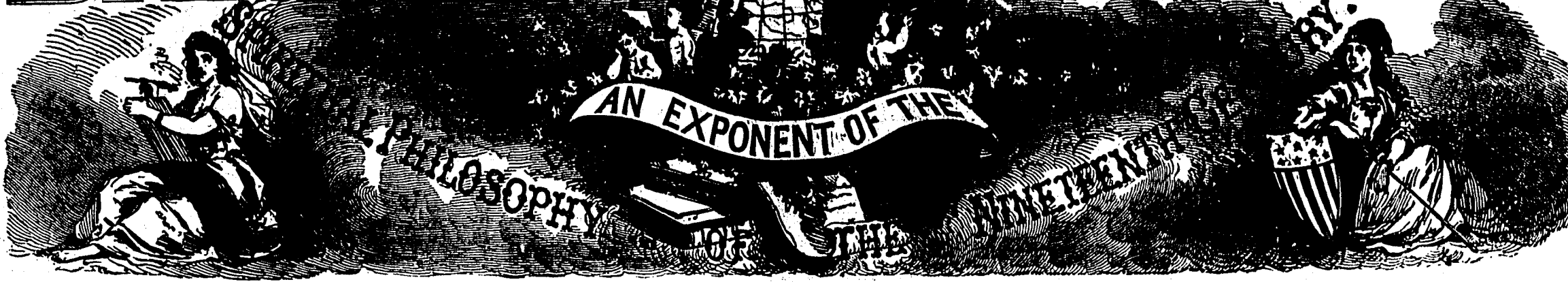


# BANNER OF LIGHT.



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## The Anniversary.

The Thirty-Sixth Anniversary of the Advent of Modern Spiritualism Further Remembered in Boston; also Reports from Milwaukee, Wis.; Willimantic, Ct.; Keene, N. H.; Providence, R. I.; Leadville, Col.; and Los Angeles, Cal.

### The Anniversary at the Shawmut.

[Concluded from last week.]

MISS M. T. SHELHAMER'S REMARKS.  
Friends: It is eminently fitting that the Anniversary of Modern Spiritualism, or of the advent of the New Dispensation, should be commemorated by the Children's Progressive Lyceum, for without Spiritualism there would be in existence no such organization as this; and to my mind, without Spiritualism, or without the workings of the spirit, there would be no progress in the drama of human ideas—no liberation of thought and sentiment, no clearing of sensibilities and depth of affection which go to make humanity here on earth but little lower than the angels.

Spiritualism made itself manifest at its modern coming amid lowly conditions, even as in the midst of humble surroundings the gentle Nazarene made his appearance on this earth—his whose beautiful life and moral teachings have cast a grand glow over every degree of human life, and wrought their impress in some form on every race, in spite of the cramping dogmas and unreasonable creeds which the theologians have most unwarrantably crystallized around his name: Modern Spiritualism came in like humble manner to earth, making its appearance at Hydesville, in the midst of little children; and to-day, as we commemorate that grand occasion at this place, in fellowship and companionship with the children, members of the Children's Progressive Lyceum, it appears to my mind that we should carefully impress upon their thought this one grand idea, that at its recognized coming the power of the spirit-world first manifested itself to little hearts, those which had not been clouded with the erroneous teachings which then overshadowed the adult understanding, but were innocent and free as the birds, and sweet and beautiful as the flowers.

