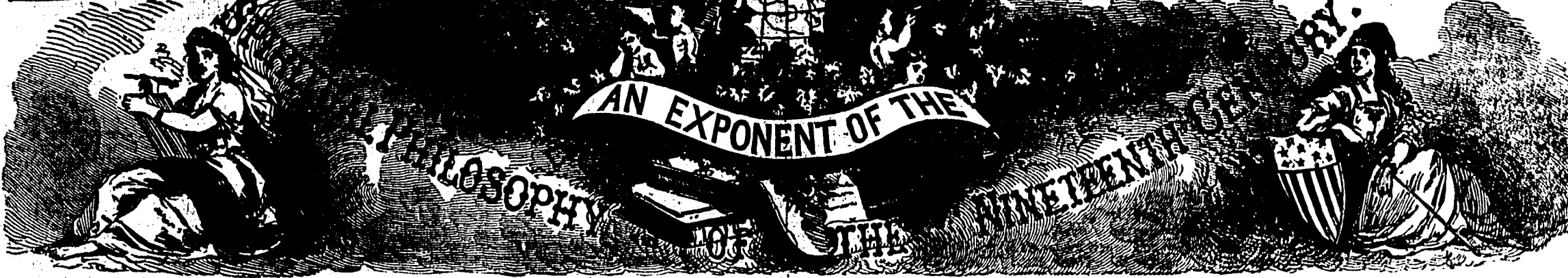


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and that guidance which would lead into the light of eternal day. She strips from us intolerance, bigotry, superstition, selfishness, and all their miserable fruits. She carries in her right hand the dictates of wisdom, and in her left hand the blessings of true consolation. No word can be so deep, that her healing cannot penetrate to its depth; no sorrow can be so bitter, but in her cup the bitterness shall be turned to resignation; no word can be so great but in some way, by her magic wand, it can be transformed, if not to an acknowledged blessing, into a needed discipline. She comes to us in severity, as well as in gentleness. She sternly bids us renounce bad habits—commands us to turn from evil living—to purge and purify our lives, and live in accordance with the dictates of our conscience, when it has been set free and can act naturally, proving to us a safe monitor, and a friend whose voice we disregard at our peril. She woos us gently toward the paths where sweet sounds shall fill our souls with the melody of "on earth peace, good will toward men."

She takes from us the props which theology furnishes, and tells us in no uncertain terms that if we sin we shall ourselves alone for that sin; that if we willfully or unwittingly transgress Nature's laws we shall always pay the full penalty; that if we seek the living among the dead our souls shall continue to cry out in hunger; that if we willfully shut our eyes and turn our backs to the light, we shall justly stumble in darkness; that if we deliberately place ourselves in the wheels of the Universe, we shall be ground to powder, for they will revolve unceasingly. She brings to us the indubitable proof of life continued beyond death, and bids us direct all our earthly steps with reference to that life. She tells us that if we wish to be happy and at rest in the world to come, we must make our earthly life harmonious and full of good works. It will not do to sit on our little platform, which may be comfortably above the masses writhing in the madness of ignorance, and bestow upon those poor unfortunate commiseration only; we must make our platform broad and strong, and reach down our hands to them—we must help them up to our level, and hand in hand march on in the line of progression. Spiritualism tells us emphatically that our religion must be broad as the universe, and must embrace the whole brotherhood of man. It must reach into and regulate, yea in time govern social ethics, moral reforms, and politics. Just now she is calling loudly to the enlightened—to those who can catch inspirations from spirit-land, to rise up in earnest, extended and immediate labor to redeem our country from its bondage of governmental slum and discord. It is useless to close our eyes and with our fingers in our ears declare that we neither see signs nor hear signals of the danger already upon us. The emergency is here, and we must meet it. Spiritualism with arms aye and declares that the great parties in power, or seeking to be, have not at heart the best good of the common people, but simply the matter of spoils, and who can capture them.

Look at our officers in trust, and weigh them. Are you satisfied with the result? Spiritualism sees that you are not satisfied; that in many instances you are horrified, and she asks what you will do about it? Can we shirk our responsibility on this important point? Men, and women too, we must be wise thinkers, and active workers. Women are not freed from obligation because the ballot is not yet in their hands. Remember, wives and mothers, that it is yours to mold and rear the coming man who shall wield the sceptre of power in whatever degree in our land. At every stage of life your influence tells for or against the good of our country whose honor and well-being should be sacredly dear to each true follower of Spiritualism. Spiritualism places in our hands the battle-axe, and bids us never lay it down until telling blows from our strong right arm are no more needed. She bids us make war with evil in every shape and color. She tells us that no true Spiritualist can be less than a reformer, a patriot, and an honest disciple of right as embodied in truth. She bids us to be moderate, temperate and patient in our zeal, and never to shrink from a known opportunity to advance her cause. She counsels us to build our spiritual temples with that carefulness which will admit of no relaxation. She bids us to abound in charity. Our ears should be trained to catch sounds of distress, and our hearts ready to prompt the relief which our willing hands should dispense.

There is no work of reform, no labor of love to which we should not be united in sympathy, and in labor so far as lies in our power. We are taught through Spiritualism that we have no right to mar or destroy our physical structures; nor have we any right to habits which mar and destroy the beauty of our spiritual structures. Spiritualists cannot consistently overdo in any direction. No true Spiritualist has any right to be a glutton, a sensualist, a drunkard or a bigot. He has no authority from Spiritualism to violate a law of Nature, nor does she promise any leniency in case of violation.

We see, then, that Spiritualism does offer to us that better part; also that if we accept and rule our lives by it, no man can take it from us. Shall we, then, continue half way in our acceptance? Shall we claim Spiritualism as our philosophy, belief or religion, while we openly ignore her most emphatic teachings? Shall we seek her tents because on the phenomenal plane our material natures can be fed and our outstretched arms appeased? Or, better still, our hearts comforted because our loved so-called dead return to prove their continued existence and love for us? This is well, but is only the A B C of Spiritualism. Mediumship is the base of granite upon which Spiritualism rests; but shall we always kneel at the base? Nay, rather let us seek to climb toward the entrance of the spiritual temple; let us strive to cast aside that which deforms and holds us down; let us rise in aspiration to the heights of glory; let us practically rise step by step as rapidly as we may toward the standard of our highest ideal. We know that in selfishness we cannot rise, so our ascent must be earned and accomplished in working for the elevation physically, morally and spiritually of the human race, of which we are all parts, as of one great family.

Brothers and sisters in this great work, are you prepared to confidently declare yourselves Spiritualists in the broad sense of that word? Have you chosen that better part? Friends outside the cause, do you know of a form of religion more comprehensive, broader, or one which has for its foundation a greater bed-rock of truth? We assail other forms of religion simply to unveil the good within them. Our aim is not to destroy the right, but to free it from erroneous coverings. We have no quarrel with any church. We would simply add it to reach the true light which radiates only from truth. We believe that churches are still a necessity to meet the needs of many people who could not be fed, or, on the other hand, kept within bounds elsewhere. Slowly but surely the light is entering all churches, and the denunciation of it by their leaders cannot dim or shut it out. The cause of Spiritualism makes rapid strides; many of its adherents clasp it to their hearts by other

names, but the change of name does not make it the less Spiritualism; it is still that better part. Whether we have much or little of the spirit of Spiritualism, let us be earnest speakers for more light. Let us seek that glad goal from which we can in joyful retrospect recount deeds that shall redound to our glory in the great hereafter. Then, and not till then, can be said of us: Behold! they have chosen Spiritualism, that better part which no man is able to take from them!

Spiritual Phenomena.

MANIFESTATIONS OF FORMS BY MRS. ROSS, MRS. FAY, ET AL.

BY JOHN WETHERBEE.

"And near us, though unseen,
The dear immortals tread;
For all the boundless universe
Is life—there are no dead."

I like the sentiment of this verse; it expresses my belief; it expresses, also, the state of my mind at the present moment, so I quote it; I hope it will sentimentalize what I am going to write. I do not know as my mental state has anything to do with the subject, or why I begin with this expression; I am very apt to write what comes, and run the risk of its fitness, for I can expunge it if I don't like it, and perhaps begin again further along. I have just had the experience of a materialization séance, but that would hardly have evoked sentiment. One hardly feels, when he is in the presence of these manifested apparitions or forms, that he is really dealing with the dead, they are so substantial and human-looking. "We are all afraid of ghosts," said Madame De Stael, "though we do not believe in them," but we are not afraid of these manifested forms. They certainly are material, even if they are spiritual, and when they come in contact with us, as they often do, they seem to be muscular, material personages, bony at the proper points; their hearts also beat, they have heaving breasts, and of course a breathing apparatus; many are vigorous, and would pass an examination for enlistment, or for life insurance. But I am sure they are extemporized apparently out of the air, and that the medium is not personating them—or at least not always; am aware, however, it is possible, and people are not to blame for being suspicious. When two or more forms appear at the same time, though suggestive of confederacy, there have been times and often when that could not have been the case. I am speaking from my own experience. I do not see, then, but what the genuine ones (and I know there are genuine ones) must be what they claim to be—spirit-manifestations. In the séance to which I have referred, Mrs. Ross of Providence was the catalytic element (using a chemical term) in the production of the forms, of which I propose to write.

At this time, when exposures seem to be in order, and the inexperienced public count it all trick as a matter of course, and consider shrewd and wise people, who have had experience and know that materializations are genuine facts, to be simply credulous; and as one after another are caught cheating, or personating departed spirits, as was reported of Mrs. Whitney in Bangor, Mr. Gordon in Philadelphia, Mrs. Ross in Providence and Mrs. Bliss in Boston, who have been grabbed and exposed, and they, the inexperienced public, say it is only a question of time when all will be, and materializations become one of the "lost arts"—it is pleasant, at this time, when the "grabbers" are around, to have had evidence by experience, such as I am now going to relate, that proves not only that Spiritualism has come to stay, but that materializations have, also; not alone because people are hungry for them, but because they are true, and are what they claim to be.

I ought to say here, after mentioning these four persons that some think have come to grief, that Mrs. Bliss of this city is an excellent and honest medium, and was abused but not exposed; that the so-called exposure was a remarkable proof of the materialization of spirits, when the facts of the case are understood, but I can hardly give the space here to explain them. With regard to Mrs. Ross, the long abusive article that appeared in the Providence Journal about her séances and personal matters was simply untrue and full of malice, a perfectly sensational article, which probably the writer himself did not believe. I think, however, what I may say in this article on my experience with Mrs. Ross, in the séance referred to, will be better reading than reviewing and criticizing the abusive article in the Providence Journal, to which I have referred.

On Sunday evening (April 6th) I thought the associations of a séance room would be pleasant. I guess it was an influence, for I had no inclination of duty or laziness to resist it, and as it proved a "pay streak" in the sense of experience, I will let it stand as an influence. I went first to Miss Berry's; her séance was liable to be pretty full I found when I got there, so concluded to go to Mrs. Fay's, which was not far off. I was glad I did, for the séance as usual was quite an interesting one, and there I met Mrs. Ross, who was present at the circle. She told me she was staying at the Berrys', had arrived the evening before, was going to give a séance there the next evening, and return to Providence Tuesday. I availed myself of this opportunity to be present at her séance. Now it does seem to me as if there had been an influence, for I would have been disappointed if I had heard Mrs. Ross had come and gone, and I had not have had this privilege. I used to attend her séances two years or more ago, when she resided in this city, and considered her one of the best of her particular phase, and with

good reason; and some people in whom I have great confidence say she more than holds her own, which she proved on the occasion of which I speak.

