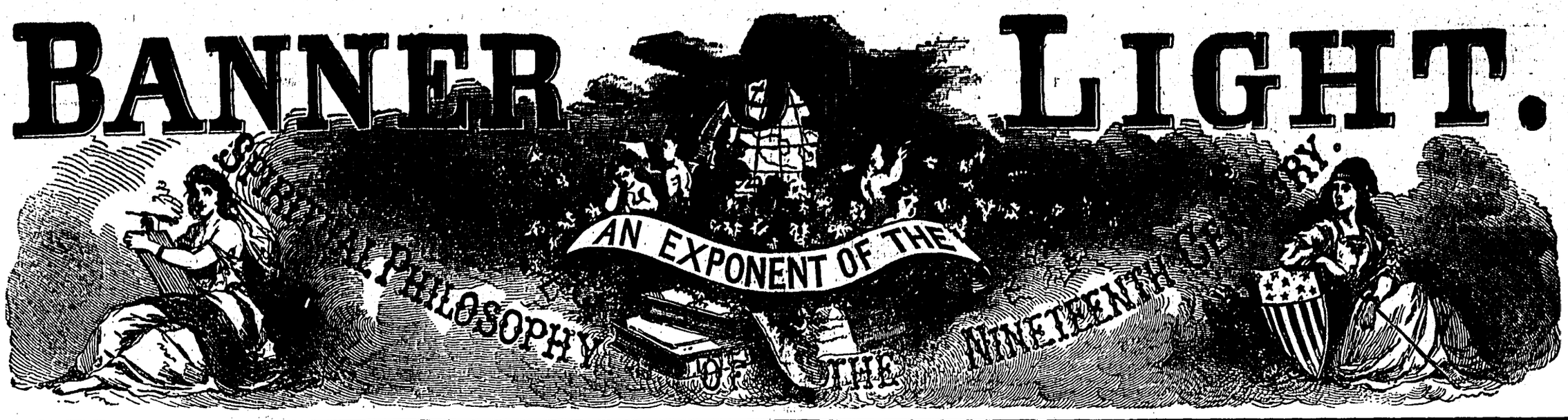
# BANNER OF LIGHT.




VOL. 69. | COLBY & RICH, 9 Bosworth St., Boston, Mass. | BOSTON, SATURDAY, MAY 2, 1891. | $2.50 Per Annum, Postage Free. | NO. 8.


TABLE OF CONTENTS.



# The 43d Anniversary.

## Commemoration of the Forty-Third Anniversary of Modern Spiritualism, at the First Spiritual Temple, Boston, Mass., Sunday Afternoon, March 29th, 1891.

[Reported for the Banner of Light.]

The exercises opened with an appropriate musical selection by Mrs. Jennie H. Bowker and the members of the Temple Choral Society, followed by an invocation, and address upon "The Message of Modern Spiritualism to Mankind," given through the mediumship of Mrs. H. S. Lake.

Personal communications from arisen workers were voiced by Mrs. M. T. Shelhamer-Longley.

INVOCATION.

We place ourselves in the attitude of receptivity to those intelligences who impart to us the consolations born of a knowledge of the continuity of life. We lift our souls in aspiration to that light and love and wisdom which is the fountain-head of the inspiration of all times, and toward which our spirits yearn. We ask that we may be able to so utilize the inflow of this spirit of inspiration and aspiration that the dark places by the way may blossom with the lilies of life. May those who are assembled here this afternoon feel that joy which comes with a recognition of the indestructibility of the human spirit; that consciousness of the Eternal Energy which floweth forth in form, ever aspiring toward some more perfect organization. And to those who have ascended unto planes which we here must sometime ascend, we offer thanksgiving. We are glad that you have bridged the grave with the evidence of immortal life and man's eternal progress. And as we linger here in the vale of material life, in the shadow of the light of the immortal day, may we realize what it means to live and love, and to make this earth-world the brighter for our having been within it. Amen.

ADDRESS.

We come to you this afternoon with a message. It is one of hope, and it is founded upon the sentiment of love, that undying principle which constitutes the life of man, and without which it were impossible for him to be. As we stand upon the border line between the land of mortality and the land of immortality, we come to you with greeting, glad that you have recognized the fact of the continuity of human life, and have come here to share with us in the gladness of this day and time.

I hardly believe that it is possible for any save those who have grasped the thought which Modern Spiritualism has to convey, to realize what meaneth the resurrection and the life. So darkly is the soul enshrouded in the sphere of sense, that were it not for the activity of those faculties in man which are superior to the sensation known and termed as death, your world were a vast charnel-house of disappointed hopes and blighted expectations. Realizing this, we who by the strange process known as death have cast away the bodies such as you now wear, have found ability to present ourselves among you. Many have come to realize the truth of Modern Spiritualism, and are listening to the message which we have to give from the heights interior and the life beyond. In listening to this message you upon the earth-plane hear often discordant notes; for there are inharmonious waves which encircle your material globe, cast out by the elements of those lives which you are living here, and which nothing can harmonize save that principle of love which binds in one brotherhood the race of man. In later years, when it shall be yours upon the plane of material life to learn through the senses of the body, and more through the faculties of the soul, these discordant notes will not play so conspicuous a part in the experiences of life.

It is only forty-three years since Modern Spiritualism had a place and a name among you: Heralded by a little girl, previously announced by an inspired seer, whose name we in realms of spiritual life speak reverently—Andrew Jackson Davis—whose work and worth made it possible for millions upon the material globe to sense the incoming of those forces of the spirit-life which to-day you are here to recognize. Not that there had been no evidences before, long before, even throughout the history of the world planet, of the fact that after man has laid aside the body material he still exists; but these evidences were subject to your skepticism and your doubt; and there was no abiding place in the minds of the masses of mankind for the message which to-day we can voice through chosen instruments. Here and there only, in special places and under certain times and situations, did the light of that mysterious realm, which you call the realm of spirit, find lodgment in the human heart. But the accumulating forces of that realm were bringing about states and conditions by and through which it should become possible for that tiny rap to rouse the consciousness of those who listened, and for the question to be put "Are you a spirit?" Can you imagine with what a degree of emotion the reply was given in the affirmative, and the lodgment was made in the human consciousness? Can you realize to-day, as you sit before me, what we in the spirit feel as we survey the situation among mankind, and speculate as to the state of mind in which our message will be received of men? We know, for we have followed, in the interior world, all the intricacies with which the manifestations have been everywhere hedged about. We have followed these manifestations, and we have seen the doubts that have arisen concerning the source whence the intelligence has emanated. We have seen the questionings of those minds who delve in the material sciences; the doubts of the theologians, who strive to hold to the old and fixed beliefs; have seen the trembling fears and hopes of broken hearts as they have stood by the graves of those whom they have loved. These we have recognized and understood. In the inward realm of life where hope and fear are blended with the passions of mankind, we have wrought with you and struggled for the blessings of this day, when over this wide earth of yours there are gathered in memorial and anniversary services millions of men and women whose consciousness has been quickened by the message which Modern Spiritualism has conveyed. To-day, standing upon the border line of time, and listening to your thoughts as they roll inward from your exterior understanding, we see the time is not far distant when there shall enter into the homes of all men and women, everywhere, the knowledge, never again to be doubted, of the continuity of life and the communion of those who have passed beyond.

What is the meaning of this message? Does it mean anything more than that the "dead" are alive? Does it mean anything more than that when the body with which you are now acquainted is laid aside, the intelligence is still active, still living? Does it mean anything more than that, though you cannot exist eternally here, you will have opportunity for progress and perfection in realms beyond? Does it mean anything more than this?

We answer, Yes. And yet, though this might be the only truth which Modern Spiritualism had to convey, it were sufficient to change the whole face and constitution of human society; to recognize, upon new bases, those bodies and associations of men and women everywhere acting in the realm of matter, and influenced by the realms of spirit. For, out of the recognition of the eternal endurance of the soul, spring those sublime aspirations which unfold the unlimited possibilities of the individual consciousness, and impress upon all mankind the truth of the knowledge that no man liveth to himself alone, but that all are bound in bonds of fraternity to perfect the race. Those who have cast aside the body, here assembled this afternoon as co-workers and comrades of yours, are simply giving expression to those sentiments and emotions which, like your own, are part and parcel of human consciousness. And though you behold us not with the material eye, and though there be between yourselves and us a thin veil, vibrating to the play of human passions, yet behind this veil are innumerable hosts of those who have been working to perfect, even to the limited degree attained, the intercommunion between your world and ours. We are here among you as workers, voicing the highest thought that it is possible for us to eliminate and enunciate, and you are here to compare, with us, the possibilities of perfecting the movement of Modern Spiritualism.

For my own soul the message is a joyous one; and while over all the earth to-day there arise from sad hearts shouts of victory that death is no longer feared, and the grave is not, as once it was, an abyss into which the bodies of the loved were cast, and the soul consigned to the mystery of the Eternal—even though this, to-day, is the glad shout of mortals who have received the messages from the realms unseen, yet, notwithstanding this beautiful and immortal truth, we see how bent and bowed are many of you with anxiety as to the outcome of the movement known as Modern Spiritualism.

We see with what a degree of interest the whole skeptical and scientific world is to-day turned in the direction of the realm of spirit, and we hear coming up from these workers in the vineyard of modern material science, the query: Will it be possible to settle, beyond doubt, the evidence of the continuity of life? Is there not some mistake on the part of the devotees of Modern Spiritualism as to the meaning of these phenomena? Have not there been Spiritualists innumerable, even though entirely and closely identified with its birth at Hydesville, who have confessed that the message is not genuine, and that behind the supposed phenomena there is no spirit? These are the thoughts, couched in different terms, which are to-day aroused in the minds of men and women as you are assembled here in commemoration of your Anniversary. Do you suppose that we who are upon the inward side cannot understand the meaning of that query, and that we are not actively engaged, as heretofore, in devising ways and means, methods and opportunities, by which we may meet and conquer the incredulity and skepticism of the modern world? Do you suppose that the raps, the manifestation of material forms, the messages of clairvoyants, the phenomena of clairaudience, automatic writing, and independent manifestations of spirit power—do you suppose these are all that lie within the bosom of the interior world by which to overcome the skepticism of the external man? Nay, verily; though your world be deluged to-day with phenomena which rational minds, under scientific tests, ought readily to accept; although there walk into your homes, in bodily forms, the representatives of those whom you have loved, your veritable arisen ones; though these things are facts in Modern Spiritualism, yet this is not the whole message to mankind; above and beyond the material manifestations, which were essential, and which have been accepted—yea, even by scientific minds proven—though Modern Spiritualism stands, as it were, scorned by the Theology of the day, yet it is not unbecoming of us to say that the scientist and the theologian have already accepted much of the message we have had to convey. All the structures of the Christian religion are permeated and filled with the spirit of this message.

Already the organizations and entrenched citadels of Christendom have been battered, and have given away before the rap at Rochester. All those minds that turn to the investigation of the phenomena have been compelled to admit that these phenomena occur; but what the cause may be they cannot say. Half the battle is won; and to-day, on this anniversary, you can afford to rejoice while yet you may perhaps lament, also, that many things are not as you may have them.

But if this be so, remember that you are only standing within the vestibule. Your foot has not yet crossed the threshold of that mysterious realm from which these manifestations emanate. You have only touched the hem of the possibilities which lie pregnant within the womb of the eternal. By-and-by, when the truths of the messages already presented to the world have lodged in the mind of the masses of men, then there are other doors to swing open into the interior world; and from out the mysteries of that mighty realm, which no man can fathom and which no one can explain, there are to be brought forth those evidences of the powers and possibilities which lie inherent in all men, and there will be a reconstruction of the whole face of human society upon a basis of brotherhood. I say this this afternoon because you are not yet organized in that way. Although the utterances of previous times and ages have taught truths of the moral duties of man, yet everywhere throughout your earth-plane we find man arrayed against man, brother against brother, hostile races and people and classes everywhere contending in the arena of human experience. I want to say to you that the message which Modern Spiritualism has most emphatically to convey, and which one day will be received, is this: *Beyond and above all evidence of the indestructibility of the soul is the question of the worthiness of the same;* beyond and above all evidence of the continuity of life is the question, *What will you do with that life?* Will you perfect it here and now, or will you wait for after-centuries in the realms interior? And if you answer, "We will wait," we will say to you there are multitudes of human souls whose bodies you have buried who said the same thing—they would wait. And within this mysterious realm, which you call the realm of spirit, separated from your world by this thin curtain, there are these millions who say to me, "Present this message: Tell them *not* to wait. Tell them that the problem of human duty must be solved to-day; that the essential spirit of all progress is the embracing of the truth *now;* that there is no possibility of developing any more rapidly in the realm interior than in the realm external; that all bodily organization is for a purpose, and the highest purpose is the *service of man.*" This is the message that Modern Spiritualism to-day has to convey to the race of mankind. Will they hear? Already I see within the bosom of the future a fact which confronts the human race—that war shall cease; that those death-dealing instruments which to-day are manufactured by the nations shall no longer be executed by the hand of man.

Above the message of Modern Spiritualism floats the banner of peace, and it says to all men and all women everywhere: Your duty is to declare untiringly against war. This is one of the messages of Modern Spiritualism. Will you hear it? Or will, later on, the spirits of those who were sacrificed to this aggressive force, which belongs to the animal man, return, and through your mediums manifest this discordance which to-day many times frightens those who would investigate Modern Spiritualism? For I want to say there are many persons who, in investigating Spiritualism, think they will find we are all beautiful, all benignant, all true, all tender, all loving. Yea, there are not a few who come to us in the feeling that we are omniscient, and capable of smoothing all the rough ways in human experience, and lifting all souls out of sorrow into joy. If anything were possible to deter human beings from investigating the evidence upon which the continuity of life is based, it would be the recognition by those who undertake this investigation that this supposed statement is not true. If, suddenly, while you are hand to hand, you see a manifestation so mysterious in its nature that you say, "I believe I have been deluded," manifestations so unpleasant in their character that you say "I believe I will no longer investigate," then the conclusion is, this thing is of the "devil," and there is no safety in pursuing further lines of investigation therein. Now why is this? We say it is because, from your plane of material life, you are sending to us those who have not learned the duties of this human world; those who have not learned the love-sentiment which should bind men and women together. If I to-day were to stand among you as one who *thought not of the welfare of his fellow,* who was willing to sacrifice the same as a spirit tyrannical, dictatorial, assumptive, it were possible for me to collect perhaps within a circumference which might be limited a body of worshipers who would follow any fantasy which the brain of man might conceive. Hence, you will find in Modern Spiritualism different classes, organizations, societies and bodies of people, each one following a different influence, aspiration and inspiration. I say this because there are so many to-day investigating Modern Spiritualism, and about ready to embrace its philosophy, who say: "Behold, they are not united among themselves." "Do not they all believe in *Spiritualism?*" "Is it not *Spiritualism* which they have embraced?" "Why, then, are they not united?" "Why do they thus confront each other in hostile lines?" "Why is it that here and there over this broad land, and in all countries, those who believe in the continuity of life do not assemble and *unite* in making the world better in some way?" And we answer, if there is one special truth connected with Modern Spiritualism, it is its democracy and its universality. The peasant and the prince, the hovel and the palace, the man and the woman, the child and the adult, all are channels through which this wondrous force of the spirit is poured upon your material world. Do not wonder, therefore, if there are differentiations; do not wonder that there are doubts; do not wonder that there are differences. They cannot be rectified by the phenomena of Spiritualism, which is merely the evidence of the continuity of life; but they can be rectified by the understanding of the *rights of man* and *the sentiment of human brotherhood.* When this sentiment shall have been absorbed within the consciences and lives of the people, then it may be possible for a union of forces for specific ends; but not until that time. Why? Do you apprehend that because it is possible for us in the interior plane to present evidence that your friend who passed away last year still lives, this fact is necessarily to revolutionize your whole being, and to change the line of your moral life, and develop within you powers hitherto unused, and that instantly? Not at all.

Modern Spiritualism says, through every means which it may employ to reach the understanding of men, We are only human, we are only beings who have passed the kind of world, the laws of life, in which you live, but we still are working; we still are endeavoring to dissipate the clouds of ignorance and bring in the light of love and truth. But we are not all-powerful, nor all-perfected. We possess passions and proclivities, prejudices and animosities. Yea, some of us in the interior realm are so prejudiced against the sentiment of brotherhood that, when we can find instruments by whom we can convey our ideas for the disunion of the same, we proclaim it, and a spiritual oligarchy might be established were it not for the general trend of the human race in lines spiritual, through the great law of progress. But over and beyond this sentiment there is always the possibility of perfection. Not that we are perfected, not that we have developed all the powers that belong to us in every direction; but a part of the work and a part of the message is this: you are to aid us. We are among you this afternoon, and while you listen to our words you aid us in the expression of this force within that we do not cast off while here among you. This is a part of the work of Modern Spiritualism.

We know that many of you come to us for assistance; to inquire the way for this, that and the other condition; to remedy this and that in your daily human life. But I say to you this afternoon, it were better if you would say among yourselves: What obligation do I owe to those who have passed on, whom I neglected here? I see a band before me this afternoon, from the realm of spirit, who are ragged, misshapen, diseased, and who possess few of the attributes that you would call human. Who are these? Myriads of outcasts from your realm of material life who died in despair. How came they thus? And they cry—and this is one of the messages of Modern Spiritualism: "Behold, we were not received in the world by those who should have been our brethren!" These are the outcasts. Ah, you will receive them now, you say; now that they are spirits, that their bodies have been laid aside, and they can no longer enter your homes. But they say to me: "Express this thought. We cannot be benefited, except in the way of sentiment, by this welcome. But there yet remain upon your material plane hosts of those who, like unto ourselves, when we were with you, need your love and care. Will you give them these? Or will you turn from them to us who find our recompense within the realm of spirit; who find associations to aid and encourage us, as we make our way among the mysteries of the eternal life?"

Now these are some of the questions which concern the Spiritualism of to-day. For you will please note that the Spiritualism of to-day is not the Spiritualism of forty years ago; not even the Spiritualism of fifteen years ago. The Spiritualism of to-day is not the Spiritualism of five years ago. Like all other expressions of the human mind, it is subject to progress; subject to development; subject to evolution. And where your fathers were delving into the mysteries of the meaning of the Hydesville rap, you to-day are delving into the mysteries of the consciousness of man. You to-day are delving in the mystery of the obligation of man to man. For Modern Spiritualism is not only a science—that is, classified facts, investigated and arranged—but it is a philosophy as well. Nay, more: it is a religion that binds all men, interior and exterior, in one grand organism for the perfection of the human soul. This is the message of Modern Spiritualism upon its forty-third anniversary. And though you may doubt that it will ever perfect its message, we on the interior plane have no doubt. We know, as we knew a hundred years ago, long before the rap arrested your attention, and the question was put to us and affirmatively answered—we know that out of the discords which to-day abound, and for the reasons given, there shall be evolved harmony and content, because the message demonstrable has come to you that death is only the destruction of the physical body. That is not the ultimatum of the purpose of our organized life, however. You are not to be content because we can present to you philosophies, and theories, and purposes, and ideas, and sentiments, and inspirations, and aspirations; for, if *we* can do this, the query arises: whence came the power? If *we* can present to you a philosophy of life, *you* can devise one. If *we* can present you a sentiment of love, *you* can evolve one. If *we* can present to you a fact in physical science, *you* can discover one. If *we* can present to you an idea of the consciousness of the ego, *you* can feel the same. As the ability in the excarnate man, so is it in the incarnate man also.

And so, to-day, these questions are rising. We have demonstrated the continuity of life; what then? And we answer, from the spirit-side, as we have said, that you have the conditions under which you live to comprehend, and to remedy. Then that is your province, to understand the law of reciprocity. It is your duty to devise economic laws and theories, by which the problems of to-day which shadow the industrial world may be happily and satisfactorily solved. I know many say: "I should like to know what interest the spirit has in Nationalism. I should like to know what interest the spirit has in any of the questions that belong to material life? What do they care about universal suffrage, or war, or the money question, or the land question, or the theory as to the immortality and the progress of the human race?" Why, simply this: we are still amenable to some of your material sensations while we linger in the shadow of your world. And out of those shadows we come to you, and you grasp our hand. Do you notice how frequently you put interrogatories, and how meagre our replies are? Do you notice how frequently you ask questions, and how unsatisfactory is the message which you sometimes receive? What is the meaning of that? We cannot evolve the messages which we would desire to convey, while, through the sensations of avarice, greed, lust, fear, crime, malice, hatred and discord, you are driving spiritward a black mass no spiritual being can dissipate. We cannot do this. That is a part of our message to the modern world, to bring to you a realization of that fact. If it were possible to clear away the atmosphere between your life and ours, and show ourselves face to face upon all occasions, I have no doubt that the masses of men and women excarnate in our world would go to those they love. I say this because there are hearts here this afternoon who ask: "If Spiritualism is true, why do not I hear from my own? If Modern Spiritualism is a fact, why does not my mother come to me? If this Anniversary which you celebrate demonstrates the continuity of life, why am I in doubt? If others have received, why may not I receive?" Ah! my friend, this earth of yours is sending magnetic waves of doubt and passion and crime into our realm of spirit, and we break them only in spots where the light of truth comes through, and gives us an opportunity to reveal the purposes of being. Remember this: *The light of truth!* And as you remember the statement, see to it that everywhere, in every home, in every assembly, in every street, in every dwelling, in every schoolhouse, yea, in every church, see to it that truth abounds, that justice be the one magnificent word of all others that is written over the consciences of men; that love, harmony, peace, the trinity which will abide and perfect all men and women, may be born among you. Then years hence, when these great facts, which now are to be investigated, shall have been settled beyond the possibility of a doubt, you with others will be among the number who will say: "Well done, good and faithful spirit, ye have aided in demonstrating the greatest of modern truths, and in perfecting the powers and purposes of the human soul!"

ADDRESS OF MRS. SHELHAMER-LONGLEY.

As we listened to the grand words of the glorious intelligence who has been breathing to you the soul from the immortal life through the inspired lips of our sister, we felt that, if the eyes of this audience could be opened to the realities and the illuminations of this hour, how they would behold the celestial glory streaming downward from the heavenly ones! Before us, in your midst, seated by your sides, there came to you an innumerable company: faces shining with the joy of spiritual life; forms radiant with that magnetic light which pure souls generate; smiles awakened by the thought that they were here with loved and loving ones who still tread the pathway of mortal experience; hands outstretched in greeting or in blessing for those who did not recognize their presence, but who were yet dear to them.

Directly in front of the speaker seemed to be one with a grand face, bearing the mark of intelligence, stamped with the expression of lofty thought and wide experience. You may ask why were these intelligences attracted here, to this temple that has been made with hands? And the reply comes: Because of a spiritual affinity between their souls and the aspirational needs of those who are gathered here in bodily form, seeking light and instruction upon the ways of the spirit, upon the duties of life, upon all those questions which appeal to human reason and human judgment.

We have been requested to voice to you through our medium the thoughts and the messages which spiritual workers bring, who have been identified with you and this society in times past, who, passing from the mortal form, have left their impress upon the work here, who gave to you the sympathy of their lives. We will endeavor to do what we can in this direction.