Meeting here Sunday after Sunday, and coming into intelligent communion with the angel world, surely the little ones forming the Lyceum bands, wherever located, must feel exalted upon some of the divine power which their elders recognize as in active operation in all the concerns of human life. Not only on Sundays, but every day of the week, we should endeavor to impress upon the hearts of these little ones a right conception of life as it is, of the power of spirits to return and manifest to their earthly friends; and not only this, but we should endeavor to impart to the members of our groups a knowledge of those finer sensibilities of being that bring men and women nearer to angelhood while they walk the earth; give them new power and strength to battle with the ill of the life that now is, and fit them for a broader enjoyment of the opportunities and the joys incident to life in the spirit-spheres. I am conscious that the time is rapidly passing, but I do wish to emphasize this my call upon the attention of our leaders—and the friends of the Lyceum as well—to the importance of our duties to the children entrusted to our care; it is not only our duty to provide for the physical training of these little ones, but also to give answer as we may to the spiritual longings of their nature. We should make a new point of departure at this time, and date from this Anniversary Sabbath the beginning of a New Year of Spiritualism as far as we are concerned, seeking to make it notable as it passes away, by the achieving on our own part, of a larger measure of spiritual expression in our daily lives, and the awakening of a greater interest in and a more pronounced degree of attention to the welfare of the interior nature of our pupils—seeking to unfold it in some way or other, in wider measure, by earnest counsel together, for the purpose of finding out what will be the best answer we can return to the inherent spiritual outcroppings of these little ones. We should faithfully teach these children concerning the angels who come around us—those who come to us from the higher life to benefit humanity; we should teach them that they are never alone, but that the same sweet messengers of peace are with them always, pleased to note when they are good and kind to each other, and unhappy when they are not so. Thus shall we assist in the unfolding of the best that is within their nature, and in time to come they will more and more fully appreciate their advantages and realize the blessings they now possess, but might not have attained to in full degree had not the Lyceum movement come to aid and for them in their early years.

The future of Spiritualism, its power in the world, rests entirely upon the children of today—mediumship itself is based upon them—and we must endeavor to assist in freeing their young minds from the fetters of by-past creeds that would murder thought, and lead them in ways not conducive to moral and spiritual growth, and to give them instead the liberty that waits on the untrammelled exercise of reason and reflection, when the same are left open to the influx of inspirations from on high. I merely wish to throw out these few thoughts to our leaders on this Anniversary day, and to express the hope that much as has been done in the past by this useful institution, we may be aided in coming time, through its instrumentality, to do even added service for the best interests of our beloved cause.

The Shawmut Quartette followed Miss Shelhamer's address with a fine rendition of Prof. Longley's truly spiritual lyric, "We Shall All Meet Again in the Morning Land," Master Edie Hatch, the child soprano, assisting; after which, as a Silver Chain-recitation, the subjoined "Lesson on the Thirty-Sixth Anniversary of Modern Spiritualism" (which exercise had been arranged for the occasion by Alonzo Danforth, Secretary of the Shawmut) was participated in, Mr. Danforth acting as questioner, and the responses being made by Mrs. C. E. Rand, Mrs. Carrie Hatch, Miss M. T. Shelhamer, Master Farnham, and Conductor J. B. Hatch, senr.

