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# The Spiritualist.

## Spiritualism, and Its Relation to the World's Necessities.

A Lecture Delivered through the Mediumship of J. WILLIAM FLETCHER, In Horticultural Hall, Boston, March 31st, 1884, on the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism.

(Reported for the Banner of Light.)

Whenever any new subject is presented for public acceptance, it is offered upon the supposition that it contains more elements that will benefit mankind than those that have preceded it. Each age has had its religious movement, and each movement has performed its allotted part, and then faded down the horizon just as a newer and grander thought came to take its place. In this wise we have grown from one conception of God and the truth to another, until from myths and fables and forms, we are striving to clasp hands with the living realities.

The inspirations of to-day are solely in this line of thought, and the believer in religion rightfully demands as much proof for his belief, and as much demonstration for the laws accepted, as does the scientist or the historian. Modern Spiritualism comes in just this light, and brings in its train a "host of witnesses," that appeal to the intelligence of the world by the strong force of argument and the logic of absolute demonstration. It has come to emphatically proclaim the fact of man's spiritual existence, saying in simple language: "Man is a spirit, and spirit is indestructible." All this has been announced before; but the declaration has proved so offensive both to churchmen and schoolmen, that the instruments through whom such revelations were made have been compelled to endure torture and suffering for their reward. This was the distinctive mission of Jesus, so little understood, namely, to quicken and intensify the spiritual perceptions. We find him at twelve years of age confounding the wise men in the temple; that perhaps is not so great a feat as at first might appear; for if the wise men then were as ignorant as many of them are now, an intelligent boy of twelve would not be very severely overtaxed by such an undertaking. The distinctive mission of Jesus was to bring "life and immortality to light," which, by the way, has been the effort of every spiritual reformer since time began; and his persecution and death on the cross were only another evidence of what ignorance and bigotry can do in their mad effort to insult the truth.

Thirty-six years ago this same spiritual force again sought to manifest itself through the mediumship of two little girls. The theologians came together and declared that these mysterious raps were due to the action of the toe-joints; but these self-same joints manifested so much more intelligence than many of the said theologians were possessed of, that it is not strange they were confounded. "Man is a spirit," was the message of the unseen; "he is an immortal soul," was proclaimed from continent to continent; and the answer the scientist and theologian gave was: "Impossible," "No," "We knew all that before." The world had not known it before, for there were hundreds who did not even know they had a soul, and thousands more who, believing they had one, thought it a matter of grave doubt who would get it when they died. But to the heart-broken, sorrowing ones of earth, who with tear-wet eyes had turned away from the open grave hopeless and despairing; these "things came fraught with sweetest truth, and were eagerly accepted. There was also a distinctive message contained in what was given, apart from the comfort of the demonstration brought to mourning hearts: "It was the inspiration of a new truth to the reformer, a revelation of a new law to the scientist; and a manifestation of divine love and wisdom to the world at large."

Theology has taught us that there is a God, in fact, three—one as great as the other, yet all three the same—a sort of mathematics confusing to the wisest; that this God made all things and pronounced them good. He spoke the world into existence, and man and woman, the after-thought, were created in the same way. This done, he set the great machine called the universe in motion, and when he saw how badly everything went on—how his very first commands were broken, how one of his children's children killed the other, and the wickedness of mankind generally—"he repented he had ever made man"; "he was grieved sorely." Now I submit that a wiser God would have made a world he would not have been ashamed of; and that "to get angry with the wicked every day," and to be "jealous," is an unbecoming in a god as a mortal. Theology says: "Cast your burdens on the Lord." Jesus died to save sinners, which death seems to have meant nothing; that is, the accomplishment of its purpose; since his "wise" mind that the world is rapidly moving from bad to worse, and thereby declare we are near the end of all things, and a new era is a necessity.

the plan of the Almighty could not be accomplished otherwise, is the declaration of theology. "What do we need of a saviour?" you might ask. "To reconcile the child with an offended God." Then the son, who was crucified, is more merciful than the father, or, according to good Orthodoxy, the father and the son are the same person. The Infinite Father came to the earth, then, to save sinners whom he had created, from his own vengeance. Again, there is also a power of absolute evil, that leads man on to evil, and claims him for a life of endless torment in the end.