Standing by the side of your speaker during the greater portion of your address, and then coming into the atmosphere of our medium with the hope of being able to influence her organization, we beheld that worker, that helper, that inspirer of the labor of this society and of its people, MRS. E. R. DYAR CLOUGH. Finding herself unable to directly possess the organization of the medium she appealed to us and said: "Oh, good sir, do not allow the opportunity to pass without giving an expression for me!" Turning quickly to your President she held out her hands in greeting and loving thought and association, and laying her hand also upon the shoulder of your speaker this sister said to us: "These are my helpers, and in their atmosphere and through my association with them I gain inspiration and strength to go on with my work in contact with the material life." And this sister says to us: "Voice my sentiment in regard to this anniversary occasion. Tell this society that I am in hearty accord with its members and the work; that I see it branching out more widely before us in future. Tell them that I have felt strongly moved while here, with a sense of the future work to be done here and in our ranks elsewhere, and in humanitarian channels of labor by men and by women more than has been in the past. Woman has been kept down and restrained; she has been denied the expression of her spiritual forces, and she has not been allowed to unfold her intellectual power lest she should show some mental ability which would lead her out into the world, and from the traces that have firmly held her down. But I feel that woman has still a greater work to do than she has performed in the past. Spiritualism came to us through the form and agency of little women, women in childish form, and they brought its eternal message, the message which your speaker has been voicing to you to-day. And this Spiritualism with its broad and uplifting messages and revelations has come to enfranchise woman from the thralldom of the past, and to bring her forward upon the plane of action in fraternal and equal association with men. As your friend and co-worker in the spirit, I predict that in the near future woman will have so exercised her mental and spiritual qualities that she will demand and enforce a recognition of them over the world. And I also predict, my good friends, that the time will come, when, within these four walls that we love so well, there will be a convocation of liberal minds brought together to observe and celebrate the emancipation of women; to celebrate that grand victory when our legislators and our monarchical governments will have been forced to admit women to equal rights with men." This is the message that our friend desires us to give with a heartful of loving sympathy for the co-workers and friends who have known and loved her, and who cherish her memory still. She brings a message of tenderness and affectionate devotion for the dear companion whose later time was passed in association with her, and from whose magnetic atmosphere she drew mental and spiritual sustenance; one of loving tenderness for the dear children whose lives are precious to her, and over whose experiences she may still watch with a mother's guardianship and care; one of sympathy and kind feeling for the friends everywhere who have recognized her as an instrument for the spiritual world in giving its messages to mankind, and extending its sympathy and love to the human family that needs such blessed devotion and hope.

And now I will for a few moments release this medium from my own personal influence, hoping that she may be controlled by some of your old workers. Such as can make use of the organism of our medium will be welcome to do so, and if there are those here who cannot directly voice the sentiment of their hearts I will be glad to speak briefly for them after the trial has been made:

"*Dear Friends*—This is an occasion of great joy and thanksgiving to my soul. To have the invitation extended to me to step forward to speak to those I have known, to those I have loved, and to bring them from the immortal world the assurance of continued regard, is very pleasing to me. I thank our good President, and the friends who have thus favored me with the opportunity.

This is the Easter of the Christian world—the day that Christianity celebrates, because it is significant in the history of so-called religion. It is significant as the anniversary of the spiritual resurrection of a human being. I know that the modern world claims more than this: that it claims Christ to have been more than a human being, to have been a God, and therefore above and beyond any power, any quality, and any attributes of humanity. But we as Spiritualists recognize him as a human being, a man of lovely character and sensitive, through whose agency came to the world tidings of truth, which the world has not since that time fully understood. Then the Easter Day is full of significance, because it signals the resurrection of the soul of man above the trammels of the grave and the grasp of death, showing himself triumphantly to those who believe in him. We, as Spiritualists, may understand the significance of this day, when we realize that it does commemorate the spiritual birth of human souls. Easter, then, is of the greatest significance, and of the greatest importance. These thoughts fill my mind, but I do not come to give you an address, I only come to speak my love to you as a brother and a friend, and to thank you for the work you are doing in the world; to bless you with a brother's benediction for the efforts that you make to bring forward to the acceptance of mankind a higher knowledge of life, a grander truth for the soul, a revealment of spiritual life and activity from beyond the grave. We are Spiritualists, I trust, in heart as well as in head; made Spiritualists because the force of evidence has come to us, to our intellect, and demanded acceptance; made Spiritualists because the phenomena of Spiritualism have appealed to our understanding, and we have been obliged to take them in as the revelation of fact, by unseen but immortal intelligences. But I trust that we are something more than Spiritualists of this class, made so by the exercise of reason. I hope we are Spiritualists, too, made so by the elevating influence of spiritual beings upon our inner consciousness, and appealing to our devotional natures, calling to the spiritual man and woman within to come forth and express its powers by the exercise of those God-given faculties—loving

sympathy and human kindness, and the recognition of the laws of justice. If we *are* Spiritualists of this sort, of the head and of the heart, then may we go forward and do good work. Then are we privileged, and have the right to commemorate, with sense of joy and glad thanksgiving, the forty-third anniversary of Modern Spiritualism. Friends, we have work to do. Do not forget that bigotry is round us on every side. Do not forget that old theology dies hard. It will not yield one inch unless it is forced to give way to the grand oncoming spirit of truth. Do not forget that eternal vigilance must be maintained, if we would command liberty for ourselves and for our children. Do not forget that you must not go to sleep at your posts, but must be on the alert morning and night lest the enemy should encroach upon you, and, before you are aware, you are hedged in by restrictions and enactments which will clip the wings of liberty in your souls, and keep you from soaring aloft into grand spiritual expression. You have a work to do, and you must not be idle. Every man and every woman has a certain influence to wield, and that may be fruitful of grander results if it is exercised in the spirit of truth and of justice.

Oh! if I could bring to you a message from the spheres that would fall upon your hearts with the undying tenderness of angels who love your lives! if I could bring to you a sight of the dear immortal souls who throng round your homes, the fathers, brothers and sisters, your dear companions, your loving little children whose bodies you have seen laid away, I should feel that I was bringing to you the grandest boon which life could give! But I say to you, friends, there is not one here but who is sensitive enough to feel the presence and sense the nearness of your angel-friends, if you will seek this consciousness of your own lives. Study the laws of spiritual attraction and kinship. Try to put out of your minds personal feelings and inharmonies. Try to rise above material attractions that annoy you, and you will come into the sphere of harmony which is that of love, that of heaven. Pure spirits abide in that sphere, and they will be attracted to you, impressing your minds with their loving thoughts, touching you gently with their tender hands. You may not feel the physical pressure, but the gentle current of the magnetism will be sensed, and a peace, not of this earth, and which cannot be interpreted by mortal being, will descend upon your souls.

*We come to you to-day in harmony, in love, bearing* all the good things that we enjoy, to place them before you, our friends, because we feel that you are with us in our spiritual work; because, although we feel that sometimes weakness may arise, and because sometimes the disturbances of the physical life will create conditions round you that cannot at once be overcome, and so perhaps misunderstandings or misrepresentations may be brought about, yet we know that above and beyond all these material influences rises the glorious spirit, the aspirational nature, reaching out for light and knowledge, and the comprehension of truth; and that in this ascending spirit, which is progressive, man has the divinity of human life, and that is to be found in all of you. Each one of us has enough of intelligence and love and harmony to link us to the Supreme Spirit of All.

I thank you so much, not only for the opportunity of reaching you to day by my thought, but for past kindnesses, for sympathy that has been extended to me, for love that I have felt. I thank you for words spoken over my physical remains. I thank you for many blessings that have come up to my spirit since I have come to the other life, and also before I passed away, for these are cherished in my soul as jewels of living flame and light. ALONZO ELLIOTT NEWTON."

After a pause:

"It is with pleasure more than words can tell that I stand here and look out upon these walls and the familiar faces there are before me. Oh! our friend has truly said that language cannot express the emotions of the spirit. It cannot describe the sensations that come upon me as I stand here and feel that I am permitted to take part in the forty-third anniversary of the advent of Modern Spiritualism. It is a grand thought to me that forty-three years—and well do I remember the day when there came to us that unmistakable message and sign of an immortal life for man—have rolled by, and this glorious truth has been making its way over the world so beautifully. *This impresses me with so much strength that I feel* like a new man. I have dropped the old body like a worn-out cloak. It served me well; it gave me opportunities for expressing my spiritual life. But I have said farewell to the old form; I am glad it is laid away, because in the glorious new life we find activity, vitality, such as are suited to our work. Now, friends, when I stand here and go over all the events and experiences of the past, I could tell you of many things that came into the life and experience of Spiritualism as a movement through the years that have gone by, but I will not take your time, and I know that many of you are familiar with the work. You know the hard road that the pioneers had to travel; how they had to break through the underbrush and get through the jungles, and found no help from the outside world. And you know that persecution was found on every side. Science turned its haughty head away from us, and would not deign to take notice of the spiritual rap. When it found that inquiry was being made in other directions concerning the source of this movement, then science came forward and pretended to claim that it could settle the whole question by a very few hours of investigation. No, I wrong science. It was not that star-eyed, beautiful presence of truth that eliminates the old through the operation of unchanging law. It was the pedants *and the ignoramuses, who claimed to be scientific by* training and by method, who came forward and pretended to settle the question. But their pretentions were shown to be only such, and we have seen nothing any stronger or better coming from the sanctum or from the laboratory than we had thirty years ago. Very well, friends. Spiritualism can stand on its own rocky foundation. It does not need the word and the authority of scientific men and women to settle its claims. It is a part of the great living truth of the universe, and can bear its own burdens, do its own work, and move grandly forward to a successful and triumphant victory. I bring you my love. I give it to you all. It may not be much, but it comes from the heart, and I want you to feel that as an old worker in the Spiritual Cause, as one who recognized the power of the spirit many years ago and tried to live it out in his life, I come among you to-day, recognizing your power and your work, and doing my best with the influence which I can create, to aid you, to bless you and to cheer you on.
ALLEN PUTNAM."

And now, Mr. President, as the hour is late, and our friends have had a feast of good things this afternoon, almost, if not quite, as much as they can properly digest and assimilate with their minds and hearts, we will not wait for others to control as individuals; but will say a few words for those who present themselves, because it takes a certain amount of time, as well as of the nervous energy of the medium, to have each separate spirit control individually.

When we sat here listening to our old co-worker, we saw coming up before us—and they have been sitting down in the audience during the afternoon, enjoying the grand truths enunciated by your speaker—two genial souls who, *in their mortal life, sought to accomplish* all the good possible, who, in their own way, gave to others such strength and also such encouragement and cheer as they were able to give. These friends desire that we shall mention them. They do not desire to be left out of this hour, because they told us they are as fully identified with the spiritual work of this city, and, in connection with you here, as they were when in the body, ay, very much more so. It is impossible to tell how interested they are; how kindly and how lovingly they feel toward you; how grateful they are for past kindnesses which have been bestowed upon them by individuals in this audience. And they want to be recognized as being here—warm and genial human beings—who are just as much pleased to receive your thought and your attention as they are to bestow anything of that kind upon your lives. And these two are LORENZO and MARY GROSVENOR. They are having a good time on this anniversary.

After a pause:

One who has been gone some years, and who sometimes feels that perhaps others have come forward to do spiritual work that she could not do, and that the movement is passing right along without much reference to her or her life, yet is satisfied to have this so, would still like to bring her greeting and her pleasant memories to those to whom she is attracted in this audience. Changes have taken place with those with whom she was associated and identified. They have gone to new work and surroundings, but those who have gone to the other life send out magnetic force and loving thoughts and memories throughout space, regardless of distance or of material conditions. This spirit, whom we do not approach quite so closely as some others who have presented themselves, is anxious to make herself known to her friends as being present and enjoying the pleasant occasion. And from her we get the name HATTIE HOPKINS.

MR. CURTIS ALLEN comes to us and says: "Be kind enough to speak my name before you close, because I have friends in this room, and there are those present to whom I am attracted. I feel more fully than I did when in the body the spiritual attractions and sympathies. I could not always recognize the spirit coming out from a brother or a sister immortal in its true sense, but now I can feel this more closely, and I want to have you express for me or put into words some thought of my own in this connection. I am in harmony with these friends, and with this work of expressing to the world the importance of Spiritualism. I heard what the speaker offered this afternoon, and it pleased me that the fact was emphasized that Spiritualism comes to do more than show man that he shall live forever; that it comes to teach men and women that they *must grow*; that man must help his brothers grow; that he must better the world; make it more of a heaven and less of a hell, because Spiritualism has come to him." That is what we get from this gentleman, who seems to feel the presence of friends here. He wishes to have it understood that he is also near to them.

And now, Mr. Chairman, while we behold here gathered many beautiful faces and forms, we feel the hour is late and the forces are waning, and perhaps we had better close our service for the day.

"CRYSTAL" desires to be remembered to all her friends. She does not wish to be shut out, because she has an active intelligence exercising an influence upon your society and a magnetic power throughout this temple. This building has been erected under the guidance of the spirit-world and of many spiritual intelligences. Through the change of our good friends to the spirit-world we feel that this temple is the home of such spirits as may come to it from the other world to voice their thought and exercise their powers in behalf of humanity. And "CRYSTAL" desires me to say that she feels it is her home, a home where she may come to expend certain spiritual powers that she brings, believing that they will be taken up by your mediumistic instruments and used for human good, and where she can come with her dear friends and former medium to gather up spiritual and helpful forces, magnetisms and conditions, and take them back with her to the spirit-world, giving them to those spirits who are in need of such, and also taking them out to mortals and giving benefit thereby.

I wish to say that "DAISY" comes with MRS. CLOUGH. She comes to bring a message of love to the brother, and to say that he is under spiritual watch and guidance now, as in days of yore.

### San Bernardino, Cal.

To the Editor of the Banner of Light:

The Forty Third Anniversary of the Advent of Modern Spiritualism was duly celebrated at Liberal Hall by a picnic and literary exercises.

The hall was tastefully decorated with flowers and evergreens. The tables presented a fine display of delicacies provided by the ladies of the Association.

Singing, "The Spirit of Liberty," after which the literary exercises were opened by the reading of a poem, which briefly outlined the origin of the Anniversary and the main points of the Spiritualistic Philosophy.

An excellent opening address was delivered by Mrs. Ella Wilson Marchant, which was highly appreciated by the audience. Then came a song and march with banners by the children of the Progressive Lyceum.

Other addresses followed, intermixed with music and singing, and when the audience dispersed at four o'clock, all felt that a most enjoyable and profitable day had been spent.
OCCIDENT.

## Spiritual Phenomena.

### Spirit Communications through Strangers at Long Distances.

To the Editor of the Banner of Light:

The undersigned, a native of Sweden, but a citizen of Cincinnati since 1852, for more than six years having been a subscriber of the French spiritual publication, *Le Méssager*, of Liége, Belgium, read with astonishment in that journal of the 15th of January, 1891, Swedish sentences and names of my son Emil, my own and my father-in-law, Otto Jacob Natt och Dag, written on the inner side of a closed double slate, around eleven faces produced by a spirit-artist for an attaché of *Le Méssager*, through a private medium, Mrs. A. M. Ivey of Dahlonega, Georgia, whose husband, Judge W. D. Ivey, had the slate photographed and sent a copy to the editor at Liége. Being unacquainted with the language around the picture, the editor addressed a note to me, requesting a translation. I informed him that the writing was Swedish, and sent him a translation.

As the sentences were exactly the same as a Swedish spirit and dear friend of mine, Madame Fredrika Ehrenborg, had written for me in 1882, and I included in my "Book of Spirit Communications," I took the liberty to write to Judge Ivey, a stranger to me, informing him of the fact, and suggested that the same lady perhaps wrote the sentences for the Belgium editor, and probably my father-in-law, who was a natural artist, had drawn the faces.

Judge Ivey became interested in this case, and wrote me a friendly letter, which, among other good and true things, had this generous expression: "My wife will be pleased to sit or hold a séance for you at any time, if you will send us your picture or that of your wife." In consequence of this unexpected kindness, I sent him photographs of my father-in-law, my wife and myself. The 15th of last February the Judge wrote another letter, informing me that he had sent me two slates by mail, and among other things said:

"Myself and wife appointed to sit for you on (Sunday) this evening at half-past three o'clock. myself and wife took half a dozen small slates and thoroughly cleaned them by washing them, and placed the slates one upon the other on the top of the small table (no covering or pencil or pencil-dust being used) between us, putting our hands upon the slates. In a few moments Spirit Chief Justice R. B. Taney controlled my wife, and gave instructions how to arrange the slates. I was told to take the two top slates from the pile on the table before us, take a cord that lay on the mantel-piece, securely bind the two slates together, and put your photograph on one side of these bound slates and your wife's photograph on the other side (which was on the top of the slates). These bound slates being placed again on top of the other slates, all of which I did as directed. Placing our hands on the slates, we felt the work commence at once. During the sitting my wife was held under spirit-influence most of the time by our little cabinet control, Spirit Millie Taylor, Spirit Phœbe Cary and Spirit Chief Justice R. B. Taney, who explained that under the circumstances better results could be obtained by keeping my wife thus entranced most of the time while the work was going on, which lasted thirty or forty minutes—I did not note the time accurately.

While Millie was controlling my wife she notified me that Mrs. Anna E. Helleberg's father was present and would make the picture on the slate for you; she also said the spirit artist of our band, Gustave Doré, was present. When the work was announced done she said Spirit Doré pronounced it well done. I asked the name of the artist who drew the picture, and she said his name was Otto Jacob Natt och Dag, but when he came to this country he took another name, as our people here could not speak or write his name well. I asked her for the name he took, and she spelled out the name Franks. She said he was the father of Mrs. Anna E. Helleberg. All members of your spirit-band were present this evening; many of their names were called, but I can recollect but few. I heard the names Emil, Ida, Mary, Jennie McKee, Madame Ehrenborg, and many others I cannot call to mind. During the sitting I heard a slate break, and at once the control told us to take our hands from the slates at once, as the battery was too strong, and we did not again touch the slates to the end of the sitting. You will notice one corner of the slate broken that has the pictures on. When the control announced that the work was done we unbound the slates, and found nineteen faces on one of the slates besides a message all around the picture. The second slate was written full by Spirit Madame Ehrenborg. Your spirit-band have been frequent visitors to our circles before. Madame Ehrenborg has been described to me by my wife (who is clairvoyant and clairaudient) as a small lady that wore a black cap and black dress. I send the slates to you."

I received the slates and concluded to have them photographed. The 11th of March, when the slates were at the photographer's, I received on a slate, through a private medium at home, names of some of the spirits whose pictures are drawn on the slates sent to us, and four other names: Eugéne Sue, Thiers, Doctor Wahu and Lamartine, which belonged to a slate for the editor of *Le Méssager* at Liége, Belgium, which has been photographed and sent to him.

The 23d of March, after receiving the photographs, I put numbers on all the faces, from twelve to thirty, and in a private séance again asked for names answering to the numbers. In response to which there came on the slate the following:

"These sketches were not intended for true likenesses. I was permitted to practice like the other artists, and was desirous to convince you that I could do such work. I am not satisfied with the work; it is too crowded, and not as I would like to do if I had the opportunity to control a medium as often as I would like and practice."

I asked, "Is face No. 12 intended to represent Carl the Twelfth, formerly King of Sweden?" The reply was:

"Yes. The Swedes are all crowded together. The other persons are mostly artists, and those persons whose names I gave you the 11th of March. All I can now say is, I have given the correct impressions to the medium. Look at the pictures, and I will again tell all the names I remember."

I did as directed, and the following was the result: No. 12, Carl the Twelfth, formerly King of Sweden; 13, Bernardotte, former General under Napoleon the First, and afterward King of Sweden under the name of Carl the Fourteenth Yohan; 14, Knut Natt och Dag, a Swedish sea-captain and relative; 15, Mrs. Anna Baumgratz, an acquaintance of mine; 16, White Star, an Indian girl who often communicates with us; 17, Indian Tecumseh; 18, Harrison; 19, John Quincy Adams; 21, Abraham Lincoln; 22, Medium Jennie McKee; 23, probably Chief Justice Taney; 24, 25, 26, 27, 28, artists; 27, Rembrandt.

After the names had been given as above, the following came on the slate:

"Is not the proof sufficient that spirits are around you all, and desirous to prove their presence? Friends that have departed from earth-life are not always the ones who return and manifest. Strangers to you are often attracted who wish to learn; so the spirits that came to Mrs. Ivey were not all known to her or me; they came for knowledge. Those few I recognized were attracted to me, and they knew that you would get their names. I did not give them the first time when you sat for that purpose, but they came and impressed the medium to write their names. All of them have been in your home at different times. I think I have explained as much as is necessary for the present. OTTO JACOB NATT OCH DAG."

This artist manifestation came unsolicited through a private medium, and stranger, hundreds of miles from us, to which I hereby testify as being the truth. C. G. HELLEBERG.

*Cincinnati, O.*, 177 *Auburn Avenue*, *April 4th*, 1891.

[Photographs of the slates above described can be seen at this office.—ED.]

### Materialization: Is it Fact or Fiction?

To the Editor of the Banner of Light:

I have attended hundreds of materializing séances, and have never witnessed what to me bore any semblance of fraud. I have seen some manifestations that seemed at first to be fraudulent, but when I learned more about the phenomena I found what I supposed to be false was genuine.

While at one of Mrs. Fay's séances my wife came and gave her name. I went up near the cabinet to talk with her, and discovering a little of the German accent (Mrs. Fay being a German) in her words, I doubted that it was my wife, but did not say so to her. I suppose she saw what was in my mind, for she soon said she would take me into the cabinet. I went in with her, and she placed both my hands on the medium's head, then talked with me. We then went outside, and after conversing some time she dematerialized where she stood, not going into the cabinet.

I now know that spirits draw so much from the medium to form their temporarily material bodies that the voice sometimes partakes of the medium's, and that oftentimes they do not appear as they did before their death.

On one occasion a form came to a gentleman at a séance where I was and called him her son. He said: "Mother, you do not look as you used to." She said: "Wait a moment, until I go to the cabinet and fix myself up." Then the medium's control said to the man, "Think of your mother as you last knew her, and it will help her to make up." She came out again, and the gentleman exclaimed, "Why! mother, you look just as you did twenty years ago, when you passed on." I mention these cases to show how easy it is for a person who goes once or twice only to a séance to honestly think what he sees is the result of trickery.

I would say to investigators, Do not pronounce it a fraud upon so slight an investigation. It is a wonderful manifestation of spirit presence and power, and deserves a careful and patient study.

Another phase of spirit power is transfiguration; that is, the medium is transfigured by the spirit to look like a relative or friend of some one of the circle.

Mr. Editor, you once related to me that you had a sister transfigure a medium so that she looked exactly as that sister did before she passed to spirit-life. And she told you she did so because she could stay and talk with you thus much longer than in an independent materialized form. In that case had you not been a believer in transfiguration, and had felt a pair of corsets the medium had on, it is quite likely you would have gone away and said the whole thing was an imposition, for you knew spirits did not return to earth with corsets on. I mention this to show how easy it is to pronounce a thing a trick, and be honest in believing it to be so, when in fact it is not.

I know one lady who believed materialization to be false, and was determined to find out the *modus operandi*, and expose it. She went one hundred times as an honest investigator, not as a "spirit-grabber," and though she failed to find what she sought, she could not believe that spirits had ability to appear in a body apparently of flesh and blood, as they purported to at the séances she had attended. A form used to come to her that purported to be her niece Alice, and she would say to it: "No, you are not Alice; if you were you could not appear as you do." Alice replied to this remark one day, "Aunt, I am coming to you in your chamber some day, when your door is locked and your windows fastened." She did as she told her aunt she would. One morning, just at the break of day, she appeared in her chamber when the doors were locked and windows fastened, and came to her bedside, and conversed with her, and then dematerialized in her presence. That lady could doubt no longer.

Many will say, If my friends will only come to me in my home, I will believe it. The lady referred to above had strong materializing elements in her organism, though she did not know it when she commenced attending materializing séances. But while attending, the spirit band there was developing her powers, and when her niece found she could use her to materialize a body she did so.

As to materializing mediums employing persons to personate spirits at their séances, I contend that no medium can afford to do it, even if so low in the scale of humanity as to wish to. Those who would hire themselves to lie and deceive persons who are trying to commune with their dear friends who have passed to spirit-life, must be among the dregs of society. What medium could afford to put herself in the power of such, and by so doing render herself liable to be blackmailed to the extent of her last dollar under a threat of exposure?