Q.—When did Spiritualism make its first recognized appeal in the present age to the acceptance of humanity?  
A.—On the 31st of March, 1848, in Hydesville, N. Y., through the mediumship of two little girls of the Fox family.  
Q.—Then spirit-communication was known before that time?  
A.—Yes, in the past, with all its grand records, proving that men everywhere, in every age, and every land, had this belief, and developed seers, prophets and mediums.  
Q.—What can we see in the past?  
A.—The impress of Spiritualism in every human experience.  
Q.—Why did Spiritualism come?  
A.—In answer to a demand for a clearer evidence of immortality of the human spirit than our religious teachers ever gave; and to show the naturalness of spirit-life and to answer the immediate needs of humanity.  
Q.—What did these little girls have to encounter?  
A.—The scorn of the world, and the angry billows of wrath set in motion by the followers of Christ.  
Q.—What is a fact in regard to Spiritualism?  
A.—That it has loosened the ties that theology has woven about us, and we have emerged from that darkness into the grand light of freedom and truth, and brought with us a revelation of the destiny of the human race and the true meaning of existence.  
Q.—What ought we to do?  
A.—Join hands with those who have gone before in walking out grand results and to live and show, by good, earnest lives, what it is to be a Spiritualist.  
Q.—Why has Spiritualism been so unpopular?  
A.—Because, like all other advances from the popular view of thought and action, it has been bold and self-assertive, conscious of its own ability to sustain itself by facts. If all Spiritualists would stand as boldly and self-assertive, it would be the popular belief of knowledge of this age, the sooner the world knows what Spiritualism says, the better it will be for humanity.  
Q.—What do we remember on this our anniversary?  
A.—That a spirit dwells in man, and that spirit lives after the dissolution of the body.  
Q.—How do Spiritualists view life?  
A.—That there is joy in this life, and also in that which is to be.  
Q.—Was Spiritualism welcomed thirty-six years ago?  
A.—No, not generally; the great body of people living at that time bolted and barred the doors of their inner temple of thought and action, thinking it a delusion and snare.  
Q.—What has Spiritualism done?  
A.—All opposition has been put aside by the solid facts it has brought to bear upon all who doubted the existence of spirit; and this great monarch of truth has never given up to despair, but has advanced its banner year by year, until it bears upon its pure white banner—"As man lives, he shall never die."  
Q.—What is the corner-stone of Spiritualism?  
A.—Mediumship; and it will forever guide earth's children to life's great and glorious home.  
Q.—What is the grandest thought taught through spirit mediumship?  
A.—That spirit power has taken the step which will prepare a way for the downfall of bigotry and superstition, and erect upon the ruins of the past a temple sure and solid, wherein the future work of the spirit-world shall be inaugurated and carried to its issue; that they will reorganize society without the tyrant of the skull of the man of the Christian, but by a systematic worship of humanity.  
Q.—What do the beliefs of the past teach in regard to the future condition of mortals in spirit-life?  
A.—That man in the future life is consigned either to eternal bliss or everlasting torment.  
Q.—What does Spiritualism teach?  
A.—As they leave this condition of life, so does the spirit-world find them, with all their thoughts, feelings and recollections remaining with them.  
Q.—Then what are our duties?  
A.—Mile-stones in the journey of human life; and as travelers upon the different roads, we meet at such times and counsel with the other mortals on the same road, and we must have a common goal, while the others remain—but they have only arisen to a higher condition of life; have only witnessed the dawning of that morning that ushered in the freedom of the immortal shore. Let us on this Anniversary remember to join them and continue the never ending labor of reaching below and raising all who need our help.

At the termination of this exercise the audience was dismissed with a parting word of thanks from Conductor Hatch; and the Shawmut's highly successful celebration of the Anniversary was brought to a close.

### Boston Spiritual Temple.

[Concluded from last week.]

ADDRESS BY CAPTAIN RICHARD HOLMES, ITS PRESIDENT.

Ladies and Gentlemen: With the array of talent which is to follow, to which you are eager to listen, you will not expect me, neither shall I presume, to occupy but a few moments of your time; but upon this bright, beautiful morning, after the clouds and mists have rolled away, in behalf of the Boston Spiritual Temple, I bid you all a cordial welcome here, trusting that our efforts to appropriately commemorate the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism will meet with your kind approval, and at the close of the exercises each one will be satisfied that it was good for him to have been here. I have received from the Secretary of the First Association of Spiritualists of Philadelphia (by the hand of a worthy representative of the city) the record of the past, and I bid you all a cordial welcome here, trusting that our efforts to appropriately commemorate the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism will meet with your kind approval, and at the close of the exercises each one will be satisfied that it was good for him to have been here. I have received from the Secretary of the First Association of Spiritualists of Philadelphia (by the hand of a worthy representative of the city) the record of the past, and I bid you all a cordial welcome here, trusting that our efforts to appropriately commemorate the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism will meet with your kind approval, and at the close of the exercises each one will be satisfied that it was good for him to have been here. 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**April Magazines.** THE ELECTRICIAN continues its interesting illustrated articles upon "Steam Engines for Electric Lighting Plants." Editorials are given upon "Electric Light Tests at Cincinnati," "The Government Telegraph Investigation," etc. Mention is made of the life and services of Comdr Dan McNeal, of Portland, lately deceased, one of the most eminent and best known electricians of the day. Numerous other articles, voluminous correspondence, statistical data and minor items contribute to the value of the April number. Published at 75 Nassau street, New York.

