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The Spiritualist's Restroom.

"In my Father's House are many Mansions"; or, The Realities of Spirit-Life.

An Inspirational Lecture given through
MRS. E. L. WATSON,
At Metropolitan Temple, San Francisco, Cal.

[Reported for the Banner of Light by George H. Hawes.]

"In my Father's house are many mansions; I go to prepare a place for you."

This promise of the Great Teacher to his friends shortly before the great change came was, perhaps, the clearest evidence of his vision of that life beyond the grave given in all his teachings. Indeed, from Genesis to Revelation, there is little in your sacred Scriptures bearing directly upon the subject of man's immortality, and the state of being after death. Perhaps the apostle Paul had the clearest idea of that life. But we are not dependent upon the ideas of the ancients; we need not, to-day, turn backward, and out from the writings of centuries bygone. The separation of spirits in the flesh and spirits disembodied is scarcely more real than is the separation between spirits here in the flesh. For, after all, it is a question of intellectual and spiritual development, of affection and of organic complexity which determines the range of your thought. The circumference over which your soul may travel, and the limits of your perception of the realities of this world, are scarcely more well-defined than your conceptions in regard to that other world which lies so close to you in spirit.

For illustration, if you will study the world in which the reptile lives until you clearly discover the range of this consciousness, which is so far below you, you will perceive that his world and your world are vastly different. Think of the vast space that lies between your consciousness and that of these less complex, less developed creatures. And coming along up in the development of organisms we find the same wide range of difference. There are distinct and definite laws of division between these worlds of thought, of feeling, of perception, of ideas, of joy and of misery. And even in the human family there is this wide difference of faculty, or development of faculty, this great variety of organic sensibility which renders your world and my world quite distinct; therefore the separation between the world in which you move and have your being as physical and spiritual individuals, and that realm of spiritual consciousness which many think is so distant from yours—a world which is yet all around you—is, nevertheless, removed from you only by a separation that is similar in character to that which divides your consciousness one from the other.

It is simply a question of evolution, of spiritual unfoldment which has removed the friends with whom you have been associated in all the tender relations of life, and with whom you parted, as you thought, at the grave; it is only their change, their further development, which has caused this apparent but unreal idea of separation. The division exists in the consciousness; not of the higher, but of the lower and less developed. In other words, there is, to the spirit-consciousness, no separation between you and these inhabitants of the spirit-world. They are more conscious of your acts and your thoughts than ever before; they are able to take note of all that you do, and of much that you think; they exist still in the objective world; they look upon your flowers, they still have sensations that belonged to them as spiritual beings enclosed in these physical bodies; and in addition to these, they find powers of which they had no conception; they find faculties of mind which were held dormant here in the primal state of existence, and which have blossomed out under the change called death, so that their world, before narrow and confined, has now widened out; there is a larger range of vision, an intenser consciousness, an intensification of all the faculties of which they were possessed before their transition to the higher life.

There is also an unfoldment of faculties which were dormant here, but which, expanding now, bring them in connection with things of which they had no knowledge; of a range of thought, sensation and feeling of which before they were entirely ignorant. You are well aware of the great difference between persons in the body in their perceptions—we will say, for instance, of colors: some are color-blind; they are unable to distinguish the difference between the prismatic hues. There are others whose sense of color is so exquisitely fine that they can determine and select a thousand shades to others utterly unknown. The varied conceptions of truth are simply exemplifications of the degrees of development to which the perceptions have attained.

Think, for instance, of the difference in appearance which the earth presents to the eye of an artist and the eye of the child who goes to his daily drudgery without a thought of the beauty and harmony which exists in the physical world about him. One, were he to depict the landscape before him, would give you a picture which would live forever in your memory; but the other, blind to all the vast variety in nature, sees only the daily task before him; has no ambition higher than the gratification of the animal desires.

The intensification of the faculties which is manifested here in animals is more discernible in the spirit after the change called death; so that a world which

was dull before, to the ordinary eye and consciousness, takes on new beauty and splendor, and new scenes of harmony are laid open to the spirit. The realities of this world are simple states of consciousness. Do you ever think of that? The phenomenon of nature which you call light—as an instance—is simply a sensation reported by the optic nerve; it is a state of consciousness, a sensation imparted to the spirit-brain. You could scarcely convince one of the reality of light who had not experienced the sensation which light produces through the optic nerve. Therefore the tangibility of your material world is, after all, only a question of spiritual consciousness, for without this action upon and through the senses the world in which you live would be blank to you.

And here you see the difference between the lower animals and your own more complex organisms; the senses of the one report only within a certain range of natural phenomena, while those of the other extend through a far wider field of nature's realm. Now can you not realize that the differences which exist between you and the lower organisms may also explain your insensibility to the thousand conditions which exist around you, but of which your organism is incapable of making any report? For instance, without the ear it would be impossible for you to have any conception or sensation of sound; it is this organ which brings you into connection and into sympathy with the world of sound. Without the organ of sight it would be impossible for you to conceive of the forms of matter, or for your spiritual consciousness to take in this flood of glory which fills the universe. Now can you not imagine, since the law of progress is universal, since whichever way you turn you see evidences of Nature's determination to perfect every form of life, can you not conceive it possible that just as you are, by the complexity of your organism, introduced into a world infinitely larger than the lower forms of animal life are cognizant of, that there may be a range of organisms above you more complex and highly developed than your own?

Are you never conscious of latent powers, of undeveloped energies, which cannot find methods, through this common form of clay, by which to express themselves? Can you not conceive it possible that, above you, as below you, there is a range of thought and feeling, of spiritual consciousness, with which you are not acquainted? This is the realm of spirit; this is the realm into which the soul, released from its earthly form, is, by death, straightway introduced—death being a process of evolution by which a higher organism is born out of the lower, endowed with finer powers and higher functions of life. This organism, of which the soul becomes conscious at the time of death, is as delicately adapted to its environment as is your body; or that of any creature below you. For just as surely as Nature has ever been mindful of the lower animal life, just so sure is it that she has never created a demand in you that she has not had the means to supply. If this be true of every creature below you, should it not be equally true of those above you?

In your daily existence here you are conscious that your activities do not express your best and highest selves; you are conscious of a state of repression, in which the spirit-forces are constantly held, and your environments bind you to certain methods, conditions and actions, which you cannot escape at the present time. But always and forevermore there are kindling within you aspirations and burning desires which will not let you rest.

I say it is a libel on God and Nature to declare that these yearnings are planted in the human soul but to mock it in its misery; and we are indeed to the higher law if we do not recognize and acknowledge within ourselves the possibility of a further evolution in the individual consciousness.

I have said that all the reality of your ordinary existence is simply the growth of spiritual development. There are things of which you are unconscious, and others, of apparently like gifts and similar physical bodies, are fully aware of. There are realities in this natural world to the poet, which are mere vagaries to the commonplace and undeveloped intelligence; and there are realities to the artist, which are mere phantasies of the imagination to him who has no idealism, no sense of the sublime.

This being true, can you not pass with me into this realm of spiritual reality? The only reality there is rests in the spirit; all that you know you know of the spirit; all that you perceive, feel or enjoy, is by virtue of the spirit.

As we have said, the change called death introduces the soul to a new realm of thought and feeling. How? Not by taking it outside of this earth's atmosphere; not by carrying it off to some distant part of the universe; but simply by the release of spiritual functions held before in check, and developing the organs which were before in the rudimentary stage, prophetic of the life to be; just as in the lower forms of organisms there are rudimentary organs prophesying of the development to take place soon afterward.

So in the development that comes to the spirit through the change called death; it is not by transporting the soul from this realm into another that it is introduced to spiritual realities, but it is by quickening the consciousness of realities that already were, and are surrounding us. Things with which before you were unacquainted straightway greet your vision, for there is an expansion and enlargement of the entire spiritual nature.

Your spiritual body corresponds to your physical body, and your spirit builds the house in which it lives; just as the house of the nautilus grows with the expansion of its life, so does your body expand under the manipulation and activities of the spirit. A scientist at a glance can tell whether a man has thought much, because thought leaves its lines upon the man; because thought pushes up the organs of the brain and builds its temple there. Your spiritual corresponds with your physical body, for the reason that it is suited to your spirit's needs, because it is necessary for the spiritual development, the spirit being always the builder. A person lacking intellectual cultivation, meeting with the change called death, has a spiritual body corresponding with the physical body in its cranial development, and will hold this body in the spirit-world until the intellectual powers have pushed their way upward and built for themselves the necessary temple; their activities determining the shape of brain, and the grace and symmetry of the spiritual body.

We have witnessed the birth of spirits into the spirit-world, and watched with interest their first acquaintance with themselves within their new environments. They look with wonder upon the body from which they have stepped, and turning their vision upon that in which they find themselves, note the correspondence between the two; and it is very evident to them that this change, which they supposed would destroy all substantially, makes the world more real to them; their spiritual bodies being actually more tangible and real than the body of clay. How is this? As I said before, your state of consciousness determines the tangibility, the beauty or the deformity of that which you gaze upon. It is simply a question of spiritual per-

sensation, and that sensation is more acute and more intense, and we are more really alive in our entire organization than in the old body from which we have been removed by death. Things which were before impalpable to us are now, from the increase of this sensibility, clearly conveyed to our spiritual consciousness. To the eye is added not only the microscopic, but the telescopic lens also. The gift of clairvoyance, as it is called, is simply a prophecy, a promise of what all shall possess when they enter the spirit-world. As before said, you need not travel to any great distance to find the world of spiritual realities; you have simply to develop the spiritual faculties which lie dormant within your present organization to become aware of these realities through the phase of mediumship termed clairvoyance.