I was at a séance of Mrs. Stafford's when a spirit came from the top of the cabinet and fully materialized at my side. As I was talking with her she pointed to a white spot on the carpet and said another form was coming there; and sure enough the form of a dear friend grew up in a few minutes and came to me, and the other passed into the cabinet. When talking with this one she called my attention to another white spot on the carpet, and to my surprise another form materialized and came to me. While talking with this one, Mr. Albro, the manager, said there was another coming at my right. I looked, and there was another one forming, and that one came to me. Before it had done talking, Mr. Albro said there was another one coming. That one formed, came to me, and before it was ready to go, yet another formed and came to me.

I took my seat very much pleased with the visit of my spirit-friends, all of whom I recognized. Twenty or more persons at that séance will testify that they saw those six spirits materialize outside of the cabinet. Some may say I was hypnotized; if I was I do not think the whole audience was. There is hardly a time that I attend one of Mrs. Stafford's séances at 456 Shawmut Avenue but one or more of my friends on the other side materialize on the sofa where I am sitting or behind it. A week or two ago one of my friends materialized in the lap of the manager, and coming to me, I asked her why she did not form in mine. "You are not a medium," she said, "and he is." She said she would get up on the sofa and dematerialize, and did so at my side; all present saw her do it. WILLIAM G. PRESCOTT.

*Quincy, Mass.*

### THE DEMON TASK-MASTER.

BY LUCIUS GOSS.

Why this universal wailing,
Over all this land prevailing,
This entreaty unavailing? Why this gloom and dark despair?
See, the sun of hope is setting!
Man his brother is forgetting,
And a curse is slowly falling
On this land of promise rare;
And the faces are appalling,
That were once so bright and fair—
Want and misery everywhere!

Mark the toiler, sowing, reaping,
And the golden sheaves upheaping,
What a hidden monster, sweeping for his own insatiate maw,
Gathers fast and faster, faster,
Though privations and disaster
Smite the weary, sweating toiler
Till the pangs of hunger gnaw;
Never does the fierce despoiler
His rapacious grasp withdraw;
Greed so cruel knows no law.

Hear the workshop's ceaseless clatter,
Hear the workmen's footsteps patter,
When they join or quickly scatter, when to each a task is shown;
Each a burden carries, double,
Load of toil and load of trouble;
For an iron master watches
From a secret door unknown;
From each mouth he quickly snatches
Every word and meaning tone—
He is master, here alone.

How the pistons heave and tumble,
How the wheels do drum and rumble,
How obedient—not a grumble when those brawny arms control.
Strange, that while such puny muscle
Rules so surely all this bustle,
A more potent power, uncanny,
Rules still surer brain and soul;
Strange, indeed, the brawny many
Let a baleful power control
Wealth of brawn and brain and soul.

In the gloomy mine descending,
Where the flickering lights are blending;
Note how close is death impending—foul his breath upon the air.
Careless is the warning spoken,
Scarce the delvers heed the token,
For a monster, darker, grimmer,
Makes them madly, rashly dare,
And, through lamplight's glare and glimmer,
Holds them fiercely, surely there,
With the bravery of despair.

Go to yonder lonely garret,
If your heart is strong to bear it,
Mark the half-bent shadow where it darks the black wall scarcely more;
There a famished woman sitting,
Works with patience unremitting,
With her weary, ceaseless stitching,
Keeps the wolf just out the door;
While a demon still enriching
Self with stealing from her store,
Robs her pittance lower and lower.

Shall this demon reign eternal
O'er this blessed land fraternal?
Shall enchantment so infernal hold us ever 'neath its spell?
No! By all the powers of heaven,
From this land he shall be driven,
Usury be hurled, unshriven,
To the lowest depths of hell;
Then a mighty shout be given,
Here the hosts their voices swell:
"*Labor conquers—all is well!*" —*Ex.*

NEW MUSIC.—We have received the following from the White-Smith Publishing Co., 62 and 64 Stanhope street, Boston: *Instrumental*—"Norika," Mazurka de Salon, L. Gobbaerts; "Flirtation Valse," P. A. Steck; "Little Scotchman," Highland Fling or Schottische, and "Oh! the Laddie," Scotch Reel, C. A. White; "Danse Espagnole," C. A. White; "The World Triumphant" (March), Harrie A. Peck; "Barcarolle," Sydney Smith; "The King's Guard" (March), Paul Keller; "Ruby Waltzes," John Wiegand; "Walter's Prize Song" (from Wagner's "Meistersinger), F. Bendel; "Vienna Forever" (Marsch), Johann Schrammel; "Early Morn March," "Fame Quickstep," "The Polka," "Croquet Waltz," "Love Mazurka," "Delightful Schottische," E. Mack; "Geranium Rondo," "Echo Rondo," "Bessie Waltz," "Evening Hymn," "May Dance," Karl Merz; "Warrior's Joy," Marche Triumphale, Pierre Duvernet. *Vocal*—"Peace, Troubled Soul," "Father in Mercy," "Glory to God," "Beyond the Blue," Sacred Quartets, by C. A. White; "In May-Day" and "Amor Perdido," songs by Edward Baxter Felton; "The Sea Hath Its Pearls," song, words H. W. Longfellow, music Berthol Tours.——The latest issue of *The Folio*—by the same publishers—which has reached this office, has for a frontispiece the full-page illustration which appears on the song "Only Thee" (by C. A. White). Much matter of professional interest is given in the letter-press, and twenty-four pages of music, vocal and instrumental, are furnished.



### New Publications.

THERAPEUTIC SARCOGNOMY. The Application of Sarcognomy, the Science of the Soul, Brain and Body, to the Therapeutic Philosophy and Treatment of Bodily and Mental Diseases, by Means of Electricity, Nervaura, Medicine and Hæmospasia, with a Review of Authors on Animal Magnetism and Massage, and Presentation of New Instruments for Electro-Therapeutics. By Joseph Rodes Buchanan, M. D. Royal octavo, cloth, pp. 671. Boston: J. G. Cupples & Co.

The abuses and exactions of the allopathic medical profession have produced in many minds a desire to escape such control. This desire has been largely gratified by the success of magnetic healers and the presence among them of that beneficent spirit-power which has made so many marvelous cures.

Unfortunately there are too many who are not within reach of the means of such treatment, and many others who have not learned its inestimable value. What they require is such a knowledge of the human constitution, its laws of health and laws of cure, as would give them some confidence in their own judgment and relieve them from absolute dependence upon the opinion of any doctor who happens to be within their reach. The popular study of physiology, the diffusion of popular medical works and familiarity with Hydropathy, have given to many this independence, and they seldom call upon a physician except in obscure and difficult cases.

But much more than this may be accomplished by all intelligent persons. Physiology may be a basis for good hygienic ideas, but of itself it is not a guide in reference to health and disease. The new science of Sarcognomy is the completion of Physiology, and gives that knowledge of the constitution which develops the laws of health and laws of treatment. It gives a philosophic hygiene, which shows not only the laws of development and culture to maintain the highest health, but a correct understanding of magnetic and spiritual treatment, and the management of the constitution by mediums and healers. Such knowledge as this ought to be enjoyed by every intelligent family, as it would make them almost entirely independent of physicians, and enable them to perform many cures to which physicians as taught at present are not competent.

Therapeutic Sarcognomy enables its students to use electricity with a success unknown to the faculty, and in this new and elaborate work of its distinguished discoverer are set forth all its principles, modes of action and possible beneficial results.

LUTHER IN ROME; or, Corradina, the Last of the Hohenstaufen. A Religio-Historical Romance. Translated from the German of Levin Shücking by Mrs. Eudora Lindsay South, Principal of Excelsior Collegiate Institute, Franklin Co., Ky. 8vo, cloth, pp. 377, 15 Illustrations. Boston: A. M. Thayer & Co.

There has hitherto been a stage in the life of Martin Luther of which little has been said by his biographers and the historians of his time; that stage was the transformation one of his mental state, the period of struggle preceding his resolution to make himself the reformer he afterward became. To supply some knowledge on that point, Levin Schücking, a German writer of considerable note, has essayed in this pleasing form to do so.

In 1510 Luther, the apostle of freedom, and Raphael, the disciple of art, both of the same age, twenty-seven years, met in the city of Rome and became firm and inseparable friends and companions. Both, young, hopeful, highly impressive, became infatuated with the scenes around them. A plot wrought into a story of purely romantic interest, historic fact and honest religious feeling follows the introduction of these two principal characters, and portrays in vivid coloring scenes and incidents of sorrow, pleasure, love and courtship.

Mrs. South, who has given an excellent translation, claims that the book is unsectarian, and that its greatest value is in its suggestions and help toward Christian and political unity.

THE YELLOW RIBBON SPEAKER. Readings and Recitations Compiled by Rev. Anna H. Shaw, Alice Stone Blackwell and Lucy Elmina Anthony. 12mo, bds., pp. 243. Boston: Lee & Shepard.

The selections given have reference entirely to the duties, rights and abilities of women, and in advocacy of their claim to an equality with men in all the affairs of life. They are made with excellent good taste from the best writers, among whom are Wendell Phillips, H. W. Beecher, Lucy Stone, Phœbe Cary, T. W. Higginson, Mary E. Blake, Mrs. Stanton, G. W. Curtis, Hon. John D. Long and Abby Morton Diaz.



### In Memoriam.

JOHN S. HUNTER passed suddenly into the spiritual world (from the effects of heart trouble) on the afternoon of April 15th, 1891, aged 82 years 10 months and 20 days.

He was a constant reader of the BANNER OF LIGHT from its commencement. He was well known to the Spiritualists of Ohio, Pennsylvania, New York and other States, having met with many in different cities and at camp-meetings—more particularly at Cassadaga, N. Y. He was born in Strasburgh, Franklin Co., Pa., June 3d, 1808. In early life he learned the trade of scythe-making, etc., and worked at it in Pittsburgh, Pa., and in the State of New York. Afterward he commenced the business for himself near New Wilmington, Pa., and also in Pulaski.

In 1835 he married Miss Jane Watson, and soon after, with his brother-in-law, William Watson, bought a flouring mill, and also started a dry goods and grocery store in Lowellville, Pulaski, Pa.

Mr. Hunter and wife had five children—three daughters and two sons; the sons are in the spirit-world, the daughters are in this, and his wife passed into the spirit-world ten years back. Mr. and Mrs. Hunter were brought up in the Presbyterian faith, and were prominent members of that communion; but the time came to them in the early fifties when a change of thought was aroused in regard to consistency of the church's teachings. Mr. Hunter became a Mesmerist, and from the study of that science, and experiments in clairvoyance, trance, etc., was convinced that man is a spirit-man—in form a man, but of spiritual substance, and conjoined with the spiritual world; he found that his hand was controlled to write upon subjects he knew but little about, against his own convictions and independent of his own mind.

When Mr. Hunter came to the knowledge of these new truths, the Orthodox-professing Christians commenced to abuse him for having the independence of expressing his convictions; and the natural consequence was a withdrawal from the church.

John S. Hunter came to New Lisbon, O., in 1870, and bought a fine flouring mill—into which he put all the new improvements—and took his son-in-law, Mr. McCord, into partnership with him. He has been a useful, honest, upright man in all the relations of life. He was a man of six feet in height, stout-built, of a pleasant and very agreeable manner, and did his best to let his light be known, and to uplift humanity; he did what he could in the cause of the Negro's freedom, when it was a burning disgrace to be known as an "Abolitionist." J. P.

*New Lisbon, O., April 19th*, 1891.

### Passed to Spirit-Life,

From his home, on Cranston street, Providence, R. I., April 18th, James Hamer, aged 71 years.

His wife preceded him to the spirit-world only the brief period of ten days. He has been for years a firm Spiritualist, and a subscriber for the BANNER OF LIGHT. His decease was occasioned by "La Grippe," which terminated in pneumonia. WM. G. WOOD.

From her home, 37 Dinley street, Gloucester, Eng., Jan. 30th, Sarah Beckett, aged 74 years.

The deceased was an old and ardent Spiritualist, and was for years a subscriber to the BANNER OF LIGHT. Her husband preceded her to spirit-life some twelve years since—an account of his demise appearing in the columns of THE BANNER at the time. E. B.

From her home, at 215 East 110th street, this city, Feb. 2d, 1891, Mrs. Hannah Aston, wife of F. G. Aston, aged 56 years.

She left husband, one daughter and two sons, and many dear friends, for her eternal home above. She was an affectionate, noble and kind friend, and a consistent Spiritualist—having had unmistakable evidence of spirit communion. She was from England formerly. The writer was called upon to conduct the ceremonies at the funeral.

355 *West 29th street, New York.* G. G. W. VAN HORN.

All that is mortal of Cora Barry lies beneath the turf and flowers in a beautiful pine grove in Northern Georgia.

For several months a lung trouble had grown more serious, till at Christmas her friends thought her imprudent in attempting the short journey to her son's home in Canton. There, though confined to her room, she decided to be taken South. Despite her weakness, the journey was effected, and for a time her friends hoped for good results. The relief was but temporary, as she began to fail again—passing to spirit-life at 8:30 on the morning of Feb. 4th.

The funeral, held Feb. 6th, was beautiful in its simplicity, and freedom from all that is stereotyped and formal. The service was conducted by a young Unitarian. Music by a quartet, reading from Emerson, and the reading of one of the deceased's own poems, constituted the exercises.

Though no belief can hinder the keenest pain, we who are left cherish the most confiding faith in the "Beautiful Beyond," where our loved one has gone to a sphere of usefulness wide, and happiness unalloyed. FRANCIS BARRY.

*Kent, O.*

[*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.

### Colorado.

LA JUNTA.—Mrs. T. W. Thompson writes: "One evening of February last year, while clairvoyant, I seemed to be taken to view an assembled company. On the left the rows of seats were filled by men, many of whom I recognized as leaders of this nation; particularly noticeable were Washington, Lincoln, Grant, Garfield, Garrison, Sumner and many others. The interest was intense. The speaker I did not recognize, but looked like one long in spirit-life. Rising on the right, as seats in a theatre, were those who had long been in spirit-realms, composed of both men and women. They were of the most dazzling whiteness, owing to which their forms were distinguishable only for a second, then all melted into one beautiful white light.

As the reading progressed, Lincoln rose from his seat and remained standing, bending forward, his whole being wrapped in what was said. Behind and beside them on the left stood thousands of listening men and women. I could not understand the import of the meeting, but received the impression it was something pertaining to the welfare of this nation.

When the reading had ended, I seemed to rise above the people so as to obtain a view from the outside, where I saw thousands of soldiers marching in file. Quickly those whom we are familiar with left their places and hurried to meet them. Washington on a white horse rode between the different ranks of soldiers, apparently satisfied. Lincoln was very quiet, yet seemed to be laboring under the most intense excitement; he with others was reviewing the ranks.

Many times I have seen these soldiers with their leaders during the past ten years, but never have I seen such perfect order and grand display; their uniforms glistened with that wonderful spiritual light that is so often seen clairvoyantly. It was a grand scene. I would like an explanation of it, and what its significance is to this people. Wonderful progress has been made since I first was allowed to see this vision, and it seemed as if the plans of their work *to be* are very nearly completed, and soon will be given to this world. What is that work to be? Will be grateful for explanation or answer."

[Our spirit-friends say the writer of the above has evidently beheld the Spiritual Congress in session, presided over by its speaker, Henry Clay. The marching troops represent the battalions of intelligences engaged in spiritual warfare against the foes of progress and truth. They are brave souls leading struggling humanity onward by their influence and power.—ED.]

### Vermont.

STOWE.—W. B. Parish writes: "Mr. A. E. Tisdale, the blind medium, of West Springfield, Mass., has been with us nearly three months; he has one Sunday more to speak here, then goes elsewhere. Be assured we have had a feast of spiritual reason this winter. He (or rather his spirit-guides, for he wishes them to have all the credit) has fed us with the bread of human and divine life with a lavish hand. He has spoken for us every Sunday afternoon and evening at Town Hall with great acceptance, and also highly entertained us with interesting conversation and beautiful singing and playing on instruments at our circles and social gatherings at different places around the village. We have had good, intelligent and rather increasing audiences all the time.

Sunday, March 29th, being near the Forty-Third Anniversary, the subject was: 'The Mission of Spiritualism: What has it Done for the World and What will it Do in the Future?' I must say that this effort was the greatest, grandest and most eloquent discourse I ever listened to from mortal lips. By his rapid speaking he really got the subject-matter of two full discourses into the hour and a half he was speaking.

In the evening we had a very interesting conference, in which Mr. L. Sallies, Mrs. Stafford, Mrs. Stiles, Mrs. Lovejoy, Mrs. Lewis, W. B. Parish and others took part. The reading of poems, speaking, etc., was interspersed with vocal and instrumental music by the audience and by Mr. Tisdale, who closed with one of his very fine and interesting speeches. It was a very enjoyable season.

Before closing I must say that we all like Mrs. Lewis (Mr. Tisdale's attendant) very much. She has added largely to our social enjoyment while here. She is a noble, self sacrificing woman, ever ready to help along the good work of blessing humanity. I know of no one who could fill her place and position as well. What a blessing these two are, have been and will be to the world by the grand work they are doing as they go from place to place around the country dispensing the bread of life to all. Many thanks and much praise are due from this society and community to Mr. and Mrs. Buzzel for their kind and generous hospitality in furnishing Mr. Tisdale and Mrs. Lewis a home and board free while they have been with us. Their house has been open at all times to those who wished to visit or converse with our friends during their sojourn with us.

In conclusion, I will say to those who contemplate employing Mr. Tisdale to speak, that they will never regret doing so."

### Massachusetts.

BOSTON.—Mrs. A. C. Stoddard writes: "If the investigators who constitute the new organization go to the séance-room with the desire to have the truth prevail, they may learn something of value to themselves and others. From the tone of their pronunciamento it seems doubtful if such is to be the case: See such phrases as these in their article in *The Transcript* of Feb. 9th as examples:

'I do not wonder that some alarm was shown at a meeting of Spiritualists held in New York yesterday, for this movement means clear-headedness, honesty, and the truth at all events, and at all hazards.'

'Does the world know? and if it does not know is it not time for a few truth-loving persons approaching the subject in a serious frame of mind to investigate it, guided by purely scientific method? Is it not in the best interests of humanity that this matter should be settled once for all? If it be a delusion, the contagion has spread quite far enough already. If there be truth in it, the world will be benefited by the knowledge.'

Wise, indeed, at this time to come to such a conclusion.

Spirit return has stood many scientific investigations by minds fully qualified to judge of its merits, and has stood, still stands and will stand for ages a brilliant truth.

If these men of mind are inclined to give it their serious consideration, I am very glad, as it will put the matter before some who have heretofore not seen the need of giving it the attention it merits."

BROCKTON.—Charles A. Howard writes: "Through the slate-writing medium, Margurite St. Omer of Hudson, I lately received a communication stating that my wife was sick, seriously so, with lung fever. The writing came on a slate, at a time when no sitting for the purpose was being held. The medium knew nothing of the condition of my wife, but it was as given on the slate. I have had many other similar proofs of the presence of my spirit-friends through the same medium, and recommend her to the patronage of all who desire evidence of a like nature."

### New York.

SARATOGA.—R. H. Kneeshaw writes: "The members and associates of the First Society of Spiritualists had during the month of March a great intellectual and spiritual treat from the inspired utterances of Mr. Lyman C. Howe of Fredonia, N. Y. This gentleman's lectures, embracing a wide variety of subjects, are worthy of a far more extended notice than any which I can give; indeed, they were so brimful of instruction, and delivered in a manner so dignified and impressive, that his hearers are left to regret that a complete stenographic report of every sentence spoken is not available for future reading and reference. As it is, we must content ourselves with the comparatively poor substitute of memory, and treasure with a frugal mind all which that sense affords.

To the majority of your readers Mr. Lyman C. Howe is no stranger. Therefore, anything which I may write in an appreciative manner is sure of a response. But high as were our expectations and faith in his abilities and character, we found that they were surpassed by the reality. He is one who, uniting a thorough mastery of Spiritualism and kindred subjects with great and natural originality of thought and warm enthusiasm in his work, stands upon the platform completely equipped to teach the glorious truths of our philosophy; in short, both as a man and a medium, Mr. Howe is in every sense an honor to our Cause, and one who should be kept busily-employed by all societies who are desirous of keeping abreast with the demands of the time."

### Michigan.

GRAND RAPIDS.—H. W. Boozer writes: "The Spiritual Phenomena Association of Grand Rapids, Mich., incorporated and completely organized for efficient work, has commenced life in a very successful way; indeed, its success is far in advance of any organization I have known. We have had five meetings only, have rented and control a hall and home, with every convenience for séances and home life. The hall will accommodate from two hundred to two hundred and fifty members, while the home is a comfortable and pleasant residence for a medium's sojourn with us. On the fourth night we had an unusual entertainment. In recognition of the importance of our work, C. J. Barnes, medium for materialization of hands in the light, gave a completely satisfactory complimentary séance to the Association, more than half of whose members are not Spiritualists, which called forth the following resolutions by the Association unanimously and enthusiastically adopted:

*Whereas*, We, the members of the Spiritual Phenomena Association of Grand Rapids, Mich., have witnessed, with other phenomena, that which is known as the materialization of hands in the light, through the mediumship of C. J. Barnes of this city; therefore,

*Resolved*, That we recommend Mr. Barnes—his satisfactory mediumship, his quiet, frank and gentlemanly deportment in connection with its exercise, and his gentle wife who bears him company—to the thoughtful consideration of investigators everywhere.

This is a movement for the protection, support and care of our mediums, which persons who are acquainted with its scope and aims say should be inaugurated everywhere. Certain it is we should combine our forces and present a solid front to the foes who seem in so many States disposed to assail us through legislative action. It is time every one who knows and loves the truth should be awake and doing."

### Ohio.

COLUMBUS.—Mrs. L. A. Grove writes: "The Spiritualists of this city have organized a new Association that holds its meetings in Mechanics Hall, 730 North Twentieth street, every Sunday evening. Mr. C. C. Pomeroy is President; Mr. B. M. Davis, Treasurer; Miss Nellie McGriff, Secretary, and your correspondent, Medium. Since we have organized, the old Society has reörganized, and will hold meetings in another part of the city.

The Orthodox people are becoming interested, and Columbus bids fair for a revival of the New Dispensation."

COLUMBUS.—Ed. Beard, 167½ S. High street, writes: "The friends here have organized a church to be known as 'The Church of Spiritualists.' The following officers have been elected: Mrs. Harvey Coit, President; Mary J. Lanclen, Vice President; Harvey Coit, Treasurer; E. L. Beard, Secretary; William S. Clemens, James J. Beard, S. J. Woolley and Mrs. S. H. Raney, Finance Committee.

We expect to have lecturers and test-mediums, and should be pleased to hear from any whose time is not all taken. For time and place of meetings, and all other communications, please address the Secretary as above."

### Connecticut.

NIANTIC.—James M. Rogers writes: "The pleasant pines have lately been made more cheerful by the annual return of our sweetest singing birds. The blue-bird first, before the snow was yet gone, prophesied of coming spring in notes that fancy filled with blossoms. The robin now, and Pee-wee, or Phœbe-bird, the dainty little Song Sparrow—all these, from early dawn to shadowy night, discourse rich music. The trailing arbutus—the earlier May-flower of New England—shyly blooms and sweetly breathes on the northern camp-side. Three of our Board of Management—the committee of buildings and grounds, Messrs. Jonathan Hatch, Puffer, and Hovington—have been here looking after the interests of the Association. Mr. Puffer still lingers, fascinated by the rich returns of river-fishing. He went out in Dr. G. M. Barrett's boat, and the two fishermen returned with about two hundred. The Doctor came here much reduced in health and flesh by his winter's work; but casting the line and pulling the oar begin to round his person quite visibly. I do not believe that within one thousand miles can be found so many accessories of beautiful scenery, plentiful shell and fin fishes, and strength-giving air. Let the city-worn Spiritualist come where cheap living and health await him, instead of expensive inland camps."