Now these are the principal ideas that theology has given the world. Very sad and unsatisfying they are to those who daily see those they love rejecting them, and thereby losing all chance of future happiness, and incapable of a particle of proof beyond "Thus saith the Lord," which to a sensible mind is no proof at all. Spiritualism brings the light of its sweet presence to theology, and reveals that there is one spirit of universal wisdom and power, who is the all-in-all of life, and that the impulse of each and every one is toward the light; that man is his own saviour, and that every habit conquered, every sin overcome, and every evil resisted, takes the soul one step further away from hell, one step nearer to heaven. The sin of one man cannot damn the world, neither can the virtues and innocence of one man save it; that there is no power of absolute evil, since God is in all, good is in all—the mud is the bed of the lily; and the eternal body often the abiding place of a pure and noble soul. Spiritualism has made these conditions real, since it has shown the results of this life after the change called death, and left no problematical heaven as a possible reward for faith and belief, but has shown exactly what the harvest must be. It has not come to destroy religion, as some foolishly imagine, but rather to put some soul and reality into it. It goes even further than this, and insists upon introducing the religious element into everything that is done, in the work-shop, in the field, in the home, in trade, in politics, so that whatever a man does, from cutting wood to painting a picture, he shall be governed by the highest moral power. Is not this an innovation? Think you if men were filled with the truth, that crime and fraud and persecution would be as rampant as they are to-day? Think you if our merchants were alive to their spiritual welfare, they would be what they are, or if our politicians had the first comprehension of religion, they would push the country into war, make laws for the protection of the strong, and engage in a system of deception and wickedness that not infrequently puts to shame the record of the Criminal Court? The voice of the spirit is the voice of reform; but has not the effort of the Church been straight against progress in any and every line of thought? If the slave in the South, had waited for the Church to have freed him, he would be waiting still. It took the bravery of such a man as the immortal Wendell Phillips, whom to-day the Church seeks to honor, to battle against the prejudices of the people; and as he claimed for the black man equality with the white, the slave-master with the Bible in one hand and the lash in the other, cried out, "Servants, obey your masters," until the sermons of the persecuted drowned his voice, and yet he was sustained by the Church. It was the same religion North and South, and when the reformer declared this thing should not be, he received his severest blows from the Church, and found his strongest support outside of it. When the battles were all fought, the victory gained, then the Church came in to share the glory, saying, "Why, of course, the soul of the black man was created equal with the white," and some self-conceited churchmen talked of what the Church had done for the slave. It did nothing for him whatever until his freedom became a certainty.

Woman stands in precisely the same position to-day—and is held there by a false theology. She has forced herself into every avenue of work and thought save one: The Church declares that through woman sin came into the world; and fails to state that also through her came the so-called saviour from sin. As an artist, woman may make the canvas glow and burn with the fire of her genius, until the world stands spellbound in admiration. As a musician, she may wake the slumbering powers of the soul, until the deepest recesses of the heart are stirred; in fact she may sound the depths and scale the heights of human possibilities, and yet receive no recognition. In the Church to-day she has no authority whatever. That she does nearly all the work is quite true; that she receives none of the credit is equally true. Who ever knew of a woman officiating in an Evangelical church? Why, they may use all their charms of money and eloquence to stir up a revival; but when the final moment comes for the baptism into the church, a man minister must put the stamp of acceptance upon the new convert. Dr. Dix said recently, "A woman's place is at home; there she is the ruling spirit of the household empire on earth." Well, now, if the only kingdom in which woman has absolute power is the holiest and purest, don't you think that is a strong argument in favor of woman's exercising the same power outside as well? We need a new standard; and in place of sex we should put merit; then, and not until then, will justice be done. Spiritualism has ever been the friend of woman—and on this platform woman stands, endowed with the same power and privileges as any man among you.

Look at the achievements of woman in all ages of the world, and in every department of life; and is this service to be circumscribed and finally lost because of a petty religious prejudice? The wise men of the past were happy to learn at the feet of Aspasia, whose marvelous power and genius have lived in history despite all prejudice, while the greatness of Esther and Cleopatra was in their time unequalled, and Maria Theresa, and Victoria are not devoid of the same elements. The forbidden paths of literature they have trodden with no uncertain step, sung such sweet songs or so clearly held the light of truth to the mind that the philosophies and facts become more applicable to humanity. The labors of Margaret Fuller are not to be passed by with "only a woman's work," while the genius of George Eliot and Mrs. Browning, together with hundreds of others, demonstrate that the gifts of the gods are destined for those who can claim them. Shall all of these noble workers be lost to the world because they are women? Does not the record of the past show how brave women have been—and how, unfailing their devotion to the truth? Surely Harriet Martineau and her noble sisters did something in the cause of human liberty not likely to be forgotten; they were willing to work away and anywhere if the work could only be done. And whether it be on the battle-field, binding the wounds of the fallen, or taking the farewell words of the dying, or working at home early and late, that the comforts of the family may be secured, or writing, or talking, or painting, woman demonstrates a capacity to dare and to do, possibly equalled by man, but not excelled.