In regard to the different views which spirits have of the spirit-world, and their different estimates of spiritual things, do they differ any more widely than you here do in your estimates regarding the earth upon which you live? Suppose you ask a number of men to write the history of a day's experience in your city; let them travel over exactly the same ground, see precisely the same persons, and meet with similar experiences, so far as the external world is concerned, how different would be their descriptions of the paths taken, the persons met and the transactions of the day. One is clear-sighted, intellectually developed, almost clairvoyant in his perception of human character; he studies the faces and reads the souls through the countenance; the other has none of this perception, and looks only upon the surface, notices only the physical form. This is precisely true of spirits entering the spirit-world: each sees according to his unfoldment, and gives you a correct description as he sees his spirit-world; just as two travelers will give you correct descriptions of the journey they have taken, although differing widely; the difference arising from the different degrees of culture of the perceptive faculties. The inhabitants of the world in which you now live, and of other worlds beyond the range of your vision or conception, are as real and tangible and as veritable to the spiritual consciousness as your present existence is to you; and your present yearnings, tastes, habits, the tone of your character, all these go with you into this new life, being a part of you; immortality were a mockery, nay, a misnomer, if it were not true that these peculiarities follow you into the spirit-world.

Think you that nature is not as careful of the needs of her spiritual children in their new state as in this from which they depart? Think you that their desires, their tastes and necessities will not be with them there? The world into which they pass is wide, is beautiful, and throbbing with divine life, even as your world is possessed of that spirit which permeates all things, and when they enter upon this life in a new stage of existence they find the realities of the old life clinging to them, and by-and-by, they meet and blend with the realities, the necessities and the provisions of that other and new life.

The old ideas of immortality, of heaven and hell, are horrible, as depicted, they are places in ether of which the human affections must be quenched, all aspirations become as naught, and the pursuits which have been to us a pleasure here, which have developed the purest feelings of the human heart, all these are to be closed forever. How unreasonable is this picture of the spirit-world, and how at variance with all we know of nature, and of what we as spirits bring to you. The dividing walls between you and the spirit-world exist in your own organism, and they will be annihilated. As the planet becomes purified, more attenuated and refined, your organism will also be more refined, and you shall face to face in communion with the inhabitants of the spirit-world; for the time cometh when clairvoyance will not be phenomenal and exceptional as now, but when all eyes shall be open to the realities of the world in which dear ones are now dwelling.

The expansion of the spirit faculties introduces, as we have said, to a new objective realm, and vast distances are reduced; transcendent beauty opens up to the unfolding mind; the broad and open ground upon which to work is found—the mighty field in which the sense of the beautiful, the pure and the harmonious may act. We will take, for instance, the artist: here he is bound by certain conditions of his organism, there are splendors which he beyond his reach as a human, physical being; he may be able to transfer to canvas scenes upon which his eyes have rested, but much is now hidden from his vision, even as beneath the waves of the sea there lie unseen the grander harmonies of coloring and symmetry of form. So when he enters the spiritual realm the faculties, quickened and intensified, shall enable him to penetrate to those now hidden scenes, and he, as an artist, shall reveal there and find means by which he may depict the beautiful images of his brain which he had not the power to portray while here.

You think of the spirit-world as a land of cloud-mists, vague and unreal—and the idea that the spirit is a tangible being seems almost inconceivable. A moment's reflection will convince you that spirit only possesses tangibility. It is the spirit that records certain states of its environment that gives you the idea of tangibility, and the spiritual realm is an open field, with beautiful forms and materials of which you have no knowledge or conception.

"In my Father's house are many mansions." The great variety in spiritual development precludes the possibility of such a heaven as the ancients pictured, where all shall be satisfied with the singing of psalms and the fingering of harps; for to meet the needs of each there must be a vast variety, and the further you advance in spiritual life, the greater the variety of individual experiences and necessities.

These mansions are graded to the capacity of the spirit; these homes are fashioned after the idea of the individual soul, not alike, but fitted to the necessities of each spirit; meeting every demand of the spiritual existence with fullness and with sweet reciprocity, making a way for every human soul, and life itself a gift of joy.

Consider what your own world has experienced in the intellectual development of mankind. Here, in your atmosphere, was held in reserve a power which you call electricity; for centuries it was untapped, and you knew little of it, but now it is becoming one of your elements of power. In this element you have an illustration of other elements that are still beyond your conception, that have still escaped your intellectual power.

It is unreasonable to suppose that you have exhausted Nature's resources, or that in the future you will not discover many forces, of which you now have no knowledge, which shall be applied to man's purposes, and for the benefit of the whole human family.

In this spiritual world into which the soul is introduced at the transition these elements with which you are unacquainted, but which are adapted to the higher state of being, come into use. Every soul gravitates to its real position in the spirit-world, just as every man and woman in this world gravitates toward his or her own proper sphere.

You have heard of several spiritual spheres, and that it is difficult for the spirits of the higher spheres to communicate with the first sphere. This is also illustrated in your every-day life. How difficult was it for the spirit of Christ to communicate with the spheres of animism around him. How difficult it is for the philanthropist to make the miser feel or heed his communications; and, though their dwelling places may be side by side, they live in spheres wide apart. In the spirit-world there are no dividing walls save those springing from the spirit's consciousness. Each must have his own, must gravitate to his own condition, his own plane and society; therefore the good and the bad, the ignorant and the wise, find their own proper place over there.

You are preparing your place in spirit-life now—the place to which you shall gravitate; and, as truly as you build your houses of wood and brick, as truly as you build your mansions to which you shall be transported at the change of death. And it depends upon your own action, your own will, whether it shall be a palace or a hovel; whether it shall be adorned with beauty and harmony, or whether it shall present to you dreary images of remorse that come up from the wasted years; perhaps pictures of little faces that you have caused to be bathed in tears; of woman's heart, upon which you have trampled; of souls that you have crushed by cold discouragement. It depends upon you whether the place shall be prepared by the beautiful ministrations of love, or whether it shall be barren and cold from selfishness.

You have lost loved ones; who has not lost a friend? By every tie by which you have bound yourself to some other human soul; by every obligation that you have borne in the physical existence have you been preparing a place to which you shall pass at death. The dear departed ones are not idle; they live in a world of reality, and can, by their powers of will, command such elements, such forces and materials in that world as may build for you a place; but it is through the love that they bear you; and the love they have for you is because of their alliance to you through spiritual affinity.

Remember the realm of nature is ours as well as yours. Nature does not disown her children, but welcomes them in the new state as in the old, and there is room for a faithful love in the spirit-world. Those who are mistreated here shall fall apart, and others who are truly your own shall meet you there. Souls whom you have never seen in the form you will find there, and they will seem like old acquaintances. They, too, are preparing a place for you, and, though its foundations are laid in your own life, their love can work wonders. Woe to him who by no generous act, by no sympathy, by no tender love has bound to him some soul that hath gone on before; for when he enters there it will seem like visiting a foreign land where the language is strange and communication impossible. But there are few such in this world, thank God! for the meekness which walks the earth, even he who in moral leprosy is writhing in unexpressed agony, has, at some moment of his existence, given utterance to a tender thought; yearnings have poured from his being which have bound him to the sympathies of the angels, and, even as the babe born in a manger, finds arms of love outstretched; even as the most woe-begone of earth's children finds somewhere a pallet of straw laid by the hands of affection, so in the other life there wanders no soul in the shadows but some one is bound to it by sympathy, and the glory of love so kindling in these hearts shall by-and-by burn away the dross that makes the misery of the spirit-world.

Oh! hearts that wait and yearn for those gone on before, that promise of the Nazarene shall be fulfilled for you; the dear ones whose hands you have missed from the common toil of life—the darlings gone before—they are not idle there, but from the foundations of earth, which were laid in your hearts before, they are erecting those mansions, those homes of the soul, which are beautiful and bright, even as love has made them.

"IN MY FATHER'S HOUSE ARE MANY MANSIONS."

How can we paint for mortal eyes

The mansions of our world above?

What forms can fitly symbolize

The fair creations of our love?

The vast expanse of star-filled space

Is spirit-country to the wise,

Where each may choose his dwelling-place

And form his own soul's Paradise.

Within our old earth's atmosphere

Richest materials await

The architect and engineer,

When born into the higher state.

Spirits to substance, matter naught

But transitory states of soul;

The centred forces of your thought

In living images unroll

Within the realm of finer sense,

Which is the real of all you see,

Where every deed bears recompense

As fruit of immortality.

You gaze on glowing sunset skies,

Unrolled in gorgeous panoply,

When hills are clothed in purple dyes

Of more than royal majesty;

Or revel in the honeyed sweets

Exhaled from hearts of countless flowers,

Where kiss of sun on fair earth meets

To flood with light the morning hours,

And think with dread on solemn death,

Which chills with sense of loneliness,

And turneth all with blighting breath

To ash and hue and dull distress;

And yet death is an open way

To realms a thousand times more fair—

The passing from a house of clay

To one of fit "many mansions" there.

Men labor all their years on earth,

And when the worstlest comes to die

He counts that labor little worth,

And sighs o'er wasted energy.

But harken to my simple rhyme,

And then take courage for your task:

The gentle hand of Father Time

Shall lift from all this coarse clay-mass,

And then your gladdened eyes shall see

The fruition of your efforts here,

A beautiful reality,

A place prepared, "a title clear"

To mansions, building day by day,

Adorned by every loving thought,

Whose beauty passeth not away,

Because by power of spirit wrought.

Your dreams of joy, transfixed by will,

Shall greet your clearer vision there—

The songs that now your being thrill,

More vibrant on that finer air,

Shall sweep in waves of golden light
From many a wondrous instrument,
Until hate-shadows take their flight,
And leave sweet Love sole ministrant.

Your yearning for a higher truth
Shall there expand like shining wings,
And freshness of eternal youth
Arise from secret spirit-springs.

Be patient, then, a little while,
Blindfold, to build within the dark;
And let no false guide e'er beguile
From aiming at the highest mark;

And then, though what men call success
May not be yours on earth to win,
Each virtuous deed shall none the less
Keep bright the better life within.

And when Death's shadowy curtain lifts,
Your loved and lost it shall restore,
With all life's sweet and gracious gifts,
To grow in beauty evermore.

The Reviewer.