### Nebraska.

LINCOLN.—G. S. Klock writes, March 31st: "I feel gratified to inform the many readers of your excellent paper of the success Dr. A. G. Larson of San Francisco is having here holding meetings, giving public tests, healing, etc. Last Sunday evening our hall was well filled with people seeking to know more of the spiritual kingdom. The Doctor gave a short address relative to God talking to his people in olden times, declaring that he (God) continues to talk to his people. He then called for some one from the audience who had aches and pains, that he might show more of the power that he possessed for healing; but he had relieved so many in previous meetings, none came forward. He then with Prof. Perkins gave tests which were very satisfactory to the audience."

### Rhode Island.

NEWPORT.—John C. Peckham writes: "Bro. Hudson Tuttle amuses me with his expressions regarding the clergy; he views them very much as I do, and though there are many good men among them, there are many that are not such; it is so with all classes, and they, though claiming to be 'called of God,' are not exceptions to the general rule. Theological schools have, in my opinion, been an injury rather than a help to Christianity. Those who go to them do so with a creed of their own, to learn how best to support and defend it. They study the 'Word of God,' so called, to find out what portion favors that creed, and what not; and they leave college to preach the former, and to avoid all reference to the latter. I am in my eighty-fourth year. I live alone. My good wife passed to spirit-life twenty-three years ago. I think I shall go and see her before long; not only her, but my oldest son and daughter, and a host of other friends. My faith in Spiritualism don't waver—it bears me up. I am very much interested in its study, and the BANNER OF LIGHT is worth more to me than all the rest of the Spiritualist papers."

## April Magazines.

ST. NICHOLAS.—Pleasing reminiscences of New England farm-life are related in the opening sketch, entitled "The Gates on Grandfather's Farm." A peculiarly fanciful story, "Charlie's Shadows and Their Shadow House," told by Mattie E. Pettus, is amusingly illustrated by E. B. Bensell. Primitive forms of industry in Syria are interestingly described in "Busy Corners of the Orient" by Frank S. Woodruff. New chapters are given of three serials: "Fortunes of Toby Trafford," by Trowbridge; "The Boy Settlers," by Brooks, and "Effie's Visit to Cloudland and the Moon," by Austen. A few stories are given in verse, and the departments of "Jack in the Pulpit," "Letter Box" and "Riddle Box" abound with attractions. New York: The Century Co.

THE VACCINATION INQUIRER.—The testimony given by the Leicester witnesses before the Royal Commission is revealing the strength of the antagonism in that city against compulsory vaccination and the utter uselessness of any attempt to maintain it. A sad instance of the result engendered by a fear of child-poisoning by law is shown in the drowning of a child in Liverpool last March by its mother to avoid it. "It is," says *The Inquirer*, "quite conceivable that the homicidal mania might have seized upon some other pretext had the question of vaccination never arisen; but it is at least as likely that, had there been no vaccination law, both mother and child might have been well and happy to-day." London: E. W. Allen. Manchester: John Heywood.

AMERICAN LAW REGISTER.—The latest number received, the third of Volume 30, contains a paper by J. B. Uhle upon the "Summary Condemnation of Nuisances," a decision of the Supreme Court of the United States on a question of the retail selling of intoxicating drinks, and other matters of interest. Philadelphia: The D. B. Canfield Co.

THE MEDICAL TRIBUNE.—A portrait of J. R. Duncan, M. D., is given with a biography by Alex. Wilder, M. D. This, the opening paper, is followed by one on "Instinct," by Dr. F. L. Oswald, and many others. New York: 124 West 47th street.

### Wide as the Poles. (?)

*Mrs. Highup*—"What is the science of your treatment, Dr. Newschool?"

*Dr. Newschool (homeopathist)*—"It is very simple. We take the poison which produces a disease, weaken it by successive reductions, and administer it in small doses. Like cures like, you know."

*Mrs. Highup (some days later)*—"What is this new lymph treatment you are using, Dr. Oldschool?"

*Dr. Oldschool*—"It is very simple. We take the poison which produces a disease, weaken it by successive reductions, and administer it in small doses—a mild form of inoculation, you know."

*Mrs. Highup (an hour later)*—"What is all that rumpus out in the street?"

*Servant*—"It's Dr. Oldschool and Dr. Newschool fighting."—*New York Weekly.*








# BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

## Spiritual Philosophy.

ISSUED WEEKLY

At 9 Bosworth Street (formerly Montgomery Place), Corner Province Street, Boston, Mass.

COLBY & RICH,

Publishers and Proprietors.

ISAAC B. RICH.....BUSINESS MANAGER,
LUTHER COLBY.....EDITOR,
JOHN W. DAY.....ASSISTANT EDITOR,
*Aided by a large corps of able writers.*

THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing

A LITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Spiritual, Philosophical and Scientific,
EDITORIAL DEPARTMENT, which treats upon spiritual and secular events,
SPIRIT-MESSAGE DEPARTMENT,
REPORTS OF SPIRITUAL PHENOMENA, and
CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year.....$2.50
Six Months.....1.25
Three Months.....65

Postage Free.
Specimen copies sent free.

SPECIAL NOTICE.

The Banner will be sent to New Trial Subscribers for Three Months upon the receipt of 50 Cents.

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RICH, is preferable to Bank Notes. *Our patrons can remit the fractional part of a dollar in postage stamps—ones and twos preferred.*

ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time.

Subscriptions discontinued at the expiration of the time paid for.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as future address.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Catalogue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by mail or express.

*Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the* BANNER OF LIGHT *one year, provided a marked copy of the paper containing it is forwarded to this office.*


## OUR AGENTS.

The following named persons keep for sale the **Banner of Light,** and either carry in stock or will order the **Spiritual and Reformatory Works** which are published and for sale by COLBY & RICH:

**New York, N. Y.**—BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Washington, D. C., and 101 State street, Chicago, Ill.;) The office of *The Truth-Seeker*, 28 Clinton Place.

**Philadelphia, Pa.**—J. H. RHODES, M. D., 722 Spring Garden street; at Academy Hall, 810 Spring Garden street, and at all the Spiritual meetings.

**Pittsburgh, Pa.**—J. H. LOHMEYER, 4 John street.

**Cleveland, O.**—THOMAS LEES, 142 Ontario street (Room 2).

**San Francisco, Cal.**—J. K. COOPER, 746 Market street.

**Chicago, Ill.**—CHAS. MACDONALD & CO., 55 Washington street; THE POST OFFICE NEWS CO., 101 Adams street.

**Troy, N. Y.**—W. H. VOSBURGH, 609 River street.

**Brattleboro', Vt.**—E. J. CARPENTER, 2 Market Block.

**Providence, R. I.**—WM. FOSTER, JR., 50 Battey st.

**Detroit, Mich.**—AUGUSTUS DAY, 73 State street.

**Rochester, N. Y.**—ALFRED JACKSON, Arcade Book store; WILLIAMSON & HIGBEE, 62 West Main street.

**Springfield, Mass.**—JAS. LEWIS, 63 Pynchon street.

**Lily Dale, N. Y.**—G. F. LEWIS, Publisher of the *Day Star.*

**Washington, D. C.**—The Roberts Bookstore, D. MUNCEY, Proprietor, 1010 Seventh street, above New York Ave.

**Milwaukee, Wis.**—OTTO A. SEVERANCE, 135 6th st.

**St. Louis, Mo.**—E. T. JETT, 802 Olive street.

**Memphis, Tenn.**—JOHN LANG, 221 Main street.

**Denver, Col.**—G. D. HENCK, 1624 Curtis street.

**Grand Rapids, Mich.**—MR. DAVIDSON, corner of Pearl street and the Arcade.

**Australian Book Depot.**—CHAS. H. BAMFORD, 87 Little Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at GEO. P. ROWELL & CO.'s Newspaper Advertising Bureau (10 Spruce street), where advertising contracts may be made for it in New York.



THE LYCEUM BANNER. A Monthly Journal for Conductors, Leaders and Members of the Children's Progressive Lyceum. Edited and published by J. J. MORSE, assisted by FLORENCE MORSE. American subscription 40 cents per annum. THE LYCEUM BANNER contains Interesting Serials, Lyceum Recitations, Attractive Selections, Lyceum Notes, Our Monthly Chat, The Golden Group, Historical Sketches of our Lyceums, Lyceum Letter Box, Outlines of Lyceum Lessons, List of Lyceums and their Secretaries, Notices of the Spiritualists' Lyceum Union, etc. For Notes, Announcements, and all things that Lyceum Workers need to know, see THE LYCEUM BANNER, Monthly, price 2 cents. Special Terms to Lyceums. The Progressive Literature Agency, 80 Needham Road, Liverpool, England.

THE CARRIER DOVE. A Monthly Journal, devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Terms: $2.50 per year; single copies, 25 cents. Address all communications to THE CARRIER DOVE, 121 Eighth street, San Francisco, Cal.

SPHINX. Anti-Materialistische Monatsschrift für die wissenschaftliche Untersuchung der „mystischen" und „magischen" Thatsachen, mit Beiträgen von Carl *du Prel*, Alf. Russ. *Wallace*, der Professoren *Barrett* und *Coues*, mehrerer *Brahmisen* u. s. w., herausgegeben von Dr. *Hübbe-Schleiden*. Subscription: $1.75 for six months, $3.50 per annum.

Address COLBY & RICH, 9 Bosworth street, Boston, Mass.

ALCYONE is a Journal devoted to the spread of the Phenomena and Philosophy of Spiritualism, without theological controversy. Sent two months to any person who will enclose 15 cents in stamps with his order. STAR PUBLISHING CO., 83 Sherman street, Springfield, Mass. H. A. Budington, Editor. Subscription, $1.00 a year.

THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnati, O., every Saturday, at $2.00 per year, in advance. Advertising Rates are reasonable, and will be furnished on application. Specimen copies FREE to any part of the world. THE WAY PUBLISHING CO., Cincinnati, O.

THE SOWER. A Monthly Magazine, the Mediums' True Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism. $1.00 per annum. Address BLISS & BURGESS, 223½ Fifth street, Detroit, Mich.

THE BOSTON INVESTIGATOR, the *oldest reform journal* in publication. Price, $2.00 a year, $1.50 for six months, 5 cents per single copy. Address J. P. MENDUM, Investigator Office, Paine Memorial, Boston, Mass.

☞ 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, MAY 2, 1891.

*[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]*

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Bosworth Street, corner Province Street,
(Lower Floor.)

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.
THE AMERICAN NEWS COMPANY,
89 and 41 Chambers Street, New York.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH.....BUSINESS MANAGER.
LUTHER COLBY.....EDITOR.
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.*

### "God in Higher Education"

Was the theme recently discussed by several clergymen before the Unitarian Club in this city. The principal speaker was Rev. Samuel R. Calthorp of Syracuse, N. Y. Among other things this gentleman referred to the presence of God in geology, astronomy and other fields of science, and declared that any scientist who does not recognize God in his work is behind the age.

"The paleontologist who does not instill into the hearts of his children a feeling that they must push on is not fulfilling his duty to them. Wonderful things in physiology have occurred in these later days, but care must be taken to ground your doctrine upon an immovable base. If you leave God out, your base is upon sand," the speaker remarked, which is very true; for if we leave God, or *Spirit*, out of our interpretations of Science, we shall have given the world over to Materialism—a doctrine that deals with this life only, and which has no conception of or usefulness for another world. But the reverend gentleman evidently believes in a personal God, and in the Bible as an infallible word; or, if he does not, he has given such an idea in the lecture before us, since he is anxious to have the Bible in our public schools, and to have its pages read daily as a part of the exercises, for he infers that one can read the history of "*man's soul*" in the chapters of this book. We quote him as follows:

"Never before has there been a like necessity for putting God in literature, and the speaker was very anxious that the Bible should be in the public schools. It is a matter of grave regret that the history of Israel cannot be taught in these popular institutions. That university that does not have in its curriculum this history of Israel is not entitled to be called a university. Ecclesiastical history is popularly supposed to be the dullest thing imaginable; but to learn the history of man's soul should be one of the highest aspirations. What sort of a friend is that who does not even care to know the history of your inner life, of that which is best in you?"

As a history of the life of mankind in past ages, and as a record of the Hebrew nation, we have no doubt the reading of the Bible by the youth of the land—provided that reading was properly guided by instructed minds and conducted intelligently—might prove interesting and educational; but the home is the proper place for such reading, or the Sunday school, if preferred. Our daily public schools, which are attended by pupils and teachers ranging widely in their religious beliefs and in their comprehension of the Scriptures, is hardly the place for either a discussion or an interpretation of the book mentioned.

As for the recognition of God in the world, breathing and working through all forms of life, operating intelligently through every natural law, and manifesting the divine power in each of the physical sciences, advanced minds on all sides and in every school of thought accept it. In the higher education of man attention is being paid to *spirit*, and we are being taught that this intelligent power is everywhere, from the inmost atom of a pebble to the soul of a living man.

### Advice to Spiritualists.

Now that priests and publicans are discussing the question of Modern Spiritualism more than ever before in secular magazines and the daily prints, *pro* and *con.*, is it not timely for Spiritualists themselves, who are fully posted, to invite those who are anxious to investigate into their select circles, which are composed of none but honest, candid believers? You should also provide in your social gatherings books, pamphlets and Spiritualist newspapers, to be read and circulated. Surely there is plenty of first-class reading among our large amount of spiritual literature that can be had at reasonable rates. But, above all, in such meetings it is important that harmony prevail; let an earnest desire for truth predominate over all curiosity and prejudice; and then you will soon develop facts of phenomena such as have been seldom seen in promiscuous gatherings; then angel friends will come with power; then skepticism will vanish, and prejudice cease.

☞ Mr. J. Milton Young has located at Lake Pleasant, Mass., for the summer. Correspondents will please address him at that place.

### A Monstrous Evil in Modern Life.

The confinement of persons who are perfectly sane in asylums for the insane, on complaint of their relatives, whose sole motive is a desire to obtain the control or possession of their property, or else to break up their marriage with those who are objectionable to such relatives for sufficient or insufficient reasons, is an evil which the Newburyport, Mass., *Herald* says is not likely to be abated until some prominent and wealthy person becomes the notorious victim of this sort of persecution. *The Herald* cites a recent case of this character in London, which illustrates its position, and which is to be tried in the courts.

It appears that a wealthy lady of Stafford mysteriously disappeared from her home, and for some time after her relatives and friends were unable to find any trace of her. At last, however, she was traced to an insane asylum, where she was confined at the instigation of her husband. She is the alleged possessor of an estate amounting to thirty-five millions, and it reverts to him if he can have it certified that she is of unsound mind.

It is just this, or a similar motive, that impels so many persons to turn against their nearest and dearest relatives, and treat them as the worst enemies they could have in the world. Greed of money is chiefly responsible for this most singular social phenomenon. To gratify it some people will sacrifice all things that ought to be nearest and dearest to them. But society and its laws ought not to allow the ready machinery to exist whereby such persons can so easily gratify their inhuman desires. And when it is discovered that such a machinery does indeed exist, and is in active operation, crushing innocent lives and depriving inoffensive persons of their freedom as well as their property, not an hour should be lost in shattering it beyond the power of future reinstatement.

### Another Righteous Decision!

Certain "collateral" (not even *blood*) heirs having made the attempt recently to obtain the appointment of a guardian in the case of Mrs. Elizabeth Ruffin, (formerly of Cincinnati, O., now of Santa Barbara, Cal.,) as "an imbecile, and incapable of managing her property"—confining their efforts at proof to showing that she was a firm believer in the truth of Spiritualism, and had devoted certain portions of her property to the propagation of that belief among men—the case came up before the Probate Court of Hamilton County, Ohio, when Hon. Howard Ferris, before whom it was presented, at once sensed the attempt made by the applicants for selfish ends to interfere with the liberty of action of Mrs. R., and *dismissed*, April 16th, the application, giving his reasons for this action in a cogent document, from which we extract the following as a good specimen of the manly tone of the instrument throughout:

"Does her belief in Spiritualism indicate that her mind has become so weak as to render her incapable of managing and preserving her property? That Elizabeth Ruffin believes in Spiritualism is true, and that is certainly no evidence of imbecility. That she receives comfort from the belief that she is in consultation with friends who have passed away, is a matter that this court, in this case, cannot consider as reflecting upon the question of her ability to manage her estate. That she should have seen fit to give a very large proportion or portion of her estate to benevolence, along the lines of what she believes to be the truth, is a matter entirely within her own discretion, and with which this court cannot interfere."

All such manly decisions—brought upon themselves by scheming parties who desire to profit by the current prejudice against the Spiritual Dispensation—are so many links in a chain of cumulative precedent, working to give the New Dispensation a broader and more comprehensive standing in the courts of the country, and as such should be welcomed and chronicled by all friends of the Cause.

☞ Efforts have been made for several years in this country to establish an "American Society for Psychical Research," on the lines of that in Great Britain; and an Englishman named Hodgson was stationed in Boston to further the interests of the concern. Several superficial American gentlemen joined it; but after striving to bring in paying subscribers, which it failed to do—owing to its lack of knowledge of psychic force, and its statements that it wanted nothing to do with the spiritual mediums, being beneath the dignity of its members—it issued a very weak pamphlet in regard to "dreams," "haunted houses," "hallucinations," etc., which was so very superficial and ridiculous that the daily press burlesqued the whole affair. Now, we see, this same employé of the British Society is endeavoring to organize a section in New York City, with the names of college professors as officers, the same as was done in Boston, just as though the public would join the association in consequence. As these people have studiously ignored the American Spiritualists, who have investigated the subject thoroughly for many years and arrived at definite results, we advise the New York Spiritualists to be on their guard, and not be drawn into the meshes of these self-appointed scientists, who think "they know it all," when the fact is they have very little conception of the subject they seek to unravel.

Harvard College in 1857 undertook to set the spiritual mediums aside, with the idea that they—the quasi-scientists—could fathom the occult; but they gave it up, after fighting the Spiritualists two years. They never made their promised report. So it has been with the Seybert Commission of Philadelphia, with thousands of dollars at their disposal: Their investigations have been signal failures up to date, for the reason of their ignoring the psychics who were sent to them by Spiritualists—their religious bigotry closing the open door to the vestibule of the occult.

☞ Spiritualism is no more responsible for the idiosyncrasies of mediums than are Unitarianism, Methodism, Congregationalism and other church organizations responsible for the shortcomings of individual members of their respective congregations. Then why is it that Spiritualism is inferentially condemned by the secular press whenever some professed lecturer or medium in its ranks goes out of his or her way to endorse or practice freeloveism, that all true Spiritualists ignore?

THE BANNER, as a sincere exponent of the Spiritual Philosophy, sets its face against all and every one of those individuals who preach virtue while endorsing vice, whether they be spiritualistic platform speakers, Methodist exhorters, or bombastic clergymen.

Spiritualism teaches the strictest morals; and those who profess to be Spiritualists and do not embrace its cardinal principles had better withdraw from its ranks, and the sooner they do so the better it will be for our holy Cause.

### A Hawthornetonian "Cui Bono?" and a "Savage" Reply!

In the May number of *The Arena* Julian Hawthorne has an article wherein its author, looking down from a height, (?) propounds once more the old-time stock query of scientist and creedalist alike: "Is Spiritualism worth while?" In his view, however largely the number of Spiritualists may increase, he sees but little "perceptible increase" of "'spiritual life' among us." He concedes that "these phenomena [spiritual] have been before the public for at least five thousand years; yet opinion concerning them is still, as it always was, not divided only, but violently and passionately divided." He contrasts unfavorably to it the claim that Spiritualism "is a revelation to or in sense of spiritual things" with the high-sounding declaration that "Hitherto our belief in a world to come has been based on an alleged Divine Revelation, appealing to an intuitive or supersensuous apprehension of Divine Truth."

He brings up the much-used allegation that "opportunities for fraud and the practice thereof are abundant"—but adds, on second thought, that: "Imposture might almost be regarded as an implication of something *genuine* to be imitated." He refers to "a generous exploitation of the phenomena of hypnotism" as being used in certain quarters as an explanation of much that has been ascribed to excarnated sources in the spiritual phenomena. He roundly abuses the senses—to which they so determinedly appeal—as a ground on which to arrive at satisfactory conclusions concerning the physical phenomena; decries the action of the "new revelation," which, being made to sense, he claims "compels belief," thus compromising(?) the *liberty* of belief; declares that any attempt to "exalt sense to a supremacy over reason and intuition turns everything upside down," and wants to know, providing, after all, everything claimed for Spiritualism be true, "in what respects, if any, is the new revelation to some, superior to the old revelation addressed to the interior or supersensuous man." He then makes his final bow to his readers amid an explosion of literary sky-rockets, such as:

"If there be a God worth reverencing we should hardly expect Him to bully us into acknowledging Him by squalid jugglieries in darkened rooms."

The succeeding twelve pages of the same number of *The Arena* are freighted with a cogent Reply to Mr. H.'s criticisms from the pen of REV. MINOT J. SAVAGE of Boston; and knowing that our patrons will be interested to read what a Unitarian divine may have to say in defense of the spiritual dispensation (at least in some of its directions) we present the following digest of his views, mingled with extracts from his article, all going to show that the thoughtful clergyman is more than a match for the stilted *literateur*.

In commencing Mr. Savage easily pricks the bubble of critical conceit—*i. e.*, that "there is no perceptible increase of 'spiritual life' among us"—by remarking:

"Until he [H.] tells us what kind of gauge he proposes to use to settle so delicate and difficult a question, perhaps it would not be impertinent to ask him *how he knows*. Does he expect the level of the life of the country to be suddenly lifted, so that everybody can see it with the 'senses,' which, in the latter part of his article, he treats so contemptuously? A Spiritualist might retort by making a similar remark concerning any other class of believers."

Referring to what Mr. Hawthorne has to say about it being characteristic of "sense" to deceive us, Mr. Savage rightly opines that despite the fact, the human race has discovered no satisfactory substitute for sight and hearing and smelling and taste and touch:

"By the use of these we have found out how, and when, and why, their reports are false.... The man who proposes to doubt his own senses must go to his own senses to find a reason for his doubt. If he is logical, he will end by doubting his doubt."

Continuing, Mr. Savage remarks:

"Mr. Hawthorne says, 'Hitherto our belief in a world to come has been based on an alleged Divine Revelation, appealing to an intuitive or supersensuous apprehension of Divine Truth.' Prof. Huxley says the big capitals always remind him of the English grenadiers who wear big bear-skin caps for the purpose of making little men look more formidable. Perhaps this is why they are used so freely in the sentence just quoted. But the sentence does not need them to make it a most amazing one. It is not one statement, but two, and it is a question as to which is the more misleading.

In the first place, the first and larger half of this 'alleged Divine Revelation' does not teach immortality; and the older Jews show no sign of having held to the belief. But the 'hitherto' seems to cover all the past of human history. If 'our belief in a world to come has been based on an alleged Divine Revelation,' how did the Egyptians come by it? Where did the Greeks get it? What of the Romans? How about almost every race, people and tribe in all the world? It has been a well-nigh universal belief, and that without regard to our 'revelation' at all....

In the next place, when and how did Mr. Hawthorne discover that this 'alleged Divine Revelation' appeals first, or chiefly, or at all, 'to an intuitive or supersensuous apprehension of Divine Truth'? Let us look at this in the light of his contempt for sensuous evidence.