I will speak of Mrs. Fay's séance first, which, as I have said, was very good, and I think it a good feature in the arrangements that she has her cabinet or enclosure in one corner of the room; no one can suppose confederacy possible, should more than one form appear at a time; one can feel sure that the only human occupant of the enclosure is the medium. I will not give in detail a description of the various forms which appeared, or the interesting circumstances; this has been so often done that there is a sameness in them which make such descriptions monotonous, unless some new feature occurs; so I will merely say, as I have already said, it was an interesting and satisfactory occasion, and if I had time I would paint its picture, as I always feel that I am more of an artist than a reporter. I will note one incident in this séance that was a new feature. Once or twice the spirit form materialized outside of the cabinet, and went in and out again. I thought some of the circle had gone up to the cabinet as the room at this time was pretty dark, and the form darkly dressed also. It was evident the second time to all that the form that appeared from the outside did not come from the circle nor from the cabinet, and was a new and interesting feature; it seemed to indicate a departure from the usual style of these manifestations. I hope I will have the pleasure of seeing it occur again.

The séance on the next evening, by Mrs. Ross, for her benefit, proved to be one of the most remarkable materialization séances I ever attended. She had never been in the house until this visit, which, as I have said, began Saturday evening, and now it was Monday evening. It was quite a crowded gathering, and included among them Mrs. Fay and Miss Berry. I do not know as the presence of so much endor power helps matters any; I sometimes think it does; certainly, as I have said, this proved a rare and highly satisfactory occasion, and all present seemed to be expressive of it in their looks and language. When the hour arrived and all was ready, the cabinet-room examined and the entry door to this little room secured and put under test conditions, Mrs. Ross entered the séance and was introduced. There was really no necessity for all this carefulness to guard against fraud, but for the sake of argument it was probably thought advisable. This was the room that is used usually by Miss Gertrude Berry when she gives séances. I have so thoroughly attended to this testing and wholesale examination business that I simply know it is all right, and when the many forms come out, as is usually the case, I know confederacy is not a factor in the manifestations.

Mrs. Ross then entered the cabinet-room, and it was the first time, so it was stated by Mr. Albro, who was managing the affair; but, whether or no, it was a new place for her, though "the scent of the roses" may have hung "round it still" from former occasions. Under these circumstances, as a practically new place for Mrs. Ross, if the séance had proved a second-rate one we would not have been disappointed; but no apology of the kind was necessary. I think I am not overstating it in saying fifty or sixty forms appeared; full a dozen male spirits among the number appeared at different times; one male spirit seemed to be six feet tall. There were a great variety of spirits, often three appearing at the same time and coming out into the room; several times two came out together, and they were not the same two nor the same three, but different spirits entirely, varying in weight, style of dress and size, as well as age. There were old people and young people and children among these "strange visitors." A boy and girl came out together. The lady at the organ played a waltz, and this young couple, seemingly twelve or thirteen years old, waltzed around the room and into the cabinet, and did so several times.

Mrs. Ross on this occasion proved herself one of the most remarkable materializing mediums I have ever seen, certainly one of great power. I am glad to be able to speak thus strongly of this lady, seeming to be under a cloud in the opinion of some people, on general principles, by having been unfairly and maliciously treated by the Providence paper, and with no opportunity of making counter statements or giving her side of the case a hearing.

The spirits often seem inclined to favor this scribe; he rarely attends a séance where the spirits entirely overlook him, though they did on this occasion; not one of the fifty or sixty forms that appeared were for me (speaking in the first person). I never feel alighted by such neglect, for not one in ten that do come to me can I recognize—they don't look like the people they claim to be. With one or two exceptions, very remarkable ones, the spirits have not identified themselves, as I have remembered them. It has always seemed to me as though these materialized forms were dull and stupid, lacking mental life and brightness more than they did physical life. It is possible I am to blame, and perhaps the spirits think me equally stupid; well, I guess I better plead guilty, though I have tried pretty hard to be otherwise, and like the rest of the world liked to assume a virtue in this direction more than the facts of the case would bear.

I have no doubt Mrs. Ross expects that I will write a notice of this affair, she knowing I am easy and prolific with a pen, if not wise or otherwise. If she had been playing a part, or had any personal, or mechanical, or intelligent influence in those human-looking productions, my friends would have appeared from time to time for the sake of inspiring me for her benefit; so this spiritualistic light on the part of my heavenly host has a satisfactory side to it, or would

if I was at all skeptical in the matter. I ought to say, though none of the tribe of Wetherbee put in an appearance, there were a great many recognitions by many who were present, and by people whom I knew, and some of them like myself, who are not apt to take the spirit's say-so for recognition; one man in particular, who saw and recognized his daughter, and from my own experience I have no doubt he did, for he is a man that I could trust intellectually and otherwise, and with my experience trust him even on these points.

Well, now (if I have wandered), to get back to the sentimental frame of mind with which I started, and summing it all up, not this night's experience alone, but the spiritual manifestations in their wholeness, in their effect on me I add the following lines:

Oh! no, not downward to the grave
Life's pathway leads, to end in night;
But up to where, unfading, wave
The trees of heaven in morning light.

A Musical Neance.

The Kansas City (Mo.) Journal of April 6th gives nearly three columns of its space to a sketch of the antecedents of Jesse Shepard, and a report of what took place at one of his séances in that city. After describing the personal appearance of the medium, and the apartment of the residence of a prominent citizen in which the séance was held, the musical instruments therein being a piano, harp and guitar, the writer says:

"All light was excluded, and we sat man and woman alternately, our connecting hands forming the necessary circle. Who can express the silence that comes of a mysterious expectation? We felt ourselves with some inexplicable presence. The silence which preceded the remarkable demonstrations we are about to describe was around us like an oppressive cloak of impenetrable blackness, and we were relieved when the familiar tones of a hymn called all the faithful to join in a song of hope. There was a swaying of sound; the soprano of the women rose higher and higher as one verse faded into another, while the deep sonorous bass of the men filled in the proper places. It seemed about five minutes after the music began that an atmospheric change took place. The air grew perceptibly colder; waves passed over us; there were loud thundering raps on the wall behind us, and a guitar followed the piano in its low plaintive accompaniment; then a harp took up the strain; the instruments moved about the room rapidly; sometimes as if some delicate spirit-hand had lightly brushed the strings, again with a stormy stress, as if the immortals would make their presence felt beyond all question. How can we express the unutterable sweetness of that harp of a thousand strings, waited to us from the shores of the eternal ones? Strange voices joined in the music, and we felt that

"We have friends in the spirit-land,
Not shadows in a shadowy land,
Not others but themselves are they;
And still we think of them the same,
As when the Master's summons came."

There was a reality in the music we can scarcely express to others. The sweet, delicate execution of Thalberg, the stormy stress of Wagner and the pathos of Gottschalk were all represented. If the man at the piano had no spiritual assistance, his gifts alone must have come from some power far beyond the ordinary. As wonderful as were those harp and guitar solos, as marvelous as was the crescendo and diminuendo of sound, the most remarkable feat was yet to come.

We refer to the Egyptian dance before Pharaoh and subsequent march of his hosts against a hostile city; softly came the tripping feet, now moving to and fro in rhythmic measure; now fading away into a voluptuous slumber; now increasing in the whirl of a voluptuous excitement. Then came the tramp, tramp of the army, the movement of the heavy engines, the array of the hosts for battle. There was the distinct, sharp rattle of the missiles thrown by the engines, the heavy, incessant boom of the battering rams, the thunder in the distance, and then the noise faded away into a silence which was awful because it was convincing. Sitting in a close proximity to the piano, we can affirm that the instrument rose several times a distance from the floor, coming down with a force which shook the building, the sounds appearing to rumble upward from the innermost depths of the instrument. The march is supposed to be played by a band of sixteen ancient Egyptian spirits.

The guitar which passed over our heads and about us seemed to come through the door directly behind us, and it repeatedly touched us in various parts of the body. Such were the instrumental demonstrations. The vocal impressions us less wonderful. According to correct musical methods, the accompaniment should always be subordinate to the voice, supporting it but never crowding its tones. The first distinct solo claimed to proceed through the throat of the medium from Mme. Posio, a Russian contemporary of Sontag.

Then followed a duet between Sontag, now dead thirty years, and Lablache, a famous basso. Each voice was distinct, the soprano soaring to high C amid a perfect crash of accompaniment.

The man at the piano—the medium—must have been a very remarkable person to produce such power from the piano and at the same time give vent to a perfect tornado of tones. The house shook, the sound rumbled from the very bowels of the instrument, and every crevice of the room seemed filled with this tempestuous wave of—what shall we call it? Agitated particles? These demonstrations continued for about the space of two hours. If the demonstrations we heard had no supernatural origin they were at least entirely out of the natural order of things. The most stubborn materialist present must at least have felt the possibility that "millions of spiritual creatures walk the earth unseen, both when we wake and when we sleep."

Call the distinct, movable sound magnetism, ventriloquism, electricity, what you please, it certainly existed, and there was as well a harp and guitar accompaniment. The medium stated plainly in a few minutes' talk which followed the "sitting," that in most cases these spirit-voices used his throat as the medium through which to convey the sound, although when the music shifted from one spot to another it came through materialized throats. The demonstrations were certainly peculiar; no one could gainsay the fact that there had been a force at work utterly beyond the capability of a single individual, and that as far as could be comprehended there was no explanation. At the conclusion of the séance the circle was broken, and the medium left to come out of the trance in which he had remained during the space of time referred to."

The day following the séance graphically de-

The Spiritual Rostrom.

Spiritualism, that Better Part which no Man can Take from Us.

An Address Delivered by
MRS. MILTON RATHBUN,
Before the American Spiritualist Alliance, in
New York City, Sunday, April 27th, 1884.

(Reported for the Banner of Light.)

When we look over the fields of thought and research, in the departments of life pertaining to religious ideas, we are surprised, overwhelmed, yea, awed, by the rapid advance of free thought, and by the great inrolling waves of liberality, threatening with true prophecy to carry everything before them.

We see great minds, heretofore towering in the strength of preconceived ideas and settled convictions, wavering, shaking as a reed by the wind. We note the restlessness of those who were formerly wont to repose in contented assurance as to their soul's salvation; we see old mandates, which were looked upon as unalterable and infallible, weakening in their hold upon the people; we see and hear the questionings of the masses, who, however slight their awakening, cannot and will not down at the bidding of their leaders; we see the increasing intelligence of humanity, which means approach to true freedom. Emancipation from ignorance is but redemption from the slavery of superstition and bigoted intolerance.

I remember hearing some years since a sermon by Dr. Alexander, in which he actually deplored the increase of intelligence, because he had become satisfied, by careful study and observation, that if a man was learned, as a rule he was, in proportion to his learning, incapacitated to accept the plan of salvation, and in great danger of becoming an infidel. Although at that time strictly Orthodox, I recall the thrill of horror which filled my soul upon hearing that statement. Even then the alarm was being raised against enlightenment in religious channels.

The few points which the Christian, the most lowly and the most ignorant could grasp, and the great bundle of mystery under which wide and simple alike staggered, were handed to each applicant for salvation, and all expected, yea commanded to accept, without question or comment save that of praise to God the Father, God the Son, and God the Holy Ghost.

It is easy to understand why the most unlearned were happier than those whose intellects had been aroused and cultivated; but how fallacious to inculcate in the minds of rising generations the idea that learning, which leads to wisdom, is detrimental to our religious well-being! You might as well teach your children that mystery is better than understanding—that it is folly to be wise where "ignorance is bliss," a saying that can never be applied with truth, except superficially. If it were true that to be happy in our souls we must be blindly ignorant, darkness would cover the land, and the misery of the enlightened would far outmeasure the joy of "the elect," for, thank God! humanity is in the ascending scale, and each succeeding cycle of time finds the inhabitants of earth more fitted to understand and obey the divine laws which shall govern and lead them, not blindfold, but with eyes wide open, toward the Great Fountain from which flows all knowledge, all wisdom and all truth.

We see, then, the folly of the assertion that to be good one must be ignorant. Let us live down this flagrant error in opinion, and seek, by all means available, to educate the ignorant and show them the better way through enlightenment. A wide field opens before us in this connection, and we shall do well if we hasten to cultivate it.

So-called religious life shows to us many sides, manifold in bearings. From one line of reckoning we obtain one result, from others differing results, until we are dazed and stupefied, wondering where the line of right is most surely drawn.