NINETEENTH CENTURY MIRACLES; or, Spirits and Their Work in Every Country of the Earth. A Complete Historical Compendium of the Great Movement known as "Modern Spiritualism." By Emma Hardinge Britten. 8vo. cloth, pp. 336. Published by William Britten, The Limes, Humphrey street, Chesham Hill, Manchester, England. E. W. Allen, Ave Maria Lane, London, E. C.

As a fitting companion for the author's previous work, "Modern American Spiritualism," we have the volume now before us, the two forming a record of the greatest movement and the most profound revelations this world has ever known, so far as the knowledge of its present inhabitants extends.

Mrs. Britten very appropriately enters upon her task in Germany, covering the period from the close of the eighteenth to the beginning of the nineteenth century, remarking, however, that, though the higher class of German literature, redolent of spiritual facts and philosophy, is most voluminous, and a long and brilliant array of eminent German writers can be named whose works are almost entirely devoted to spiritualistic subjects, Spiritualism in that country has no publicly defined status, and until the last few years has had no periodicals devoted to an exposition of its truths.

Emma Meiser is characterized as one whose mind leaped before the age in which it was destined to live. When a mere child, "he would absent himself from home and school, to trace up the source of streams, and wander far to collect stones, shells and minerals, which he would pore over with strange and unchild-like interest." Having been educated as a physician, it was naturally supposed his thoughts would follow the channel of his profession; but, instead of doing so, when he took his degree at the Vienna University, the subject of his inaugural thesis was: "The Influence of the Planets on the Human Body"; and he attracted universal attention, not only by the nature of his subject, but by his highly intellectual and remarkable treatment of it. It is undoubtedly true that with Meiser began the growth of what is now known as Modern Spiritualism, though an intelligent availability of its infinite resources may be dated March 31st, 1848. Meiser, and those who followed in his footsteps, laid the foundation; the Fox girls, and the rapidly increasing hosts of mediums, under spiritual guidance, erected and are still raising the superstructure. Therefore the comprehensive account of Meiser's life and labors, set forth in the pages of this book, will be read with deep interest.

In continuing the subject of "Spiritualism in Germany," Dr. Justus Kerner's contributions to spiritual literature are drawn upon. In a volume published in 1834, Dr. Kerner took the ground that all haunting spirits once inhabited human forms, and gave numerous narrations to substantiate the correctness of his theory. His history of the "Seeress of Prevorst," Madame Frederic Haute, is well known. Her mediumship was, says Mrs. Britten, not only spontaneous and wholly unlearned, but her "philosophical teachings and doctrine of the spheres, deserve far more attention than has been generally accorded to them; in fact, they antedate in some respects, and far excel in others, all that has since been demonstrated in the modern spiritual movement."

Referring her readers to the writings of Kerner, Ennemoser, Eschenmayer, and their contemporaries, for details of the rise and progress of Spiritualism in Germany, allusion is made to an inspired servant of the spirit-world, the Baroness von Krüdner, who from 1793 to the time of her death in 1824—the stormiest days of revolutionary strife in Europe—"quit the brilliant life of the salon, and the attractions which her rank and station offered, in order that she might preach a gospel of peace and purity in the presence of warlike and violent men, many of them the contending generals, princes and potentates who ruled the destinies of nations—a prophetic and orator of the most remarkable power, who pursued her mission despite of threats, dangers and captivity." Following a narration of incidents in the career of this lady, a general review is given of the condition of Spiritualism in Germany during the past quarter of a century; its prominent supporters are mentioned, as also the several American mediums who have visited that country, closing with an eloquent apostrophe to the "land where the soul, enfranchised by the wand of magnetism, was first made free to soar away into the realms of the illimitable, and bring back tidings from the shores of the eternal beyond."

In France the Baron Dupotet was the first to publicly interest himself in the theories and experiments of Meiser, and published a periodical, the *Journal du Magnétisme*. He began his investigations in 1830. In 1840 he said: "Let the savants reject the doctrine of spiritual appearances; the inquirer of to-day is compelled to believe it from an examination of undeniable facts." After summing up a variety of phenomena resulting from experiments made by him from 1836 to 1848, he challenged the scientists to account for or disprove them; and in an essay, "The Philosophical Teaching of Magnetism," said: "Before the soul is disengaged from matter it can and does converse with pure spirits. Already it can gaze prophetically on its own future destiny, by regarding the condition of those who have gone before—but a step; yet one which the eye of the spirit alone can measure; and if men are spirits already, who can stay the eagle glance of the soul in the land of its own inheritance?"

A wonderful stride was made toward implanting in the minds of earth-inhabitants a positive knowledge of the unseen world, by a long series of carefully conducted experiments made by M. Cahagnet, who in 1848 published a book entitled "The Celestial Telegraph," and at a later period, having verified by personal investigation and experiment the truth of the statements and theories, "The Celestial Telegraph," or, "Secrets of the Life to Come." He not only proved

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

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Spiritualism is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRIT S. B. BRITTON.

Volume Fifty-Five.

Fifty-five is well up among the figures for a modern paper, but almost a marvel for one devoted to the discussion and dissemination of a knowledge of the spiritual phenomena and their underlying truth. Nevertheless, with the present number the BANNER OF LIGHT begins its Fifty-Fifth Volume—a satisfactory token of its possession of that vitality and vigor which spirit power alone could be expected to infuse into an enterprise so wholly new and untold as the publication of a spiritualistic journal.

With the opening of a new volume it will readily occur to all readers that this is the time for the unsolicited renewal of their subscriptions, that there be no break in the line of connection between them and the spirit influences which have so long addressed them. It becomes, at this stage of our joint progress, of the utmost importance that the ranks be kept in close order, and the advancing column move in a compact and firm mass. Cooperative sympathy works wonderful results when fairly put in action. It is more necessary than ever before that Spiritualists should stand together for the sacred cause in which they are enlisted—that they should appreciate the difficulties with which it is beset, and maintain themselves in harmony with the spiritual powers that are doing this new work among men.

Though it is true that Spiritualism is making headway all over the world as it never has before, by that very fact it is bound to excite and encounter an opposition more energetic than ever. The old ecclesiastical organizations see with increasing alarm their authority over men's minds melting away. They know that the larger truth, with the clearer light, is continually entering within their enclosures, convicting and converting their former followers, and capturing them for a very different and more hopeful life and service. It therefore devolves on those to whom is ostensibly committed the important trust of spreading the truth of Spiritualism to be ready at all times and in all places to set forth the grounds of their belief to such as are prepared to listen, to defend it against unjust and pre-judiced assaults, and to illustrate it in the consistent beauty of their lives. The exposition is comparatively easy and always effectual, when made through an influential spiritual paper, and the defense offered in the same is the best that can be made, since it includes the utterances of the platform also. These are the leading reasons for our present appeal to Spiritualists everywhere to come up to the support of the BANNER OF LIGHT in such numbers as will disarm all enemies and warm the hearts of believers and inquirers with a new joy.

A few reminiscences at this point may be interesting to our readers. During the first year of the BANNER's existence, the government of Harvard College were made to feel, from what they saw transpiring all around them, that it was necessary to try to do something to retard the rapid progress of the faith in spirit-return, and by a few stages bring it to an end. It was a stupendous conceit of influence and power in any event, and in view of the utter nothingness of the result was without a parallel for sheer assurance. But the work was begun, and continued. Profs. Felton, Pierce, Horsford and Agassiz, with a few official associates and followers, having the Boston Daily Courier, then edited by George Lunt and George S. Hillard, for their organ and support, entered on the work by uttering fierce denunciations of Spiritualism through the columns of that paper, and finally, becoming reckless because they apprehended no visible opponent, went to the foolish length of challenging the Spiritualists as a body to produce practical proof, such as would ordinarily be deemed satisfactory, of the reality and verity of mediumship. It was a challenge made with no idea that it would be noticed, and was therefore accompanied with the greater flourish of phrase and bombast of defiant boasting.

The late Dr. Henry F. Gardner, a long-to-be-remembered pioneer in the introduction of Modern Spiritualism, promptly accepted the challenge, and with as much publicity as it was made with. After that there was of course no retreat for the presumptuous challengers. With great labor and at much cost Dr. Gardner collected a number of the best known mediums, from all quarters, here in Boston, and, after the

necessary arrangements were carefully made, invited the Harvard Professors to a test of the proofs of mediumship which he had ready to present. They came, but in what kind of spirit and temper it would be wholly ridiculous now to describe. The mediums, one after the other, offered what all men but case-hardened and almost insensate bigots, aflame with their hottest of prejudices, would have accepted, after due examination and analysis, as clear and conclusive proof of the truthfulness of mediumship and the reality of spirit-return. Nobody but a then Harvard Professor, at any rate, would have dared deny, in the face of the evidence, that there was intelligence communicating through the mediums that was wholly outside of the intelligence assembled for the professed purpose of investigation. Nobody else would have thought of denying that an occult and subtle power was all the while subjecting the mediums to its influence.

The evidence put into the case for the conviction of these Professors consisted of the rappings, the exhibition of the phenomena of moving heavy objects without mechanical effort, and other phenomena. The Committee of Professors, however, obstinately refused to credit their own senses, and so continued to the last; winding up their part of the work with proclaiming through their organ aforesaid that in due time it would make up and present to a waiting public its complete report. It is needless to state, what everybody knows, that that report never was made up, never was presented to the public, and never will be.

That was twenty-seven years ago. After twenty-seven years, we behold an entirely different set of exponents of Spiritualism come to the front; not, however, as challengers, but as denouncers, condemnors, self-appointed censors and judges, and representatives of all the various features of social life. Some of the number are even professed Spiritualists, whose delight it seems to be to antagonize the truth of the phenomena at every point, and who, with supreme recklessness, refuse to accord any place whatever in their estimations of value to what in fact constitutes the foundation of the entire superstructure of that cause which they profess to love with such unabated ardor.