This 'alleged Divine Revelation' contains a certain amount of moral and spiritual truth which is generally accepted by the civilized world, and for which no one asks proof any longer, because human experience has made it a part of the inheritance of civilization. The most of this moral and spiritual truth *did not originate with Christendom, and is not peculiar to it.*

But come now to that special part that Mr. Hawthorne refers to—'our belief in a world to come.' What is the nature of the *proof* for this that the 'alleged divine revelation' contains? Is it not of precisely the same kind, in every single instance, that Spiritualism claims to offer to-day? That is, it is the alleged appearance of spirits or messengers from the invisible world. Both the Old Testament and the New are full of stories of occurrences of this sort. And to what do they appeal? To our poor abused and deceptive senses every time. From Jacob wrestling with the angel clear down to the angels at the sepulchre of Jesus, on what evidence do the appearances rest? Surely on the evidence of the senses, and on nothing else. Did Peter and James and John have anything better than eyes with which to see Moses and Elias on the Mount of Transfiguration?...

It is simply a misuse of speech to talk of an 'intuitive apprehension' of what *may be* a fact in the future....

Mr. Hawthorne next speaks of hypnotic phenomena as though they were claimed in evidence of 'Spiritualism.' I was not aware that anybody ever made such a claim. Neither hypnotism, clairvoyance nor telepathy need any other spirits than embodied ones to account for their facts, however remarkable. But, since they show that mind can act in at least semi-independence of the ordinary senses, they do suggest the inquiry as to whether this same mind may not be able to continue its activity without them."

Mr. Hawthorne having objected to "open communication between man embodied and man disembodied" as not being a normal or general state of things, Mr. Savage rejoins:

"That which was not 'general' often *becomes* general, and the world is the better for it. It was once true that the wearing of clothes was not the 'normal or general' condition of the race. Man begins on this earth hardly more than an animal. The physical is predominant. Then the intellectual is developed, and brain is mightier than brawn. Then the moral ideal becomes more powerful than either muscle or intellect. May it not be possible that the next step forward is the unfolding and the domination of spirit? If so, it is only in line with all the past."

Regarding the alleged action of the spiritualistic phenomena as to abridging (?) "man's liberty to decide what he shall believe," Mr. Savage replies with a statement utterly beyond the power of controversial disproof:

"No man who is at the same time *honest* and *clear-headed can* choose his belief. If he knows nothing about a subject, then he has no business with an opinion. If he does know anything, then his belief must be determined by what he knows—*i. e.*, by the evidence. And if he is honest, his belief must go with the probability—*i. e.*, with the weight of proof."

The following condensation of Mr. Savage's concluding pages will serve to show that he has bestowed much reflection upon the questions involved; while it presents an indicative summary of the clearer conception which is rapidly gaining ground among thinking minds in and out of the church everywhere at this time regarding the nature of the returning intelligences, the conditions of spirit-life, etc.:

"I submit to the candid reader that, in this whole article, he [Mr. H.] has not seriously touched the reasons that lead serious people to interest themselves in these psychic studies that seem to them to have a real bearing on the question as to whether death is the end of conscious existence....

If it is 'worth while' to *know* that death is only an incident of life, and not the end of it, then most certainly this inquiry is 'worth while.' The world may wish and hope and dream, but I see no other line of inquiry along which there is any likelihood of attaining certainty. If this fails us, we are no worse off than we were before; but, in spite of Mr. Hawthorne's warning, I, for one, would *like* to have 'the lofty region of my beliefs invaded' by *somebody* who could give me a definite answer to Job's old question....

Were I at liberty to publish the heart-outcries that come to me, they would reveal the fact that all other burdens are not so heavy as this one age-old doubt. And quite half of these appeals for light come from those who are still members of those churches that still claim an unfaltering belief in the 'alleged divine revelation' that Mr. Hawthorne says appeals to that in us which is so much more reliable than the senses....

The old theology, while it teaches immortality, teaches also the possibility of a miraculous and sudden reversal of a wrong life of seventy years, and so has about it little of moral force. A past that can be wiped out by a prayer or a sacrament need not trouble one overmuch. And so, naturally, in some sections of the Church, salvation is become a matter of barter and trade.

But God's high revelation, through science, has demonstrated that we are under a changeless law of cause and effect, that our to-days make our to-morrows, and our present lives determine the grade on which we must enter any next life.

Now couple this knowledge with the certainty that life goes right on, and that we shall never, in any world, get into any more of heaven than we first get into ourselves, and I know of nothing so fitted to lift the world....

Let us now, at the close, touch on one common objection to the *kind* of life that the alleged communications seem to reveal. Mr. Hawthorne speaks contemptuously of the 'disembodied tramps' that claim to come back.

Is it not true that, concerning the conditions of the supposed 'spiritual world,' we are under the dominating influence of a set of traditions that stand in the way of a clear-eyed study of realities? The Romanist thinks of saints, devils, and souls in purgatory as exhausting the catalogue of the inhabitants of the 'world to come.' With a Protestant it is very much the same, leaving out purgatory.

But, as we stop to think of it, is there anything in the fact of death to change character or make people wiser than they were? We go to sleep at night and wake the next morning *what we were.* The race marches on, good and bad, wise and foolish, truth-lovers and liars, and crosses the dead line one after another. Now, if they continue conscious, why are they not, five minutes after death, about the same as they were five minutes *before?* If, then, they *can* come back, what have we a right to expect?

People sometimes ask—*what kind* of messages I get, purporting to come from the other side—if they are not all trash? I generally reply, they are about on the level of my average daily mail. I get letters not overwise, not always spelled correctly, not always grammatical. But I do not say these letters come from nobody, because they are not up to the level of Plato and Shakspeare. I do not really expect *all* my letters to be up to such a level. *They come from folks.* So if I can get any word from the other side, I should expect it to come from folks, and folks very like the kind I know here....

Since *my* interest in this question is chiefly concerned with the matter as to whether continued existence can be demonstrated, I am more anxious to know *whether I really get a message from the other side* than I am as to the wisdom or even the veracity of the sender....

If we can settle the *fact* of continued existence, then it will be time enough to study the country. Discover the continent first; the character of the inhabitants is a matter that can wait."

### Foreign.

Spanish doctors are being inoculated with the same fear that is troubling the "regulars" in that line hereabouts—the fear that some improved and more effective methods of treating the sick will take the place of those they have inherited from their great-grandfathers, and hence they will lose much of the patronage they secured at the time they did their diplomas. So it appears from *El Espirituano* (Havana), which says General Chinchilla, the Governor-General of the Spanish West Indies, has issued a proclamation prohibiting the use of hypnotism for therapeutic purposes in the hospitals, which he had previously sanctioned.

*Per contra* to the above, according to a late number of the *Luz del Alma*, the Catholic Congress recently assembled at Saragossa declared the practice of Mesmerism and Magnetism for therapeutic purposes to be both lawful and beneficial. It is not so very long ago that the Church of Rome classed all such practices under the general head of sorcery, and attributed them to the agency of the theological devil.

*La Constancia* (Buenos Ayres) mentions the complete success of experiments in obtaining materializations in a room artificially illuminated by an orange-colored light. The best mode of proceeding is stated to be to cover the globe of a lamp with layers of tissue paper of that color, which can be removed by degrees as the manifestations become stronger.

Similar experiments by the same process were made by us with like results a dozen or more years ago; and colored tissue papers are employed to graduate the strength and vary the color of the light at nearly all materializing séances in this country.

A new publication in the interests of Spiritualism has appeared in Madrid under the title of *Luz Espirita*; and another bearing the name of *Revista Spirita*, in Curityba, Brazil. The extension of Spiritualism among the Spanish and Portuguese-speaking peoples is proceeding with remarkable regularity. At Guadalajara, the capital of the State of Jalisco, in Mexico, a new spiritual association, just formed under the presidency of Dr. Carlos Sanchez Aldena, already has two hundred and forty-nine members. Its library is continually being added to, and during the past year it has distributed gratuitously seventeen hundred pamphlets and publications relating to Spiritualism.

A German illustrated paper, *Ober Land und Meer*, having a circulation in Germany alone of fifty thousand copies, has opened its columns to an article on Spiritualism, by Dr. Carl du Prel, in which he reminds men of science and scientific associations that they can no longer ignore its phenomena; and that they challenge and will stand the most rigorous examination. *The Harbinger of Light* (published in Melbourne, Australia) mentions this as an "interesting and significant sign of the times."

### Defeats for the "Regulars."

In another part of the present issue will be found an article by Wm. Foster, jr., of Providence, announcing the thorough collapse of the "Doctors' Plot" Bill in RHODE ISLAND.

To this good news we have the pleasure of adding—on the authority of a correspondent writing from Ula P. O., Custer Co.—that the doctors' plot law of COLORADO was also recently defeated in the House before reaching the Senate.

J. W. Dennis writes us from Buffalo that the Regulars in NEW YORK State have met a rebuff in an attempt to enforce *their* especial law:

"Mrs. J. H. R. Mathison of our city [says Mr. Dennis] is a very successful clairvoyant doctress; she has just been obliged to again enact the usual yearly farce of going before the grand jury of Erie County to be indicted *for practicing without a license.* The Regulars worked hard last winter to get a law fixed so strong that she could not get around it, but, as usual, the little lady walked in, shook hands with the jury, had a good laugh and went scot free. *Most of the jury and their families were her patients!*"

☞ Swedenborg, in "*Divine Love and Wisdom*, 91," says:

"The difference between the heat and light of one world and of the other being so great, it is evident why those who are in one world cannot see the other: for the eyes of a man who sees from natural light are of the substance of his world, and the eyes of an angel are of the substance of his world, so formed in both that they may adequately receive their own light."

For "angel," substitute "SPIRIT," and add the *fact*—now demonstrated every day—that man on earth is still an "angel," *spirit*, and that under proper medial conditions his spiritual vision can be measurably opened to the discernment of spiritual scenes and beings, even while he is in the physical body, and the *main* point of Swedenborg in this extract may be regarded as embodying good spiritual doctrine.

THE LYCEUM BANNER.—This monthly magazine, of which our English correspondent, Mr. J. J. Morse, is editor, assisted by his daughter Florence, fully sustains in its April number its reputation of being precisely what has long been needed by our Children's Progressive Lyceums. It contains stories and reports of Lyceum work for home reading, lessons, recitations and exercises for Lyceum Groups. A marked feature is the department of "The Golden Group," conducted by Aunt Editha, who publishes letters received by her from children who are members of the Group. Address J. J. Morse, 80 Needham Road, Kensington, Liverpool, Eng., for particulars.

☞ W. L. Hughes writes us that a well-known Spiritualist and medium of finely-developed spiritual gifts, Mr. Charles Lindsay of Pittsburgh, Pa., recently passed to the higher life. References to his life and labors in the Cause of truth, made by Bro. Hughes, will appear next week.

☞ Our thanks are returned to A. J. Fox, Ellsworth Falls, Me., for choice flowers for our Free Circle-Room table.

## NEWSY NOTES AND PITHY POINTS.

Soon to the brook will the angler hie
And cast for the trout the gaudy fly;
But naught that he'll catch through the bright spring day
Will equal the monster that gets away.—*N. Y. Press.*

[THE TRUE SPIRIT OF SCIENTIFIC (?) INVESTIGATION!]—Exceedingly fat uncle reposing peacefully and snoringly upon the sofa. Enter the "young folks" of the house: *Little sister*, to smaller brother: "Thay, Tommy, you go and dit tarvin' knife and let 's see what kind of sawdust Uncle Jack is stuffed wiv."

I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions.—*Emerson.*

European statesmen, now that the roads are "drying up," are anxiously training their field-glasses to see if the usual summer "war-cloud" is to be seen in the horizon.

The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.
—*Longfellow.*

The coast line of Alaska exceeds in length by 3,020 miles that of all the rest of the United States.

On Sunday and Monday, 26th and 27th ult., the Theosophical Convention transpired in Boston, and on the evenings of the 27th, 28th and 30th Mrs. Annie Besant lectured in Tremont Temple on "The Message of Theosophy to the Western World," "Dangers Menacing Society" and "Labor Movements in the Old World."

A man in Lansing, Mich., having languished thirty-three years in prison for murder, is now released, a helpless and pitiable wreck, his innocence proved. The State has pardoned him, but who shall pardon the State, which now refuses to support him because the records of the trial are lost?

The French periodical. *L'Afrique*, which is published in Chartum, reports that the Arabs there have been holding indignation meetings, protesting against the traffic of rum as conducted by the Christians with the African peoples. Measures were discussed as to how to prevent the admission of these goods.—*Truth Seeker.*

Medical circles in Paris, France, are, says an exchange, greatly interested in a new system of treating tuberculous diseases. The new method was discovered by Professor Germain See. Patients suffering from tuberculosis pass four or five hours daily in a close chamber wherein the air is above normal pressure and is saturated with creosote eucalyptol. The pressure is gradually increased until it reaches a maximum of an atmosphere and a half. Several excellent and permanent results, it is announced, have been obtained.

At present let us remove what is bad—which must always be done before good of any kind can spring up.—*W. S. Landor.*

When Herschel studied astronomy only four double stars were known. Now nearly seven thousand of them are distinguishable.

I've seen some men. Veracious, nowise mad,
Who have thought, or dreamed, declared and testified
They heard the dead, a ticking like a clock
Which strikes the hours of the eternities
Beside them, with their natural ears, and knows
That human spirits feel the human way,
And hate the unreasoning awe which waves them off
From possible Communion. It may be.
—*Elizabeth Barrett Browning.*

Excellent wheat lands north of Manitoba overlie frozen earth that never thaws.

THE DIAMOND MINES of South Africa are situated in vents or chimneys, varying from about seventy feet to fifteen hundred feet in diameter, and descending vertically through the shists which form the ordinary strata of the district. These vents are filled with fragments of silicated and magnesian rocks, in which the diamonds are scattered, and before the diggings began each was capped by a hillock or "kopje." They are seventeen in number, and run in a straight line about 120 miles.—*Ex.*

The woman who talks about her neighbors is no worse than the one who listens.

The incarceration of Anna Dickinson in an insane asylum and her escape are the talk of newspapers. But think a minute of those who are shut up in the insane asylums and do not escape, people who are no more insane than the writer of this article. They are in the insane asylums of this State, put there to be rid of them, old men and women who are in the way at home; young men and women who, for various reasons, it is desired to keep under surveillance and yet not send to prison. Our asylums are made use of for these purposes, and the term insanity has been stretched to cover all cases where it is thought desirable to restrain people of their liberty without the action of a judge and jury.—*Boston Evening Record.*

A woman's incongruities
Are full of superfluities.

"Be your own doctor," advises a patent medicine advertiser. It is pretty good advice, too. The man who is his own doctor can visit himself half a dozen times a week, charge $1 a visit, collect $25 at the end of the month and be just that much in pocket. We don't suppose he ever looked at it in that light.—*Ex.*

It is said that a consumptive patient from New Hampshire was a short time since sent to one of our hospitals to be cured by the German process; but the "regulars" there found he was getting worse instead of better, and, fearing he would die on their hands, sent him to a hotel. He gave up the ghost three days afterward!

By the explosion of a large powder magazine situate at Pozzo Pantaleo, four kilometres, or two-and-one-half miles, from Rome, that city was, on the morning of April 23d, shaken to its very foundations, as by an earthquake—for which the disturbance was mistaken for a time by the panic-stricken inhabitants. A number of people were killed outright, and many were wounded; streets were blocked by fallen buildings; the dome of the Italian House of Parliament fell in, ruining a fine building, while many costly stained windows in the churches, the Vatican and elsewhere were demolished.

Now that the Theosophists have had their say and gone, a Boston daily, "with an eye to the shekels," remarks that "out of 11,000 rupees raised last year for the spread of the doctrine 8000 came from America. The money is reckoned in rupees because most of it is spent in India."

Ground has been broken at last at Riverside Park, N. Y., for the monument in memory of Gen. Grant.

Carl Bernard Helmuth Freiherr von Moltke, the great War Marshal of the German Empire, passed suddenly to spirit-life on the afternoon of April 24th, after having attended a session of the Reichstag on that day. Heart-failure caused his demise. He was born in Parchim, in Mechlinburg, on the 26th day of October, in the first year of the present century, and was nearly sixty-six years of age before his wonderful talents as a strategist gained any adequate appreciation by his country. Since then his history has been imperishably impressed on Europe.

THE REGULARS have "caught it" in MASSACHUSETTS, RHODE ISLAND, COLORADO and other States recently in their efforts to obtain the passage of "medical trust" laws for their benefit. [How about MAINE?] The people can now join in singing, with Longfellow:

"Joy and Temperance and Repose
Slam the door on the doctor's nose."

"Spook" marriages may go in the new Northwest, says the *Boston Evening Record*, but a Massachusetts divorce court does not carry its belief in things spiritual to that extreme.

A Kansas woman recently appeared at the polls, and after exploring her skirts for full five minutes, pulled out a bit of folded paper and triumphantly voted it. During the count the judges were mystified at discovering a receipt for mixed pickles in the ballot-box.

RHYME OF THE HORSE CAR.—Ram 'em in, jam 'em in, push 'em in, pack; hustle 'em, jostle 'em, poke in the back. Tramp on 'em, stamp on 'em, make the bones crack; fat women, slat women, Tom, Dick and Jack. Hang on, cling on, by teeth or by hair; ah! there, now stay there, and pass up your fare.—*Chicago Herald.*

| 1891 | | | May. | | | 1891 |
|---|---|---|---|---|---|---|
| Su. | Mo. | Tu. | We. | Th. | Fri. | Sat. |
| | | | | | 1 | 2 |
| 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| 17 | 18 | 19 | 20 | 21 | 22 | 23 |
| 24 | 25 | 26 | 27 | 28 | 29 | 30 |
| 31 | | | | | | |

### The Plotters Defeated Again.

To the Editor of the Banner of Light:

The plotters against medical freedom in Rhode Island were again defeated Friday, the 24th inst., the Senate indefinitely postponing the restrictive bill which had been reported from the committee.

Permit me to briefly detail the course of events: Early in the session a restrictive bill was introduced in the Senate, and referred to the committee on special legislation. Heretofore such bills have been introduced in the House, but this year the plotters first tried the Senate, hoping for better success than in previous years, inasmuch as an M. D. was on the committee, known to be a stanch advocate of restrictive legislation, and through him, it was probably thought, a point might be gained. But the "cut-and-dried" scheme came to naught. The bill was evidently drawn in such a manner that its friends might use certain of its provisions to cover up those which were obnoxious; but the act was too transparent. On its face the measure, to a casual reader, might seem fair; nevertheless, a critical examination showed the bitter allopathic animus of its framers, and an absolute prohibition of all medical practice by the so-called "irregulars."

At the first hearing the M. D.s were present in full force, reinforced by two Episcopal ministers and a layman, a member of the House of Representatives. A dozen or more speeches were made, of the stereotyped kind: these were followed by two or three opponents of the bill; at subsequent hearings, the latter, having abundant time, analyzed the bill thoroughly, and most effectively dissected allopathy, its methods and practice, presenting such an array of facts that the committee dare not report the bill, but drafted a new one, changing the phraseology of several sections, to hide, if possible, more completely the obnoxious parts, which were *retained* in their entirety. This was the bill reported by a majority of the committee, and the change made, I have no doubt, was at the instance of the before mentioned medical gentleman—who, in my opinion, was out of place, and had no business to act on a question in which he had a direct personal professional interest.

But the preärranged scheme proved abortive. The majority of the Senate felt the pulse of the people, and refused to tether the State to the Rhode Island Medical Society, which, at this session, made a supreme effort to capture the General Assembly.

Two years ago, the then President, Dr. Collins, in his address at the annual meeting, discussed at length the necessity of medical legislation, as did his successor, Dr. Mitchell, last year. At the next annual meeting of the Society, we shall probably know if the fight is to be renewed this year, unless the plotters think it policy to keep still, and move in the matter when the General Assembly shall meet next January.

For eighteen years these schemers have sought to compass their ends, and I think the good sense of our people will foil them eighteen years more. WILLIAM FOSTER, JR.

*Providence, R. I., 50 Battey street.*



### An Arab Proverb

Says that there are four kinds of men, namely:

1. He who knows *not*, and knows not he knows not. He is a fool. Shun him.
2. He who knows *not*, and knows he knows not. He is asleep. Wake him.
3. He who knows, and knows not he knows. He is ignorant. Instruct him.
4. He who knows, and knows he knows. He is wise. Follow him.

☞ Last Sunday morning, in New York City, Father Ignatius again attacked Rev. Dr. Heber Newton on account of the latter's outspoken remarks *in re* the resurrection, which were that "the idea of the resurrection is too great a tax on the credulity of believers, and is driving intellectual people from the Church."

☞ An article entitled "Questionable Methods of the New Society," by William Lovegrove Crowe of Boston, was put in type for this issue, but from want of space must be deferred till next week.

☞ Mrs. Mary Eddy-Huntoon will hold a materializing séance at America Hall, this city, on Tuesday evening, May 5th. Mrs. Bliss will also hold a similar séance at the same hall on the evening of May 6th, we understand.

☞ Read the call for the Grove Meeting of Spiritualists, to be held at New Era, Ore., June 12th-July 6th.

### 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.

A correspondent writes to us from the Granite State of a neighbor who claims to be a Spiritualist, but who is so insufferable in his bearing and in his egotistical claims of knowing everything, abusing all who do not believe as he does, that he has disgusted everybody to whom he tries to talk of Spiritualism, and we are requested to give the man some plain advice as to his conduct. It would, however, be useless for us to attempt such a task. These "know-it-alls" who cannot be taught anything are too conceited to accept advice from any quarter; but such a man as our correspondent describes is not a Spiritualist, even though he may believe in spirit-communion. Egotism and self-sufficiency are the offspring of personal selfishness, and they are not in any sense the product of a spiritualized life. Spiritualism teaches humility, and prompts the soul to seek daily the graces of the inner life which are those tender virtues that purify character and refine the heart.

J. N. S., WEIR, KAN.—There seems to be no particular advice which we can give you; if, as is written, converts are being rapidly made to Spiritualism through the demonstration of mediumship occurring as described, yourself and family are doubtless doing the work intended for you to do by the spirit-world.

The wonderful manifestations which occur in your home will accomplish their mission if they succeed in confounding the skeptic and in bringing truth to the inquirer. To have led but one human being from the indulgence in alcoholism to the position of a "teetotaller" is good work enough. We would encourage you to continue your sittings.

M. W., MIDDLEVILLE, MICH.—The MS. you speak of is on file for publication. We hope to find room for it before long.

MRS. P., JEFFERSONVILLE, IND.—The letter of inquiry sent, on being submitted to our spirit advisers, brought out the following reply:

"This lady is highly mediumistic—clairaudient—also a writing medium; but we doubt if she can get independent slate writing. Her medial powers must be a source of comfort and instruction to her. If she finds the intelligences thus communicating are pure and good, she will do well to encourage their attendance and to heed their advice."

### A Nut for the New Psychical (?) Society.

To the Editor of the Banner of Light:

A few days ago the writer of this brief article had occasion to purchase a small trunk in a store at the North End, and, while waiting for the lock to be mended, was asked by the proprietor if he could explain the mystery of a story that he could tell. The writer asked for the story, which is now given in the speaker's own words:

"My brother-in-law resides in the West, and comes East yearly to purchase goods. He invariably calls upon me here at the store, and invariably goes to see his sister—my wife—at our home at the South End. To our great surprise and disappointment, on a recent visit here, he failed to see either his sister or myself.

Two weeks after his departure for the West our little boy, ten years of age, fell upon the curbstone of the street with such force as to cause his death. After the funeral a mutual lady friend of both parties told us that my brother did start to see both his sister and myself, but saw neither of us, and for this reason: He told the mutual friend that in both attempts to enter store and house his way was barred by an upright coffin, so real and so alarming to him as to entirely interrupt his business, and send him home, sick with fear and greatly troubled in mind."

The father of the boy, who told the story to the writer, has never seen anything of the phenomena of Spiritualism, and is totally unacquainted with its literature. C. A. B.

*Boston, Mass.*



**Buffalo, N. Y.**—E. J. Robbins writes us that Miss Jennie B. Hagan closed her engagement in that city on Sunday, April 26th. "She has," he says, "made many friends, and as a lady is an ornament to the glorious Cause of Spiritualism."