Among the sects we are directed, lured, and drawn hither and yon, ever assured, wherever we turn, halt or look, that we have found the right, and that in that one direction only can the right be found—that all other paths are filled with error and lead astray. We are heart-sick and weary, longing for some haven where we may have the proof, which shall establish our feet on the rock of safety, upon which we may stand secure, above the disturbing commotion of the varying elements around us.

Has this proof been discovered? We answer yes. Adown the past ages it came in thundering tones or in gentle cadence; again and again knocking at the doors of humanity's heart, asking for admission and recognition. Although misunderstood and baffled again and again, times without number, it never retreated, except to come in greater depth of meaning, patiently awaiting the hand of progress in developing the human mind toward the right understanding—to the time, in the nineteenth century when two little girls should catch and transmit to the world an intelligent comprehension of the sounds which heralded the advent of Modern Spiritualism.

In Spiritualism, as our subject avers, that better part which no man can take from us? Let us see.

What does she bring to us in place of that which she takes from us?

She brings us peace, joy, satisfaction, knowledge,

scribed above, the reporter visited Mr. Shepard, and obtained from him facts relating to his experience during the dozen or more years he has been before the public as a medium, and information regarding the general teachings of Spiritualism; all of which is given to the reader in a very fair and candid manner, closing as follows:

"Here was a new light thrown upon a religion which had long borne the stigma of fraud and imposture. Through its influence men were to rise to noble deeds and braver lives.

Purity of thought and generosity of action were held to be necessary to the attainment of a healthful spiritual life. Nothing was claimed by the medium beyond what is possessed by the instrument which transmits to the public the telephonic message. Spiritualism... stood revealed as a beautiful opposing force to agnosticism tending toward a deathly materialism. It was as if the ghoulish grave, with its soulless dead, was to be exchanged for a flood of light streaming through the gates ajar.

One short sleep past, we wake eternally, and death shall be no more."

Materializations in New South Wales.

A correspondent of *The Liberal*, of Sydney, N. S. W., of March 15th, says, alluding to the séances of Miss Wood:

"A series of sittings with an English medium are going on, and more than a dozen others besides myself have witnessed the gradual evolution of what we have every reason to think are materialized spirits-forms. Such, at any rate, they profess to be, and their materiality has been quite fully proved. They have the traditional ghostly appearance, but are substantial enough to manifest the usual attributes of vitality; and they walk about, write with pencil and paper, beside moving small objects to and fro in response to the wishes of observers. Indeed, the very substantial nature of these 'appearances' seems to be one of the chief grounds of objection to the spiritual origin claimed for them; that is, on the part of many who become informed of the occurrences without having witnessed them. The sittings are held in an apartment lighted sufficiently to enable one to read the time on an ordinary watch, and the medium is seated in an extemporized cabinet by the use of strong, framed netting, affixed in such a manner as to render it next to impossible for her to advance or to project anything into the room. At first the forms seemed feeble, and kept close to the curtains suspended across the recess leading into the cabinet, but the other night they assumed strength sufficient to enable them to walk to the nearest sitters on either hand, whom they touched, and to whom they handed various articles, in view of the entire circle. One of the forms was very diminutive, and the face and limbs were dark. This figure, accredited as an Indian girl, who calls herself 'Pocha,' stood in front of the curtain, spoke in a thin voice, and called attention to her dress, apparently a white skirt, over which there was a kind of robe having wide sleeves. She repeatedly drew aside her skirts, revealing dark-skinned ankles and feet, and danced and prattled as children the world over. Her retirement was almost instantaneously followed by the appearance of a much taller and more largely-proportioned figure representing a full-grown female, also attired in white garments, and having the upper portion of the head draped. The features could not be seen with sufficient distinctness to ensure satisfactory recognition. Then another feminine form came forward, and in this instance more freedom of action was noticed. Leaving the curtains, she stepped firmly forward, and going to a stand close by, wrote a short sentence upon a sheet of note paper, signing it with a familiar Christian name.

Altogether on this occasion there were no less than four such forms presented to view, and the conditions under which the phenomena were witnessed were very strict and satisfactory to those present."

In a postscript to the above, the writer, "G. W.," adds:

"Since the foregoing was written, a further sitting has taken place. Extra precautions were adopted to set aside the idea of fraud, and the medium cheerfully submitted to an examination of her attire, etc., before entering the cabinet. There were three female forms seen in the room, clear of the cabinet, and they moved about in a perfectly life-like manner. Pocha, the Indian girl-spirit, and others patted and kissed the hands of several of the sitters, and eventually Pocha lay down in front of the curtain, when her form began to shrink, and she slowly dissolved into so-called 'nothingness,' while we all looked on."

Materializations in Australia.

The *World*, published in Melbourne, Australia, gives in its issue of Feb. 16th an account of materializations witnessed by the writer at a séance held in a private residence, Mr. George Spriggs being the medium. After remarking that there were seven persons beside himself present—one a gentleman of distinguished scientific attainments, and occupying a high position—and describing the space utilized for a "cabinet" as a recess between the fireplace and the north wall, of sufficient depth to contain a chair for the use of the medium, in front of which recess two curtains were drawn, adding: "There was no door, window or other aperture behind the curtain communicating with the garden outside, from which the room was separated by a thick blue stone wall. Having built the house myself, I am very well acquainted with its structure," and that "there was no wearing apparel in the recess, and no place for concealing any," the account proceeds:

"A shadowy, wavering figure emerged into the room, clad in a white robe, so fluctuating in height and form, and so vague in form, as to produce a weird and uneasy impression on the mind of a spectator witnessing the phenomenon—as I did—for the first time. Two or three voices were heard behind the curtain, and from one of these the statement came that this 'spirit' could not materialize itself, and he seemed to fade out of sight. But the next apparition was that of a slender and graceful girl, representing herself as having been an Egyptian. She was about five feet five inches in height, light and sinuous in her movements, and wore a semi-transparent garment that resembled white cashmere in its texture. The feet and ankles were bare and were of exquisite smallness and beauty, and she was fond of displaying them. When she lifted her slight, thin arm and hand, the substance and color of the curtains were visible through the limb, and through its enveloping drapery. She reappeared half-a-dozen times, retiring, it was explained, to gather fresh vital force from the medium. This apparition, the outlines of whose figure were clearly visible through her robe, was about half the bulk of the medium, while her feet were certainly as diminutive as they were beautiful....

Presently a third figure came into the room. It was that of a swarthy dark-bearded man, with high, square shoulders, and a spare habit of body, clothed in a Hindu costume, composed of a material that looked like Indian cotton. He had a turban round his head. He was seen with remarkable distinctness, and shook hands with one of the gentlemen present. He also lifted a heavy chair, and removed it from where it was standing to another part of the room. The next 'spirit' who presented herself was that of a female child, apparently about eleven years of age, and not more than five feet in height. She was not visible for more than a few minutes, and seemed rather to fade away into the curtain than to withdraw behind it. The last was a sinewy, stalwart figure, about five feet ten in height, with a thick black beard and a manly stride. He was furnished, at his own request, with writing materials, on a small round table conveniently placed for that purpose, and wrote a sentence on a few sheets of paper, which he handed to as many persons present. In the course of the proceedings one of the spirits who was outside the curtain drew it aside and showed us the medium in a comatose condition.... I have endeavored to describe with scrupulous accuracy the phenomena which I witnessed on the occasion referred to, and I venture upon no theories to explain or to ac-

count for them. There was no room for trickery or fraud, and it seems scarcely possible that ten persons were simultaneously the victims of a series of optical delusions. As I left the house in which these proceedings occurred, I could not help quoting to one of the visitors, who appeared to be much impressed by them, the exclamation of Horatio: 'Oh! day and night, but this is wondrous strange,' to which he replied in the words of Hamlet:

"And, therefore, as a stranger, give welcome. There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy."

Charles E. Watkins's Mediumship.

Charles E. Watkins is doing much in convincing the public of the truth of Spiritualism, giving séances that have been very satisfactory to those familiar with his phenomena, and created an interest in those who had hitherto thought them to be cleverly managed tricks, or wholly indifferent to the subject.

The *Mr. Pleasant* (Mich.) *Tribune* published a month since an account of what had taken place in the presence of Mr. Watkins, in which the editor, reported to be a disbeliever in a future state of existence, said: "A prominent gentleman of this county desired the medium to tell him the name of the person of whom he was at that moment thinking. The medium was informed by the spirit that the name of the person would appear upon the arm of the host, Mr. Bigelow, in letters of blood. Mr. B. rolled up his sleeve, and there, in crimson letters, appeared the name of a friend long since dead."

Remarkable on the above the *Farwell Register* pronounces it "time in comparison to some of his performances," designating Mr. Watkins as "the greatest slate-writing medium known." Parties select their own slates, retire from Mr. Watkins's presence to a distant part of the room, and wonderful messages from deceased friends appear written thereon in their own handwriting, with signature, and this without any pencil near the slates, often disclosing secrets known only by the communicating spirit and the person addressed. The same paper states that Mr. F. D. Lacey, a disbeliever in a future existence, and for twenty years a sleight-of-hand performer, attended one of Watkins's meetings with a view of exposing "the humbug," as he called it, and is to-day not only a believer in future existence but a strong Spiritualist.

Written for the Banner of Light.

JACK.

(Obit April 20th, 1884.)

BY JOHN W. DAY.

Mid gloomy wold, 'neath gust of April rain;
Where seeks the bread'ning Charles the broader main,
'Neath buttress'd bridge and ships' red-rusted chain:

With hearts that voice demission's sad refrain,
We stand beside a broken chalice, vain
To fill a grave with all that doth remain.

No Statesman, worn with time's unending jar;
No Warrior, slain in grisly strife afar;
No Prophet, dead beneath his Morning Star!

We bring—our dog: whose service-years are told!
Take thou these relics to thy kindly fold
And give them fitting use, oh! Mother old.

We bring brisk feet, each duty's willing thrall;
Quick ears that sharpen'd at his master's call,
Bright eyes that danced—oh! grave, we give thee all!

No Jack; not all! Shall mutual love divide
With crumbling arch on Nature's lower side,
And leave on man's path no figure for his pride?

Instinct with Reason clear, doth closely blend:
Who shall declare where such doth reach its end
And miss the hand of Life's Eternal Friend!

Progression's law each dust-grain ay controls;
Its full-orb'd presence through creation rolls—
And shall it bar these rudimental souls?

We will not say "Farewell," with heart-strings tense;
No link of Being may be stricken thence—
Its chain is girded round Omnipotence.

Where Truth is blest'd, where Justice lends its grace
Along the files of Life's subduing race,
There such as thou shalt ever find a place.

Shall Honor fail to meet th' approving eye,
And faithful Courage sense no welcome nigh
When earth's weak children find their time to die?

Shall not Life's Sponsor mark their journey run—
Their surcease gained 'neath Time's dissembling sun—
And to his humblest servant say: 'Well done'?"

Oh! Spring, o'erchilled with Winter's ling'ring snows,
That on far inland mountains laid repose—
Oh! sun, cloud-violet'd though the daytime grows,

Oh! creviced mist, like shod-riven flags that fly
Along the frontlet of a frowning sky—
No types are ye of Being's destiny!

Beyond earth's cloud the sunshine's glory thrills!
Beyond death's dread th' Eternal Purpose wills!
All Life shall tread the Amaranthine Hills!

Boston, Mass.

GERALD MASSEY, the poet and philosopher, is one of the deepest thinkers and progressive philosophers of our times. He was born in 1823 at Tring, Hertfordshire, England. His parents were very poor and illiterate, and he secured no more schooling than short terms at a penny-a-week school could give him. From his seventh to his fifteenth year he worked in the silk and straw-plait factories of his native town, but when fifteen he struck out for himself and went to London. Filled with energy and a wish to get an education, he fought his way on, and at seventeen began to write verses, love being the prompter. At twenty-one he had made his mark and became editor of *The Spirit of Freedom*, an extreme Radical weekly. He is a poor man, living on his literary work, and a pension of £300 a year. He is the author of some eight volumes of poems, many of them dealing with the trials of the English peasant and workman, in whose cause he has always been enlisted. He owns a small estate near his native place, presented to him by Robert Browning, the poet. The present is his second visit to the United States. His first was in 1873. He has been twice married and has seven children. He is a Spiritualist, and became so through the influence of his first wife, a gentle, amiable lady, to whom falsehood was an impossibility. Mr. Massey says she was a medium for seventeen years, and, aided by her directions, he acquired his wonderful fund of learning. She would always, though knowing nothing about a matter herself, direct him to the books in the London library that would tell him what he sought to know. This wonderful power made Mr. Massey a Spiritualist against his inclinations. —*The Cleveland (O.) Herald*.