**RECEIVED: THE BUILDERS AND WOOD WORKERS.** Fred A. Hodgson, publisher, Fred. T. Hodgson, ed.



## Banner Correspondence.

J. B. Fayette, of Oswego, N. Y., if Mrs. O. Daniels  
Mexico, N. Y., was a success as a materialization  
medium. His answer was "Yes, but on a few  
times, paying attention to a cautious man, and an  
investigator, arranged for a private séance with  
Mrs. D., which came off on the evening of Thursday  
March 6th. Our room was quite light; could see the  
words by a lady's small watch. It was a fine  
time, and the most wonderful wonderful wonderful  
time. Mrs. O. had the highest and best experience  
as published in the *Banner of Light*, do not excel them  
I fear to trespass further upon your precious room, b  
will say, in closing of what I had heard previously to  
experience, the half had not been told."







## Supermundane Intelligence.

The following was written last night at the séance of Dr. W. M. Keeler without human hands under test conditions, says the Washington Republican of the 8th inst. It is at least a partial answer to the objection that communications are below our standard of the great departed:

"In the spirit all things become real. We are no longer masked by selfish desires and impulses; we see things without the tinge of the external body. Even the material brain loses its power to delude us; we are no longer sophists. There is nothing upon which sophism can weave its web or tissue of fallacies. All things are made clear. We are spontaneous; we grow to be what we think, and our light and life are made beautiful by the grandness of the image that we have builded for humanity. Upon a thin and slender foundation of goodness we rear the matchless fabric of immortality, and eliminate our faults of which we instantly become more aware than in the material life."

The communication was produced as follows: A young lady not connected with the medium handed the paper and pencil to the spirit over the top of a curtain which forms a small cabinet in the corner filled with a small table, leaving room for any person. The paper and pencil were taken from her hand in the presence of twenty people. The communication was written and handed out to the same lady, and by the writer passed to another person, so that the medium had not touched the pad on which the writing was done. It was immediately read aloud and is presented verbatim, including the punctuation. Leaving out of the question the sentiment and literary value, it is a mechanical and intellectual feat of the most extraordinary character. The communication is legibly written, and yet it was done in the cabinet, in the dark, the medium outside, and handed out. It demonstrates the presence of a supermundane intelligence not unworthy of a Webster, a phase of psychic force unfamiliar to Prof. Newcomb.

A correspondent writes: "I witnessed on Sunday, April 14th, in Eagle Hall, the most remarkable healing by Dr. E. B. Fish, magnetic healer. Fifteen persons declared themselves entirely free from pain in thirty minutes by treatments over their winter clothing. Those who are sick and desire a speedy cure should call upon Dr. Fish, 33 Boylston street, Boston. Good references given."

A postal from Dr. G. L. Ditson, Paris, France, under date of March 27th, informs us that Madame Blavatsky and Col. Olcott were expected to arrive there from India on the following day. Mr. Judge of New Jersey is there to meet his friends, he being one of the founders of the Theosophical Society of New York.

That speculative adventurer who perambulates the country under the name of "Prof. H. Cooke," claiming to be "the acknowledged King of Mysteries," is at present operating at the West, being on the 6th inst. at Decatur, Ill. Spiritualists and all other honest people should beware of such impostors.

The March 26th number of *La Luz Esprita*, published at Key West, copies from the *Banner* Dr. Joshua Thorne's famous letter addressed to the Ministers' Alliance which recently met in Kansas City.

Messrs. R. H. Curran & Co., art and book publishers, of this city, advertise in another column for men and women to sell "The Life of Man," and other works.

Read the notice of the Ladies' Aid Society's SALE—under "Meetings in Boston."

FACT SOCIABLE.—A session, partaking somewhat of the nature of a re-commencement of Bro. L. L. Whitlock's interesting Fact-Meetings which were convened so long and so successfully at Horticultural Hall, was held by a large number of invited guests at the joint residence of himself and Dr. J. B. Buchanan, 29 Fort Avenue, Boston, on the evening of Saturday, April 12th. The parlors of the pleasant home were thronged; good music, vocal and instrumental, was furnished by Mrs. Kimball, Mrs. Wheelock, Mrs. Nellie M. Day, Prof. C. P. Longley, Mr. Crane, and the blind medium, Dr. R. Cooke—the last mentioned gentleman favoring the guests with several examples of the work accomplished through his organism, while he himself was, as he stated, in an unconscious trance. Remarks were made by Dr. H. B. Storer, Prof. Buchanan, Dr. Wellington and J. W. Day; Miss L. Barncott, Mrs. Fay (the materializing medium), Mrs. Leslie, and J. A. Bliss, entranced, addressed the people and delivered messages; and choice readings were given by Mrs. Soule and Miss Smith (sister of the late Mary M. Hardy). The meeting closed at a late hour, all in attendance declaring it a social and spiritual success.