It is common for these bigoted opposers to woman and her work to cite some immoral person as an argument against permitting the walks hereafter trod by man to be invaded by woman. The history of the world goes to show the folly of such attempted argu-

ment, for we have arrived at the point in morals that whatever excludes woman from the confidence and support of the world, also excludes man. Men write poetry all the same, though Byron was not immaculate, and young men enter the ministry despite the fatal exposure of Winslow and others. It was not the calling that made them bad; the cause is far deeper than that. Woman must stand on her own feet, self-supporting and independent; then when marriage comes it will come as a glory, and children the fruition of a holy love, and not, as now, too often governed by the lowest rather than the highest attributes of our natures. This can never be accomplished until both man and woman meet, free to accept, free to reject.

Look at another great evil waiting to be righted, concerning which very little is done save by individual effort, since the blockings of politicians keep the issue from coming in its proper light before the people, and that is the temperance cause. To-day, at the corner of every street an open door to hell, and a wall of misery and sorrow is heard from one end of the land to the other. What is being done to check this great wave of intemperance? "Why," is the answer, "we are under the license law that permits men to make drunkards of their fellow-men; if the government only gets its revenue for it." Consistent, is it not? Drunkenness is a crime, yet the money that pays the judge for condemning the man who gets drunk is derived from the sale of the liquor that has made him a drunkard! In France they license prostitution, and it is just as consistent as licensing the sale of liquors. We shall soon have a law for licensing theft, murder and all like evils, "because people will do them." The church says very little on this subject, but the spirit-world has shown us, in all the reality of the truth, the great suffering of the drunkard after death, and impressed upon us the necessity of doing all we can to put down this "source of the world's great crimes."

I might go on throughout the whole realm of reform, concerning which the spirit-teachers have been constantly telling us. We had much to do, and that as it was done our religion was lived. This new revelation has linked both religion and reform together, united them in a most holy wedlock, and given something more than a theory of living; it has made the duty of life apparent. Not that spirits come to do the work of mortals, as some silly minds would like to believe; they come to make the path of duty more plain, to show the way in which the work can be done, but not to do it. Solence has held itself aloof from any connection with religion because of lack of demonstration, and has quietly rested upon the assertion, "matter does it all"; that man is but the result of the elements that constitute his life, and that when these cease to attract each other, they will cease to live; that, in fact, the physical man, all the man there is, Love and sympathy and truth and hope are only vain imaginings, and cease when the breath ceases. To be sure, the same elements that constitute the body will live on other forms; they can never be destroyed; but since there is no spiritual man there can be no conscious immortality. The spiritual scientist just reverses this reasoning, and declares that the form and life visible are but the result of the action of spirit; that these flowers have not only form and color, but also an indwelling life, and to those who are near to nature they speak in their own sweet way; in fact, that everything, from the stars above you, that make radiant the night, to the sand-grains upon which you tread, there is but an expression of life, and that life is of the spirit.

Everything that has ever been accomplished by man has been seen spiritually before it was carried out in gross material. Napoleon, planning and fighting his battles on paper; Raphael, drawing his pictures; the architect, building his houses, all go to show there is a realm of life and a sphere of action not explained by the word "matter." It is no use to ignore it, to say it is all imagination; we are as certain in our inner consciousness of this spiritual world as we are of our own existence; and that is what science needs to comprehend, what materialism needs, before either can hope to satisfy the legitimate desires of the heart. And scientific men, who found nothing in theology save baseless assertion, have found in the demonstrations given by departed spirits a fact, the importance of which even they do not pretend to estimate. Spiritualism has shone down upon these dark places, and in dispelling the shadows has also revealed the beauties of life. It has given to religion a reality, to life an impulse, to science a soul. Mediums through whom this light has come may not fully realize the importance of the truth, any more than the finite can fully comprehend the infinite; yet they have been the means that heaven has used to solve this problem. Wrong as they often may be, and mistaken as their lives may have been, all that we know of the life beyond has come to the world through their instrumentality; and to-day as we look back and see how the work has gone forward, winning battles against error, we shall say but what the unseen powers who inaugurated this movement have not chosen and acted wisely?

Thirty-six years ago a little child lay in its cradle, making a deal of noise, and causing a vast amount of confusion. The doctors looked at it and said "it would die." The theologians agreed, and said first there was no child there, but if there was it would, it must die. The tides have ebbed and flowed, wars have hung their mantle of death above us, slavery faded away into a memory, superstitions have died on the highway of truth, and to-day we are looking about for the little child. He is nowhere to be seen; but over yonder is a man strong to fight against error, noble in the defense of truth, brave in the hour of danger, and inexorable in the cause of right. The name of that child was Modern Spiritualism, and we are here to celebrate his birthday, which is as well the birthday of truth. May he live long, strengthened by our love, and may those who nursed him during weary years of trial and oppression feel the grateful homage of humanity rising into them as incense rises to heaven, until they shall enter into that land where hope is lost in fruition, and discords end in harmony.