It will cause a vigorous eye-rubbing if orthodox circles as the fact becomes known that a young clergyman has been installed as pastor of the leading evangelical church in "I do not know enough about the world to come to decide whether those who are impatient at death remain so forever, or ultimately, through the discipline of worship, become partakers of Christ's life." Rev. Mr. Gordon has evidently not graduated in theology under that professor of dogmatism, Joseph Cook. Nevertheless, his modesty is very rational. —*Boston Herald*.

Fits Cured Six Years Ago.
"It has been six years since I was cured of fits," says Mr. W. Ford, of Wirt, Jefferson Co., Ind. "Samaritan Nerveine did it." And it always will, reader. \$1.50, at druggists.

The Anniversary.

Services held in Remembrance of the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism at Cleveland, O.; Salt Lake City, Utah; Lebanon, N. H.; Belfast, Me.; and Santa Rosa, Cal.

Cleveland, O.

The following report is forwarded us by Thos. Lee. In the main (for Bro. Lee has made a few additions) it first appeared in the columns of the *Cleveland Leader*, and the thanks of the friends of the cause are certainly due that paper for this act of outspoken liberality on the part of its editorial conductors:

First Day.—At Welsgerber's Hall, on the morning of Sunday, March 30th, under the joint auspices of the Church of the Spiritual Era and the Children's Progressive Lyceum, were held the exercises in remembrance of the birth of Modern Spiritualism thirty-six years ago. For sixteen consecutive years these recurring anniversaries have been celebrated by the Spiritualists of Cleveland, the first, in 1868, at Garrett's Hall. Increasing interest has attended the meetings, and on this day the hall was filled to overflowing. Among those present were a number of Spiritualists from Painesville, Berea, Westerville, Ashland, Lorain and many other points, for whom entertainment was provided by the reception committee, and Mrs. Thos. Barker, Mr. Samuel Curtis and Willie H. Lees.

At 10½ o'clock the assembly was convened by Mr. Thomas Barker, the presiding officer, who made the following opening remarks to the audience: "While I regret my inability to preside over this assembly, I thank you for the honor conferred upon me on this occasion for our Thirty-Sixth Anniversary. It certainly is an honor to preside over a body not only of pure but of noble spirits, and it is a privilege to whom the angels have vouchsafed their aid and instruction. Thirty-six years ago to-day nothing was known of phenomenal Spiritualism; thirty-six years ago to-morrow the spiritual pentecost began. Summarily that of the birth of Modern Spiritualism thirty-six years ago. For sixteen consecutive years these recurring anniversaries have been celebrated by the Spiritualists of Cleveland, the first, in 1868, at Garrett's Hall. Increasing interest has attended the meetings, and on this day the hall was filled to overflowing. Among those present were a number of Spiritualists from Painesville, Berea, Westerville, Ashland, Lorain and many other points, for whom entertainment was provided by the reception committee, and Mrs. Thos. Barker, Mr. Samuel Curtis and Willie H. Lees.

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ation take place, and as there can be no limit to the former, neither is there to the latter.

The realms of the unseen are full of light, but we can only receive according to our capacity.

It is not strange that simultaneous with the material developments of the nineteenth century, should come manifestations of the presence of departed dead ones—by means of such phenomena as were at that time, and that could best appear to the material senses.

That phenomena of this sort, demonstrating at least the presence of unseen intelligences, do actually occur, can scarcely be questioned without an utter disregard of the overwhelming amount of competent testimony.

It is not my purpose on this occasion, however important it may be, to discuss this part of the subject, but taking for granted the spiritual hypothesis that it is not all of life to live, nor all of death to die, and that in a word the soul is immortal, it will be my aim to submit for your consideration some of my conceptions of the philosophy and mission of Spiritualism as embodied in the teachings of the spirit-world to us who are still struggling with the stern realities of this material world, perchance, with their weight of care and sorrow.

First, I would say that while rejecting all man-made theories, with its unwarranted assumptions and irrational dogmas, Spiritualism affirms the truth of the spiritual nature and simple as the most precious pearls of our being, and is, in fact, the only power that can preserve religion from the destruction that awaits the creeds, with which it is so intimately associated—to accomplish which is an essential part of its present purpose.

Spiritualism is, indeed, itself a religion, the highest that the enlightened human mind has so far attained. Its faith is based on God as the absolute goodness, wisdom and love. Its hope rests on the immortality of the soul, and its charity is the culmination of both, and as broad as the universe itself. Unlike all other religions in this respect, Spiritualism declares that all men, in all ages, are the children of God, and that the same glorious destiny that is in store for one is in reserve for all; that mankind is coming out of the darkness into the light, and that the experience of the present is but a brief and not a calculated to promote his growth and advancement.

With reference to the problem of evil, to handle which theologians have invented a devil to lead men astray, and an eternal hell to consign them to for being pure and simple as the most precious pearls of the very nature of things as the antithesis of good, and that in the hands of the Infinite it is not only safe but made conducive to divine ends—necessary, in fact, for the education and expansion of the soul. Evil, in fact, is a finite creature, groping in the darkness for the light, evil exists only to be antagonized and overcome.

Whatever else may be vague in regard to this complex question, at least it is clear, that for man evil is not a punishment, but a means to a higher end, and that in wisdom and in love, having regard for the equal rights, liberties and happiness of all.

Let those who will plunge into evil to "get experience," and let them go, but let them not be forever shut in, in all its forms, as they would a pestilence.

Nevertheless, as sin is the violation of law, all are more or less transgressors if only through ignorance, and the law is not to be evaded, but to be obeyed, and the penalty consequent thereupon. This is God's method of correction and his punishment for disobedience, whether against the physical, moral, or spiritual laws of our being, and is as swift and certain as the lightning, and it is always in exact proportion to the nature of the offense; hence the transgression of the passing hour does not receive an eternal penalty, nor do the misdeeds of this brief and fitful existence merit everlasting pain; ignorance or gross selfishness can alone save such a belief from positive blasphemy.

God's punishment, moreover, is wholly reformatory, and its methods are those of love and wisdom, leading the children of earth from the stormy paths of disobedience to the calm and peaceful shores of harmony and joy.

In the light of this divine philosophy we can look upon our fellow beings as brothers and sisters, each performing his or her appointed part in the great drama of life, none exempt, and say, in the light of this philosophy, that the light of the Infinite is not only a blessing to those who believe, but that it is salvation to be secured; since all are being led onward and upward to the eternal truth and ultimate perfection.

But the object sought to be accomplished at the present time is not to form an organization or build up a church upon any formula of belief, however grand or comprehensive, but to scatter seeds of heaven-born truth broadcast throughout the land, in the churches and out of them, on the platform and in the press—the voice of heaven and earth preparing the world for the better day that is soon to come.

The movement has an universal significance, and cannot become sectarian or limited by the broadest of all human grasp. Its mission is to all humanity and its purpose is to emancipate, purify, elevate and bless! Temporary organizations for local needs are of course in order, and are being established in all sections alike as necessity may require; but the true and permanent organization is the Infinite Spirit itself, destined to be the brightest star of his hope and the supreme religion of his future.

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ings, yet we have, from time to time, had many of the best mediums and speakers in the field, and our free meetings always call out good audiences and command a respectful hearing.

Our worthy townsman, E. J. Durant, has, by the hospitalities of his home, the pecuniary assistance he has rendered, and the many words of encouragement and sympathy he has given to mediums, done a great work for the cause here. His companion, also, (although continually suffering more or less from physical ailments,) has managed to do a great deal of mediumistic work.

Although the roads were next to impassable on Anniversary day, and the weather was very unpropitious up to the hour for gathering, yet a goodly number met in the pleasant parlors of Mr. Durant. The afternoon was passed in a social way, a delicious supper was served, and the evening devoted to spiritual culture.

The evening exercises consisted of short speeches by Mr. Durant and others in the form. Next the inviolables took the floor and gave us many beautiful thoughts and loving messages through the inspired lips of Mrs. Durant; also a brief but appropriate address through the organism of Mrs. Heath, from Bristol, Vt. These, interspersed with such enchanting music and singing as Mrs. Fannie Durant, Harshorn knows so well how to render, and with some other manifestations through other home talents, made up our evening exercises. On the whole we had a very pleasant and profitable time.

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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.—SPURGEON B. BRITTAN.

A Noble and Timely Discourse.

Such a discourse as one we have recently read in the *Utica* (N. Y.) *Daily Press*, delivered by Rev. E. P. Powell, pastor of the Independent Religious Society of Clinton, N. Y., deserves to be published across the length and breadth of the land. The thoughts it carries on the swift current of its expression are packed with vitality and are of the highest stimulating power. All the more so, too, because of their largeness and liberality, cast in the mold of a truly great nature, with an endowment of wide, quick, and deep sympathies. He took for his theme: "What a Man Sows he Reaps; or, Natural Moral Compensation." He opened with the remark that popular religion had become thoroughly permeated with the idea that our lives must pass into court, and that upon the decisions of a fixed day of judgment our future depends. But in his view there is no possibility of conceiving of any act which does not possess its equivalent reward or punishment. He regarded Heaven as a law of nature, as a constant accumulation of the consequences of right living; and Hell as no less a law of nature, as a constant accumulation of wrong doing. But Orthodoxy, or Old Theology, regards it very differently, thus:

It attributes this Heaven and Hell to a being outside of ourselves—a being who orders or wills these consequences of actions, giving Heaven as a reward to his followers and Hell as a punishment to his enemies. It makes Heaven consist essentially of pleasures, and Hell of suffering or sorrow. It makes Heaven a locality, and Hell a proscribed place. It lays it down that these ultimate moral results are dependent on belief, worship, and some personal relation to God. It represents Heaven as beyond death, and Hell as in the future life alone. And it teaches that the moral law of compensation is not an universal and eternal law; in other words, that at death a person ceases any longer to exercise a free choice to change from evil to good, or from good to evil, and so, being in Heaven, to pass over to Hell, or, being in Hell, to pass over to Heaven. On the other hand, said the speaker, the most terrible fact connected with moral law is, that doing good tends to the establishment of a will for good and a good character; while doing evil tends with accumulating force to fix a bias toward evil and to create a character with an instinct for evil. While holding that under the natural law of accretive growth in evil, the bad soul was liable to go on that road so long as it exists, this fixity is in no way caused by death, but in increasing probability by every wrong action, whether performed now or hereafter.

In reciting these characteristic points, one can see the sharp, irreconcilable contest between the law of natural moral compensation and the Church system of artificial rewards and punishments. And the speaker said we are so much the victims of false heredity and a very permeative false theology that we shall find we are every one of us indulging in sin that is defiling our heaven, yet expecting in some way to secure a heaven that is to be. Theology says that God has created this world as a test locality, and this life as a trial period; likewise that he has created heaven to reward those who please Him, and hell to punish those with whom He is dissatisfied. But the speaker declared that that same enlarging understanding of nature which shows us that this earth and that man himself are not direct creatures but evolutions, shows also that no condition, physical or moral, is reached except by the same process. "Heaven," said he, "is made by an accumulating power of good choices." As God cannot make a heaven except for himself, so man has the same power to make his own heaven. And with the same independence he can create a hell. But theology tells us we shall all, if pardoned in Christ, dwell together in a heaven built by God.