The new enemies, thus described and defined, are far less scrupulous than were the Harvard savants. The latter did not, at least, employ physical force in their investigation, and thus try to interrupt the necessary sequence of the phenomena. But the former do not scruple to use all possible efforts to overawe the sensitive mediums, directly and indirectly; often applying to them the most outrageous epithets, and then demanding that they shall proceed to disprove them. These users of violence do not hesitate even to assault helpless women, upon whom the burden of the materializing phenomena in particular is heavily laid. Sometimes the spirit-form is thus violently seized by honest Spiritualists, no doubt in total ignorance of the fact that the phenomena of the transfiguration of the medium—which is really an exhibition of spirit power in active operation as fully as when occurring in complete form materialization, except in the different intensity of the same power in the two cases—must at all seasons of this character be taken into account. To such Spiritualists these strictures may not so rigidly apply. We especially refer now to the professional "fraud-seeking" "grabbers" outside and inside the Spiritualist ranks, when we assert that a new movement, and one of wider dimensions, is making to overthrow Spiritualism by a denial of the reality of its phenomena. Their distinct and self-avowed purpose is to do it, if possible, by breaking down the credibility of its mediums—those through whose wonderful gifts thousands and tens of thousands from every social walk have been already convinced of the truth of spirit-return.

We have previously declared, and now desire to reiterate, that it seems almost incredible that there should be any serious question over facts among believing Spiritualists: It may naturally be expected as between Spiritualists and those who professionally traduce them. It is solely through these same facts, conveyed to the senses through the phenomena, that the Modern Dispensation has thus far so widely and successfully appealed to the reason and judgment of mankind; and these same facts must be allowed to continue to do their work, else the Spiritual Philosophy will be relegated (in common with all other systems of thought, and all the creedal tenets of the past regarding the future life) to the domain of vagrant speculation, or blind, unreasoning faith.

Removing the mental glance, for the time, from the plane of phenomenal research, and the difficulties sought to be piled up around it to its disadvantage by those who should know better, to say the least, there is another point which we feel can be profitably touched upon: However widely opinions and views among Spiritualists may differ regarding organic and secondary work, State and local, it is certain, for at least one thing, that a broad field exists for their doing good works in common to their fellow-men. There is one thing, therefore, about which there is no dispute. In the language of Spirit John Pierpont: "It is possible for Spiritualists to combine together for the purpose of performing good works for humanity; for them to agree to disagree upon matters which are of no essential importance as compared with the great ends and objects of life." And we unite with him in the hope that "the time is coming when libraries will be established, when homes for mediums and halls of learning will be founded, as well as places of meeting, where the truth can be freely dispensed by angelic ministrants; and that all this may be accomplished by the united action of Spiritualists; not by the free offering of one or two—although that is very commendable—but by the intelligent labor of each one, every well-meaning and firm believer in Spiritualism bringing his tithe of labor or assistance to the work."

With anything but a boastful disposition, but merely to bear out the ineffaceable record of the past, it becomes us at this point to revert to the service done by the BANNER OF LIGHT for humanity at large. Our hands have been held up in all these years, and given strength to accomplish much for the pecuniary relief of the poor and the afflicted; and as we cast a look back over the years that are gone, the record of the BANNER's service in this single direction becomes a pleasant one for us to review. We cannot omit on this occasion to render our sincere thanks to those friends all over this continent, as well as those in the Old World, who have from time to time forwarded us such amounts as they felt willing and able to spare for the "God's Poor Fund" which we have so long maintained at this office for the benefit of the suffering. They may rest assured that their bounty has been bestowed in all cases on de-

serving individuals, and that the bread of benevolence thus cast by them on the waters of human life will one day return to them again with increase; if not in this life, then on the tides of that world in which life is to be all fresh and new. And it is our trust that every reader of this paragraph will be moved to send still further assistance to the Poor Fund, for the appeals to us for aid were never so numerous or urgent as they have been during the past winter.

The Banner Free Circle-Room, maintained by its publishers at a personal cost of some three thousand dollars annually, is another department to whose interests this paper has been steadily devoted, and for which it has been privileged to do a grand work. Here in the Banner Building, for the past twenty-seven years, very nearly, a Circle-Room has been kept for spirit séances, furnishing an avenue always open to the public to meet the dwellers in the spirit-land. And here the stranger and the investigator, coming to Boston, have always had a welcome opportunity, without cost of any kind, to witness trance phenomena under the best order of conditions; while the utterances of the spirits manifesting at these séances have been transcribed as they were spoken by the ready pen of a short-hand writer, and impressed in clear type on the pages of this paper, and thus been transmitted and proclaimed to the very ends of the earth.

In conclusion, if for this practical service in the cause, and because the BANNER has shielded all true mediums from the frequent uncharitable assaults of those who seek to destroy the efficacy of their divine mission, we are to be condemned, all we have to say is that we are willing to wait until a larger knowledge of what really constitutes Spiritualism everywhere prevails, and a profounder insight into its meaning renders vital the belief in the nature of its promises to mortals reaching out for a larger measure of light and truth.

As Science and as Religion.

For many years, science and religion, as is well known, have been at war with one another, and as yet no method has been discovered that will bring them together. Antagonistic elements of the material world have been brought into a state of harmony, but matter and mind still defy all attempts at blending. There can be said to exist no science beyond that of matter. Reichenbach and Hare have, it is true, made penetrating investigations, and Faraday got as far in them as od force. But the spiritual relations have never yet been subjected to the formulation of scientists, who, in following the rule of direct experiment, are first obliged to learn the regular formula. The spiritual refuses to be confined within any formula such as are laid down by science. Hence scientific men are at a loss how to proceed. They have yet to learn that it is safe to assume that for every material thing there is a super-material; it is an error, certainly a misconception, to say super-natural, when we cannot conceive of anything that is not natural. Super-material and super-mundane have laws of their own; and it is these which are yet to be discovered. If they can but be formulated, a key will have been found that will unlock the secret of every form and material of spiritual manifestations.

Several years ago Mrs. Richmond's control treated this subject in a masterly manner in the first of a series of discourses, in London, on the New Science, considering Spiritualism as a science and as a religion, and she then proclaimed the fact that everything in nature was surrounded by an aura; that clairvoyants had discovered it, and scientists would have a key to this phenomenon if they would but acknowledge it. At first, clairvoyance was scouted; when mesmerism came, clairvoyance was used to explain it; psychology in its turn was explained by mesmerism; and now scientists would explain Spiritualism by psychology. But they did not go far enough, for they recognized—because they knew—only the laws of embodied mind; whereas it is as essential to know the laws of disembodied mind as well. The embodied mind acts on organism through volition or involuntary action; illustrated in the former case by mesmerism and in the latter by psychology. When we are acted upon by thought, there is an embodied source of it. Now by taking a single step further, namely, by accepting the theory that it is possible for disembodied mind to act upon embodied mind, it is perfectly easy to see that the spiritual manifestations have to be called super-mundane, and the science super-science, to make out a formula and establish a general term, something which all scientists will understand—a key to unlock the whole secret.

The scientific law of gravitation demands that mechanical force shall be applied to overcome it; but Spiritualism shows that it can be readily overcome without the employment of mechanical force. The scientist, true to his established formula, declares it to be impossible; that the law of gravitation forbids it. What if there were another law antagonizing and overcoming this law? What if there were a centrifugal as well as a centripetal in the case? And in the endeavor to discover this other and hidden law, what is done but to investigate the law that governs the spiritual phenomena? Of the fact that there is such a law there can be no more question than that the phenomena themselves are continually presenting themselves. Nobody can reasonably deny; certainly, that objects are both lifted and floated in the atmosphere without any apparent mechanical maintaining cause. The scientist, however, refuses to believe it, though he sees it for himself, preferring to repose his faith in the law of gravitation rather than the law of optics. He feels absolutely sure that all is delusion, since he knows that no movement can take place without a cause. At this point the super-mundane cause presents itself; why may it not be true that, as electricity in its action contradicts the formulae of science, so another and a more subtle element in the realms of space may be acted upon by disembodied mind and produce mechanical results?

And super-science explains that there is another agency which transports material objects through the atmosphere without the employment of mechanical force. It is the agent that moves certain individuals to write and speak, and controls the bodily organs, outside of individual volition. The unbelieving and recalcitrant scientist answers—but this is biology. But how does biology account for involuntary action? How can the subject transcend the control of the thought of the biologist? How can the former present the thought of departed friends, when the latter has had no such thought in his mind with which to control the subject? If he could only find out that he could set the rules of his present school a long

way in advance of where they are now, and, in fact, establish an entirely new school.

The scientists have by no means begun to explain all the manifestations of mind, whatever they may think and say about it. They give it all up when they are forced to admit, as they of course are, that thought cannot manifest itself without a cause; it follows as the night the day that there certainly must be a cause when mind manifests itself through matter. Here we come upon the high and broad ground of spiritual science. As material science confesses itself baffled, there must be a supra-material science yet to be discovered and formulated. Dr. Hare's experience abundantly shows that no merely material science will adequately explain the spiritual phenomena.

There are countless forces in the universe, and active ones, of which the still investigating scientists know nothing. They certainly do not claim to have discovered all that is to be known. The elements are by no means all recorded and classified by science. When more of them are, the time of super-science will have come. Well and truly remarked the inspired speaker, on the occasion alluded to, "until that day has arrived scientists must be patient, and Spiritualists must be patient, and the world must be patient. Where there is no scientific basis, there can be no continuance of investigation until it is so established. It is only an alphabet with Spiritualists. . . . Here is a science which defies the schools. Tables are moved, forms are raised in the air, people are made to write and act, and there is no science for it. Yet a man sits down in his laboratory, sits down without any preparation, and says, 'I can find no spirits.' Remember that the mechanism of the spirit is far more delicate than the rays of light transmitted through the atmosphere, and upon this delicate fabric mind must act." And no chemist has yet discovered this subtle element; never analyzed it; never found out the nature of thought or its power in the human mind. The formation of the brain and the forces brought to bear upon it may be known, but of the substance from which thought is formed nothing is known. No human skill is subtle enough to explain the still more subtle laws that govern this most mysterious principle.