### Spiritual Phenomena.

#### Materializations in Boston—Remarkable Incidents.

To the Editor of the Banner of Light:

I have of late been attending the various materializing séances held in our city, and I believe that a truthful account of many things I have witnessed will be of interest to your readers, and perhaps aid those who are investigating this wonderful phase of spirit-manifestation. Something more than a year since the spirits informed me that if I continued to give my attention to this subject they would in the coming year show to me wonderful things, but which to them would be "nothing but the operation of natural law." I feel that they have fully redeemed their promise, as I hope to show in this communication. The more I study the laws of this beautiful and soul-elevating philosophy, which is doing so much to redeem mankind from bigotry and ignorance of the true nature of spiritual progress, the grander grows its sublime truths, its exalted principles and love-disseminating power, until I am led to exclaim: "The promised comforter has come, and the Father's truth that sets all kingdoms free; Let us in every heart and home Welcome the guest with jubilee. Oh! earth, upon thy borderlands The angel-ministry of God Extend in love their holy hands To bear away thy sins and red!"

MRS. E. C. HATCH.

From what I saw when visiting the séance of Mrs. E. C. Hatch, 281 Shawmut avenue, it is evident that this lady continues to develop as a medium, and has now become one of the finest in the city. She is attracting the attention of advanced spiritual thinkers as well as honest investigators. Her séances are well managed, and attended by refined and intelligent people. She is modest and unassuming, and wins friends by the loveliness and purity of her life and character.

At one of her séances the spirit of the celebrated magnetic healer, Dr. J. B. Newton, called me to the cabinet. His form and features were very perfect, and I at once recognized him, having often seen him in life. He said to me: "Friend, I want to thank you for the years of earnest work you have given to the spiritual cause. I have much to say to you, and as soon as I can shall write you a long communication." The doctor has since written me three, one of considerable length, written in the cabinet of Mrs. Hatch, and two shorter ones through the mediumship of Mr. Keeler, 44 Dover street. The writing and signatures are identical, although coming through two different mediums. I append a copy of the last message from the doctor, written by a materialized hand and arm, in the light, which was distinctly seen by all present, I holding the tablet of paper while the hand wrote upon it. This was in the presence of Mr. Keeler, who took no part in the matter, except sitting passively as a medium in sight of all.

"My Dear Sir: I am here again to greet you, but cannot write very well in the light. Your father, the old gentleman, accompanies me to-day, and wishes me to say to you that, owing to his former disbelief in materialization, he has not advanced enough to write, but is now progressing rapidly. What a glorious privilege! that we can hold these loving communions! Indeed, we may well exclaim, 'Oh! death, where is thy sting?' My dear sir, I will try to write you a long communication in the cabinet, where you sit again for I want to urge you to continue in this blessed work. We are happy when, in remarks, you throw out those grand principles, and also glad that you assist the world to know of our great work by your truthfully written reports. Keep it before the public in this way all you can. Should like to say more, but cannot hold enough power in this promiscuous circle to write much. Come here again Saturday or Wednesday and I will try to write more."

J. B. NEWTON.

On Wednesday, April 23rd, at a séance given by Mrs. Hatch, I was called to the cabinet, where stood the form of my honored father, Dr. W. F. Hatch, formerly of East Boston, who passed away some twelve years ago. The form and features were excellent, even to the wrinkles upon his forehead, which were pointed out by my wife, who was standing near me and readily identified him. He bowed his head to welcome us; he could only talk in a feeble manner. The reason for this lack of strength is accounted for in Dr. Newton's note. He soon faded from view.

The forms of three bright beings came at one time, beautifully clad in shining raiment, and welcomed all who spoke to them. The mother of a friend also appeared, but could not leave the cabinet, as she stated the strength of the medium was nearly exhausted. I was called up to see her, and found her face to be almost a *fac simile* of that of her son. A male spirit came and glided to a lady, who exclaimed, "Oh! my husband!" when pleasant and loving greetings took place between them. Many other forms appeared, and most of the people present were favored by a visit from spirit-friends. Near the close of the séance the controlling guide, "Uncle John," came out with the entranced medium reclining upon his shoulder, and he requested all who desired to advance to the cabinet and see them, and nearly all of the company availed themselves of the invitation.

MR. P. L. O. A. KEELER.

On the 28th of April I visited the materializing séance of Mr. Keeler, when the door of the spirit-world seemed to be fully open. Spirit-forms came and went with wonderful power and rapidity. The controlling spirit purports to be one Washington Emmons. He materialized and appeared before the curtain, and in answer to a question, "if he could see any spirits who were to appear to us?" he replied that "when he took on a materialized form he could only see material things; but as soon as he dematerialized, he could tell what spirits were present." This caused me reflection, and may, perhaps, if rightly understood, lead to "farther light." More than thirty forms, both male and female, came in view, and many were recognized. At one time four spirits of full-grown persons were in view; and the whole séance was an evidence of the truths of this beautiful and glorious philosophy.

THE MRS. BERRY.