That is to say, murderers, thieves and their victims, the gross and the innately base, will be classified with the upright—if so be that the pardoning sacrifice is accepted. We cannot refine away this false doctrine by saying that at death the soul of the believer will be transformed by the power of the Holy Ghost. Heaven and Hell are natural consequences of universal, natural law. Man alone can build either the one or the other, and we can only inhabit that heaven which we ourselves construct, or that hell which we ourselves evolve. No one can build a hell except out of bad choices. "If God built a hell," asserted the speaker, "He con-

tains within himself the material of that which he makes, and such a view of God is abhorrent to all who think of Him or seek Him." As to Heaven's consisting in pleasure, and Hell in sorrow and pain, the speaker asserted that "moral character is seriously poisoned by the false representations of preachers and priests who paint heaven as perpetual bliss." But seeking pleasure for its own sake is running away from heaven. Life is altogether a succession of cares; the right business man is not willing to give up business because he knows he is to engage in a life of care and toil. Active, right life is a life full of hard work. It is folly to try, as theology does, to drive men to a right choice by falsifying the consequences.

It is not to be questioned that the end of heaven is happiness; but it is the consciousness of right and the performance of duty that alone make heaven; yet the pleasures, the ease, the joys are held to belong to those who do not have a consciousness of right. In no sense whatever, said the speaker, is happiness the object of a right soul; but it is to so act that itself will most rapidly develop the victory, and its neighbor be helped to do the same. For this reason he held that no teaching can more sadly debase morals and destroy true religious character than the teaching that heaven is constituted of pleasure and hell of sorrow. "The great future of a noble soul is not to be merely happy in a paradise, but to be useful, and honorable, and more valuable to itself and others." So does Spiritualism teach and preach. It reveals the emancipated spirit as still toiling and struggling on, to assist others, to overcome the powers of opposition, to grow and expand only with effort and self-sacrifice, and to do the work under better conditions which it laments that it did not or could not do here. And it is because Spiritualism comes to reveal this as the highest of heaven's offices, that it is assailed and denounced and despised by theology, that will have a heaven of idle pleasure or will not have it at all.

Theology is wrong again in making heaven essentially a locality and hell a proscribed place. Each is but a state of the soul; they may exist side by side in two persons occupying adjoining seats. They are, however, relative, subject to perpetual change; your present heaven may become a thousand times more heavenly; and so, too, if bad, you may go on to intensifying consequences. All the actual locality there can be to heaven is our own soul and its surroundings. The power of the soul to widen and expand its heaven is wonderful. The great and good soul gets constantly larger views of life and of what it is to live. "He loves truth more; sees the charm of the virtues; grows inherently more honorable, more just; is less a creature of excitement; and so his heaven widens. All his ideas of social life are more humane; of politics more beneficent; of humanity more sympathetic. This man's heaven is to do the will of the Divine Father. It is not a spot, or garden, or city, but a widening life and widening power."

Another, and a most important point: moral wrong in no way involves our personal relation to any being but the one whom we may injure by our wrong. Such a being is only ourself and our fellow-creature. "An infinite and absolute being cannot be injured. He cannot be aggrieved, for he is absolute in his bliss." In actual life and practice, we know no such being; and when theology undertakes to represent him as aggrieved it makes him an angry person, whose plans have been balked. Such a God is, of course, no God at all. We injure no one by our sin but ourselves and our neighbors; and moral law goes no further than to require us to preserve or save ourselves, and preserve or save others whom we influence.

Millions of devotees to God, continued the eloquently thoughtful speaker, have wasted vast power in seeking paradise by worship. "You see what it comes to," he added, "in the monk, who hates a woman and never had a babe. You see what it comes to in the religious dramas, which swing incense to the Eternal, in churches that are built by the pennies that the poor want for bread. You see what it comes to in the rich pews when millionaires glorify God, but rent vile tenements to the poor at exorbitant rates, caring neither for body nor soul." And it is a still more fatal error to hold that heaven and hell do not pertain to the present life, but are results that follow the decision of God on a certain judgment day. This is but a relic of paganism, that does not consider inherent moral worth, but whether a man is condemned for his villany. Theology represents a man as escaping from hell and going to heaven, not at all from inherent quality of character, nor for any worth of his own, of which he is assumed to have none; life thus cannot weigh on the judgment day; no matter how good, honorable, charitable, self-masterful; it will not count; it is all thrown away; the only question is the attribution to him of the righteousness of Jesus Christ. And so the vilest character is worth as much as the most virtuous.

The plain consequence of this is, that society is cursed and Christendom remains practically heathendom. "It follows that men aim, that Christians pray, and the religious expect to appease the judge, to secure his leniency, to acquire the consequences of Jesus's death, instead of seeking to lead such a life that they shall be in heaven here and now—a heaven that no judge or power can expel them from, but their own change of purpose." Then logically follows "the slough of all pollution"—the dogma and deceit that, "If it were not for losing heaven we, the religious people, would indulge in what is now given in exchange for heaven; just, if done under the shield of a religious sacrament, is no longer lust, although it rots the body's tissue, weakens the brain, debauches sentiment, destroys the power of reason, and curses children before they are born."

Yet he regarded as the sum of all the other mischiefs that which denied the fundamental truth that moral compensation is universal and eternal. "Retribution," he asserts, "is that exact equivalent which follows any act whatever." As in physics we understand that there is inevitably an exact, and never a doubtful equivalent for expended force, so has every moral choice its exact and inevitable consequence. And the least of all equivalents for a defiled soul would be to have the act and fact merely recited at an appointed judgment-day, or to have it punished by pains. "The worst evil is the immediate defilement." The religion we need is that which tells the young man that he cannot afford to defile himself in his own presence; that he possesses a free will to build himself grandly or ignobly. But theology, on the contrary, lets the candidates for eternal glory go on through this heavenless career, regarding it of little importance how they grow, so they do not secure Heaven hereafter. Heaven is in no sense a purchasable place or a purchasable condition. We cannot buy it by either the sorrows of another or our own unnecessary

sorrows. Death settles nothing; it is choice that settles everything.

The following paragraph may be chosen from this eloquent discourse as a fit conclusion to the present article, and a condensed definition of the position of Rev. Mr. Powell in the domain of eschatology:

"Here or hereafter your will is the arbiter of yourself. Probation is a farce. Nature never lets up. She has no period in which you shall be tried and not take the consequences as you go. Nor is there any period when by fate she cuts off your choice and fixes your doom. You are hopeless only when you have lost the way back to your ship of truth. You are never damned, but only growing damned; you are never saved, but only increasing in moralities for good. When the current of life has become so strong, in any direction, that you abandon a desire to return, then you are becoming instinctively good or instinctively bad."

Mr. Savage's Easter Sermon.

On Easter Day, which is beginning to be a great day in our churches generally, Rev. Mr. Savage discoursed from his pulpit in the Church of the Unity, on "Immortality from the Standpoint of the Modern World." We cannot undertake to supply an analysis of the discourse, interesting as it was at so many points. He was obliged to admit, however, that from the church's standpoint the Christian doctrine seems very much like a failure. He said that church-members do not act as if they believed that to die is gain, and that it is far better to depart and be with Christ. He thought they found very little apparent consolation in the hour of death. It is the honest testimony of both doctors and ministers that the Christian dies no more peacefully than another man. Speaking of the light theory, Mr. Savage reminded his hearers that Dr. Young, the discoverer of the universally accepted theory of light, commits himself distinctly to the opinion that other inhabited spheres may be all about us. Science, asserted the speaker, does not negative such a belief, while she compels us to accept a universe quite as wondrous. If one, said he, will believe only plain and simple things, he will believe very little in a universe like this. It is all a wonder to the wise man. But, leaving science, he wished, he said, to pass to Modern Spiritualism. He announced that he intended to treat the subject fairly and without fear or favor.

At the outset he confessed that Spiritualism is "too big a factor in modern life to be ignored." He said that thousands and thousands in Europe and America believe in its central claim; and that there are thousands of silent believers who do not like to be called knave or fool, and therefore keep silence on the subject. In his opinion, it is something that ought to be investigated. If it is true, ignoring it will not blot it out; if not true, then he would help its "deluded victims" to find it out, and so "be delivered from its bondage of error and folly." He said that crowds of people pooh-pooh it as all nonsense; that many are afraid of it, with a sort of superstitious fear; many, like Professor Phelps of Andover, admit the claimed facts, but say it is the work of the devil; many look askance at it, because it is not yet respectable, just as Churchmen in England would have nothing to do with Darwinism until Darwin himself was buried in Westminster Abbey. Now, said Mr. Savage, it has been recognized by "society," and they will condescend to look at it. All these attitudes toward Spiritualism he pronounced "unwise." Say what we will about it, we have to admit, said he, that large masses of people do believe in Spiritualism, and the fact is of itself big enough to touch and shape a large part of our modern life. If any one wished to know his attitude toward it, he was quite ready to make it visible. He said he had nothing to conceal from any one.

He confessed frankly that he would like to believe its central claim; in other words, he would like to believe that the continued existence of the soul was demonstrated as a fact. While he hoped to believe, he would prefer to know. He said he had no prying curiosity beyond that. "If I never had a single message from beyond," said he, "it would give me great content to be demonstratively certain that there is a beyond." He counted his faith, he said, as strong already; he even questioned if any clergyman in Boston had a stronger belief. But, added he, if any man says he knows, on the basis of any old-time doctrine, "I know that he is saying what he does not know. Knowledge is not the same thing as belief." In regard to Spiritualism, said Mr. Savage, science can have nothing to say as to any alleged impossibility attaching to its central claim. "It can only ask for adequate proof. There is nothing in it out of accord with the faith of those who already believe in continued existence. That our friends, if they still live and love us, should want us to know it, is only what we should expect." There is, then, simply a question of fact about it, in his view. What obtruded itself on his notice chiefly was the "large amount of self-delusion" and of what one is compelled to believe "outright fraud." When Mr. Savage appeals to the public at large to assist in "exterminating and destroying this whole horde of conscienceless parasites," he has the sympathy, as he will have the cooperation, of true Spiritualists everywhere. Well may he denounce it as the basest of crimes to trade thus on the most sacred affections and hopes of the great army of the afflicted.

But, he reminded his hearers, in spite of all this "self-delusion" and "outright fraud" Spiritualism continues to live and to grow, "having amongst its adherents some of the wisest and best men and women of the age." And, he added, "It is a noteworthy fact, well known to historical students; that almost all the charges made to-day against the common run of Spiritualists were equally made against the common run of the early believers in Christianity." As to what is to be termed adequate proof, he did not think physical manifestations in themselves enough, however startling they might be. He thought that the phenomena of hypnotism, of mind-reading, of clairvoyance, of magnetic healing, however well established, would fall far short of proving Spiritualism true. One fact alone could prove it for him; and that is "undoubted proof of the presence and activity of an intelligence which is not that of any of the embodied persons present." Now, then, if that is the sole and simple fact for which Mr. Savage is searching in order to convince him of the truth of Spiritualism, it is very evident that he needs but to take the advice he gives to others and proceed to investigate. If he fails to be convinced, after proper effort and with the exercise of due patience, he will be the first person who has come to so impotent a conclusion. If he will but investigate, not in the spirit of Joseph Cook, and fairly and squarely announce the result, he will find himself a Spiritualist almost without the ability to resist the prejudices that may still linger in his mind. There is no reason why Mr. Savage may not become a Spiritualist; if he will proceed with an honest investigation.

Mediumship vs. Mind-Reading.

The Boston Daily Advertiser of May 5th contains a semi-editorial, giving an account of "the astonishing feats" of Stuart Cumberland as a "mind-reader," in Paris, France, wherein he extended his experiments beyond the limits of single rooms or buildings, and found articles which were remote from the place of exhibition. It is stated that he had already shown his skill in this direction before the Marquis of Lorne in Canada, by tracking the object thought of by his companion to a stable at some distance from the palace, and identifying it as a pet deer belonging to the Princess Louise. In Paris he had a selected exhibition in the *Figaro* office, where he astonished the company by fulfilling the request of M. Magnan, the editor-in-chief, to find an article which proved to be in another part of the building, and under lock and key. This was a manuscript, which Cumberland tracked in the darkness, through various apartments with closed doors, to a locked cabinet, etc., etc., all which is attributed simply to mind-reading, leaving out of sight entirely the fact of spirit-mediumship as the correct hypothesis of the so-called mystery. There is no doubt in our mind that Mr. Cumberland is a medium through whose organism individual spirits operate, giving him the information which appears so very mysterious to those unfamiliar with direct spirit-communication. No wonder *Figaro* is full of enthusiasm over these demonstrations of spirit-power, whether the medium acknowledges the source from whence he derives the correct information imparted or not.