### Reduced Rates to Y. M. C. A. Convention.

The Baltimore & Ohio Railroad offers the best and most attractive route for delegates and others who will attend the Y. M. C. A. Convention to be held at Kansas City, Mo., May 6th to 10th. Solid vestibuled trains, equipped with finest Pullman sleeping cars, run through without change to St. Louis and Chicago from New York, Philadelphia, Baltimore, Washington, Columbus and Cincinnati. There is no route in America as attractive as the Baltimore & Ohio R. R. in the way of scenery, of natural grandeur and historic interest. Delegates traveling *via* Baltimore & Ohio R. R. can obtain reduced rates of transportation by securing from the ticket-agent from whom they purchase their tickets to Kansas City a certificate certifying to the amount paid and the route traveled. This certificate, when countersigned by the railroad representative who will be present at the convention at Kansas City, will enable the holder to procure a ticket for his return journey at one-third the regular first-class limited fare.

### Electric Belt Free.

The attention of the reader is called to a large advertisement of the German Electric Belt Agency, headed as above. It will benefit any of our readers afflicted with chronic diseases to read this advertisement through.

### Movements of Platform Lecturers.

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

A. E. Tisdale lectures in Philadelphia, Pa., during the month of May. Societies wishing his services for the lecture season of 1891-92 may address him at Merrick, Mass.

Mrs. Ida P. A. Whitlock will speak at Berkeley Hall, Boston, Mass., May 3d; Lynn, May 10th; Lowell, May 17th; Westboro, May 31st. She would like to make an engagement for May 24th, and for the Sundays of June.

Mrs. S. E. Warner-Bishop may be engaged for the season of 1891-92 by addressing her in care of F. C. Warner, Box 17, Traverse City, Mich.

Henry H. Warner, lecturer and platform test medium, lectures in Portland, Me., May 3d. Engagements may be made by addressing him 9 Bosworth street, Boston, Mass.

Mrs. H. S. Lake, who has been speaking each Sunday of April in Willimantic, Conn., will return to Boston and resume work in the First Spiritual Temple Sunday afternoon, May 3d, on which occasion her subject will be "The Ministry of Spirits." Present address 52 Worcester street, Boston, Mass.

Mrs. F. A. Logan is at present actively engaged in making known the truths of Spiritualism in Los Angeles, Cal., and may be addressed at 236½ South Spring street, that city.

Mary A. Charter can be engaged for home séances and public platform tests. Will be at Lake Pleasant Camp-Meeting this season. Address for the present, 3 Trenton street, East Boston, Mass.

P. C. Mills (whose letter we shall print next week) informs us that he has now settled at Edmonds, Snohomish Co., Washington, as his permanent address.

Mr. J. Frank Baxter will give his closing lectures for the present season in Salem, Mass., on Sunday next, May 3d, afternoon and evening. He will open the next season's course there in the fall, Sunday, Sept. 27th. On Sunday, May 10th, he will occupy the rostrum of the Spiritualist Society of Worcester, and on Sunday, May 17th, that of Brockton.

Geo. A. Fuller, M. D., will lecture at Hanson, Mass., May 10th, morning and afternoon, and evening at West Hanover; May 31st at Brockton, Mass.; May 3d, 17th and 24th unengaged. Societies desiring these dates may address him at 42 Portland street, Worcester, Mass.

Miss Jennie Leys won golden opinions as a lecturer among the Washington (D. C.) Spiritualists during the month just closed.

Mrs. A. E. Cunningham will be in Westboro, Mass., May 3d and 10th; and Quincy, May 17th. Would be pleased to make further engagements as a platform test medium. Address her 459 Tremont street, Boston.

Mrs. Helen Stuart-Richings recently delivered three lectures in Canton, O. She is to speak in Grand Rapids, Mich., all the Sundays of May. [Letter will appear next week.]



### WHAT OF THAT?

*Tired!* Well, what of that?
Did'st thou fancy life was spent on beds of ease
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee! Work while it is called to-day.
Coward, arise! go forth upon thy way!

*Lonely!* And what of that?
Some must be lonely! 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into his own.
Work may be done in loneliness. Work on.

*Dark!* Well, and what of that?
Did'st fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith, and not by sight;
Thy steps will guided be, and guided right.

*Hard!* Well, what of that?
Did'st fancy life one summer holiday,
With lessons none to learn and naught but play?
Go, get thee to thy task! *Conquer or die!*
It must be learned! Learn it, then, and patiently.



### Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover postage.



### Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence *to the friends of the paper throughout the world* to assist them in their important work. COLBY & RICH, *Publishers.*

### Grove Meeting in Oregon.

The Spiritualists of Northern Willamette Valley will hold a Grove Meeting at New Era, Clackamas Co., Ore., beginning Friday, June 12th, and ending Monday, July 6th. Good speakers and mediums are being engaged for the occasion. Half fare tickets on the railroads will be allowed those attending the meeting.

There will be a hotel opened on the grounds during the meeting for the accommodation of visitors, and those who do not choose to camp.

Camping facilities are good, wood and water convenient, and food for teams at reasonable rates.

This camp is a beautiful spot; the stately firs growing there afford a delightful shade in summer weather.

*By order of Committee,* WILLIAM PHILLIPS.

### For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published monthly in San Francisco, Cal. Single copy, 25 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents.

THE PROBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

ALCYONE. A Semi-Monthly Journal devoted to the Phenomena and Philosophy of Spiritualism. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE PROGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 3 cents.

### ADVERTISING RATES.

**25 cents per Agate Line.**

DISCOUNTS.

| | |
|---|---|
| 3 months | 10 per cent. |
| 6 " | 25 " " |
| 12 " | 40 " " |

OR,

| | |
|---|---|
| 200 lines to be used in one year | 10 per cent. |
| 500 " " " " " | 25 " " |
| 1,000 " " " " " | 40 " " |

**20 per cent. extra for special position.**

**Special Notices forty cents per line, Minion, each insertion.**

**Notices in the editorial columns, large type, leaded matter, fifty cents per line.**

**No extra charge for cuts or double columns. Width of column 2 7-16 inches.**

☞ **Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.**

*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.

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

**A. J. Davis,** in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. April 25. tf

**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.

**James Burns,** 15 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich.

**To Foreign Subscribers** the subscription price of the BANNER OF LIGHT is $3.00 per year, or $1.50 per six months, to any foreign country embraced in the *Universal Postal Union.* To countries outside of the Union the price will be $3.50 per year, or $1.75 for six months.

### ADVERTISEMENTS.

# 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 Feb. 10th, 1891.*

### Spirit Invocation.

Oh! thou Most Holy and Supreme Intelligence, thou Infinite Presence, whom man calls God, seeking vainly to understand thy nature, groping vaguely through the shadows, hoping to behold thy face, we know not what thy personality, but we realize that thou art all spirit, eternal and supreme; we feel that we are thy children, and that from thee we draw our life, our animation and our consciousness; so, as thy children, we would turn toward thee with trusting confidence, seeking light and understanding from thy great storehouses of truth and instruction.

Oh! may we receive from thy ministering angels such knowledge as will illuminate our minds, and stimulate their efforts to gain higher wisdom, and to press forward, seeking new revelations of divine truth and comprehension. Oh! may thy blessed ministers of peace and love, who wend their way from worlds on high toward this earth of ours, ready to bestow upon human hearts consolation, and also light and knowledge, be given power and opportunity at this time to send forth unto thy children of earth such helpfulness and such enlightenment as will be of blessing to their lives. May we who are here come into sympathy with dear ones from on high, that we may receive influences uplifting and strong, such as will sweeten our natures and help to purify our spiritual characters. To this end, oh! thou Divine Parent of all Goodness and of all Truth, we would send up from our hearts aspirations and songs of praise, knowing that these will be acceptable not only in thy sight, but to those beautiful angels who come from worlds beyond.

We would be blessed in our work, and in our endeavors to grow and to learn; and oh! we know that our highest blessing can come only through our own effort to walk and to commune with the beautiful spirits who are all holiness, all love and peace. Thus do we welcome them at this hour, seeking their benediction, and anxious to afford to them something of our own lives which will give cheer and strength and blessing in turn. Amen.

### Questions and Answers.

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

QUES.—[From one in the audience.] *Will the controlling intelligence please inform me where the spirit-world is located? If, as our friends tell us, there is only a thin veil between us, why do they say there is no night there, and they always have beautiful flowers, and it is like Summer-Land?*

ANS.—It is hard for mortals accustomed to these material objects and conditions of life to comprehend the situation or the conditions of the spiritual life. It is as true in relation to this subject as it is in connection with matters of religious thought, that spiritual things must be spiritually discerned, and that they cannot fully be interpreted or understood in the light of materiality. We have repeatedly said from this platform, as many other returning spirits have stated from many platforms and in many private homes, that there is a spiritual world just as truly as there is this planetary world called the earth; that the spirit-world is a counterpart of this body, and that it has its localities, its conditions, and its associations, just as truly as has this physical universe.

Spiritually speaking, only a thin veil hangs between you and the inner life, and that thin veil is the limitation which the physical body throws upon you. The spirit of man is far-reaching, and it has unbounded capacity and possibility for growth and for expression. It may reach out, under certain conditions, from the encasement of the mortal form, and travel through space, peering into the mysteries of distance, and beholding those things which are veiled from the mortal eye, and yet the spirit, tied to the physical as it is, while sojourning in contact with matter, may not be able to manifest its power and possibility, save at special times and under special circumstances.

Spirits returning to you, some of them, claim that they have never left your side, perhaps, that your home is their home, that they are as much with you now as they were in the past, before they yielded up their mortal forms, and yet they claim to be in spirit-life.

So they are: for all life is of the spirit; all worlds are spirit-worlds; all men and women are spirit people. It is not that you have spirits as possessions, it is that you are spirits as human entities, and therefore, wherever you may travel you are in a spirit-realm, and intelligences decarnated may be with you, dwelling in your atmosphere, or assimilating their lives with your own, and only be separated from your external understanding by this very thin veil, which, however, has been wrought out of the material elements of your life.

Other spirits, returning to you, speak of a spirit-world apart from this world of yours, tell of its character, its localities, its various conditions of life and of occupation, its forms of government, its social qualities, and so on, and what they say is also true. They may have departed from your atmosphere and the atmosphere of the homes which once engrossed them, and may have entered that spiritual world which is distinct from this planet Earth, but which is a counterpart of it, and which affords to the advancing human being facilities for growth, the attainment of knowledge, and every opportunity for the unfolding of new possibilities and the expression of indwelling vital energies.

It is impossible for us to give you computations of the distances of spiritual realms; you would not understand these if we should attempt to give them; it would be of no use, since we have no means, no scientific apparatus by which we may clearly demonstrate this to your understanding.

Q.—[By G. L. B., Boston, Mass.] *Rev. Joseph Cook, in his "talk" at the Tremont Temple Feb. 2d, closed his remarks by saying that he considered Spiritualism to be nine-tenths fraud. Of the other tenth, he believed either that the devil was in it, or that there was nothing in it. This is a libel on my religion, as I am as firm a believer in the truth of Modern Spiritualism as the reverend gentleman is in regard to the faith that is in him. And now I desire to carry this question to a higher tribunal than earth, and therefore ask the Spirit Intelligence who controls at the Banner Free-Circle to answer Mr. Cook's oft-repeated philippics against our Cause, and especially his last utterance.*

A.—Were it not for the prominence which your public press gives to the utterances of the Rev. Joseph Cook on this subject, we should disdain to notice such utterances, since we fully believe that Mr. Cook knows something of the manifestations of the phenomena of Spiritualism, and understands fully as well as do many Spiritualists the source from whence these phenomena spring. We know that the gentleman has held investigation with mediums for the purpose of obtaining proof of either the existence of a spirit-world and the power of its intelligences to return and communicate with earth, or that the entire claims of Spiritualism are false; and the gentleman knows whether he is sincere in his utterances that nine-tenths of the phenomena of Spiritualism are frauds, and that the other tenth is either of the evil one, or of nothing at all. We would like him to explain his position in regard to this subject. What does he mean by saying the other tenth is either nothing at all, or the works of the devil? When he has explained this, we shall be in better condition to answer him. It hardly seems to our mind worthy of attention that such individuals as this gentleman go out of their way to assail Spiritualism. We are satisfied to allow Spiritualism to answer all such tirades by its own works. It has truly been said by a wise teacher of old, referring to the works of any system or body of individuals, or of human beings, it matters not—"By their fruits ye shall know them." And by the fruits of Spiritualism must the world know and judge of its claims.

When we, as Spiritualists, can truthfully point to hundreds of thousands of human hearts that have been comforted through the word and the work of our Spiritual Cause; when we know that hundreds and thousands of intelligent minds, capable of passing judgment and of reasoning for themselves, have been forced to accept the claims of Spiritualism through the very weight of evidence of its truthfulness which has been brought to them, we need not fear that the utterances of Mr. Cook or his friends against the movement will have any perceptible effect in lessening its power or weakening its influence in the world.

In these enlightened days, at the close of the nineteenth century, we find very few intelligent minds believing in the existence of a supreme power of evil, of a personal devil, to whom can be attributed any works whatever that are active in human life and experience. One may truly believe that there are any number of mischievous spirits, some of whom are evil inclined, who may delight in playing upon the credulity of humanity, or who may delight in practicing false manifestations and statements for the world's acceptance, as you are sending out from this earth constantly human beings undeveloped, crude and ignorant, and filled with the spirit of mischief; yet if it can be proven that the manifestations which Mr. Cook is pleased to attribute to the evil one are produced by even such mischievous spirits, it would not militate against the claim of Spiritualism that the phenomena are produced by human beings decarnated of the flesh, and that spirit has a certain power over matter which it may manifest at certain seasons and under special conditions; it would not militate against the claim that man is immortal and cannot die, and that he is capable of proving his immortality, even after he has parted with the flesh, by returning from the world of spirits and entering into communication with mortals here.

If Mr. Cook can bring any argument to bear against these claims upon which Spiritualism rests, we should be pleased to receive it, but it certainly is not argument to sweepingly state that nine-tenths of the phenomena which have come to confound the wise men and the ministers of earth are fraud, and that the other tenth is either of the devil or does not exist at all, and we prefer to have some other kind of argument before we can undertake to reason with the gentleman.

Now, friends, those of you who know that Spiritualism is a fact, you need not be at all disturbed by the statement of any reverend gentleman, serious and honest even though it be, or otherwise; you know that these manifestations which occur in your own experience bear weight with them, bear the touch of immortal mind, and that they have proven the verity of their claims again and again. Those of you who are not convinced, who are yet hesitating, knowing not whether to accept the manifestations as from the angel-world or as from an evil power, need not be deterred in your investigations. Go on; search intelligently until you are satisfied in your own minds from whence they spring. Do your own thinking; bring your own reasoning powers to bear upon these questions; allow no man who stands in the pulpit or out, in the world at large, to do your thinking for you. You are endowed with minds and brains, which you should exercise, and in doing this you will only develop thought, and be better able to pass judgment upon that which comes to your life.

As for Mr. Cook, if he is satisfied to attribute those things which he would explain away, those experiences which he has personally had with mediumship and with the so-called manifesting spirits, to the evil one, if he is content to call them the works of the devil, rather than to admit that man is an immortal spirit, and that he has soul-powers which he may operate and manifest, with energy and with intelligence, after he has passed through death, then we are also satisfied to leave him with his own opinion.

Q.—[By the same.] *Was it heart disease, so-called, that took Secretary Windom suddenly from his earthly body, or some other cause? The reason your questioner is anxious to ascertain, Mr. Chairman, is from the fact that he heard a spirit say recently that within two years quite a number of noted public men would be taken as suddenly as was Mr. Windom.*

A.—The outlook seems to be that many sudden deaths will occur, not only among those who are prominent in public life, but also those largely interested in the movement of business circles, during the next two years. But in relation to the case of your late Secretary of the Treasury, we have no doubt he was a victim of organic heart disease, that being the opinion of not only medical experts and friends of his on this side, but also of a class of spirits who seem to understand the physical organism of mankind. Your late Secretary, like many others, expended large quantities of nervous force or vital energy; the physical system could not stand this strain; the heart did not act normally, and had not done so for a long time, and therefore the gentleman should have been particularly careful of himself, should have favored himself, rather than have over-exerted his powers. We have heard it stated by friends of his on this side that at the last banquet, where he so eloquently gave utterance to his wise thoughts, had the gentleman confined his efforts to half the time he might have been spared yet to this life of yours, and we are inclined to concur in that opinion. Had he been more thoughtful of himself, and perhaps less anxious to impress what seemed to be the truth to him upon the minds of his colleagues and upon the world, he might have lasted a little longer in the mortal form. But the spirit of the man was too strong, too anxious to perform its work, to gain the ascendency over the physical machine, and it could not be suppressed.

And some of our friends would say, those who are interested in the study of planetary movements and their effect upon human life, that the Secretary's time had come, that the magnetic forces which had been drawn from other planets had waned, and therefore this sudden death occurred.

In relation to the passing out of so many public individuals, as well as those who are deeply interested in business life, we have spoken before; we have warned mankind that it is rushing toward its fate; that this life of hurry is one that cannot be maintained for a long term of years; that those who expend their vital energies day and night in the pursuit of business or of other matters must of necessity come to a halt at some time. Many die prematurely, pass out from the body, because the body is no longer able to stand the strain upon it. Some are affected with mental troubles, because of this same expenditure of nervous force; others are stricken with paralysis or some other form of nervous disease; and so we see it all about us—men, seemingly strong, stricken down in a moment of time and snatched from the physical life. Truly it is an experience and a condition of this end of the nineteenth century, through which we trust that those who gaze upon these things and marvel at them will learn lessons, will try to understand and to conserve the forces of their beings, so as not only to make the most of them in external ways, but also to make them last as long as possible.

We believe that every human being who comes into this life is endowed with a certain degree and quantity of magnetic force. Some of these individuals, by careful training and attention, may make the same quantity of magnetic force last much longer than others can do, but yet if all would give sufficient study to the natural laws of their beings, and seek to live in accordance with them, we should find very much less of nervous exhaustion, of physical prostration, of a tendency to paralysis and other forms of nervous disease in the human family than we do to-day, and fewer sudden deaths caused by heart-failure. A very good term, since it is the suspension of the vital action, or failure of the heart to perform its functions, which produces this state.

Q.—[By S. H. Mitchell, Ferndale, Cal.] *If man and woman are not the parents of the spirit of their child, how will you explain its various traits of character? Is the law of heredity explained by the spirit of the child being partially psychologized, previous to its birth, by its parents and their surroundings? or would you explain the matter by or through the nature of the physical elements entering into the construction of the material body drawn together by the influence of the parents and their surroundings, mental and physical? Or, again, have different spirits various traits of character of their own regardless of earth parents?*

A.—If we should admit that the parent of the physical child is also the parent of the spirit which possesses that child, then must we admit that spirit-life begins with the birth of the physical body, and we should have no reason to suppose that it existed after the dissolution of the mortal form. That which has a beginning must, we believe, also have an end; at least, it has been so in the experience of mankind with all the objects and forms of existence which it has come in contact with in all the ages past. All that we know of spirit is mind or intelligence. If, therefore, intelligence has not existed previous to the birth of the physical, then may it not exist after the mortal has gone to decay? We claim, and all returning spirits claim also, that the spirit lives after death; that it also had an existence previous to the physical birth, and if so, certainly the parents cannot be the creators of the spirit of their child.

Your correspondent wishes to know how, then, can you account for the characteristics and traits which have been inherited from the parental stock, or from the ancestry far back in times past? The spirit, coming into contact with the physical life, must also come under its limitations, and its conditions must, in a measure, be bent and molded by that into which it enters, by the atmosphere in which it is to dwell. Now, that spirit enters the atmosphere of parental life, takes upon itself certain influences from the father and the mother which it comes in contact with, influences also which perhaps have not materially affected the parents, but which have in a measure infiltrated their lives, and which have come from ancestry back of them, and the child or the spirit, being in a susceptible, sensitive condition, is easily acted upon; it is plastic, and therefore receives those impressions and characteristics, if you will, which have the strongest psychological power at the time of its inception and embryotic growth.

Time moves on, and the child receives expression in mortal life, is still held in the atmosphere of the parents and the home surroundings, its sensitive nature being constantly impinged upon by this same psychological influence and atmosphere which we have mentioned, and so to an extent its nature is trained or bent in the direction that it displays later on in life. This is the result of physical laws, and also of mental laws; but back of all this, independent of all these conditions and circumstances which environ and influence the child, is its own personal and spiritual nature, which stamps it as an individuality, warped, it may be, for a time, as it passes through material life, affected by psychological or positive conditions which it meets, trained under the influence of parents or guardians from whom it draws certain characteristics and tendencies, yet the spiritual nature exists as a distinct entity, putting forth here and there certain powers or traits, not at all like those of the father and the mother, combined or separate, not at all like any of those of its ancestors, belonging to its own character, expressing these sometimes strongly, sometimes feebly, but always retaining them as its own possession. And then, by-and-by, after it has gained its experience, and gone on to other scenes and other worlds, this spirit gains the ascendency over the physical influences and limitations that have been impinged upon it, throws off the yoke, so to speak, thrown upon it by other lives, and becomes really a responsible, independent spiritual entity.

Q.—[By S. W.] *Is there an overruling divine government in the moral as well as in the material cosmos "discernible in earth-life"? or does the Divine Justice begin only when man enters the second sphere, or spirit-world? To make the question more definite and concrete: How do higher intelligences explain, for instance, the enormous injustice of the fanatical persecutions of the past, when innocent men suffered excruciating tortures under the rack, the wheel, and other diabolical instruments? Must we accept the Buddhistic doctrine of "Karma" to explain purposeless, undeserved suffering?*

A.—We must believe, if we would maintain our hold upon the divine presence, that there has always been a law of moral government in the universe, feebly expressed at times, operating perhaps not intelligibly to the human mind, but ever working inward and outward, through all forms of intelligent life. That this moral law gains the ascendency, as the ages go by, is attributed to the advancement of human knowledge. Man, of necessity, in his first stages of life on earth, must have been an ignorant creature; he did not understand himself and his own inner attributes, not to speak of the physical life around him, or the forms of this physical universe. He could not comprehend the forces of nature playing from north to south, and from east to west; he could not understand the design and government, the law and order of marching worlds in space; indeed, he for long years, in contemplating the lights of the heavens, believed them to be nothing but points of light set to brighten his way; he could not understand that there were worlds upon worlds rolling in space, visible to him only in forms of light; so in his ignorance man had no idea of a form of moral government for himself or for his kind. And yet, even in those dim and indistinct ages, there was in man an impulse, an inspiration or an instinct, whatever you may call it, which set his social life in operation, causing it to work out and to gratify itself by association with his kind, which set his affectional nature into play, causing it to manifest kindly qualities toward those to whom he felt attracted, and through the very operation of these instincts man began to feel a sense of right and wrong; he would not injure the one dear to his heart; rather would he harm himself than do wrong to the being whom he loved. It took ages of unfoldment for man to learn that not only was he not to injure the object most dear to him, but he was not to injure any man or any living creature, for by so doing he would violate the law of moral government, and must pay the penalty.

We cannot go into all the merits of this subject, Mr. Chairman, because it would take too long; and we can only explain the past existing forms of human cruelty upon the ground of human ignorance, that which explains so much of wrong-doing in the past and at the present time. When man becomes fully enlightened concerning his spiritual nature, concerning his dual nature, and realizes that he is a spiritual being, that he possesses qualities and attributes which he needs to unfold and to cultivate, in order to make him the happiest creature of earth or of heaven, in order to bring about the highest state of peace and prosperity for his kind, then will he truly emerge from the state of ignorance, and be ready to recognize the law of moral government which maintains throughout the world. When he has gained that state of advancement, we shall hear no more of cruelty and of oppression exercised toward human beings by human beings; we shall only know of the law of love, operating between human hearts and human lives.