On Sunday, April 27th, I was fortunate in being present at a private séance given by Mrs. E. Gertrude Berry at No. 1 Arnold street. Only ten persons were present, and thirty or more small children came out of the cabinet; they were apparently of the ages of five to seven years. They were very persistent in showing themselves. When some one asked who they were, one said: "We died in Watertown, and mamma, too." A lady remarked that she thought she knew who they were, when one of them said: "Yes, you know us; we died of 'diphtheria,' and mamma, too; she here now." This was said in a childish, lisping voice, and they seemed to be overjoyed at being recognized. The children apparently dematerialized as they were passing into the cabinet, when immediately there came a fine-looking spirit, who claimed to be their mother, and the lady before mentioned recognized her, and stated that the mother and children had lately passed away with diphtheria.

The form of an aged man called for me. I had no hesitation in recognizing it to be that of my father. He appeared to be feeble, and seemed to fade away. As this was done my spirit-sister appeared and said: "I will help father," and commenced to wave her hands upward, when to my surprise the form of my father again appeared, with a careful step, but almost instantly disappeared. My sister, who was still standing beside me, resorted to the same motions as at first, when he again arose and spoke to me, and said he had not yet fully learned to hold his new body, and needed more strength. He again dematerialized, when my sister said: "If two forms materialized at the same time, one will necessarily be weaker than the other." A gentleman was present who had attended a séance the previous afternoon, when his mother came to him and said: "If you will go to the Misses Berry's to-morrow, I will try to come and see you and bring some of our friends." I heard this promise made, and as he attended this séance, I was not surprised when he was called for by a spirit which he readily recognized as his sister. She spoke and said: "Mother is very weak, but I will bring her," and stepping into the cabinet immediately returned with an older form. They were both with spirit. "Gipsy" rushed out of the cabinet, surprising us all, and seated herself in the chair I had occupied; and then rising, she put her arms around my neck, as if to draw me away from the cabinet, seemingly in a pure spirit of fun. This familiar form is so natural and strong that one can hardly realize that she is not of the mundane sphere.

At this séance I was more than ever convinced of that patience, love and sympathy on the part of all attending, with a careful study of the conditions required by spiritual law, together with good and intelligent management, as exhibited by Mr. Albro, are requisite for obtaining the highest and most satisfactory results, as they make conditions more harmonious for our spirit friends.

MRS. BLISS.

On Saturday, April 30th, I attended a séance given by Mrs. Bliss at 39 East Newton street, and on account of the accusations made in an article published in the Boston *Daily Advertiser*, some weeks since, wherein Mrs. Bliss was charged with personating the spirits "Billy," "Alice," and others, I gave close attention, that I might judge for myself. My sister came to me and was very perfect; I could not be mistaken, she having met me at séances held by her father and mother, and by "Gipsy," who only called me to the cabinet, but also called two of my intimate friends, neither of whom was known to her in life. After she left I was called by spirit "Alice," who said, "Your sister desired me to come and comfort you, as you have been sick and greatly disappointed." She spoke many cheering words, and then said, "See how tall I am; stand beside me." I then conceived the idea of measuring her, "Billy," and Mrs. Bliss, and she (Alice) was found to be five feet nine and one-half inches high. "Gipsy" came and called for me and said, "Measure me." I did so, and found him to be three feet ten inches in height. At the close of the séance I measured Mrs. Bliss, and found her height to be four feet eleven and one-half inches. All must see the impossibility of the medium's personating either "Alice" or "Billy." I deeply sympathize with Mrs. Bliss on account of the abuse she has received, and believe her to be strictly reliable, and in the possession of very superior mediumistic power.

MRS. H. B. FAY.

On the afternoon of May 1st I attended a séance at Mrs. Fay's, 166 West Concord street, Mrs. Fay's spiritual control, known as "Auntie," asked that what she and the spirits intended to do this afternoon, "was to be for the purpose of showing how spirits materialize outside of the cabinet," and for two hours or more we were shown wonders. Sometimes a person would be asked to stand between the spirit and the cabinet, when the form would dematerialize so that all could witness it; once I was asked to take the hand of a spirit which was standing some six feet from the cabinet. I did as requested, when it commenced to slowly dematerialize at my feet, all of the body disappearing apparently into the floor. I held the hand until the body had entirely gone, when the hand was dissolved from my grasp. I was requested to keep standing, when, to my great amazement, close beside me, I saw a luminous appearance on the floor, which gradually grew up as a bright pillar of light, and then suddenly expanded into the form of a beautiful woman, seemingly bursting from the pillar of light. The spirit was the same one to all appearance that had just dissolved from view. She raised her hand to my shoulder, and moved so as to bring me between herself and the cabinet, and then, without a rustle of a garment, dissolved, as it were, through the floor. When this was done, "Auntie" was heard from the cabinet to say, "I hope you are now convinced."

