage war for opinion's sake; then, again, I think perhaps this very thing is needed after all, and I will not complain. Each one is living out his life in just this way; but I want to see more of harmony, more of true, brotherly sympathy expressed in our lives and works, for we are Spiritualists, and Spiritualists ought to be a little better than the rest of the world. I mean by that, that it is our duty to *try* to be better. It is our duty to strive earnestly to live as the angels would have us live, and to live as if we knew that angel eyes were upon us day and night, reading our thoughts and marking our movements; and then, of course, if we know this, or feel that way, we will try to live a little better than other folks who do not know anything about this spirit-guardianship, and have only worldly thoughts and materialistic views to express.

Give my greeting, Chairman, to all friends. I look in here for a moment to speak a word, to shake hands with my spiritual brothers and sisters that I see all about me. Why! this is a real love-feast. I have met here this afternoon some of my spirit-friends whom I have not seen for some months, and I have met some here whom I have not had the pleasure of greeting on the spirit-side. You may think that is strange; you may suppose that I meet every one of the old workers as they come over; but I do not, because I have my particular line of work to perform, my special channels to operate in and my duties to look after, and it may be some weeks or months before I come in contact with some good friend who has passed to the spirit-world. As I have already said, some whom I have not met before I find here, and it does my soul good to see their faces light up with a smile of recognition and to hear them say, "How glad I am to meet you to-day!" This is a day for rejoicing, for coming together for social communion, and for reaching out to our friends with greater love, higher peace and grander truth than they have accepted before, because they are to-day receptive to these influences and unconsciously imbibe them.

That is all, Chairman. Give my greeting to my friends, and tell them that Henry C. Wright tries to be as near right as he can.

William Fishbough.

So long a time has passed since I expressed a word from this platform, that some of my friends have begun to say that I am very quiet, and they wonder if I have gone so far in the spirit-world that I do not care to manifest to mortal life. Not so. I have not ascended as far into the spiritual realms as I hope to after a time of self-examination, retrospection and instruction. I have a good many things to learn before I can go higher in the spirit-world, and I have some work to do in contact with material life before I pass beyond the confines of old Mother Earth. I am not limited to this physical life and its environments; I dwell in the spirit-world with congenial companions; but I take an interest in the affairs of earth, in the movements of friends, in the advancement and labors of our Cause; so I come to-day, my friends, to express a thought to those who have in the past held me by the hand and labored in harmony with my life to such ends as seemed most good to us.

You may ask if we have no new thought to bring to-day; but, friends, have you made the most of the thoughts that have already been crowded upon you from the spirit-world? have you digested them well? have you studied the secrets of the universe and applied their lessons to your own lives? have you scrutinized nature and learned all her wonderful laws so as to profit by their operations? have you lived in harmony with her and her works? If so, you can never fall sick, you will maintain an equilibrium in your mental forces, so that the mind and the spirit shall reign supreme over the physical; and when your time has come to pass to the spiritual world, you will slip out of the outward form as naturally and easily as you now withdraw your hand from the glove that has encased it. There will then be no struggle, there will be no terrible infliction of disease. When you study nature's laws and come to apply them to your personal life, you will have gained great mastery over material things, and you will have arisen to that condition from and by which you will have the power to exercise the spiritual energies within and to perform wonderful works.

Spiritualism has taught you all this in years past. It is no new thought that I express; but you have not learned it, you have not gained the mastery over these secrets of nature, and you are still blindfolded, and unable to see the great light and truth around you. True, gleams of light have come streaming in through the clouds of ignorance that have enshrouded you; but after all, friends, this ignorance has not been entirely removed, and you have yet many things to learn. All this you cannot do at once, nor can you do it entirely while limited by the corporeal frame, but you can begin to gain an understanding of life, you can begin to learn of the continuity of existence, and then pass on to gain higher knowledge.

Oh! my friends, think of this wonderful truth that is ours, think of it and rejoice! Sing your songs on this day of all days in the year, for it is the Spiritual Easter that proclaims the resurrection of the immortal soul, the birth of the spirit above physical conditions, and it does indeed sing the song of immortal life for all mankind. William Fishbough.

Leah Fox Underhill.

I have been told by my friends that it is my duty to try to communicate at the Banner of Light Circle this day. They came to me in my spirit-home, while I was enjoying a spiritual talk with my mother and a circle of friends, and they said to me, "You must come to the Banner of Light Circle, and if possible communicate through its medium, because you are so thoroughly identified with the day and its work."

I have not before influenced your medium, and as the brain-power has been largely exhausted by the good friends who have spoken, I may not succeed in expressing myself as I or my friends may desire, yet I could not withstand that appeal. They said to me, "You must come, dear friend, to testify to the truth of Spiritualism as it came to the world through the Hydesville rap, and from the spirit-world, as an immortal soul who cannot and would not in any way gloss over the truth or express deception, raise your voice in behalf of the New Dispensation and the significance of March 31st."