There is no age without its own revelation; and no nation without its divine and distinct inspiration. Spiritualism to-day has a voice for all who will hear it. The life and light of the spirit-world go wherever the true spirit is found. Only truth is eternal. The things of men will pass away, but truth is the same in all ages. The highest and profoundest of all religions is the fatherhood of God and the brotherhood of man. The religion of Spiritualism claims all of us without distinction for its prophets and sages; the humble and the exalted; the ruler and the cottager; the babe and the matured man. It is the religion of all religions, past and present, making the dark light. It ends the long warfare between religion and science, beginning where science leaves us, and merges into this spiritual life.

Materializations at Mr. Keeler's.

In this paper, Feb. 23d, there was published an account, written by Mr. Charles Holland, of a "Remarkable Materializing Séance," of which we said: "If this gentleman's statements can be relied upon, this was one of the most extraordinary events recorded in the annals of the spiritual movement." The statements therein made called forth much inquiry as to their credibility, which, having no personal knowledge of the matter, we were unable to fully answer; hence it was with no ordinary degree of satisfaction that we last week received an invitation to attend a private séance by the same medium, Mr. Pierre L. O. A. Keeler, held by him at the same place, 281 Shawmut avenue, in this city. Being unable, from prior engagements, to attend, a representative of this paper did so, with, we are happy to say to the credit of all true mediumship, the most satisfactory results.

The company was small and very harmonious; and every opportunity possible was afforded each one present, by the most searching investigation prior to and during the séance, to become satisfied of the integrity of Mr. Keeler and the genuineness of the materializations. The rapidity with which the forms appeared, and the number that did so at one and the same time, were quite surprising even to one accustomed to this most advanced phase of spirit-manifestations. In all nearly forty forms came out, varying in height from three feet to five or six. They came singly and in groups, many of them approaching each of the sitters, shaking hands with them, and manifesting their pleasure at being able to do so. At one time a tall female form having thus greeted each, seated herself in one of the chairs; then another came from the cabinet, and yet another; the three then walked the room, each clothed in white, while a fourth stood at the opening of the curtain, evidently trying to come out, but unable. The coming of two at a time was the rule rather than the exception. Many of those who came, seated themselves and conversed with the persons to whom they were more especially drawn by earthly relationship or acquaintance.

Dancing was of frequent occurrence, sometimes one, at others two at a time, hand in hand. A male form came out dressed in Oriental style, a white tunic reaching to the knees, a mantle draping the chest and shoulders. While he was before us, another male so darkly complexioned and so darkly attired as to be scarcely recognizable against the black background of curtain, also came out. The first was said to be a Persian, the second a Moor. They danced together for a moment or two; then the latter left, and the former went through a dance that displayed most remarkable skill and agility; sometimes falling upon one knee, then on both, the involutions of the feet being strangely complicated, terminating with his retreat to the entrance of the cabinet and dematerializing in full view of all; in doing which the form seemed to pass down through the floor, until the well-defined head and features only were seen above the carpet, where they lingered for a second, and then passed from sight.

The forms represented all ages, from the child of six or eight to the adult of ninety; there were fair-faced maidens, wrinkled dames and gray-bearded men. Their apparel was as varied as their ages and size: some of the most gossamer-like, white fabrics, others of darker and heavier material; one of the men was clad in what seemed to be velvet, another in what looked like undressed seal-skin. While a very old man with white hair and beard was seated in front of the cabinet, and another, apparently double his weight, stood at his side, a little child appeared at the opening of the cabinet, peering out upon the scene, somewhat as you would see the face of a child peering out from a hole in the wall. Of the five ladies and three gentlemen

present not one failed to recognize some one or more of the spirits who presented themselves. Those who spoke did so in low tones. Whether their inability to speak louder was attributable to the state of the weather or not, it is impossible to say; but a heavy, damp atmosphere, such as then prevailed, could not but be unfavorable for every kind of spirit-effort, and more so for independent voices than any other. The chief control, Washington Emmons, was the only one who talked sufficiently loud to be heard in every part of the room, and his was a voice it would be impossible for any one to correctly simulate, unless, like him, he had had the misfortune to lose his palate. From this latter cause it is at first difficult to comprehend what he says, but one soon gets familiar with his speech, and then easily understands. Several attempts were made to materialize in front of the curtain. A white figure of about two and a half feet in height was first seen; this gradually elongated to about four feet, then disappeared, the effort to produce a full form failing, though doubtless it will be repeated until the experiment becomes a success and the phenomenon a frequent occurrence.

The crowning evidence of the genuineness of Mr. Keeler's mediumship, and of the materializations produced through his unconscious agency, was given near the close of the séance, when the curtains parted, and two female spirits, supporting the medium between them, came from the cabinet. Mr. Keeler was profoundly entranced; his head was bowed as if he was in deep sleep; one of his arms was partially thrown over the shoulders of each of his attendants. They came to a distance of five or six feet from the cabinet, remained there a sufficient time for every one to clearly scrutinize them, then retreated and stood a few moments at the opening of the curtains. While there, the writer, at their request, approached them, took the hand of the spirit in one of his own, and placed his other on the other spirit-form, and afterward on the head of Mr. Keeler, standing at the time within a foot of the group. The two spirits then slowly withdrew, bearing the medium to the interior of the cabinet, when almost immediately the tall, and altogether differently appearing form of Mr. Emmons, the control, came, remarking: "Wasn't that immense?" and we all thought if the wonderful phenomenon could be described by a word, that was the most appropriate one to employ for the purpose.

The Banner of Light.

"A Veteran Spiritualist," whom the editor of this paper has known for over thirty-five years, sends for publication the following:

"Most appropriately is this newspaper called the Banner of Light. It is a banner, seen from afar, guiding millions toward the divine light of a new civilization. It is a herald of the most glorious news ever brought to earth from supernatural realms; and I would say a few words to those who profess to belong to the great movement of progress, and yet do nothing to sustain its standard-bearers, who are in the midst of the battle with the retreating hosts of darkness."

Are you willing to be mere camp-followers, enjoying the fruits of victory in mental freedom and toleration, and yet do nothing to help win the freedom you are to enjoy? Shall the toll and burden rest upon the generous few who assume the lead, and give their lives to thankless labors or will you do your part to win the battle of light against darkness—of freedom against bigotry?

Do not even ask you to make any considerable exertion, but only to cast your ballot in the right direction—to give your vote or subscription to the paper that upholds, instead of the papers that vilify the outpouring beneficence of the spirit-world.

How can any good-hearted Spiritualist refuse to sustain such a paper as the Banner, when he thereby proves his indifference to the welfare of mankind, his unwillingness to help the efficient champions of progress, or give one penny to help the right against the wrong? But I do not ask the Spiritualist to give a single cent. I ask him to purchase, for the good of his own soul, the richest literature ever published—the utterances of the most advanced thinkers, the revelations pouring in fast from the angel-world, and the glad tidings of universal progress which we find in the Banner and cannot find in the secular, commercial and literary papers, and the books of our libraries, but only in the spiritual press.

I am an original Spiritualist. I never needed conversion to the spiritual philosophy. I have witnessed with joy the rise and diffusion of our spiritual literature, and I feel the debt of gratitude we all owe to the Banner and its co-workers for the diffusion of so much light in the world that we are no longer proscribed as lunatics and deprived of social companionship.

Dead and cold at heart must be that Spiritualist who, when this matter is fairly brought before him, does not wish to help the glorious work, and does not care to look forth over the world (through the Banner) to see the progress of the battle, and to hear the words of wisdom which lift us to a higher realm of thought and nobler life. All this is lost to those who neglect spiritual newspapers.

Reader, if there be such Spiritualists in your vicinity, lay the case before them."

Gerald Massey in Cleveland, O.

Mr. Thos. Lees writes us to say that he has succeeded in arranging with Gerald Massey, Esq., the distinguished scholar, poet and author, for a course of five lectures in Cleveland, at the Church of the Unity—the trustees having generously given the use of their beautiful and commodious edifice for the above purpose. Mr. Massey will, it is expected, give his opening lecture Monday, April 7th, continuing every evening until the close.

The engagement of this distinguished scholar reflects great credit on those having the matter in charge; and the Cleveland friends will not fail, we are sure, to give this original and advanced thinker a cordial reception and an appreciative hearing. Mr. Massey will be glad to make engagements further West. Address him at 732 Bushwick Avenue, Brooklyn, N. Y.

A correspondent (R. H. Davies) of the Medium and Daybreak relates the following concerning an impromptu poem delivered by Mr. W. J. Colville after an address at the home of a gentleman residing in Brighton, England. The company had been requested to give a subject for a poem:

"My neighbor, a gentleman who is an utter skeptic, and therefore, like all skeptics, perfectly ignorant about Spiritualism, whispered satirically to me: 'I should like to give "Boadicea" as a subject.' I replied: 'Well, propose it.' This he declined to do, believing, I fancy, it would be unfair to the medium to give such a topic. Meantime another gentleman proposed: 'Crossing the river, and what we shall find on the other side,' which was accepted." (Mr. Colville sat alone in the hall whispering, and could not possibly have heard our whispering.) His guides gave us a dozen very pretty verses on this subject, then, to my surprise and delight, most cleverly introduced 'The British Warrior Queen,' and ran off another dozen verses in her honor. My skeptical neighbor looked, and doubtless felt, that there might be something in Spiritualism, after all."

Edw. Warren Chase speaks in Indianapolis, Ind., during March. An interesting abstract of his opening discourse, in that city will be found on our third page, under the heading: "Banner Correspondence."

RATES OF ADVERTISING

Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, No. 100 North
Street (formerly Montgomery Place), every Tuesday and
Friday at 7 P. M. The Hall (which is used and service com-
menced at 3 o'clock precisely, at which time the doors will
be closed, allowing no access until the conclusion of the
services, except in case of absolute necessity. The public
are cordially invited.