The spirit "Gipsy" appeared at this circle, and passed around to all present. When she came to me, she said, "Glad to see you here," and then kissed me. She then went to a music box that had shortly before been wound up, and touched the "stop," remarking, "We can do without music now." This is the same bright spirit that is so familiar at the séances of the Misses Berry, and is a joyous and happy soul.

A spirit of a man appeared and took a young lady in his arms, and carried her to another part of the room, as if to show his strength. Three spirits (one a young man, one a young woman, and one a young girl) came to a friend, together with my friend's sister and mother, all following each other, and two of them dematerializing before us; and for an instant leaving a luminous appearance upon the carpet. The mother said, "I shall now dematerialize, but not to convince you." My friend, a firm believer.

It appears to me that now the object of the



spirits is to try and convince those who visit these séances of the truth of this phase of Spiritualism. Many spirits seem to bear much more light than they could months ago, and I have been told by them that as the laws of materialization are better understood, and circles become more harmonious, more and more light will be allowed, until our friends will come as readily as they now do in the semi-darkness; and they say that only the beginning of still more wonders that shall ultimately guide mankind upward and onward through the laws of spiritual progress until they shall reach the realms of everlasting light and love.

IRHAM E. FELCH.

16 Brattle Square, Boston.

### Materializations in Washington, D. C., Under Strict Test Conditions.

The Washington Republican of May 5th says that during the previous few weeks great interest has existed in that city in the spiritual phenomena occurring in the presence of various mediums, the materializations at the séances of Mrs. Carrie M. Sawyer so severely taxing the credulity of the public that numerous challenges were issued to that lady to hold a séance under strictly test conditions. These were accepted, and accordingly on the evening of May 2d twenty-five persons, among whom were three well-known physicians, four lawyers, and a number of other prominent ladies and gentlemen, met in Mrs. Sawyer's parlors for the purpose of witnessing what might take place under the conditions indicated. A reporter of *The Republican* was also present.

The conditions upon which Mrs. Sawyer was to produce the materializations were as follows:

1. The medium to retire with four ladies, to be selected by the visitors, to undress and put on clothing furnished to her.
2. To be tied with a cord furnished by a committee of four gentlemen; the cord to be tied, as the committee saw fit, around the medium's neck and waist, and the ends of the cord to be passed out of the door, held by one of the committee in such a way as to detect any movement on the part of the medium.
3. A piece of court-plaster, two by three inches, to be placed over the mouth of the medium, to prevent the possibility of using her voice.
4. No singing to be allowed, but perfect quiet to be preserved, so that any movement in the cabinet could be heard.

The proceedings of the evening are reported in *The Republican* as follows:

"After the visitors had been assigned to seats, all the above conditions were carefully complied with. The medium sat bolt upright in a chair, placed against the wall of the cabinet, her neck and waist being elaborately tied to the wall, and the ends of the cord held by one of the committee, a prominent physician. All present testified that the medium was certainly tied so securely that she could not move.

The committee announced that the conditions had been satisfactorily enforced, and the cabinet curtain was lowered, leaving the medium within, the outer room being in a subdued but plain light. In less than two minutes a female form, much larger and taller than that of the medium, with flowing black hair, appeared at the door of the cabinet. The form was immediately recognized by a gentleman present as that of his sister. The words 'My brother' were plainly spoken. Suddenly the door opened, and the form of a young girl, speaking in childish tones something like the reporter failed to catch. Two ladies in the audience seemed to recognize it at once as a 'little Maude,' going up to it and tying a piece of white ribbon around its neck. The ladies said they had often seen the little spirit at séances, and had tied a white bow on its hair on another occasion, though they had never touched it. This form, as well as the larger one, were distinctly seen at the same time by all in the room.

These two apparitions suddenly vanished, and were immediately followed by the form of a large man, with heavy black whiskers and hair, and attired in full military uniform. This spirit seemed to have no pleasure in appearing, however, for it quickly vanished.

Following a few moments of silence a vapour something emerged from the top of the door, which quickly assumed the form of an aged female hovering in mid-air near the top of the cabinet. A voice called for a certain gentleman in the audience, a conspicuous public man from the northwest, who came up near where the form was visible, and he said it was his mother. He asked her the spirit of her time and manner of death, answers to which were given in sepulchral tones, and the gentleman said, correctly.

After a few more manifestations similar to those described above, the gaslights were turned off, leaving the room in total darkness. Two illuminated forms, veiled and beautiful beyond description, instantly flashed in view and moved across the room, almost over the heads of the sitters. Their movements seemed to create no noise whatever, no more than that of the wailing shadows gliding through the apartment.