IMPROVED CATTLE CARS.—We ask attention to an appeal from the American Humane Association in favor of improved cattle cars, which will be found in our advertising columns. Of the sufferings of animals in the common car no one can be wholly ignorant who has seen trains of them on our railroads, or who has ever visited any great cattle-yard when the cars were being unloaded there. Is all this suffering necessary? The improved car, in which animals can be fed, watered and have rest while on their journey, answers this pathetic question. It is not necessary. The mercantile and hygienic aspects of the case are also important, as much of the meat obtained from cattle so suffering is brought upon the market in a state totally unfit for healthy human consumption. We commend the matter to the serious consideration of our readers.

John R. Robinson, of Chicago, Ill., has recently devoted a few days to a visit to Boston. He is the editor and proprietor of the *Railway Advance*, a paper devoted to interests in harmony with its name. Some fourteen years ago himself and his able, energetic wife were prominent managers and workers in the Chicago spiritual meetings. It is alleged that Mr. Robinson, from personal experience and investigation, is deeply interested in spirit-form-materializations, and is convinced of their genuineness in many instances; but he believes, also, that a portion of what he has seen is attributable to transfiguration and personation.

The *Advertiser*, New Market, N. H., reports a séance held at the residence of Mr. and Mrs. E. O. Brown, at which very demonstrative physical manifestations of spirit-power took place. Mrs. Rufus Chase, of Exeter, N. H., being the medium. The writer of the report, though disposed to speak lightly in print of what he experienced, evidently has a more favorable impression of the reality and source of what he heard and witnessed, than a desire to favor the prejudice supposed to be entertained by his readers, allows him to express.

William J. Cottle, an active and efficient laborer in the field of Spiritualism, passed from his earthly home in San José, Cal., to the higher life, on the 10th of March last, in consequence of which resolutions of regret at the loss of his visible presence and of sympathy with his relatives and friends were adopted by the First Spiritual Union of that place, and forwarded to the family by a committee consisting of Mrs. J. L. York and Mrs. R. H. Schwartz.

John Hartwell, of Camden, N. J., passed to spirit-life from his late residence, 451 Benson street, on the morning of April 7th, after three weeks' illness of congestion of the brain. He was born Jan. 1st, 1806, in Plympton, Mass., consequently at time of decease was 78 years of age.

Elizabeth Stuart Phelps has written for the *May St. Nicholas* a short paper entitled "Supporting Herself," which will be a concise statement of the obligations which she considers all girls are under to support themselves, and of the means of doing so.

The veteran Spiritualist and eloquent speaker, ALLEY FURMAN, Esq., will answer calls to lecture, or attend functions, wherever his services are required. Address him at West Brookline street, Boston, Mass.

## Spiritualist Meetings in Boston:

**Horticultural Hall (corner Tremont and Bromfield Streets).**—Meetings under the auspices of the Boston Spiritual Temple will be held every Sunday at 10 A. M. by J. M. R. Holmes, President; W. A. Dunkley, Treasurer.

**Wells Memorial Hall.**—The Shawmut Spiritual-Lecture meets in this hall, 677 Washington street, every Sunday at 10 A. M. All who are invited to visit us. J. B. Hatch, Conductor.

**Paine Hall, Appleton Street.**—Children's Progressive-Lecture No. 1. Free session every Sunday morning at 10 A. M. All are cordially invited. Benjamin Weaver, Conductor.

**Wells Memorial Hall, 677 Washington Street.**—The Spiritualist Phenomena Association holds meetings every Sunday afternoon at 2 1/2 o'clock. All speakers and test mediums. All are cordially invited. Seats free.

**Horticultural (Lower) Hall.**—The Mediumistic Phenomena Association holds meetings every Sunday at 2 1/2 P. M. and on Wednesdays at 7 P. M. Best of mediumistic talent may be expected.