The Messages published under the above heading indi-
cate that spirits call with them the characteristic of their
earth-life to that beyond—whether for good or evil; that
those who pass from the earthly sphere in an undeveloped
state, eventually progress to higher conditions. We wish
the reader to receive no doctrine put forth by spirits in
these columns that does not comport with his or her rea-
son. All express as much of truth as they perceive or
know.

It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by in-
forming us of the fact on publication.

Natural flowers upon our Circle-bloom table are grate-
fully appreciated by our angelic visitants, therefore we solicit
donations of such from the friends of earth-life who wish
to feel that it is a place of honor upon the altar of Spiritu-
ality their floral offerings.

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

Miss Sholman desires it distinctly understood that she
gives no private sittings at any time; neither does she re-
ceive visitors on Tuesday, Wednesday or Friday.

Letters will be accepted in regard to this department of the
Banner should not be addressed to the medium in any case.

Lewis H. Wilson, Chairman.

SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Sholman.

Report of Public Sittings held Jan. 18th, 1884.

(Continued from last week.)

Helen A. Coolidge.

My name is Helen A. Coolidge, and the friends I wish to reach are in Biddeford, Me. I have tried to communicate with them at their home, for they are investigating Spiritualism, or sitting for the purpose of receiving manifestations from spirits. There is a medium there who is partially developed, but my friends have got the idea that she is quite well developed in mediumistic power, and so they wonder why they do not get anything of a more satisfactory or forcible nature. I wish them to understand that they must be patient, not try to force these spiritual manifestations, because they will only retard the very work which they hope to accomplish. If they will continue to sit quietly and passively, receiving what is given, and not anxiously attempt to gain more than the spirits have the power to give, I know the medium's gifts will unfold slowly yet surely, and that for some months of trial they will receive satisfactory evidence of spirit-presence. I know that the hand of the medium will be used for transmitting intelligent messages from spirits to mortals, and I think our friends in the body ought to have patience and be willing to wait until spirits accomplish what they have in view. I have tried several times to make my wishes known in this way, but I have been frustrated in my attempts every time, and so come here because I know my message will be seen, and I believe my words will receive attention.

My friends who are with me in the higher life join me in sending their love to those in the body. They, too, are very anxious to do their part in perfecting the work we have in view. I believe a new interest in Spiritualism will be created in the vicinity of our friends by the little circle which has been convened, but which has not as yet received much power or influence from the high life it is destined. If those who have it in charge on the mortal side are passive and patient, to outward glorious results for truth.

A spirit is with me, who is closely connected to those friends to whom I send my communication, by the name of Samuel. They will recognize him. He lived on earth for more than sixty years, and passed suddenly from the body. He knew a little of Spiritualism before he died, but he has gained great information upon the subject since that time. He is an earnest worker; he desires to convince mortals of the truths which he has found. In connection with myself he will come on those occasions when our friends sit for us, and will endeavor to make his presence known. He was powerful when in the body, and the power and energy which belonged to him then are his now, and he knows that after a little time he will be able to make them feel and understand that he is among them.

Henry Wilson.

[To the Chairman.] Good afternoon, friend. I know that all spirits are welcome on this platform, so I make bold to enter. I was a Spiritualist before I departed from the body. I was forced to believe and recognize the claims of Spiritualism because of the evidence of its truthfulness which was brought to me in my own home. In the bosom of my family I received those demonstrations of spiritual power which appealed to my reason and common-sense, which satisfied me that those who passed out from mortal conditions still live, not an inferior existence, but that they are active and vigorous, and in the privilege of exercising their mortal life, and communicating with their friends in the body. After I had become convinced of all this, I desired to know something of the rationale of Spiritualism; to study its philosophy, to comprehend something of the conditions of life apart from the physical and visible scenes of matter.

After I had gained a little information regarding these things, I then wished to understand how I could apply its principles to my daily life. I wished to know my spirit-friend in my external acts. Whether succeeded in doing so can be best learned from my old friends and associates. I have no doubt they will give you an account of my past life, if you care to receive it.

I have many friends on earth, that is, I claim a good many as my friends, and desire to receive from them a recognition of my presence with them, from time to time. I also would impart to them my love and esteem, and friendship and sympathy. This is not the first time I have made myself known to mortal life. I embrace every opportunity of doing so when I come in rapport with a medium. I am proud to make myself known and understood. I believe it to be the duty of every spirit to manifest himself or herself to mortal comprehension, if it is possible for them so to do; therefore I have quietly and privately given little demonstrations of my presence, in places that are remote from here.

I wish to convey my thanks, as one humble individual, to the managers of this circle and this establishment, for opening the way and providing the means for spirits to return and reach their earthly friends. I assure you it is a great thing for a spirit to find an opportunity of reaching some one who lives on the earth, and give even a little token of its presence to friends. I hope to see the time when there will exist the open ways in every household in the land; when mediumship will not be something set apart from the common experience of life; when it will be recognized as a part and portion of the inherent qualities of mankind—its powers discovered within the souls of all, so that every one will become perceptive to spiritual existence, and able to realize his or her nearness to the spirit-world, and enter into conscious, intelligent communion with its inhabitants. I think it is quite possible. I do not believe one individual possesses more spiritual qualities and another is deprived of them. I believe one person has those qualities developed, while they are inert in some other; and that when mankind learn how to live in accordance with the laws of nature, the mediumistic powers of every one may become unfolded, so they will not only see and converse with spirits, but associate with them in harmonious communion, and learn many lessons of wisdom and truth from the teachers who return from the realms of spiritual life.

I report to you that I resided in Sterlingville, N. Y. Members of my family were quite well known for their mediumistic powers. I tarried in the body for more than three score years. A few years have passed since I was summoned to the spirit-world; I was known simply as Henry Wilson.

Allen H. Jones.

Like the gentleman who preceded me, I lived on earth somewhat over sixty years; but I did

not understand so much of the immortal part of life as he seems to have done.

During the three years, or nearly that, of my spirit-life I have been trying to study its conditions, and I begin to gain glimmers of truth, so that I find myself advancing in knowledge to a certain degree, but I often wish I had understood these things as fully as I find a great many people do on earth, and that I had studied the laws of life more fully. Although it is important for one on earth to pay due attention to his physical wants, and the material conditions of life, it is also important for him to pay some attention to the spiritual part of his nature, else he will find when he reaches the other life that he is very deficient in practical information, such as he requires in order to appreciate and understand the new conditions upon which he has entered; therefore those of you who are continually gaining knowledge concerning the spirit-world, and its inhabitants have the advantage of those who are in ignorance on these points, because those who pass away knowing nothing of the place they are going to find themselves bewildered, and unable to realize what is taking place around them for some little time. But I do not come here to preach; I only come to send my love to my friends, and tell them I have come back to report that I have found a fair country, whose provisions for the happiness and the useful employment of mankind have been wisely made; there is not the slightest reason why one entering should be unhappy and uncomfortable. That is my belief. I see some spirits who are richer than I am in spiritual wealth; but as I believe I shall have the opportunity of acquiring a like amount of heavenly possessions, I am contented to push on and take up what I can from day to day. I lived in Boston. I have friends in this city who will recognize me, perhaps, as Allen H. Jones.

Georgianna A. Safford.

My name is Georgianna A. Safford. I lived in New York City. My father's name is William A. Safford. I have with me in the spirit-world a brother John, a sister Sarah and a dear mother. We are together, and have been united from the first. Mother passed on before the children, then one after another followed her and joined her in her spirit-home. She is happy with her jewels, because the only thought that distressed her mind when passing from earthly scenes was concerning her little children. We come to send our love to the dear friends who are yet in earthly life. I want my cousin Grace to come to her spirit-home. I have been able to come to her quite a number of times since I passed from earth. She has thought that what she saw upon several occasions was only an optical delusion. She thinks she fancied she saw me standing before her once in the early twilight, when she was sitting alone in her own room; then at another time before she was conversing with a friend, and turned toward the place where my picture hangs. I want to tell her she did see my spirit, and that my presence was real. I felt so delighted to realize that she perceived my presence. She is strongly mediumistic, but is afraid of Spiritualism, and knows very little about it. She has talked with a friend who believes in its philosophy, but is not well informed concerning its phenomena, and a little interest has been awakened in her mind.

My friends have been clouded in thought concerning the present condition of life here in the body; they have not realized its importance, and that this existence is preparatory to a higher and grander one. They do not understand that here they are attending the primary school of life, learning the first rudiments of knowledge, gaining an idea of the basic principles of existence, which are to supply them with the means of gaining higher information by-and-by.

I do not feel at ease or at home here in a public place, but I cannot seem to reach my friends in any other way. I have been attempting to control a medium, and to send them a message; but the guides of the medium told me if I would come here I would gain some power which, if I brought it back to them, would enable me to control their medium. I hope I shall succeed in doing as I wish, because I feel there is an important labor before me which must be accomplished by some means. I want all my friends to know we are trying to bring them knowledge.

I thank you very much for permitting me to come here. I would say I was twenty-four years old when I died. I have been in the spirit-world about three years. The brother and sister of whom I speak as being with me, were quite young when they passed out.

Report of Public Sittings held Jan. 22d, 1884.

Invocation.

Our Father and our Mother God, once again do we return thanks to thee for the blessings that are ours, and we ask a continuance of thy bounty as expressed to our souls in revelations from the inhabitants of a spiritual life. Let there be light shed upon the darkened places in human hearts, and let the light of truth illumined with grand developments of truth and understanding. Oh! may the hearts of all who sorrow because of doubt and fear concerning their beloved dead, become unified and comforted through the reality brought to them from the angelic life; every mortal who is now bowed down in ignorance concerning his own existence, its purposes and its destiny, become strong and enduring for the battles and experiences of earth. May the souls of those who have passed on before become satisfied, become strong because of the food supplied by returning dead ones. To this end may the channels of communication between the two worlds be kept open, and spirits be given power and opportunity to return and make their wishes known, and express their love to mourning friends on earth.

Questions and Answers.