Near a table against the wall another form in luminous white rose, as if from the floor, and in a voice clear and distinct said, 'God bless you, all.' All three of these forms were visible at the same time, each being in different parts of the room, and all disappearing at the same moment. Several other forms followed these. One of the spirits spoke to a lady in the audience, who declared that it was the spirit of her time and manner of death, answers to which were given in sepulchral tones, and the gentleman said, correctly.

It is hardly necessary to say that these startling manifestations created the profoundest awe among those who beheld them. By whatever means they were produced, they were certainly of the most thrilling character, and calculated to excite consternation among those unfamiliar with visitors from the spirit-world.

After the lights had been turned on, the medium was found, as she had been left, securely bound to her chair and the cabinet wall, and the court-plaster still firmly holding her lips together. The gentleman who had held the ends of the cords throughout, said that he had not detected the slightest movement. The medium was much exhausted, but quickly recovered.

After making a thorough examination of the cabinet, the cord and the court-plaster, the committee of four announced that Mrs. Sawyer had performed all that she had promised, and much more; that the conditions had been rigid, and that the manifestations had been of a most remarkable character. One of the committee said that the special purpose of the séance was to severely test the quality of Mrs. Sawyer's mediumship, which had been questioned by envious persons; that the test had been made by investigators not Spiritualists, and that all must acknowledge that the lady had done much more than had been expected of her. The bright said, the most wonderful manifestations he had ever witnessed."

Certain physical manifestations witnessed at a previous séance by a reporter of the same paper in which the above appears, were described in its columns in its issue of April 14th. They included that of a plane weighing six hundred pounds being lifted from the floor to the ceiling by an invisible force, a guitar lying upon the floor giving forth sweet music, and a human form emerging from a solid brick wall. Eleven persons were present, Mrs. Sawyer being seated in the centre of the circle formed by them. The lights were half turned down, though every object in the room was clearly outlined. After describing various wonderful phenomena, the writer says:

"One end of the piano was slowly lifted from the floor as if some one was tugging away at it. It floated up again, but immediately the entire piano rose from the floor and slowly ascended to the ceiling. It touched the ceiling with a thump, where it rested. To all appearances there were no mechanical contrivances that could have been used in lifting such an immense weight. The ceiling is plastered and frescoed. Such a thing as pulleys and ropes was out of the question. There was nothing but air between the piano and the floor. There was nothing to hold it up, and yet there it rested like a feather on the bosom of the wind. During this performance there was a dead silence. The company held its breath. The most audible sound was the respiration of the medium. For fully two minutes the piano remained as if glued to the ceiling, when it slowly descended, wavering and trembling, but floating level, and settling back in exactly the same spot from which it was taken."

A guitar which laid upon the floor, at least four feet from any person in the room, began to give forth music—now as soft as waning air from a zephyr harp and then a swelling air. A selection from "Il Trovatore" was beautifully rendered, as were the "Turkish Patrol," "Nearer My God, to Thee," "Rock of Ages," together with two other compositions, arranged in notes indescribably weird. The reporter was nearer to the guitar than any of the company, and though the light was not perfect, he could see the strings vibrate while the music was in progress.

When the music ceased there was another deep silence, and the company again sang a song. Before the song had been finished there was a succession of loud raps at the lower end of the parlor. A large trunk was lifted and carried directly under the mantelpiece near where the circle sat. The curtains of the cabinet were swung high into the air, like flags in a gale, being finally rolled on top of the cabinet. Then from a point diagonally from the cabinet, emerging seemingly from the solid wall, there came a form, in military costume, with long, flowing locks, top boots, and what sounded like rattling spurs. "That is Chester I," whispered a gentleman present, and the apparition certainly bore a striking resemblance to the hero who was massacred at Big Little Horn. After advancing a few feet, it shot back into the wall as if drawn by an irresistible force, and was instantaneously lost to view.

The lights were suddenly turned on full again, but by no means hurriedly. The medium started from her chair, wiped the perspiration from her brow like a person rising from a dozing vision, and said, "This is all to-night. The séance was over. Explain it all you can. It is beyond the reportorial ingenuity."

### An Interesting Case.

Mrs. S. B. Craddock, the lecturer, clairvoyant and healing medium of Concord, N. H., whose remarkable powers were demonstrated in revelations made by her concerning the drowning of a girl, an account of which was given in the *Banner* columns a few months since, has recently had another experience of a like kind. A boy, named James O'Leary, residing in Laconia, N. H., suddenly disappeared, and numerous theories were advanced as to the cause of his absence. Mrs. Craddock being sent for, she went to Laconia, and as the result of several sittings gave information that the body of the missing child was in the river, located its position, described the clothing very minutely, and gave other minor details, all of which, says the *Democrat*, were "foretold with an accuracy truly astonishing, the truthfulness of which having since been demonstrated by the finding of the body."