We have been favored with many opportunities the past twenty-five years for investigating this class of mediumship, several of which we will briefly relate. Of course many of the citizens of Boston are familiar with the name of the late Dr. A. B. Child, who for many years carried on the practice of dentistry at No. 80 School street, where his son may be found to-day engaged in the same business. As the Doctor was a fervent Spiritualist and author of several works upon Spiritualism and its teachings, we had occasion to meet him often at his office. On one occasion the subject of "mind-reading" came up for discussion, and Mr. George W. Keene, a wealthy shoe-manufacturer of Lynn, who was present, proposed that we try an experiment. Mr. Chaucey Barnes, a very sensitive medium, was accordingly sent for, and when he came Mr. Keene said to him: "I have a nice silver watch which I will present to you under certain conditions, namely, that you ascertain where it may be hidden a week hence." "Very well," responded Mr. B., "I'll find it, sure." In one week from that time he entered the operating-room of Dr. Child's office, and, under influence, closed his eyes, reached out his hands and walked around the room for awhile; he then passed through the long entry to a rear apartment, and felt around as before, until he came to a small drawer at the extreme end of a long bench, under which were dozens of like drawers. He then opened it, his eyes still closed, and from under several layers of paper he drew the coveted prize.

Now what is the hypothesis from the spiritual standpoint? That one of his spirit-band had been selected to watch Mr. Keene from the time he made the offer until the moment Mr. Barnes secured the watch.

On another occasion we remember visiting by invitation Mr. Daniel Farrar's residence in Hancock street, to attend a test séance with Mr. Colchester, whom several investigators at that day had pronounced a fraud. The party assembled was composed of Mr. Farrar, Mr. I. B. Rich, Mr. Wm. White, Mr. John Wetherbee and ourself. Writers in the daily papers at that time stated positively it was absolutely necessary that Mr. Colchester, in order to read the prepared pellets correctly, should have a cloth placed upon the table, so that when he took up several of them, he could open them one at a time under the cloth, read, and then replace them upon the table in a dexterous manner, by this manoeuvre thus giving the names correctly. To prevent this we seated the medium at a separate table, with no cloth upon it, some twenty feet from the one on which we had placed our pellets. Holding one at a time between the thumb and forefinger, rendering it impossible for the medium to know what was written within it, he would immediately write the name on the paper before him and announce it correctly—not missing one of the many written upon. Thinking this fact might be construed by skeptics as the so-called "mind-reading pellet trick," we wrote on a slip of paper the name of a dear friend of ours, in order to ascertain what would be the result, viz.: "Is our spirit friend Archibald Lewis present; and if so, will he communicate?" As the slip upon which we pencilled our request was small, we divided the word Archibald in this wise, Ar-eh-bald, when the response came at once, "Yes, your friend Dr. Archibald Lewis is present, and is with you often"; thus showing conclusively that there was no mind-reading in the response, otherwise the first syllable "Dr." would not have been given, showing that the spirit had blundered in reading it. It will be asked, of course, how did the mistake occur? The explanation is that one of Mr. Colchester's spirit friends saw us write the sentence, and mistaking our division of the name, presumed it was the prefix of "Dr.," thus at once setting aside the idea of mind-reading altogether. Therefore in our view there is no mystery whatever in regard to the information imparted through the "peculiar powers," as *Figaro* has it, possessed by Mr. Cumberland.

A correspondent, writing us in reference to the First Spiritual Society of Brooklyn, N. Y., meeting in Everett Hall, J. David, Chairman, says: "Our Conference is attracting many, and growing in interest all the time. The platform being free to discussion of the subject of Spiritualism—for or against—attracts those who have ability, and thereby becomes a school for all to do their own thinking. I wonder how long the theories of the Orthodox Christian Church would last were their pulpits thrown open for the free discussion of their pet creeds and dogmas?"

Dr. J. V. Mansfield, the veteran Spiritualist and well-known instrument of the spirit-world for the answering of sealed letters, is located in this city temporarily, and may be addressed at 30 Worcester Square. By a hand-bill which has been sent to us we learn that he is to have a complimentary entertainment tendered him at the Wells Memorial Hall, on Thursday, May 8th.

"SPIRITUALISM AND ITS RELATION TO THE WORLD'S NECESSITIES," a lecture delivered by J. William Fletcher, in Horticultural Hall, in this city, March 5th, the anniversary of the advent of the movement to which it related, will be given in our columns next week.

Victory in Washington.

We devoted considerable space in our latest issue to the presentation of the text of a powerful protest drawn up by the Washington, D. C., Spiritualists against the recent bigoted order of the District Commissioners, making it incumbent upon the part of mediums to take out a license and pay a fee of \$5.00 for the privilege of holding a spiritual circle—a ruling which, if enforced, would act as an effectual pecuniary bar to the holding of such séances within the limits of the nation's capital.

We are glad to learn, as we do from Washington exchanges of May 1st, that the matter has been decided in favor of the mediums: A warrant for the arrest of W. M. Keeler having been issued, his was made a test case—Judge Combs and John B. Wolf appearing for the defendant on the morning of that date. The *Evening Star* condenses the outcome lucidly in the following paragraph:

"No LICENSE NECESSARY.—The case in the Police Court against William Keeler, the Spiritualist medium, charged with giving exhibitions (for gain) without a license, was dismissed to-day, as the evidence showed that only voluntary contributions were received. Judge Snell said: 'In order to make a man liable to pay a license, a specific sum must be charged at the door. A voluntary contribution cannot make a man liable.'"

The case was then dismissed by him. The mediums and Spiritualists of Washington are to be congratulated at this action in their favor. It is rumored that the hasty prosecutors are glad to avail themselves of Judge Snell's decision, and by giving it the broadest interpretation propose to get rid of this knotty question of their own raising.

Unadulterated Assurance.

We have for years past denounced from time to time the shameless impostor, H. Melville Fay; and ever since its advent before the general public we have never failed to do the like for that worthless company of frauds, "The Fay-Braddon Combination." Nevertheless information continues to reach us from different parts of the country where they have been that these soulless pretenders circulate without a blush the story that we are their friends and endorsers. The latest instance of this comes to us through the columns of our sparkling Southern contemporary, *Light for Thinkers*, published at Atlanta, Ga., in a recent issue of which we encounter the following outspoken denunciation of the "F.-B.-C.":

"The *Banner of Light* advises the public to give the 'Fay-Braddon Combination' of peripatetic humbugs a wide berth.' They advertise as spirit mediums, and when in this city audaciously claimed to be endorsed by the *Banner*. It is this class of Opera House 'humbugs' that bring public disrespect to our genuine mediums."

Thanks, Bro. *Light for Thinkers*; you are indeed right in using the word audacious in this connection, and we extend to you our thanks for this kindly and effective effort to set us right before the Southern Spiritualists. We are utterly at a loss to conceive of what more we can say against Fay and his tribe than we have already said. We trust that resident Spiritualists wherever the "Combination" affords makes its appearance will do the cause in general and the *Banner* in particular the favor of putting the public on its guard against these "confidence-operators" through the columns of the local press.

As Rev. Dr. Talmage has been looking round for something to attack recently, he having assaulted most everything that was not talmagean for several years past, he of late hit upon the subject (a live one) of Modern Spiritualism, and probably thinks his slanderous epithets will become potent factors to accomplish what his crooked heart so fervently desires. We advise the reverend gentleman—as we understand he reads the *Banner*—to peruse on the sixth page of this paper an able mischievous relative to spiritual things, given through the agency of one possessing "the divine gift of mediumship," from Spirit Norman Hobart, who is evidently a clear thinker, and while in the earth-life posted himself fully in regard to the creeds and dogmas of the church with which he was connected. He informs us that after a long time passed in trying to expound lessons of morality and religious teaching upon those with whom he came in contact, he found that he had been wading through deep waters, endeavoring to pilot others along to a shore which he could not find for himself—so he let the old ideas go; in consequence of which he was looked upon as a very foolish man; but having investigated the Spiritual Philosophy, he not only gained a comprehension, but an absolute knowledge concerning the life outside of the physical, and now returns from his spirit-home to corroborate what he had so well learned of the future state of being ere he left the mortal body. We therefore earnestly trust that Bro. Talmage will carefully peruse the message in question, and thereby gain wisdom it may be hoped sufficient to radically change his narrow views, and be man enough to own his shortsightedness to the numerous listeners for whom he caters. If he is an honest seeker after truth he will do so—otherwise not. He should know for himself, however, as Spiritualists do, that the heavenly gates are ajar—yes, wide open—and none but creed-bound mortals will lag behind. We have absolute knowledge concerning the life outside of the physical, which fact Bro. T. will in time verify—i. e., when the sum and froth of Old Theology shall have passed into Oblivion's stream, as they surely will.

The March 15th number of *La Es Razonda*, published in San Juan Bautista, Mexico, has a very readable article entitled, "The Consequences of Fanaticism," by Tomas Abundis, in which he calls attention to the Inquisition, and the various other modes and methods of persecution inaugurated by the "Church" to spread "the glad tidings of great joy." Catalina Zapata contributes an essay founded on the injunction of Jesus to his disciples as recorded in Matthew, chap. x: v. 9 and 10, which will bear a careful perusal. An article on "The Natural Man," by José C. Diaz, and several pieces of original and selected poetry, one in particular from *La Luz Esprita* of Key West, serve to make this issue very readable.

Rev. Henry H. Hartwell, whose daughter and grandson were lost with the *City of Columbus*, had no intimation of their intended journey to Florida, but writes, as reported in the *Advertiser*, Newmarket, N. H.:

"On the night of the wrecking of the *City of Columbus*, I dreamed of the wrecking of a vessel, and seeing men, women and children struggling in the water in great confusion and agony. When I awoke I was all of a trembling awe, and in a few moments the shock came to me. And no matter what I go to bed with, I find myself at three and cannot sleep any more. This has not been a pleasant one, and I am sure it will be a great mystery."

SAN FRANCISCO.
BANKER OF LIGHT and Spiritualistic Books &c. is
ALBERT MORTON, 210 Stockton street,
Nov. 15.-1891

Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, Boston, every Tuesday and Friday afternoon. The hall which is used for these meetings is a large, airy, and comfortable room, and is open to all who wish to attend. The meetings are held at 2 o'clock, and close at 4 o'clock. The doors are closed, allowing no egress until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

The messages published under the above heading indicate that spirits carry with them the characteristics of their earthly 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 ask the readers to receive no doctrine put forth by spirits in the name of the dead, which does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication. The spiritual powers upon our circle room table are gratefully appreciated by our angelic visitors, therefore we solicit donations of such from the friends in earth-life who may feel that it is a privilege to place upon the altar of spirituality their offerings.

We invite suitable written questions for answer at these meetings from all parts of the country. The questions should be distinctly understood that they should give no private sittings at any time; neither should they be answered on Tuesdays, Wednesdays or Fridays.

Letters and questions should be sent to the editor of the BANNER should not be addressed to the medium in any case.

Lewis B. Wilson, Chairman.

SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF
Miss M. T. Shelhamer.

Report of Public Seance held Feb. 26th, 1884.

Invocation.