It is no more difficult to explain the systems of cruelty which the days of the Inquisition practiced upon human beings than it is to explain the cruelty and injustice which human beings of our own times practice against their fellow-men. It is only a difference in degree; that is all. Those human beings, seemingly intelligent, seemingly wise enough and well-informed enough to do better, who grind down their fellow-creatures for purposes of personal gain and advancement, are just as culpable in the sight of heaven as were those of past centuries who inflicted physical tortures upon their kind because the sufferers did not agree with them upon certain matters of opinion. The world has not yet progressed out of its state of ignorance, but it is doing so; and sometime in the years to come, we shall find this system of oppression and injustice lessening, stage by stage, until at last it will have disappeared, and the reign of righteousness and love will have taken its place. Until then, we can only hope and wait, and do our best to brighten human lives, and at the same time, by recognizing a law of moral government, not only in the physical universe but also in our own hearts as human beings, and trying to act in accordance with this law, we shall develop our own spiritual natures, exercise kindly feeling and sympathy and affection toward our kind, and then shall we not do wrong unto any man.

## SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

**Mrs. M. T. Shelhamer-Longley.**

*Report of Public Séance held Feb. 13th, 1891.*

### J. H. Harter.

[To the Chairman:] Great truths come to the world in waves; great events in human life seem to have their seasons of rise and advancement; all things that are good—and I do n't know, my friend, but what all things, since they have been caused or created by the Great Supreme, are good, if we only could understand their meaning and purpose—come to the world as in a line of power, it seems to me, and we are traveling in circles; that as men and women we come around to certain places that we have met before, only we view them from a little higher standpoint, as one who ascends a spiral staircase, in looking down, from time to time, from different points of observation, beholds the distance which he has traveled.

This Spiritualism of ours has come to the world as a wave of power and thought, a movement calculated to reach men's minds and hearts, bring with it not only food for the affectional nature, in the shape of loving messages from dear friends, who have thought that the time of separation had come to other friends on earth who have missed them, but also bearing convincing facts, which appeal to the head, and likewise profound arguments in its favor, which the mental judgment of mankind may ponder upon.

Of course, I am interested in Spiritualism and its progress. I certainly was before I passed from the body, and I have lost none of its interest since I have been traveling as a spirit from place to place. Itinerating? you will ask. "Why!" my friends will say, "we thought you had enough of that while with us." Yes; I am still an itinerant, doing my work as I feel called upon, suggesting a thought here, making an application there, drawing conclusions from observation and study with associates elsewhere, and so trying to make up the sum total of experience in my spiritual life.

I must pause for a moment, to send loving greeting to the members of my family. They are as dear to me to-day as they ever were in the past; and mother and the girls will know that I could not rest quietly twenty-four hours in my absence from them without wafting them some intimation of my well being; so if they could only attune the spiritual ear a little more closely in harmony with the interior life surging around them, I know they would catch the mental dispatch which daily comes to their homes from my spiritual life, and learn that all is well with me.

I am interested, Mr. Chairman, in a circle of investigation that takes place in Auburn. I have been attracted there at times, studying the manifestations, seeking to learn something more of this great system of communication between the two worlds, and in other ways trying to exert an influence which may be understood and felt. It seems to me that within a year much progress will be made, and that a widespread influence will be felt through the agency of certain mediumistic persons in that place, which will accomplish much good for our Cause. I came here, not only to send greetings to friends everywhere, but to express a few thoughts, because I would not have my associates on earth feel that I have given up my former work, or that I am neglectful of their welfare and interests. I study the spiritual philosophy as profoundly from the other side of life as I tried to here. Since passing to the other world I have been privileged to study more closely the character of the man Jesus. I speak of this because a particular friend of mine on earth is interested in this, and would like to learn of me what I have found on the spirit-side. Well, I find that such an intelligence exists, that he is a humanitarian, he is a sensitive, acted upon by higher intelligences even than the earth has known, and that through his ministrations hundreds—I will not say how many—of thousands of individual souls have been strengthened, uplifted and blessed. So much for the spiritual life of the man. I find, too, that he is almost indifferent to the ceremonials that are made in his name on earth, and adjurations upon it, and almost indifferent to the many who claim to have found the eternal life through his agency. I say indifferent (perhaps that hardly expresses it); he is raised above these things and is not swayed by them, only I learn that he is sorrowful when he realizes the extent of pain and suffering that have been inflicted upon human lives by the ignorant creatures of earth in his name.

Well, I wonder why it is that so many intelligent persons, men and women of large mental calibre, of great, keen possibilities, who have grown largely in intellectual ways, yet cling to the idea that Jesus was a divine being, that he was a part of the Godhead, different from all other human creatures that gained mortal birth. Why! he was no different as a man, in his physical organism, or in his presentation to earth, than are all the rest of us; different, perhaps, in his conception of life, in his grasping of spiritual things, and his readiness to explain them, but in no wise different from what we may become in our spiritual natures, or encourage to grow, if we are aspirational enough to seek the guidance of the pure and true, and to reach out for enlightenment upon spiritual things.

Well, Mr. Chairman, I am interested in these movements that are taking place in regard to the investigation of Spiritualism. You are to have new societies—I hear you have them formed already—and are to have others outside of Spiritualists, composed of scientists, clergymen and lay brothers, of those who feel they have the ability to investigate; and perhaps they are really anxious to learn from whence spring these occult manifestations, and whence the mysterious force displaying itself in contact with the physical life, yet it has not been explained upon any other ground than that of spiritual intelligence. I hope they are sincere, and will give the result of their investigation to the world. We who have investigated these things for nearly half a century, and who have personally walked and talked with decarnated spirits, realizing their companionship to be as natural as the companionship of mortals, are to be told, perhaps, that we have been mistaken all the time, that we did n't know anything about it, and that all the phenomena have been produced by our own double, acting externally in various ways. Well, I think that Spiritualists will survive the shock, and continue to hold communication with loved ones just the same as before; but if these gentlemen and ladies learn that these things really come from the spirit-world, I hope they will be strong enough to give to that fact utterance, and to feel that there are more things in heaven and earth than have been dreamed of in the philosophy of the scientific world.

Mr. Chairman, I won't take up any more of your time. If any of my friends were here I should be justified, perhaps, in talking to them longer, but I know there are many spirits who wish to communicate; therefore I tell my friends, particularly that old friend of mine whose steps are nearing the spiritual world, but yet who is doing his work in his own way, as the higher powers have stimulated him to do: I am with you, brother, often, when your thought is turned to the contemplation of humanitarian subjects. You sometimes feel my presence, and I am glad to know that you believe I am with you heart and hand in any good work. My friend Peebles I refer to, and to all friends I give affectionate greeting. J. H. Harter.

### D. F. Clapp.

You will pardon me, Mr. Chairman, if I intrude upon you. I have been informed correctly, I hope, that any spirit who can manifest himself is welcome to make the effort. For five years I have been in the higher life, and during that length of time I have tried to study these strange laws and wonderful movements connected with spirit-communication with earth. I cannot even give a digest of all that I have experienced and learned since I passed from earth.

My career here was quite an extended one. I lived long, and passed away easily, almost without a sensation of pain; unexpectedly to myself and to my friends, I was ushered into the vestibule of the great beyond, but I did not find that the doors were closed behind me, and I was barred out from this physical life which I had known. Ah! no; I found myself able to walk through the streets of Peekskill as I had done in the past, and to enter the homes and places of business of friends I had known, to meet with the Board of Directors of Westchester County Bank, and to touch them. They did not know of my presence, though I knew it so well. I wondered they were so blind and unconscious, that my friends could not know I as a man, though a spirit, have stood beside them many times; but so it has been, and this of itself has been food for reflection to me. I have wondered why it is that in these casements of clay we cannot touch more closely the spiritual, and understand something of what we shall be when the external has been sloughed away.

I come here to give greeting to my friends, to tell them I am alive, and to say, whenever among them there shall be an interest displayed in this spiritual work, or a desire to investigate for the purpose of learning if spirits can return and communicate, I will try to do a part in that work from my side of life, and will do the best I can to reach them with some knowledge of the spirit-world.

I thank you, sir, for your kindly courtesy in allowing me to speak. I am D. F. Clapp. I hope my friends in York State will, if they learn of my return, give me the same welcome that I would accord to them had they been absent on a journey.

### Sarah Frances Fisher.

My name, Mr. Chairman, is Sarah Frances Fisher, and I lived in Boston. I have friends here, and I have been very anxious to have them know that I live; and not only that I am alive, but that all our friends who have given up the earthly form are alive, too. Some of them are with me in my happy home, and they send affectionate regards to those who remain here.

I was not old in years when I was called to go. My friends thought it a pity, and I tried hard to get well, for I did not want to pass out from those things which I knew about. I did not know anything of the other life, and had no idea spirits could come back and communicate with their friends. If I thought anything about what was beyond death, it was that those who go are taken far away from their earthly friends and the associations of the past, and that there was really a separation wide and deep; so I did not want to go. I struggled for many months to keep my hold on the body, but it was useless, and after a while I went, only to find a new home, a dear mother waiting to give me welcome, kind faces smiling upon me, and such a sense of release and rest as I cannot describe. I had grown so weary with the pains of physical life, with the struggling to keep hold of earth, and when I did let go there came to me a feeling of peace and rest such as I had never thought it possible to experience.

I tell my friends, that they may know there is nothing unpleasant in death, or to meet beyond. They might ask if everybody is happy after they go from earth? and I should say: No. There are restless, unhappy creatures, and I pity them, outside of the mortal form, but the uneasiness is within themselves. It is not because they cannot do better and be better if they try, and when they begin to try I know their lot begins to brighten.

I thank you very much, Mr. Chairman, and I will try to help some other spirit to come; for I have been trying to come here for so long, and had almost given up thinking it was of any use.

### Mary A. French.

I have recently attended a séance in Washington, where some of my dear friends still are, and to whom I send my love. At this circle it was requested that some one or more of the spirits known to be present would visit your circle-room and try to mention the circumstances of that meeting, also to give a word of advice concerning it. I am here, and I hope to be recognized. I tell my dear friends this is a glorious truth; it is a fact that we can come back from the land of song to watch our dear ones here in the valley of earth's experiences, to guide and help them sometimes when the way is open and our influence may be felt.

Oh! I was mediumistic when here, and I felt the presences all about me, coming from the unseen world. I tried to do my work, and to, as far as possible, express in outward ways, for those who desired to learn, such influences as crowded upon me from the other life. I am now in the spirit-world, susceptible to the influences of those who send their power down from other conditions of life, in order to reach those around me who may need such light.

I am happy in my work, and I would have my friends know in Washington City and other places that I come with a heart of love for them, trying to make their way more happy if I can possibly do so. I advise those who have been sitting in the circle mentioned to keep on; they are growing in power; the mediumship is gaining strength; better manifestations will be given by-and-by, and the work will go on with usefulness. I think there is no doubt but this will be accomplished, and much more than I can undertake to outline to-day. Mary A. French.

**INDIVIDUAL SPIRIT MESSAGES**

TO BE PUBLISHED NEXT WEEK.

*Feb. 13* (Continued).—Controlling Spirit, for Burt Cody, Michael Cronin, John Pike, Stephen Harris, Thomas Reed, Dr. J. D. Moore, Elizabeth Planck, Caroline Wyman, David Danforth, Charles Dearborn.

Written for the Banner of Light.

### LITTLE LIGHT-FOOT.

"Way out" in Nevada so hilly,
A poor little colt lost his dam;
But the motherly heart of a filly
Brought him down where the cool water ran
The ugly wild horses had kicked him,
And blinded one poor little eye,
But she tenderly fondled and licked him,
And answered each pitiful cry.

The neighbors turned out, every "scion,"
To capture the poor little "waif,"
But the brave filly fought like a lion,
Till she knew that her fondling was safe.
Then straight to my cabin she brought him,
'T was so strange! Why?—can any one tell?
And I stole to his blind side and caught him,
She seeming to think "All is well."

With a whinny, to say "Oh! I thank you,"
And a toss of her head for "Good-by,"
Away to the mountains she galloped,
Never turning to heed his shrill cry.
So I tenderly fed him and nursed him,
And my faith in "Good Angels" to prove
Little "Light-Foot" I christened and call him,
For a dear Indian spirit I love.*

He soon learned to come when I 'd call him,
His little blind eye gained its sight;
And no other ill did befall him—
My "pony" to-day is "all right."
And when o'er the valley he 's bounding,
With feet that are light as the doe,
I think of the "true heart" who found him,
His promise is cancelled I know.

They oftentimes urge me to sell him,
"He is something," they say, *I don't need*";
But like dear sister Emma, I tell them
That *my* love is "stronger than greed."
They may say I am selfish and silly,
I listen, of course, as I must,
But *my* heart should be true as the filly,
And faithful I 'll be to *her* trust. H. T.

*Reno, Nev.*

* After reading Mrs. Tuttle's tribute to "Blind Dan" in THE BANNER of Jan. 17th, I decided to put into rhyme the following actual occurrence in my experience. About two months previous I lost two colts, and while looking at the last one, and wondering why I could not have saved it, an Indian spirit said to me: "*Me* find um pony *sometime*; me *bring* um." The filly spoken of was three years old, and owned by a neighbor. This spirit promise did not occur to me till I had my captive safely housed and fed.—H. T.

## Literary Department.

### THE HEPATICA.

**AN IDYL FOR THE CHILDREN.**

BY HUDSON TUTTLE.

Earliest of early flowers is the hepatica, which on the hillside sloping southward waits not for the snow to melt on the northern side, but lifts the brown leaves which have sheltered it against the bleak winds of winter, and catches the soft tint of the faintly purple sky. There are the three-lobed, heart-shaped leaves, seared by the frosts, almost like those of the oak and maple which rustle beside them. They are in a tuft in the midst of which is the cluster of blossoms, each on its thin, downy stalk, with a faint, cool fragrance suggestive yet unreal, as though brought from distant skies and almost dissipated in coming; a scent of freshly fallen snow, or of the morning air on a soft April day.

I remember my surprise when a child on finding the first purple flower. In that early time, when the world is a wonder-world and everything is new and strange, the coming of the flower is like that of old friends where recollections cling. We sought the warmest, sunniest nooks, where the steep banks were protected by rocks from the north winds, and found there the first spring blossoms. What joy was ours! The world had burst from its wintery grave. The air intoxicated. The clouds floated in great caravans of swiftly transforming beasts, or white-robed angels bent over the horizon. The birds had returned and the air pulsated with their happy songs. The woodpecker with red cap on his head, the same St. Peter gave him when he transformed the miserly old woman into that bird because she refused the good saint needed food, rapped on the dead limb high in the air and frightened us home. Yet even that gave zest to our happiness by adding the mystery of that rat-tat-too played by the flitting musician.

In cycling change my own children sought the forest flowers, the claytonias, trailing arbutus and violet. It was March, and the few sunny days had not awakened these blossoms, and a single hepatica yet in bud was all that they found. They gave it to the wee darling, who, like another blossom, had just began to unfold in bloom. Her little hand clutched it fast, and her blue eyes gazed earnestly with comprehending intelligence, yet we marked how much the purple veins on her delicate hand resembled the color of the flower.

Ah me! Only too soon we knew the meaning! The world had awakened to new life, and the air was tremulous with joy, but winter's cerements had scarcely been drawn aside when the little one passed out of the arms of love which strove to hold her fast; out and away like a breath, and only was left in our embrace the broken bars of the cage where nestled our bird of song. Then the music of the birds smote our hearts with the keen edge of pain. It seemed a sin for the sun to shine brightly in the heavens and she not there to enjoy it; a sin that she, the sweet and beautiful, should die, and a sense of a great injustice came over us; a sense of irreparable loss for ourselves and for her.

The children went again for hepaticas, and brought a bouquet for the darling's breast, and one single flower for the waxen hand which rested over the other. The blue eyes could not see it, for they were closed forever, nor the white lips say, "Please 'ive it me!" for they were forever silent. There were the cold calla and the white rose; but they awoke no memories, while the delicate blossoms recalled not themselves but the evangel who bore them to the silent grave.

There was a slab which told the birds singing over the little mound the name she bore on earth. It was a sacred mound, for it concealed in its cold bosom all that was earthly. Yet we knew that she was not there. An angel received her delicate spirit and assured her wondering mind that it was well. I saw her once in the arms of that guardian, with a robe the color of the palest hepatica, when her thoughts reverted to us, and she felt a loss of her mother's love, and then the angel-guardian changed the current of her mind and she was joyous.

I saw her three years afterward led by the hand of that guardian, amidst a group of children like herself, growing tall and beautiful with the years.

The hepatica can bloom beneath the gray clouds and the melting snow, but our flower was an exotic which could not abide the frosts, and was transplanted beyond the frowning clouds of winter to the sphere of eternal summer; and when we knew, though hot tears fell, and we counted our loss, we said, IT IS WELL.





## Mediums in Boston.







## Mediums in Boston.





## New York Advertisements.

# Banner of Light.

BOSTON, SATURDAY, MAY 2, 1891.

## 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 2¾ P. M., by Mrs. H. S. Lake. Tuesday, Industrial Union at 7½ P. M. Wednesday, Sociable at 7½ P. M. E. A. C. Sanger, 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.

**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.**—The guides of Mrs. Celia M. Nickerson delivered their final lecture of the present series on last Sunday afternoon. Mrs. Bowker sang "One Sweetly Solemn Thought" and "Shadowland." There was the usual congregational singing.

The first question presented: "Has the spirit Jesus drawn nearer to the work of the Temple since its dedication; and if not, why not?" suggested the main part of the discourse.

In substance the guide affirmed the necessity of doing away with all dogmatic assumptions as to the character of the Nazarene and its bearing upon the development of the world. Jesus was an individual, possessing a thorough consciousness of man's interior being. As an individual, he formed an integral part of the whole, representing one thread of the universal unit. Possessing a wonderfully well balanced nature, he was enabled to perform deeds which dogmatic religion has claimed to be the result of supernatural power; but the ability to so express himself was the outcome of powers inherent within his being—powers kindred to those inherent within every individual. God would be incomplete did he vest one individual with special attributes which would secure for that being the worship of all humanity. If God designed that the lives of all other individuals were to contribute to the glory of this being, we would ask that God Himself should grow.

Other questions were answered, and at the close of the discourse tests were given by another guide, these tests being generally recognized.

Mrs. Nickerson's engagement with the Fraternity Society has been profitable, many excellent thoughts having been enunciated through her organism this past month. Her tests are given in a clear and convincing manner by the Indian who influences her for this purpose.

It was announced that Mrs. H. S. Lake would occupy the platform on the following Sunday, and the guide will speak on this subject: "The Ministry of Spirits." All are welcome.

ELIZABETH C. SANGER, *Sec'y.*

**Berkeley Hall.**—The usual sessions were held at this hall on Sunday last, morning and evening—the regular conference taking place in the afternoon. All the sessions were interesting and well attended.

Mrs. R. S. Lillie eloquently addressed the people in the morning on "The Essentials of Spiritualism." In the evening two questions propounded by the audience formed the basis of her discourse.

Next Sunday Mrs. Ida P. A. Whitlock speaks in Berkeley Hall.

Mrs. Lillie will attend the Connecticut Convention at Meriden, Saturday and Sunday next. She will close the lecture season at Berkeley Hall by speaking there the four remaining Sundays of May. ☞

**Dwight Hall, 514 Tremont Street.**—The developing circle last Sunday morning was well attended. It was in charge of Mrs. Dr. Hall, and of unusual interest.

*Afternoon.*—Session opened with music, led by Prof. Peak, and an invocation by the Chairman, Mr. Heath, who spoke upon "Soul Seeing," remarking that it was no more strange that mediums should see spirit forms with the eyes of the soul, than that we should see mortal forms with the natural eye. Mr. J. E. Hall paid a warm tribute to the life and work of Phœbe Cary, and spoke earnestly for a growth of spirit power and influence. Prof. Peak described visions presented to his clairvoyant sight, all of which were acknowledged as having occurred in the life of some one present. His tests were well received. Mrs. Simpson gave evidences of spirit presence, and spoke of the purpose of the angels to dominate in all forms of religious worship. Dr. W. A. Towne alluded to the obstacles which honest mediums have to meet, and predicted the disappearance of the antiquated dogmas of the past. Prof. Chaapel followed in the same line of thought, remarking that the spirit world is ever ready to assist all earnest endeavors to advance the conditions of earth.

*Evening* session opened with music and an invocation. Mr. Heath said that no better religion is needed than that our departed friends stand by our sides as "ministering spirits," which is the teaching of Christ and his disciples, as well as of the Church in a general way. Dr. U. K. Mayo contrasted the faith of the Methodist Church with the knowledge which comes to us through Spiritualism. Mrs. M. W. Leslie held honest investigation to be the means by which we read and understand spiritual truths, and obtain positive proof of communication between this and the other life. Dr. C. D. Fuller gave descriptions of spirit-friends and names that were recognized. Mrs. H. Dean Chapman elucidated the truth of spirit-communion, and the possibility of so living that we may be cognizant of what is transpiring in spirit-life. Mrs. Josephine R. Stone gave readings and delineations of character, remarking that what we see of Spiritualism depends very much upon the manner in which we look at it. Meeting closed with singing. HEATH.

**The Children's Progressive Lyceum** at John A. Andrew Hall, Boston, opened its usual morning session on Sunday last with a fine selection by the orchestra, which was followed by the usual exercises of the school, which consisted of singing, an invocation, silver-chain reading and responses, the grand march and the calisthenics. The lesson of the hour being upon filial and fraternal love, also consisting of questions and answers on spiritual truth, was dwelt upon in her usual ten minutes' talk by Mrs. Longley, and the hope is expressed that from these lessons and talks the pupils are learning something of the beautiful world that we live in, and also of that other spiritual world which we are to inhabit by-and-by. Mr. Wm. F. Falls, in his office of Conductor, welcomed the children and friends, and during the session made felicitous remarks which were timely and to the point. The literary and musical exercises of the morning consisted of recitations by the following young people, which were rendered in each instance in a fine and expressive manner: Miss Emma Ware, little Alice Ireland, Gladys French, Eddie Hatch, Genie Bowen, Lottie Giles and Willie Sheldon. Josie Smith sweetly rendered a lullaby song, and Baby Maude won all hearts by her pretty singing. Piano solos were executed with fine taste by Emma Mills and Sadie Mills, both of whom displayed musical ability that promises well for their future work. The talent of our pupils is of a high order, and the excellencies of our school attract a good audience every Sunday, who show their appreciation of our work, not only by their attendance, but also by the generous contributions which they make toward our funds. Session every Sunday morning at 10:30 at John A. Andrew Hall, corner Essex and Chauncy streets. SEC'Y.

**Eagle Hall, No. 616 Washington Street.**—*Wednesday, April 22d.*—The usual conference and test meeting was attended by large numbers. The services opened with singing. Remarks were made by Dr. Willis, and following were remarks, tests and readings by psychometry by Mrs. Besse, Mrs. Chandler-Bailey, Mrs. Smith and Mrs. Wilkinson; the Chairman, Dr. Mathews, making closing remarks; music being freely interspersed.

*Sunday morning, April 26th.*—The developing and healing circle was attended by larger numbers than ever before, showing their increased popularity as well as usefulness. Magnetic treatments were given by Drs. Mathews, Blackden, Willis, Shute, and Mrs. Chandler-Bailey.

*Afternoon.*—Services opened with music as usual. Mr. David Brown made the opening remarks, and in closing gave a number of readings and delineations that were acknowledged to be correct. Mrs. Chandler-Bailey gave psychometric readings. Mrs. J. E. Davis was, as usual, successful in giving readings, remarkable for accuracy. Dr. Allan Toothaker made remarks and gave tests. Remarks by Dr. Blackden and the Chairman, Dr. Mathews.