**1031 Washington Street.**—Ladies' Aid Society meets every Friday at 7 1/2 P. M. Business meetings at 4 P. M. on Wednesdays at 7 P. M. and on Thursdays at 8 P. M. J. B. Hatch, Secretary.

**Harmony Hall, 34 Essex Street (1st light).**—Sundays at 10 A. M. and 7 1/2 P. M.; Thursdays at 8 P. M. President Robinson, Chairman.

**Working Union of Progressive Spiritualists.**—J. Commodore Street, Secretary, 75 Columbus Avenue.

**Chelsea.**—The Spiritual Association meets every Sunday in Odd Fellows Building, Hawthorne street, opposite Bellin Hall, at 10 A. M. and 7 1/2 P. M.

**THE LADIES' AID SOCIETY meets every Friday afternoon at 7 1/2 P. M. in the hall, Hawthorne street, opposite Bellin Hall. Business meetings at 4 o'clock. Entertainment in the evening. J. B. Hatch, President. Mrs. E. A. Baker, Secretary.**

**Cambridgeport.**—Spiritual meetings are held every Sunday evening in the hall at 7 1/2 o'clock.

**East Boston.**—Spiritual meetings are held in the hall at 7 1/2 o'clock.

**THE BOSTON SPIRITUAL TEMPLE.**—Mr. J. Clegg Wright occupied the platform last Sunday (Easter), morning and evening. The day, one of the finest, brought out a full attendance. The services were opened by songs from Mrs. Wilson, "Sweet Spirit, Hear My Prayer," and "Consider the Lilies," accompanied on the piano by Mr. W. Milligan, which were highly rendered.

The subject selected by the audience was, "What will be the Effect of Modern Spiritualism on the Roman Catholic Church?" Mr. Wright's control commenced by asking, "What is the Roman Catholic Church?" Some say it is the restoration of primitive Christianity. It is a phenomenon of nature, and is independent of man. It is a fact in nature just as much as that of any science. No one denies the existence of the science of astronomy, mathematics, magnetism, and electricity; so you may call Modern Spiritualism the science of psychology. It deals with mind, intelligence. It acknowledges the continued existence of man, that those who live in the spirit world are now, and supports its assertions with its phenomena.

Man in his early history wondered at what he saw, and then struck out for investigation. Then came inspiration, and that led to the idea of a higher power. We have a consciousness of something above us, and through consciousness came the inspiration. The same that was a fact ten thousand years ago, is a fact now in this nineteenth century. The inquiry "If a man, who is a spirit, can be inspired, why can't we?" When Mesmer discovered or made known the power that bears his name, it was a revelation to the same question, and a further revelation in the science of psychology.

Now what is Roman Catholicism? It is doctrines that they have hung around Jesus. It is not a doctrine, but a theocratic organization. The idea is advanced that one is appointed to be the vicar of God; that God acts on the vicar, and the vicar acts on the people, to do his will, and therefore he is infallible.

I venerate virtue; adore the beautiful; a good man, wherever he may be, I worship; but I despise fraud, whether in high place or low. The plan of the Vatican was not the doctrine of Jesus. It came from Egypt. In Egypt, more than six thousand years ago, astronomers state that the sun was in Virgo; when it crossed the line was a new year. At another time, in Taurus and Aries. On each of these occasions, the sun was in the sign of the Lamb, etc. It really is the religion of paganism. The Roman Catholic Church calls not thinkers to its fold; there is no place for them; faith is all they ask for. The Reformers were not so much in error as education was then allowed, it was such as was permitted, and only that. Give me the child to educate, and I will form the thoughts of the future. It is a very difficult thing to do, as it is to make a man out of a child. The Reformers were not so much in error as education was then allowed, it was such as was permitted, and only that. 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I wish to speak of an incident of my life, which occurred about two years before my departure from this world. If I remember rightly, it turned my serious attention toward spiritual things. I called them religious things—thoughts and ideas—my family will know to what I refer. It was something which occasioned me a certain kind of disappointment, and brought me painful experiences; yet I could see in it a guiding hand, and could realize that a great evil had been averted from me. My nearest and dearest friends were almost horrified when they learned of my course, and I was at first greatly distressed and grieved, because they knew that my intended results were to be, *in my own life*, a



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