Oh! thou Giver of every good and perfect gift; thou whose presence is manifested in an invisible glory throughout the universe of space, whose name is written in the lives of all upon the earth and traced in characters of power and love upon the throbbing earth. Oh! thou Divine, Eternal Spirit, permeating all life with animation and consciousness, thou who art the source of all intelligence and will, we lift our souls to thee in grateful praise for the experiences of existence and for all the opportunities for unfoldment that are given to us along the way of life. We recognize thee as the parent of all good, as one whom we can approach in trust and confidence, feeling that in thee we have a friend indeed, that we shall be understood by thee if by none in mortal life, and that we may approach thee feeling assured that from thy great storehouse of wisdom and truth we shall gather crumbs of knowledge which will enrich our lives. Oh! our Father, give unto each one that degree of strength which is most required to lift him above the waves of care and turmoil into the very boundaries of love and life immortal, where angels dwell and archangels join the chorus unto thee, who art the Parent of all forevermore.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to consider your questions, Mr. Chairman.
Q.—[By Thos. M. Peters.] Is there any certain, universal standard of right and wrong in morals which would be acknowledged by all men? If so, what is it?

A.—We know of no universal standard of morals better than that expressed by the lowly Nazarene in his language, "Do unto others as you would have them do unto you." We all know, through the outraged feeling that we experience when we have been injured by another, that we have no right to perpetrate an injury upon any one; and it requires no dictates or enforcements of any man-made law to assure us that certain things in life are right and others are wrong, since intuitively this knowledge comes to every intelligent being. When man has grown in wisdom and knowledge, and the "good time" has dawned upon him, he will not require a standard of moral excellence erected by any individual or any body of individuals, but will know how to regulate his character and his tendencies for himself. In other words, he will be a law unto himself.

Q.—[By the same.] Does Newton in the spirit-world know more of the facts of science than Newton in the body in this life? If so, can he correct our mistakes as he may have made in his Principia?

A.—It is to be presumed that Newton, in the spirit-world, has advanced in the knowledge of scientific fact and truth, else there would be no advantage in man's passing from the earthly stage of being, and but little advancement or progress for him. Since on earth scientists have ascertained and discovered many truths which they did not entertain or acknowledge in the time of Newton, it is a fair presumption that Newton still continues his researches in the realm of demonstrable fact, and that in the pursuit of this labor he must be attracted to scientists on earth who are likewise interested in the discovery of new truths, and be able to impress upon them a conception of the knowledge which has appealed to him in the higher life. It matters not how new discoveries in the realm of science are conveyed to mankind; whether they appear to humanity under the name of Newton or any other, it only concerns us to know that they are founded upon fact, and that truth is their endorser.

Q.—[By Fleming Hodges of Okolona, Miss.] Men are created with certain forms and certain appetites; who shall be the judge of the measure of their indulgence?

A.—Intelligent man—and we believe the time is coming when mankind generally may be called intelligent—does not require the judgment of any other for the measurement of his indulgence of whatever appetite he may have acquired or inherited. The effect of the indulgence of any appetite or passion, which inflicts itself upon the individual, surely and faithfully measures the extent to which the appetite or passion should be indulged. The suffering which is entailed by the indulgence of abnormal appetite or undue passion leads to restraint; and if the sufferer is wise he will profit by the experience, and require no regulations or laws of any set or other, it only concerns him to be indulgent in appetite or passion he is not only debasing himself, but also setting an example of impurity, of immorality, unto those who come after him. By-and-by, as we said in reply to the first question, when man has outgrown the debasing appetites which, we might say, belong to lower conditions of physical life, he will have "become a law unto himself"; he will understand how to regulate his own conduct, also to restrain his passions and appetites. Then no universal standard of morality will be set up, because mankind generally will understand the laws of spiritual life and will endeavor to walk by them.

Jennie Holmes.

People call me dead, and so I will say I have not been dead very long; but I do not feel that I ought to say I died, because I feel about the same as I used to. I know what is taking place around me, and I seem to be more alive than I was when on earth. I felt very sad after I passed from the body, because I could not tell my mother and father what I was doing. I could see them just the same as I did when here, and it seemed as though they ought to know that I was not dead, and that they should not grieve for me; because, to all appearance, I was the same girl that I was before.

I never spoke in public in my life, so I do not know how to speak very well. Only once I came to see my mother and father, and tell them how I was, because I am that the body has been taken from me, because now I am in the spirit-world. I have a pleasant home in the spirit-world; I have no reason to mourn over the change only when thoughts of it bring sadness to the hearts of those who are dear to me; and I thought if I could come here and let them know how really glad I am, because I am not now weak and tired, and getting along so well, it might make them feel happier, and perhaps I would give me power to come closest to them and be with them. I could learn something about this spirit-life, because I would like so much to talk to them, and tell them of the many things I have heard and seen in the little time I have been out of the earthly body.

My father's name is John Holmes. I lived on Albany street, Boston. My father is a poor, hard-working man, but he loved me, and I know he would like to hear that I am well and comfortable, and that I am now going to come back to him and to all with my love. My name is Jennie Holmes. I am eighteen years old.

James Bogue.

I feel strange in coming here. I do not un-

derstand this thing very well, but I have thought about many times, in the last five years, that I would like very much to try and make myself known in this manner. I had many friends on earth, although I was not a public man, by any means, nor engaged in any professional pursuits. I was an engineer on the railroad, and I met my death in a railroad disaster at Chicago Junction. I have tried many times to come into communication with the boys of the Baltimore and Ohio road, but just as I thought I would be able to announce myself, something would come up, and present a barrier between me and the mortal and immortal conditions, so I was unable to make the least impression upon those whom I wished to reach. I have had many lessons to learn, one of which is, that spirits cannot do precisely as they wish in connection with matter, even though they have a great deal of vigor and energy of will. I was a man of some will, and my friends might tell you that I generally made myself known, if I wished to accomplish anything; but I have not yet learned how to perform my work I have in view, in connection with earthly things. I come here for the purpose of being set upon the right track, and hoping to reach those places toward which my thought is directed, by so doing.

If you will kindly convey my regards to my friends, and tell them I know exactly what they did in connection with my own affairs after I passed from the body, and all the kindly attention they bestowed upon my poor remains, I will feel greatly obliged to you. I would also like them to understand that I am ready to come into communication with them at any time, because I feel satisfied I have the ability, from my side of life, to assist in connecting the two roads, and if my friends on the earthly side will do their part in coming into conjunction with me, I will be very glad to communicate with them.

I do not know whether I have expressed myself correctly or not. I feel like one who has been placed in a very delicate position; it seems as though I had one foot in the spirit-world and one on the earth side, and I hardly know at the present moment, only I understand that I am trying to communicate with mortal life, and hope to succeed well enough to give me encouragement to try again at some other place. I come from Zanesville, Ohio. It will be five years next summer since I passed out of the body through the effects of an accident, as I told you. My name is James Bogue.

Asa Steere.

I have seen changes in connection with the mortal affairs that were mine, since I passed from the body. I have seen those possessions which belonged to me pass under the hammer, so to speak, and it seems as though my former connection with them was severed. I have seen changes taking place with friends whom I am interested in, and in looking back over the past, especially within a very few years, it appears to me that all things connected with material life are changeable, fleeting. Then I look around me in the spirit-world and wonder if it is the same, if there is nothing stable, if all things are continuously passing through change. I am a very humble individual; I was merely a plain, practical man, a farmer, if you choose to call me so, who here, and I do not know what changes of life I desire, but I have been informed by those who know more than I do that in order to advance we must meet with changes; we must let the old go that we may be ready to take up the new; therefore we must press along without regretting the experiences which come to us. That is all very well, and I am ready to accept the lessons which arise before me; but I would very much like to come into communication with certain friends who were most closely connected with me on earth, because I have information to convey in reference to their earthly affairs which I feel will be interesting, at least, if not beneficial to them.

And I want to tell my old neighbors and friends that I live. It seems to me, friends, a very important statement to make; because if those on earth can come into communication with friends who have passed beyond the veil, who have traveled that road which we have yet to travel, to believe that we are looking toward the earthly side, and can understand from them that life is eternal, that they are essentially the same individuals on the other side that they were here, I believe it will do more to unfold their natures and inform them of the real meaning of existence than anything else can do.

I do not like to come here to talk before the public, knowing that my utterances are to be listened to by those who are not interested in the discovery of new truths, and be able to impress upon them a conception of the knowledge which has appealed to him in the higher life. It matters not how new discoveries in the realm of science are conveyed to mankind; whether they appear to humanity under the name of Newton or any other, it only concerns us to know that they are founded upon fact, and that truth is their endorser.

Mary S. Dyer.

[Good-afternoon.] This is afternoon, is it? I don't know much about it; I have only been here a little while to the other life, and it seems like as though I had just wakened up. I must have been asleep; I have roused up and taken a look around, and it is very strange. I did not think I should find scenes like these on the other side of life; I didn't expect to see men, women and children going about their work and their business, the same as I have seen them here, and I didn't look for schools and hospitals and colleges, as I am told we have over there, and that those who come to that life have to be instructed. I had to be instructed in the rudiments of knowledge. I was told strange; I do not understand it. I was told to come here and look around. Well, I came, sir, and it seemed queerer than ever; for I am sure this looks to me like a schoolroom. I see men and women grown taking lessons from some who are teachers, I suppose, and who seem to be very ready to give what they have in the way of knowledge. Then I was told I must become a law unto myself, and learn my lessons, if I wanted to understand life, and I was told that the purposes of life are outside of the physical body; and I feel as though I had been turned upside down or inside out.

This may not be interesting to you, sir, but when an old lady, who has lived more than eighty years in the body, and who clung to the old ideas which were given her in early life, finds herself in such a position as this, you may well believe it is very strange to her. And that is just what troubles me. I am not dissatisfied with the place I have found here for I have, within the last few days, the loved darlings who went out of the earthly life many years ago; it seems as though all the friends I ever knew, who had drifted away from me, had come to gather again to give me welcome, and I am truly glad to see them, to recognize their dear faces. I am not here to complain of the new life that has opened upon me, only I must express myself on the strangeness of the situation, because it is so different from what I expected to find. I was for many years quite a leading member of the church where I belonged. I tried to do my duty as well as I knew how to my fellow-beings—as the good man who previously spoke to you said—"as I would have them do to me." I tried to walk a straight path; but somehow I feel as though I had been confined in a tight bandage so long that I grew rather to like it; and now that it has dropped away I miss it.

I want my friends to know that I send them my love; that I am not unhappy, only a little bewildered. I feel kind of dazed, you know, as one who has been in darkness a long time does when he suddenly gets out into the clear sunlight; but there are good friends leading me along kindly and tenderly, and I think in a little time I will be strong again.

My friends might want to know if I have seen our blessed Lord. I must say I have not. I feel very badly about it, too, because I look for His kingdom, and the bright and shining ones who, I believe, throng around Him, and I long to see them. I have not found Him, nor have I seen anyone who looks more like an angel than the best kind of people you know here. Some people that I have met in life have shining faces, have what I call the light of love and benevolence gleaming from their eyes, and smiling on their lips. These are something like the people I have seen on the other side, and I don't know as the spirit-folk look any more angelic than do some good people on earth. If it all

strange. I am going ahead, looking about me to find out all I can, and I shall try to report to my friends, for I do not want them to walk through the darkness; I want them to go out into the light, if there is any light to be found, or which they think they have not got. I think I shall make it my duty and my work to open their minds to the reception of this light, because I find it is a truth that spirits can come back to manifest to their friends on earth. It is a great truth, which I consider a jewel, and I want to shine for my friends. I hope they will be ready to grasp and make it their own property.

Well, I don't know but what I have talked about long enough. Perhaps my dear ones in the body will say that this is not myself who speaks to you—because they would not like for me to come in this way—but never mind; I feel better, and I just want to get strength to learn all that there is in the universe that is worth knowing. I suppose every kind of knowledge is being imparted to the spirit-folk, because it opens one's mind, enlarges it, and the experience which it brings must be good.

I have a dear daughter in the far West, and just as soon as I get strength enough I am going to her. She will think it very strange to hear about a spirit being weak, I suppose, but I feel I am weak, because I miss the old associations and companionship of earth when I come here in connection with mortals; it seems as though I wanted something that I had not got, and that was the body, I suppose, though I am very glad to get rid of it. Just as soon as I understand how to travel in this way, I am going to Ohio to see my dear daughter and her family, and I shall try very hard to make myself known. I am from Farmington, Me. I have dear ones there. I think they will hear that I have returned. I want to send them my love. My name is Mary S. Dyer. I thank you, sir, for listening to me.