I have mingled with other friends to-day in the earth-life. I have stood in New York this very day by the side of loved and cherished friends, and felt my heart's warmest emotion passing out to them. I have heard them speak of me, and I have heard them whisper of work we have done in the past. I have also visited other spots, attracted by the warm magnetic current of spiritual love that has come to me from kindly hearts, and I have tried to impress my thought and my influence upon others. Now I am here for a moment to speak in the name of Spiritualism.

Oh! I do so much wish to send my love to my cherished friends, to tell those who are nearest and dearest to me that I have done my best to guard and watch over their lives since I went to the higher condition. I wish to tell them I have met many a dear soul in the spirit-world whom I knew here, and who came attracted by the spirit-power which was given to me from above. We have had pleasant recognitions and we are happy there, not idly singing of the past, not dreaming of the future, but working in the present day, in the now, for humanity and its needs.

Judge Edmonds desires me to voice his love and remembrance, and to send his greeting to the friends to-day, as he will not attempt to control the medium himself.

At the request of my spirit-friends I say, from the depths of my soul, Spiritualism is of God; it is the eternal truth; its revelations came to earth through the instrumentality of its chosen mediums to preach the gospel of love to weary mankind. It came significantly, potently, zealously, to give the world the knowledge that death is only a name for change. It came, with determined, resistless force, to announce to man that love continues forever; that human hearts do not break, nor do they fade away because the physical body goes to dust; but that, vitalized by the emotions of the soul, they live forever and bless their kind.

Spiritualism came as we claimed it came. It came to me as I announced that it did, unsought, not premeditated, not thought out by me or mine. It came without solicitation from the spiritual world of intelligence, to breathe unto earth these glorious things that I have hinted at. And, friends, believe me, it is not the medium who speaks in these words, it is not any mortal mind that expresses these thoughts, but it is myself, as an individual spirit from the eternal world. I say that Spiritualism came to me and mine, and discovered itself to our reason and understanding. It came and trained us for our work. We were merely the passive instruments, the open doors through which these intelligences came to astound and also to bless a mourning world. Leah Fox Underhill.

Warren Chase.

I cannot be willing that you should close this service and not permit me to speak. I do not come in my best condition. I do not come while the little woman is in her best state of mind and body, because she has been taxed severely through the day, but I come to speak just a word through the trumpet of spiritual communication, and to say that I live.

I *knew* I should live; I had no doubt of it. With a hard head that could not be convinced of the soundness of any question until unmistakable evidence of its position was brought to me, with a materialistic mind that sought for proof of continued existence through all avenues of nature, and yet, with a spiritual intuition, I felt and knew there was something beyond all this physical, objective life that stirred, animated, and brought it into being. With atheistic tendencies, which could see no place or purpose in the universe for a Personal Intelligence to guide and control this world of ours, with all this make-up of mine, I lived, I studied, I became receptive at times to waves or impulsions of thought from the great beyond; I gained my experience, and I knew that I should live. I knew that my friends lived, and my companion of earlier days lived in the spirit-world, and I knew, through the companion of my later days, that I was upheld and strengthened by spiritual forces and companionship.

This knowledge made the trials of life easier to bear and the burdens lighter; and I felt that as an intelligent force outside of the body, I would continue to exercise my thought and influence upon humanity; and so will I, especially where there is a human wrong to be righted, where there is, Mr. Chairman, a soul in bondage, where there is advantage taken and injustice exercised toward any one. There I want to strike a blow, and I feel that I can do it as an intelligent, individual power. I believe it, and I have a whole spiritual world of forces and intelligences, humanitarian in practice and action, to work with, and I feel fortified.

I thank the powers that be, whatsoever they are in this universe, that control and govern all things, that I have escaped from the external weaknesses of the flesh. I am glad that I have thrown off the body; and, Mr. Colby, my good old friend and brother in the work, I know very well that what I say is true, that when your spirit has risen above the old hulk and has disentangled itself from all these physical trammels, you will say as I do, I am glad to be free. I would not come back and take on that cumbersome body again for all the wealth of this world. It served me well; it bore me about from place to place until my work was done; it was a vehicle of expression for my spirit; through it my soul looked out on the world and gained much experience, but I do not want to take it up again. It is going back to Mother Nature. That is well; and I, as a spirit-intelligence, move about from place to place visiting my friends, thankful that I can be so free, and thankful that I can come in contact with my fellow-beings and gain more of life from the association.

This is not the day for sending personal greetings and regards to personal friends, so I will not say a word, even to my dear Rachel and to my children, or to my friends who are about me. They know what I would express, and what is in my heart. What was there before I left them is there now, only larger, fuller and more potent to exercise itself, and they will feel and understand it yet. Warren Chase.

Controlling Spirit.

We thank the friends for their kindly attention, and also those who have contributed the beautiful flowers for our reception to-day.

Benediction.

Now may the grace of the spirit and the love of angel friends be felt in your hearts and exercised throughout your lives forevermore.