*Evening.*—Services opened with a song entitled "When the Leaves Begin to Turn." The opening address was by Mr. Quint of Everett, who gave sound logic. The Chairman gave a stirring address on Spirit Phenomena. Mrs. Chandler Bailey, under control, gave thirty readings by psychometry; all recognized. Dr. Willis of Charlestown made able remarks on "The Philosophy of Spirit Return." Mrs. M. A. Charter made remarks and gave tests. The several sessions were attended by large numbers.

Meetings will be held in this hall every Wednesday at 3 P. M., Sunday at 11 A. M. Developing and healing circle and regular services at 2:30 and 7:30 P. M.

F. W. MATHEWS, *Conductor.*

**America Hall, 724 Washington Street.**—The meetings of the Echo Spiritualist Society were of unusual interest last Sunday. At 10:30 A. M. the services opened with an invocation and an address, by the Chairman, Dr. Hale. Mrs. Dr. Ella A. Higginson followed with remarks, an inspirational poem, tests and readings. Mrs. J. E. Wilson made an address and gave communications, which were understood by those for whom they were intended. Mrs. Jennie K. D. Conant gave tests and psychometric readings, all of which were correct.

*Afternoon.*—Services opened with an invocation and an address. Mrs. A. Wilkins, under control of "Sunshine," gave tests. Remarks were made by Mr. Riddell and Mrs. Florence K. Rich (with tests). Tests were given and other exercises participated in by Mrs. I. E. Downing, Mrs. Dr. Higginson, Mr. Ed. Tuttle and Mrs. Chandler-Bailey.

*Evening.*—The séance of Mrs. Huntoon was postponed from Sunday to the evening of Tuesday, May 5th, at 8 o'clock. Remarks and tests were made and given by Dr. Hale, Mrs. Mary E. Thompson, Mrs. A. Wilkins and Mr. Wilkinson.

The management extends many thanks to the friends who generously contributed the beautiful flowers which adorned the platform, adding much to the harmony and influence.

Services last Thursday were well attended and very interesting, the usual talent participating in a most acceptable manner. Services next Thursday at 3 P. M.

Next Sunday, at 10:30 A. M., Mrs. Dr. Ella A. Higginson will lecture and give improvisations, followed with others in tests. Usual services at 2:30 and 7:30 P. M.

Mrs. Mary Eddy Huntoon will hold a séance for full-form materialization in this hall on Tuesday evening, May 5th, at 8 o'clock. Mrs. C. B. Bliss will hold her proposed séance for the same on Wednesday evening, May 6th, at 8 P. M. M. M. HOLT, *Sec'y.*

**The First Spiritualist Ladies' Aid Society, Parlors 1031 Washington Street.**—A large number of persons attended the monthly afternoon séance last Friday. Many communications were given, and much interest was manifested by investigators.

At the evening session addresses were made by Dr. A. H. Richardson, Rev. Mr. Wagner, Mrs. R. S. Lillie, Mrs. Clara Field-Conant; test seances were given by Mrs. Kate R. Stiles and Mrs. Hurd; a piano duet was presented by the talented Mills sisters; readings by Gertrude French were much appreciated; vocal music, Miss Amanda Bailey.

Mrs. John Woods was recently appointed by the Society Trustee of the McLaren Fund.

Mr. Conant, who has long been ill and confined to the Consumptives' Home at Grove Hall, recently entered spirit-life. A. L. W.

**The Ladies' Industrial Society** and the **Independent Club** met at John A. Andrew Hall, Tuesday, April 21st, in the evening. Mr. Adwards opened the meeting with remarks; singing, "Angel Friends," by the audience; Mrs. Whitlock made remarks; Mrs. Holmes gave a recitation; remarks by Mrs. Stiles, Messrs. Whitlock and Holmes; a recitation by Mrs. Hatfield. The meeting closed with remarks by Mr. Riddell and others.

MRS. H. W. CUSHMAN, *Sec'y.*

**Hillsboro' Bridge, N. H.**—On Sunday, April 26th, J. Frank Baxter of Boston, gave two decidedly practical and effective lectures here on the subject of Spiritualism—with his usual accompaniment of singing, reading and mediumship.

The lecture of the afternoon was a terse epitome of the history of Spiritualism from the ages back till the present, and in this locality was a fitting and timely answer to criticisms made by many who are flippant in tongue and wise in their own conceit. The lecture was clear and argumentative, and left a deep impression.

In the evening he addressed his remarks more particularly to the Church and to Bible believers, and a more exhaustive and solid discourse was never given in the town before on this subject.

He gave several descriptions of spirits in the afternoon, embodying some fine tests, particularly to one lady who occupied a front seat in the house. In the evening a long séance was given, and twenty or more replete delineations were given before the astonished audience.

On Tuesday evening, April 28th, Mr. Baxter gratuitously rendered a highly successful service in song and recitation, for the financial benefit of those desirous of holding occasional lectures in the vicinity. A few were prepared for Mr. Baxter's exhibition, but the many were surprised at the great versalility of his powers. SEC'Y.

**Newburyport, Mass.**—Sunday, April 26th, our Society had for the last time the present season Mr. Oscar A. Edgerly of this city, who lectured on "Natural Religion" in the afternoon, and gave a number of convincing tests at the close of the lecture. In the evening one of the guides of the medium gave interesting personal details of his religious training, etc., when in the mortal, and spoke of the great advance made on earth in this direction since his leaving this sphere of being.

Mr. Edgerly will hold a test circle in Independent Hall on Thursday evening, April 30th.

Next Sunday we have for our medium Mrs. E. C. Kimball of Lawrence.

May 3d will be our closing Sunday for this season.

*Mrs. Ellen Lunt*, the matron of the Alms House, was buried the past week. She was a fine medium and a good worker in our Cause. The First Spiritualist Society sent flowers to her funeral, in form of a cross and crown; and quite a number of Spiritualists attended the obsequies. F. H. F.

**Plymouth, Mass.**—On Sunday evening, April 19th, Dr. P. C. Drisko of Lynn delivered a very interesting and instructive lecture at Good Templars Hall for the Pilgrim Progressive Spiritualist Association upon "Spiritualism in the Past, in the Present and in the Future."

On Sunday evening, April 26th, our platform was occupied by Rev. S. L. Beal of Brockton. His subject, "The Best Methods to Secure Happiness," was one which interests every individual, and was treated in a way to help those who are willing to receive the truth. NELLIE F. BURBECK, *Sec'y.*

## Meetings in New York.

**Adelphi Hall, corner of 52d Street and Broadway.**—The First Society of Spiritualists holds meetings every Sunday at 10½ 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.

**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.

**Union Square Hall.**—Last Sunday morning W. J. Colville spoke in Union Square Hall, New York, addressing an audience that completely filled the auditorium. The music was impressive, and the lecture created a profound conviction that the speaker is well adapted to handle the great religious questions of the day. Special mention was made of the charges brought by Father Ignatius against Rev. Heber Newton, and the controversy raging in the Presbyterian denomination over the views of Dr. Briggs. These signs of the times, said the lecturer, are unmistakable evidences of the speedily approaching disruption of dogmatic ecclesiasticism. The soul of religion is immortal, but its forms *are* necessarily evanescent, and at this time, when two opposing parties in the churches are edeavoring to define their position, it is both interesting and instructive to onlookers to observe the real animus and drift of present discussion. Father Ignatius says it is "damnable heresy" to deny that Jesus was born of a virgin, and that his physical body rose from the tomb, and moreover that every clergyman who denies these alleged facts should be forced outside the pale of the Christian churches (of course he considers Unitarians and Universalists evangelical; they are avowed heretics, and as such may be left in peace).

Now these absurd renderings of what is taught in the three creeds and thirty-nine articles of the English Church may or may not be in accordance with what clergymen agree to teach when they take ordination vows; but one thing is certain, and that is, that if such dogmas are to be regarded as the essentials of Christianity, the clergy of the future will include no bright and vigorous intellects. Now the Greek word *anastasis*, translated resurrection in the New Testament, certainly has a higher meaning than resuscitation. The question really resolves itself into this: Is the resurrection of the body a phrase synonymous with the resuscitation of a corpse? In all nature we behold evidences of transition to higher states, and in no case do we find that the object of evolution is to simply recover a forfeited estate. Now two views may surely be taken of spiritual healing, which means making whole. The first is simple restoration to the average normal health enjoyed before the sickness; the other is attainment of a higher condition than any even imagined previously. Monasticism did not save the world in the thirteenth, fourteenth and fifteenth centuries, when it held sway over Europe, and it cannot regenerate the world in the nineteenth or twentieth century. Those weak-minded women who follow monks from city to city, and endow monasteries after having their eyes previously opened, to an extent, to higher views of life than monasticism presents, are simply succumbing to the spell of a fascinating manner and a fervid appeal to the emotions. True religion is thoroughly reasonable; it commends itself to intellect and affections alike; it is the science of righteousness, and as it is founded on the very base upon which human nature itself reposes, it is indestructible.

The lecturer founded his discourse on Ezekiel's vision of dry bones in the valley, and pointed out the spiritual method, which is also the natural, of accomplishing a glorious result through an orderly succession of stages in growth. Several of the editorial statements in the current issue of the BANNER OF LIGHT concerning Spiritualism and its relation to theology were skillfully interwoven and made to sustain the position that true Spiritualism is to save true religion from its parasites, and assist powerfully and effectively in the emancipation of mankind from the night of agnosticism as well as from the mists of superstition. A very pleasing poem followed the address.

In the afternoon Mrs. Jeannette Crawford and Mr. Colville spoke to a full house on Inspiration and the Spiritual Mission of Beethoven's Sonatas.

In the evening a grand concert was given, and Mr. Colville lectured on "The Spiritual Teachings of the Poets."

Mr. Colville's work in New York and Brooklyn ended April 30th. He lectures in Philadelphia May 1st, and commences work in Cleveland May 3d. His address there is care of Thomas Lees, 105 Cross street.

**Adelphi Hall.**—The Mediums' Conference assembled as usual in Adelphi Hall, last Sunday afternoon. Mrs. M. E. Williams presided. She delivered a caustic criticism of the misrepresentation which Spiritualists suffer at the instance of the daily press, and said that while the papers are catering to the humor of the masses of the people (?) their leanings are in the direction of the spiritual fold. She said many more things that awakened the enthusiasm of the audience, and much of what she did say found a quick response of approbation from the mediums who were present in large numbers.

The next speaker of consequence was Mr. Eggleson, who intimated to the audience that he was n't a medium or a speaker, but wished he were both. He was an effective talker, just the same, and his head was full of facts that were interesting and interestingly told. He is a friend of Col. Kase, the well-known Spiritualist of Philadelphia, whose business relations with President Lincoln brought them in frequent and close connection; and the Colonel had told the speaker that the emancipation proclamation was the direct result of spirit intervention.

Mr. E. said that Spiritualism is a sacred truth, and in its essential principles it is as good, pure, exalted and holy as the angels through whom it is given to help mankind. He quoted Rev. Mr. Savage of Boston as having said of Spiritualism that it is as good as any ancient religion. No objection is now made to it that had not been made to Christianity; no religion has made the progress that it has, and the Bible is in many respects a Spiritualist text-book.

In an address illustrative of the progress of man from the advent of Adam, Mr. J. C. Wright said that mediumship means everything that there is in Spiritualism. Human progress will kill the bigotry of the world. He gave a very flattering presage of what the future condition of the American civilization will be, and said that the conquest will be one of Spiritualism. It will be an exaltation of reason and the destruction of credulity and blind faith.

Mrs. Coleman graphically described the materialization of her friend, Thomas Gales Forster, before the cabinet of Mrs. M. E. Williams during a recent visit of that medium to Baltimore. She much regretted that the people of New York ignore the many opportunities afforded them by the medium referred to and various others to obtain proof of life's continuity beyond the grave, and the ability of the spirit to hold communion with friends in this life.

Miss Ada Gage, who has made a local reputation as an inspirational vocalist and musician, gave the audience a delightful treat.

Mrs. Williams found it necessary to correct an erroneous rumor that her Tuesday evening and Saturday afternoon circles were suspended till fall. They will continue to the Saturday following July 4th; for, as she humorously put it, she wishes to enjoy the pyrotechnic display of Young America. L. A.

### The Boston Lyceum at Plymouth.

The Children's Progressive Lyceum of Boston gave a grand gala entertainment at Plymouth in the Odd Fellows Opera House, on Friday evening, April 24th, under the management of Mrs. Wm. S. Butler and her committee, consisting of Mr. and Mrs. J. B. Hatch, jr., and Mr. Wm. F. Falls, assisted by Mr. Frank Falls and Mr. Charles Thayer. As it was announced that the party from Boston would have to remain all night in Plymouth, it was hardly expected that many friends would accompany the children to that Puritan town; but, in fact, a goodly number of children and adults boarded the train that started from Boston at 5:30 P. M., and arrived at its destination at about seven.

Arriving at the Opera House the visitors found their coming had been prepared for by a Committee from the Spiritualist Society of Plymouth, consisting of Mrs. Nellie F. Burbeck, Mr. G. E. Pratt, Mrs. S. M. Thomas, Mrs. Jennie Coventon, and Miss P. S. Bartlett; where refreshments were provided for the excursionists before being called upon for the evening's entertainment. The spacious hall was well filled at an early hour, and the receipts at the ticket office proved it to be a highly successful affair.

The order of exercises of this grand entertainment was composed of the following artistic numbers, every individual piece of which seemed to be *the* hit of the evening, and yet when all was over no one could be found to say which was best, so very enjoyable were all. Every number was *encored*, some of them several times. Overture by the orchestra, under the direction of Prof. Milligan; Gypsy song duet, in costume, by Baby Lou and Eddie Hatch; recitation by Mamie Anderson; song, "Dad's Dinner Pail," by Josie Smith, in costume; recitation, "Sweet By-and-By," Gracie Scales; song and dance by Emma Barbier; recitation by the baby of the party, Olive Smith, who also danced with charming grace; Mr. Bert Thayer, the popular singer and whistler, followed with one of his inimitable songs; and after this young gentleman retired from the stage, a most captivating scene from the Mikado was given by a number of pretty young misses, under the direction of Baby Lou, the song "Three Little Maids from School" being sung by Josie Smith, Alice Ireland, and Baby Lou.

A very fine piano solo by Bertie Newton brought the assembly into a sphere of harmony, and the popular elocutionist, Miss Marie Falls, then delivered appropriate selections with all her well-known dramatic skill and fire, after which a character song by Alice and Jeppe Barnes called out the enthusiastic applause of the delighted assembly. Our little artist, Alice Ireland, next recited some of her most popular selections, and Flossie Waite sang and danced with such grace and skill as to win many plaudits from the crowd. Mr. Bert Thayer next delivered a taking song, after which little Willie Sheldon recited a poem with such finish that he was *encored* again and again, and not until he had given four recitations was the little fellow permitted to retire from the stage. Another spirited reading by Miss Falls preceded a finely-executed bone solo by Samuel Cramer, after which Baby Lou exhibited her wonderful skill in dancing by giving the Sailor's Hornpipe, and also the skirt dance for which this little one is famous. A whistling song by Bert Thayer, and the execution of the Broom Drill by twelve young ladies under the command of Gracie Scales and Charlie Hatch, finished the entertainment numbers as printed on the programme; but this was by no means all, as that popular and talented character artist, Chas. W. Sullivan of Boston, was one of the company, and the impersonations which he gave of old Aunt Dorcas were so life-like and natural that the audience could hardly realize that a veritable old lady of the last century was not before them, even after they were introduced to Mr. Sullivan in *propria persona*. At the close of the entertainment Mrs. Maggie Butler was called for, and received a round of hearty applause as a response to her words of greeting and of thanks to the Plymouth friends who had contributed toward the success of her entertainment. At the close of these exercises a dance was given in the hall, which continued until the early morning hours.

Many of the Boston friends who accompanied the excursion to Plymouth remained until a late hour on Saturday, exploring the old town and visiting its various places of historical interest. Much credit is due, and many thanks are given, to the ladies and gentlemen of both committees—that at Boston and that in Plymouth—for their efficient arrangement of this most happy and successful affair. L.

**Haverhill and Bradford, Mass.**—Last Sunday was the closing one of a month here by Mrs. Adeline M. Glading of Doylestown, Pa., and was an occasion of very great interest. She has been greeted with large meetings during her month of speaking here, although the time has been one of powerful attractions in other directions, where large audiences have also been attracted. During the time nine evangelical societies have been combined in carrying on a powerful revival under the lead of Dr. Munhall; but she has nobly sustained her position, and has been constantly growing in favor with those outside of responsible association with Spiritualism. Her position is now much stronger before the public than when she first came to the city, as indicated by the great throng which flocked to hear her closing discourse last Sunday evening. Her afternoon theme was "Divine Harmony"; in the evening, "The Glory of God." Before the meeting closed the Secretary of the Fraternity offered the following:

*Resolved*, That a cordial vote of thanks be and is hereby extended to Mrs. Adeline M. Glading for her able and valuable Sunday services during the month of April, before the Union Spiritualist Fraternity in Brittan Hall, and for her efficient aid on several secular occasions, all of which are highly appreciated and will be long remembered.

The resolution was passed by a unanimous rising vote. Mrs. Glading responded in highly appreciative terms, and in turn asked the audience to join with her in a vote of thanks to Mr. Daniel G. Davis, janitor of the hall, who had rendered her valuable assistance, and by whom she had been freely entertained during her sojourn here. The expression was also given by a rising vote, and Mrs. Glading's work closed here until her reäppearance in the lecture course of 1892.

Next Sunday Mr. Oscar A. Edgerly of Newburyport, inspirational and test medium, will occupy the platform. E. P. H.

**Haverhill, Mass., Red Men's Hall.**—Mrs. Sarah A. Byrnes spoke for the First Spiritualist Society of this city last Sunday afternoon and evening, giving very instructive lectures. She opened the 2 P. M. exercises by reading a poem entitled "The Model Church." This was followed by singing "I Need Thee Every Hour," which suggested the subject of the lecture, "What is it we are needful of every hour?" If we were evangelists, said the speaker, we should probably want the cleansing power of the blood of the Lamb; if Trinitarians, we should want trinitarianism; but as we are students of nature we shall plead for the natural man in the natural world; for, said she, we tire of your anxiety to learn of the next while you know so little of the present life; and for a full hour the speaker plead for the uplifting of this life.

The evening lecture was a review of Spiritualism during the past forty years, in science, in art, in our schools, in the home, in literature, in all of which woman was beginning to find her place beside her brother man. She paid honorable tribute to many of the early workers in the spiritual cause, S. B. Brittan, William Denton, Warren Chase, N. F. White, Mrs. Cora Richmond, Lizzie Doten, Mrs. N. J. T. Brigham, Joseph D. Stiles and others of the present day. Both lectures were replete with practical thought and listened to with marked attention.

During the month of May Mrs. Celia M. Nickerson of New Bedford is expected to speak for this society.

W. W. C.

**Brockton, Mass.**—Hon. Sidney Dean of Rhode Island lectured Sunday afternoon and evening, speaking extemporaneously in the morning upon the cumulative proofs of an immortal personality for the race; and in the evening upon the differences between the faith of the Christian Church of to day and the philosophical teachings of Spiritualism.

The audience was most agreeably surprised and entertained at the evening service by the presence of the noted tenor of the Unity Church, who, at the request of Mr. Dean, accepted an invitation to sing that most touching and beautiful song: "When the Mists have Cleared Away." The organist of Unity Church accompanied Mr. Littlefield upon the piano, and the breathless attention of the audience and the moist eyes gave evidence of the moving power of these great musical artists. As both the gentlemen served without compensation, the thanks of the Society were gratefully tendered.

The lady managers of the Society are entitled to great credit for their constant efforts to bless Brockton with the message of life and comfort found in our grand philosophy. COM.

**Worcester, Mass.**—Prof. Peck closed his engagement here Sunday, April 26th. His subjects for the afternoon and evening lectures were: "Origin and History of Hell" and "Danger Signals, or Romanism and the Republic." Both lectures were profoundly interesting.

Sunday, May 3d, Mr. Edgar W. Emerson will occupy our platform.

The entertainment given in Grange Hall Thursday evening, April 23d, was highly enjoyable. Prof. Peck in songs and recitations, Dr. Geo. A. Fuller in readings and Miss Alice Reynolds in banjo solos were recipients of numerous *encores*.

GEORGIA DAVENPORT FULLER.

**Lynn, Mass.**—We had, on the 26th ult., the pleasure of welcoming to our platform at Cadet Hall Mrs. Annie E. Cunningham of Boston. She gave short addresses afternoon and evening, followed by messages and tests from the dear ones gone before—these were nearly all recognized, and appreciated by the large audience. Appropriate music by Miss Annie Wilson and Mr. George N. Churchill.

Next Sunday, Mrs. Dowd, Mr. and Mrs. Adams, Mrs. Prentice, Mrs. Hare of Lynn, Mrs. Dr. Chase and Mrs. Stone of Swampscott, Dr. Orne, Dr. Drisko, Dr. Nichols, Dr. Furbush, Mr. Huot, Rev. E. Fales, and others will take part. T. H. B. JAMES, *Cor. Sec'y.*

*88 South Common street.*

*The Children's Lyceum* here is in quite a flourishing state at present. We have now entered on our sixth year, and are in quite a satisfactory financial condition. New members are being constantly added to our Association. Our sessions will close the last Sunday in May for the summer.

We are negotiating for a grove in which we shall hold social meetings for the summer. This grove is on a line of horse cars which pass the entrance several times in each hour. We shall have singing and recitations by the Lyceum children, and social singing, a good soloist, and speaking and tests by good mediums. A cordial invitation is hereby extended for all friends in Boston and all towns around Lynn to meet with us. Entrance to the grove will be free. Due notice will be given in THE BANNER as soon as possible, as to where we shall meet, and how to reach the grove. MRS. E. B. MERRILL.

*53 Lowell street.*

**Norwich, Conn.**—The Spiritualists of our city realized a rare treat in the privilege given of hearing one of our veteran workers, Dr. H. B. Storer of Boston, Sunday afternoon, April 26th. After a pleasant introduction by Dr. W. W. Clapp, the speaker paid tribute to the old friends he had met thirty years ago or more, specially remembering our well-beloved Bro. Dr. S. B. Bulkeley, who now dwells in the spiritual realms.

The address given upon "The Relation of Spiritualism to Practical Morality" was replete with the grand teachings of the Spiritual Philosophy, proving by many illustrations that these teachings embodied the only true incentive to morality.

The evening lecture was an eloquent production, treating the subject of "Man's Interior or Spiritual Nature." Many lessons were given from the realm of psychometry—the speaker emphasizing the breadth and scope of this wonderful science of the soul. Tribute was rendered our ascended "Denton" in his researches; and also Andrew Jackson Davis, whose writings prove that not a thought of the past is lost, but can be reproduced under certain conditions—and as we go on in our investigation we learn of the near relationship of the two worlds. Who will dread death when they fully realize it is but a natural change into a higher condition of life, where grander possibilities await us?

Fine audiences listened with close attention to the utterances of this inspired speaker.

Sunday, May 10th, our season will close, with Mr. F. A. Wiggin as speaker.

MRS. J. A. CHAPMAN, *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.

**Eureka Hall, 878 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 3 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.

## Meetings in Philadelphia.

**The First Association** holds meetings every Sunday at 10½ A. M. and 7½ P. M. in the hall 810 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, President; Samuel Wheeler, Vice President, 1114 Wallace street; Robert A. Thompson, Secretary, 614 Venango street.

**The Second Association** meets every Sunday afternoon at 2½ in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street.

**Keystone Spiritual Conference** every Sunday at 2½ P. M., southeast corner 10th and Spring Garden streets. William Rowbottom Chairman.