Hattie A. Lambert.

My name is Hattie A. Lambert. I was twenty years old when I died, and I have been a resident of the spirit-world over twelve years, yet I have never had an opportunity of communicating before to earthly friends, and I hope now they will receive my message; and I hope they would do so could they understand the great effort I have made to come to them, how many times I have attempted to announce myself, not only at this place but in other places where mediums are to be found, but I have always been disappointed, because unsuccessful in my attempts.

First, I wish to send my love to my friends, and assure them over and over again that I do love them sincerely and deeply, that my best sympathy goes out to them in their trials and their joys, and that I have passed through the which some of them have passed through. I understand the road of life has been rather rugged and cloudy to one who is very dear to me, and to whom I bring my most affectionate sympathy. This dear friend, as well as others, lives in Worcester, Mass. Sometimes I thought it possible for the spirits of the dead to be able to return to earthly life and manifest to their friends on earth. I knew nothing of Spiritualism before I came away, but it seemed to me that the wise and loving Father must have made some such provision for his children, so that there would not be entire separation between those who dwell on high and those who inhabit physical forms; that in some manner the dead would have the power of communicating with the living. I now know I was a medium. Those intuitions came to me not only because my spirit sensed the presence of dear ones gone before, but because I had the power, under certain conditions, of reaching out into the spirit-world and receiving for myself, and seeing as they though, possessing these powers on earth. I ought to have been able before this to have utilized them by coming to some medium and manifesting my spiritual presence; but I have not been before able to do so.

I wish to inform my friends that those things which I talked over with them in the past, which led them to consider me a very strange girl, who wanted to live more in the realm of fancy than of fact, were really truths presented to me by my dear friends, and I am now able to bring them to their acceptance if they will be ready to receive me.

I was ill for a few weeks before passing from the body; my system steadily and rapidly declined; but I had very beautiful experiences during the last three weeks of my earthly life. I spoke of some of them to my mother, and she very kindly took them down upon paper. My mother also laid away in a certain box. My mother and I passed a very pleasant time then, and those written records of my last days on earth have been passed from one to another until now they are in the possession of a cousin of mine, who is away from home, who will probably be away for some years. I hope those statements will not be destroyed, because I believe they will yet teach friends of mine truths concerning the spirit-life of which they were so ignorant; perhaps they may lead them to investigate Spiritualism, and to desire to know more of its claims, and to have the purpose of reaching those friends, hoping and trusting my few words will be accepted as coming from my heart, assuring them I will not cease my endeavors to reach them personally and privately until either successful or convinced I have not the power to accomplish the work in view.

Norman Hobart.

How do you do, Mr. Chairman? I am very happy to be here. I was a Spiritualist before I passed from the body, and it is over five years since that pleasant change came to me which bore me to the kingdom of the blest, so to speak. I had known what it was to spend my life in the fogs that creed and dogma throw around one. I had known what it was to wrestle with the mysteries of life, and to grapple with those great problems concerning man's destiny, future and immortal existence, that were never satisfactorily solved to my comprehension, until I embraced the truths which Spiritualism has brought me to my acceptance.

These truths appealed to my reason, and as a thinking man I could not but be won to them; so after many long years of wandering in the fogs that creed and dogma throw around one, I had known what it was to wrestle with the mysteries of life, and to grapple with those great problems concerning man's destiny, future and immortal existence, that were never satisfactorily solved to my comprehension, until I embraced the truths which Spiritualism has brought me to my acceptance.

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I wish my friends to know I am not idle. I am not laboring for those who are contented with their present position, although I do hope the time will come, as I think it must, when those very ones who now declare that they have all they wish, and have no desire to enter into new paths of research, will start anew, and, believing that they have absorbed all that is good for them from the histories of the past, will realize that it is time they were renouncing old paths and entering into new avenues for spiritual unfoldment.

When I see spirits returning here, or elsewhere, who never entertained an idea of spirituality or of the life beyond, or had any conception of the true methods of existence in the spheres, I pity them greatly, for they seem to be laboring under a disadvantage in returning to mortal life; they do not seem to have anything to take hold of in establishing a connection between themselves and their former associates. It is hard for them, as they have to con- sider lessons over and over again before they can incorporate them into their lives. I am ready to assist such spirits to the utmost of my power.

Spiritualists who have investigated our philosophy, and gained not only a comprehension but absolute knowledge concerning the life outside of the physical, are frequently in advance of all others; they can, if they choose, take hold of the other end of the line of communication and enter into intelligent discourse with those who inhabit the celestial world. I believe it is the duty of such to exercise an influence upon all with whom they come in contact, not for the purpose of advancing those who will not be advanced, but for the purpose of leading those inquiring minds who grope in the darkness of doubt and ignorance, who know not where they can find light, to reach out and take hold of the truths which we have to offer them.

I find I am oversteering my time. I must draw my remarks to a close. I wish, however, to add that this is not the first time I have come into contact with a medium; this is the first spiritual seance I have attended since I departed from my physical body. I have, at certain times, come into close association with spiritual workers on earth, and have been very happy in knowing that my influence was felt, although outward expression was not always given to my presence. I send my love and greeting to friends, and assure them that all things are well with me. I live in the best of my health, and I am now in the sixth year of my sojourn in the spirit-world. I came, speaking of localities, from Carthage, Ill., and was known as Norman Hobart.

Mary J. Studley.

Now that I have found the opportunity so long sought for and coveted, I can tell you that I am not idle. I am not laboring for those who are contented with their present position, although I do hope the time will come, as I think it must, when those very ones who now declare that they have all they wish, and have no desire to enter into new paths of research, will start anew, and, believing that they have absorbed all that is good for them from the histories of the past, will realize that it is time they were renouncing old paths and entering into new avenues for spiritual unfoldment.

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When I see spirits returning here, or elsewhere, who never entertained an idea of spirituality or of the life beyond, or had any conception of the true methods of existence in the spheres, I pity them greatly, for they seem to be laboring under a disadvantage in returning to mortal life; they do not seem to have anything to take hold of in establishing a connection between themselves and their former associates. It is hard for them, as they have to consider lessons over and over again before they can incorporate them into their lives. I am ready to assist such spirits to the utmost of my power.

Spiritualists who have investigated our philosophy, and gained not only a comprehension but absolute knowledge concerning the life outside of the physical, are frequently in advance of all others; they can, if they choose, take hold of the other end of the line of communication and enter into intelligent discourse with those who inhabit the celestial world. I believe it is the duty of such to exercise an influence upon all with whom they come in contact, not for the purpose of advancing those who will not be advanced, but for the purpose of leading those inquiring minds who grope in the darkness of doubt and ignorance, who know not where they can find light, to reach out and take hold of the truths which we have to offer them.

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as addressed, he could not well doubt, to himself, by a dear friend of former years, who under great depression of mind had suddenly passed, by her own act, into the spirit-world. The parallel between the history of her life-struggles, trials and sentiments, which he had well known, and the statements which had just fallen from the lips of the medium, was remarkably close.]—Ed. B. or L.

Report of Public Seance held Feb. 29th, 1884.

Questions and Answers.

Q.—[By D. D. West, Newfield, Me.] Whence come our thoughts? or where do they originate?

A.—We believe that high and spiritualistic ideas originate in the great Source of all Intelligence, and that these float in the atmosphere until they find a lodgment in receptive minds. Man is distinguished from the animal by being classed as a reasoning being, which also implies that he is a spiritual being. By the exercise of his reasoning faculties man's mind is brought into a condition for the reception of those ideas of which we speak, and also for the generation of thought; for we believe that the friction produced in the mind by the exercise of reason causes a mental operation which we call thought. To us thought, in the abstract, is but the vital action, the movement of the soul.

Q.—Can man control his destiny? and, if so, how?

A.—By destiny we understand your questioner to mean the final condition which man will attain. We believe that this final condition has been determined by a Supreme, Overruling Intelligence, therefore man himself cannot control it. But we do believe that man has very much to do with the matter, and that he arrives at this final condition, which to us means beatitude, peace and harmony, in a brief period of time, or whether it will take many ages. By profiting by the experiences and lessons of life, by endeavoring to come into harmony with his fellows and to understand the great problems which are ever surging around him, seeking solution, we know that man can do very much by way of hastening the time when he shall arrive at this final condition. By living in a state of harmony, by refusing to learn his lessons as they appear to him, but by refraining from profiting by experiences, man may retard the advancement of the condition of mind which we call destiny; therefore man, although governed and controlled by a superior force, can to a certain extent exercise his free will and control his movements as well as govern the conditions which away him.

Q.—What effect does cremation have on the spirit during the process of incineration?

A.—The process of incineration of the body will have no unpleasant effect upon the spirit, unless it be through the operation of a pathological law. If a spirit has clung long and closely to his physical body, and has at length yielded it up with regret, he may experience a sensation of pain upon beholding that body consigned to the flames, just as we may experience a feeling of pain when we observe the body of a dear friend placed under the operating knife, even though we know that friend is perfectly unconscious of the operation. Through the law of sympathy we shrink from the sight, and the spirit who has been so tenderly attached to his physical body may shrink from the sight of that body being consumed, but in no other way can he be affected. Those spirits who welcome death and who are pleased to part with the physical, knowing that they shall become re-surrected in a land of beauty, where a form adapted to their wants will be provided them, will not shrink from the sight we have mentioned, nor will the fact that their earthly form is to be cremated disturb their sensibility in the least.

Lucy Alcott.

I have manifested from this place before; but it was a long time ago, and the friends who are present invite me to speak this afternoon. I wish to send my love to my friends, and tell them that under no circumstances can I forget them. I have watched their movements since I departed from this world, and I have seen that they have taken place in their lives; some of them have been sorrowful and depressing; others have been uplifting and joyful; and I feel that all have been for the best. My dear ones sometimes feel the presence of angelic guests around them, and realize that they have influences of an elevating nature, which broaden their lives and expand their faculties; but they sometimes long for a word of encouragement or a word of sympathy from those they desire to receive some little token of remembrance from the dear ones who have gone before, and I come to-day to send this little token of remembrance, and to assure them that we are frequently in their midst, ministering to their wants, seeking to give them new ideas concerning the future life.

I cannot fully express myself in relation to my spirit-home and my present labor. From the moment when I realized that I was going out of the body, and to my dear father, "Do not weep," and he, too, comprehended that my condition would be far better than that which could be on earth. I have only rejoiced in that great and glorious change, for I have continuously expanded, until to-day I feel as though no words could express my gratitude for what has been given to me in the way of life's lessons.

I have interested myself during the past few years in the development of young mediums, because I have felt so strongly that there was a great need of such in the field of Spiritualism, and I have endeavored to do to the best of my ability to unfold their powers and strengthen them for the labors of life. I have come in contact with several who possess mediumistic powers, and am glad to say I have been able to encourage them to a certain extent, and to enlist their spirits to form a band for their protection. This is a portion of my labor in spirit-life.

I do not speak of these things for the general public, only for my friends, who I feel will be interested in all my doings. Tell them I intend, very soon, if possible, to bring them something convincing from the spirit-world, something in the way of advice concerning their future, for I can see a new change to take place in their lives; one that will be more beautiful than any in the past, one that will show to them the cause of many of those darksome experiences which they could not understand. Oh! it seems as though I could talk forever, almost, to my friends, if I could only come to them through some medium, in private, but I am not willing to speak as I wish here, because I do not like to express myself in public, but if my friends know that I am trying to do my best, and to perform that work which I feel pressing upon me, that I am attending various places where spiritual manifestations occur, not only to be of use, if possible, but also to learn all I can, I think they will be pleased. My family was willing that I should go to the spirit-world, because they understood something of the condition I should reach. I had friends who believed that angels came to them, and ministered to human wants. I had other friends who did not believe, who could not look upon me with the same joyful