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

Q.—By Mr. A. T. Miller, Millington, Mich. A woman who possesses a strong, positive magnetism restrains the desire of her husband to use intoxicating liquor, by its exercise. Were she to develop her mediumistic powers by relinquishing the positive and submitting to a negative magnetism, would she necessarily lose the restraining influence over her husband, and he, in consequence thereof, be liable to fall a prey to his appetite for strong drink?

A.—Much depends upon the character, force and elevation of the spirit which the lady would call around her in her efforts to develop mediumistic powers. If the conditions surrounding her life were at all favorable for the approach of wise and beneficent spirits, the personal magnetism and influence of that lady would only increase and strengthen by the healthful assistance of such intelligences as would come for the purpose of endeavoring to stimulate her mediumistic qualities. Some of our best mediums are positive and have a negative side to their nature; and while under the influence of spiritual intelligences the negative condition is induced, in order that those intelligences may be enabled to subject their instrument to their higher uses and labors. But when that influence is withdrawn the positive part of the mediumistic mind gains the ascendancy and may yield a grand and beautiful influence upon others. It does not follow that because a medium subjects herself to the influence of outside intelligences she must of necessity yield up the positive elements of her character and nature, and cultivate only those negative qualities which have no active use in external life; on the contrary, a medium may be quite as useful by cultivating positive elements of character and seeking to exercise a wise influence upon others for their benefit, as by neglecting to develop those more active elements and thus giving the negative qualities the ascendancy. It appears to us that the lady in question would not only continue to exert a restraining influence upon her husband, were she to seek to unfold her mediumistic qualities, but she would also receive beneficial assistance from wise spirits who would come to her, in the pursuance of a good work.

Q.—[From George Miller, Philadelphia, Pa.] I have presented to my vision what appears to be a mass of bubbles. When holding a paper that I was looking upon it, this vast number of bubbles seemed to be condensed into a small blue spot, which, when I look to a distance, forms into a chain. I am sure that the circles my head that it entirely envelops it. My eyesight is good, and the condition evidently does not arise from defective vision; it causes me no pain. Can this be explained?

A.—We know of several instances where clairvoyance has been unfolded under conditions similar to those described by your correspondent, and we would advise him to form a series of sittings for the purpose of unfolding whatever mediumistic abilities he may possess. We would recommend him to sit quietly at the twilight hour, or in a dimly lighted apartment, some regular hour of the evening, for the purpose of receiving whatever the spiritual world has to give him. It would be better, perhaps, were he to sit with one or two—not more—congenial, sympathetic friends, who, like himself, would desire to receive something of a spiritual nature from exalted intelligences, and we have no doubt that within a few months he would be able to not only perceive lights and forms such as now come to him, but also the forms and faces of those who have passed on before. Undoubtedly his first and most important vision would be of a landscape character—a representation of natural scenery, but after a time, if the friend persisted in his sittings for development, he would probably be able to perceive the forms and faces of departed friends. We have no knowledge of this particular case, and speak in this way because of similar cases which have come to our knowledge.

Q.—[By "One Interested," Boston.] Have Spiritualists advanced in good works as rapidly as spirit-work has? Has it not been found that they do not exercise the same diligence for the establishment of circulating libraries, homes for mediums, halls for public gatherings, and in other ways for the benefit of their fellow-men, and for making known the truths which they have found to be of inestimable value to themselves?

A.—Although we are cognizant of much good that has been performed privately and individually by Spiritualists, yet we regret to say that we do not find that united, active labor in behalf of humanity, and for the progress of the disseminating truth and elevating mankind generally among them, that we would like to discover. We understand very well that Spiritualists are, as a body, a peculiar people; that they are an outcome from every religious denomination, and even from materialism and atheism; consequently we do not expect to see an amalgamation of all the ideas and opinions held by these people, but we do believe it is possible for Spiritualists to combine together for the purpose of accomplishing some great work; for them to agree to disagree upon matters which are of no essential importance, as compared with the great ends and objects of life. The time is coming, we have no doubt, when libraries will be established, when homes for mediums and halls of learning will be founded, as well as places of meeting, where the truth can be freely dispensed by angelic ministrants, and that all this will be accomplished by the united action of Spiritualists; not by the free offering of one or two individuals, but by the united action of the intelligent labor of each one—every man, woman and child, who is a true believer in Spiritualism bringing his little of labor or assistance to the work. This era will undoubtedly dawn upon the earth, but Spiritualists will have to be brought into closer harmony and relationship before it can be accomplished.

Q.—Is El Mahdi, the so-called false prophet—as some spiritual intelligences aver—a spiritual medium?

A.—We have no doubt that El Mahdi, the so-called false prophet, is a strong spiritual medium; that within his organism are combined those positive and negative elements, as well as magnetic qualities, which together form a grand and powerful battery for the use of spiritual intelligences; and that spirits interested in the welfare of the Egyptians are attracted to the man for the purpose of exercising his mind and power, and thus working through his instrumentality in calling the attention of the people to the wants and demands of their race. Attention must needs come before attention will be paid to the necessities of the hour. Spirits who have the interest of a certain people at heart will not rest until they have caused an uprising, and stirred within the minds of the masses ideas which demand immediate attention; and such spirits are undoubtedly working with El Mahdi. What the result will be remains to be seen. It will undoubtedly draw the attention of the whole world to that unfortunate people, who have suffered under the most grievous oppression, the most utter disregard of their rights as human beings subject to the laws of progression. We believe the time will come when not only the Egyptians, but every race upon this globe, whatever its color, grade or degree, will be fully recognized and provided by more advanced and powerful nations with conditions that will afford them opportunities of rising in intelligence, culture and general advancement.

Samuel Phipps.

I am very glad to see you, Mr. Chairman. A few years back I dwelt in the mortal body. I was a poor, old, feeble man, and I passed my score years here upon the earthly plane. I was an active, energetic man of business, in this city. I shall probably be remembered by many as an old dry-goods merchant; one who wielded an influence in many directions, and who achieved quite a successful career in his particular line. But I do not care especially to speak of these things now, for I have laid aside the mortal form and its conditions, and am not bound by any extent in mercantile life, for I have laid aside the mortal body, and I am now a spirit, one who appeals to another side of existence; one who appeals to the spiritual side of our nature as ever did the old life and its affairs on earth. Yet when I approach the physical condition and look around me, it gives me pleasure to find humanity advancing in intellectual pursuits, and in a knowledge and comprehension of the arts and sciences, and in all things that pertain to human welfare. I am glad to return and manifest my interest in my fellow-men. At the same time I am a little selfish in my desires for I like to see my friends who were very dear to me, relations whom I cherished, and in whom I take always a deep interest. I would like very much to meet them through some such channel as this, and convey to them my regards and affection, and to learn of them something concerning their own affairs, their hopes, plans and desires for the future, because I think that possibly I might be able to enlighten them somewhat concerning the future life, and its conditions, and thus place them in a fair way of understanding it when they join me in the spirit-world.

I was known as an old resident of Roxbury. I have friends in that section, also in Dorchester, and other parts of this good city of Boston, and I assure each one that my memory goes out to them with affection, and I shall ever regard them as my near and dear friends.

D. A. Wadely.

I feel, Mr. Chairman, as though I had traveled rapidly express to this point, and now, when I look about me, I am a little puzzled to understand my situation. I do not feel as though I had suddenly, I had no warning, only a faint attack, and weariness and pain seemed to strike to my very vitals; then I was caught up from the mortal into the immortal regions. It all appeared very singular to me, this experience; one moment in the body, intending to follow my pursuits, having plans and projects in view, which I intended to carry out during the day, and the next moment I was floating in the ether, the results of which I now feel the interest of those attached to me, and almost in the next moment finding myself standing apart from the body, separated from material concerns, and facing the great fact that I never could away that mortal form, could never again attend to those business affairs which were of interest to me, or exercise my thought and individuality as I had done in days past. This was a new lesson for me to learn, yet I found my mind as real an individual as before, and I sought to learn the laws of the spirit-world. It is only a very little while since I became a spirit, speaking after the manner of mortals, and I am not yet fully acquainted with the new life I have discovered. I have met friends who passed on before me, among them a brother of mine, who was an active business manager, connected with a particular line of travel in the South, and in company we are seeking to investigate the laws and conditions of the new life. Perhaps you will inquire what brings me here. I have a desire to come into contact with my mortal friends. There are those of my family in the body whom I would like to inform of my power to return to them. It would please me could they turn their attention in the direction of investigating the claims of Spiritualism, and seek to learn of the life which their spirit-friends lead apart from matter, and which I now live. I desire my friends to know that I am doing well, and I find a very fair condition of existence beyond the veil. I have met my former friends and companions, and they also are well; they are employed in business pursuits, and are apparently very happy. This is all I have to relate at this time, for I know I am speaking under a disadvantage. I have never manifested in this way before, and know but very little concerning its laws and conditions, therefore I feel gratified to think that I have been the power of saying one word. I would direct my thought, my message, all that I have to give in relation to mortal life at this time, to Atlanta, Ga. You may announce me as D. A. Wadely.

Ellen A. Matthews.

I am Ellen A. Matthews. I have lived in the spirit-world nearly seven years. I died with what people call consumption, and was weak and ill for a long time before I passed away. I wish to send friends in Philadelphia my love and have them know I am with them. They do not know that I can come into their homes, mingle with their families and bring them my love and good wishes. I have often thought it would be so pleasant to have them realize my presence, because then I would feel just as though I were welcome at home again. I have many friends also in the spirit-world; they are very pleasant and congenial; they unite with me in sending their love to those who are here, and in telling them it is possible for spirits to come back to earthly life and manifest their thoughts and desires to friends; that they can give clear, intelligent messages, if only conditions are provided for them to do so. We have tried many times to give a knowledge of these things to those who are dear to us.

I have a brother, John Henry Matthews, whom I hope particularly to reach. He is not specially interested in anything belonging to religious life or the spiritual part of his being; he is directing his attention principally to material affairs, plunging into business pursuits, for the purpose not only of gaining a living, but of accumulating money—because he has a great many plans and ideas in his head of what he is going to do by-and-by. I do not come to counsel him for this, for he will divide his thoughts and action between the spiritual and the material; he will advance much faster, not only in acquiring those earthly possessions which he covets, but also in gaining spiritual blessings which are most needful. I bring him my love, and assure him I am willing and anxious to help him all in my power; and if he will seek for a medium through whom I can come I will be most happy to give him all the knowledge I possibly can concerning the spiritual life and those dear friends of ours who are waiting for him to say to them, "I am here." My brother: Be careful how you move in the pursuit of certain plans and ideas which you have in mind during the coming year, because I very much fear you will meet with disappointments and sorrowful experiences, but which can be avoided if you do not impulsively take up with suggestions, presented to you by others, which appear very glowing and promising now, but which will prove disastrous and unpleasant in their effects.

Charles Andrew Powers.

Good afternoon, Mr. Chairman. I will give you my name first. It is Charles Andrew Powers. I have friends in the city of Worcester whom I hope to meet, especially one by the name of Henry Morgan. He and I were associates in times past, and we felt very kindly toward each other. My friend Henry promised me that if ever I needed the assistance of a friend, he would be ready to give it. I also declared to him that I would give him any help in my power in time of need. When I was summoned from the body I did receive the kindly attention of that good friend, and I then promised him that if it was possible for the dead to return, I would come and try to benefit him. I have been with Henry a good many times since then, and have endeavored to make him know that I was by his side. I have not succeeded in doing so, still he has, at times, thought it possible that I could and did help him, and that was still a companion and friend. I would much wish to see him again. At times when he has been perplexed concerning his own affairs, and those matters which belonged especially to a brother of his, and which were very intricate in their nature, I have tried to give him the best thought of my mind for the solution of his problems; and now that I have found an opportunity of coming in this way, and speaking in language that will be understood, I feel I have gained a great privilege, for which I cannot be sufficiently thankful.

I was not an old man when I passed out; I had not reached the prime of life, for I was only in the thirties; but through some condition, which I can hardly explain, my physical forces failed, and I was obliged to give up the mortal form. I was a machinist by trade and occupation, and was very much interested in the construction of machinery, its uses and operations; and I still exercise my thought in that direction. I would much wish to see the dear new ideas concerning these matters, and sometime I hope to find a medium adapted to my use, whose time I can utilize for the purpose of giving those ideas to those who can put them into practical use for the benefit of mankind. I do not believe this will be the last time I shall manifest. It may be from this place, but I intend to search until I can find a brain I can use, through which I can manifest to my friends, and to those interested in matters which are of importance to me.

Blossom.

For Mrs. Susan Cameron, Belden Wilmot, Annie Garside, John W. Rogers, Maria Clifford, Oliver P. Morton, William Morton.

[To the Chairman.] I have not come to you before since early in the season, because I have not so much needed the lessons which I could learn here, and the experience which I could gain in controlling this medium, for I have at last succeeded in finding a medium adapted to my use, through whom I can convey messages to mortals for the purpose of convincing them of the existence of their spirit-friends, and comforting their hearts with messages of love from those who cannot speak for themselves, while at the same time pleasing those spirits who desire to reach their friends of earth. I am Blossom; you will know me by that name. I come to-day to speak for spirits here who cannot do so themselves, and for the purpose of acquiring a little more power and experience in this particular line of labor through this instrument.

MRS. SUSAN CAMERON.

I see here a lady, who was sixty-four years old when she passed out of the body. She has been very anxious to reach her friends on earth, but has not been able to control our medium. She gives the name of Mrs. Susan Cameron, and states that she resided on Purchase street, Fall River, Mass. She was the wife of Mr. Alexander Cameron. To her it seems as though some little time had elapsed since she passed out of the body. She is anxious to convince her friends that she is still with them, able to minister to their lives and to attend to their spiritual wants. She has found a pleasant home in the spiritual world, with a genial companionship, and is preparing a pleasant resting-place for those who are soon to follow her. It seems as though there were some here connected with this spirit who will in a little time pass on to the enjoyments of the higher life. They have a very anxious heart, and their friends should gain a knowledge of the spiritual life while in the body, for it seems to her as if indeed the case that those who acquire such information here are better able to appreciate their conditions and understand their surroundings when they cross to the other side.

ANNE WILKINSON.

I see a group of persons—two males and two females. One male and two females seem to belong together, as of the same family; the other spirit comes with them; as though he was connected with them in some way, in friendship or otherwise, when in the body. I should think they all passed out under the same conditions, and probably together. One of the spirits is a little nearer, and gives the name of Belden Wilmot. He has a very anxious

ed in Stamford, Conn. He says: "I was drowned in the Sound; those with me were also drowned—a few years ago. I want my friends to know I am alive, however; that although the waters covered the mortal body, they had no power to quench the spirit. I am living, as are those who passed out the same as I did. We have the power of not only returning to this side of life, and witness what is taking place with our friends and with people generally, but we also are living an active life in the spirit-world, one that is filled with labor. I have been attending school since I went over, and have learned many things of which I had no idea when in the body. I do not wish to come back here to live, because I have gained so much more information in spirit-life than I ever could have found here. I feel that I have the best possible conditions for 'unfolding.' Over the heads of the group who come with this spirit I see the letter H, as though it was the initial of their surname.

ANNIE GARSIDE.

Now a very beautiful young lady approaches me, and says: "Will you please convey my love to my dear friends? I have many of them in the body, and I do frequently come to the old home, bringing my influence of cheer and peace, and trying to surround the hearts of the dear ones with the most uplifting and ennobling love that spirits can bring to mortals. Tell them please, that I am happy in my spirit-home. It is a beautiful world where I reside. I find only the sweetest and purest conditions for unfolding. I am attending school in the higher life, gaining all the instruction that I possibly can. I am also, in a humble way, a teacher, for I have the privilege of directing the minds of some little waifs who have come to me in spirit-world, in need of enlightenment. In my suits and enjoyments, I find perfect peace and happiness, and I have no desire to take up the mortal form, and reënter earthly conditions of life. But I do send out my love to dear ones of earth, and it will never fall them. I will guide them onward through their mortal life, and will endeavor to shine as a star that will be a beacon to them from the world beyond. I will endeavor to prepare befitful conditions for their acceptance when they come to me, and strive before their feet the thornless flowers of spiritual life that fade not. Tell my dear ones that I will, at all opportunities, come to them with my influence and magnetism, and try to bless and benefit them. I am interested in Spiritualism and mediumship; I am doing all that I can to develop the last, and to demonstrate the first to mortals who are in need of such truth. I am Annie Garside. I come from Foxboro', Mass."

JOHN W. ROGERS.

Here is a spirit who appears to have been about forty years old when he died. I get the name of John W. Rogers. He belonged in Boston. He tells me that he has been in the spirit-life about three years. He sends his love to his wife and friends, and asks them to know that all things are well with him. He is not now as solicitous concerning material affairs as he was at first, after passing from the body; he has come to the conclusion that all things are managed wisely and well, and that he could not make them any better were he to exercise his thought in that direction, so he is now turning his attention to spiritual things. He hopes after a little while to bring to his earthly friends that knowledge of immortal life which they have asked for, and which they are waiting to receive. Until then, he desires them to accept his love, and rest assured he will by no means forsake them. If it seems as though he neglects to give them any token of his presence or knowledge of his life, let them not consider him neglectful, for he is only awaiting opportunities for the presentation of what he has to give.

MARIA CLIFFORD.

Now a young lady by the name of Maria Clifford comes. Her relatives and friends live in Boston. Her mother's name is Ellen. She says to me: "Oh! please give my love to my dear friends. She is so lonely, and she desires them to accept her love, and rest assured he will by no means forsake them. If it seems as though he neglects to give them any token of his presence or knowledge of his life, let them not consider him neglectful, for he is only awaiting opportunities for the presentation of what he has to give."

OLIVER P. AND WILLIAM MORTON.

Two spirits I now see more clearly than any others, although they are not so near to me as others are. They are brothers, yet they are most unlike in appearance. One is staid and dignified; the other, of a rollicking, sun-loving nature. One is considerably taller than the other, and, as I said, quite different in appearance. The tallest spirit desires to send his love to his friends, and to assure them of his watchful interest in their behalf; yet not entirely desiring to exercise his influence and power in regard to them—on that is a trifling and strengthening in its character as well as purifying. "This spirit intends and expects to come into active and conscious communication with individuals in various parts of the country, who are interested in the welfare of the people as a whole, and who are desirous of placing the affairs of the nation upon a broad and elevating platform, so that others may truly look to this country as indeed the home of the free, the land of the oppressed. He is one who exercises an influence where the general good is the object sought, rather than the selfishness of sections or parties. The spirit has been invited to come forward, but seems to feel that he shall take the place of some other who needs to manifest more than he does; so I cannot get his thoughts as clearly as I might otherwise do. However, he says he is not here for the purpose of giving any ideas upon his political status, or upon other matters in general or particular, but comes because he takes an interest in the souls of such spirits as gather here; because he desires to exercise his influence not only through spiritual channels for the dissemination of truth concerning immortal life, but also in stimulating such minds as need the kind of influence which he can bring to bear upon them. He was and is a good story-teller, and could engage the attention of a young person or a child by his anecdotes, as well as interest more mature minds by his deeper thought, researches and study.

The spirit with him is his brother, who desires to send his love and blessing to his near and dear friends. He does not desire to be so largely toward public affairs, as the other, but still he is interested in whatever is of benefit to humanity. Now, especially, his attention is directed toward a member of his family, very near and dear to him; a young lady, whose affairs concern him closely and whom he desires to guide. The taller spirit gives his name as Oliver P. Morton. He was well known in Indiana. The brother's name is William Morton. I do not think Blossom can give you any more today; some other time, perhaps, I will come and see you, and see what there is to present from the spirit who is near here. I am, my friends, your obedient servant, and your friend, Oliver P. Morton. Address to a P. O. Box, No. 1, Fall River, Mass.

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