A San Francisco correspondent of the *Psychometric Circular* furnishes a report of an interesting experience at a materialization séance held by Mrs. A. B. Souther in that city on the evening of March 8th. Twelve or fifteen spirit-forms were visible during the séance, among them Carrie Miller, the daughter of the editor of the *Circular*. The writer, N. C. Walton, says:

"Miss Carrie asked for a chair at the table. She said she wanted to write for the *Circular*. She placed a chair by the table, and paper and pencil on it. She seated herself and commenced to write, while Miss Lottia (a spirit) sat near the table enjoying a pleasant chat. I could not help noticing how rapidly Carrie wrote; she numbered each page as she picked it up, and when filled laid it aside. Five and a half pages of legal cap length were written in ten minutes. She then rose, wished me to send it to you for the *Circular*, with her compliments and love to all, then bidding Lottia and myself good night, as we were standing side by side, she let go my hand, saying, 'See me whenever I call.' She began to dissolve close to me; smaller and smaller grew the form, until it appeared about the size of a small snowball, which seemed to dissolve in a thin mist, and was soon lost to sight of all in the room. Only a few moments before Lottia and myself held her by her hands, she talking about her letter full of cheerfulness and smiles, while she began to dissolve on the floor. A solemn sensation came over me at the moment she dissolved, and I felt as if I were being full of spirits at the time, many of whom I did not know."

Hon Warren Chase writes under recent date from Indianapolis, Ind., to the *Spiritual Offering* as follows:

"Dr. J. M. Shea, of Chicago, is here in Indianapolis giving excellent demonstrations and tests as a medium, notwithstanding the fact that he was warned against him as a fraud, by some of the papers, when he came. At his first materializing circle a committee of skeptics was appointed, and he and the cabinet thoroughly searched, including his person and clothing, from head to foot, and all were satisfied, and the manifestations were complete and entirely satisfactory, so far as his mediumship was concerned, and so they have been in all of his circles and sittings since. I was in each of these materializing circles, and could not have been mistaken. He is one of the best rapping mediums I have ever met with in these thirty-five years of acquaintance with mediums and my extensive travels. Sending notices ahead of him to intercept his work, reminds me of the earlier days of Spiritualism, when I often found on arriving at places where I was advertised to lecture, that notices had been sent ahead, warning the people against me as a dangerous and very bad man, but I fought it out on that line and conquered."

### Kalamazoo, Mich.

Your comments and action in regard to a Call you refer to in your issue of April 26th, meet the views of a majority of the Spiritualists of Michigan. At the yearly meeting of Spiritualists, held last June, a very worthy doctor of Detroit, having more zeal than good sense, asked and obtained the privilege of completing their castle in the air, or "The American Spiritualists' Association," at that time—the Sturgis Society taking no part in the matter. As I was an attendant of the Sturgis Free Church Assembly, I had the mortification of witnessing the farce of laying the corner-stone of a national structure by building the top of the chimney first. The Spiritualists of Michigan do not endorse the action of from five to eight misguided persons. The same fatherly few have formed a State organization for this State, in opposition to the one that has done good service for nearly twenty years past.

Yours truly,

L. S. B.

P. S.—The main actors in the above child's play were Dr. Spiney, G. B. Stebbins, Rev. Mr. Watson, Messrs. Jackson, Gaults, and two or three indistinguishable or nine all told.

It is related as an illustration of Emerson's candor, that a friend went to him one day and asked him what he meant by a certain passage in one of his essays. This essay was one of his earlier efforts. Emerson took the book and looked at the passage in question, and after a moment replied: "Well, I must have known what I meant, and I must have meant something at the time it was written, but I am sure I don't know now."

### TO A DANDELION BLOSSOM.

BY M. T. SHELLAMER.

Fair blossom of the early spring,  
To thee a tribute now I bring,  
As, rising from the lowly clod,  
Thou'st gemmed the brilliant emerald sod,  
Like some fair, gleaming, shimmering star  
That's fallen from the heavens afar.

The careless passer-by behold  
No beauty in thy living gold,  
But cast on thee a glance of scorn,  
And leave thee lonely and forlorn:  
A common, simple wayside flower  
That's doomed to perish in an hour.

Amid thy feathery leaves I trace  
A matchless form of charming grace,  
As to the sun they now unfold,  
Reflecting back its shining gold;  
A starry jewel of the sod,  
Thou show'st art the handwork of God!

Too common art thou, simple flower,  
To wield on earth a mighty power,  
Albeit thou art as brightly fair  
As blossoms yet more richly rare;  
And so I'll give to thee a place  
With the more favored of thy race.

Like shining footprints in the grass,  
That tell where angels lightly pass;  
Like glittering sunbeams scattered down  
From Heaven's imperial, azure crown—  
To thee these and thy friends compare,  
Though neither costly, rich nor rare.

'Tis thus the holiest gifts divine  
Along our pathway often shine;  
So common they, we take no heed—  
Or call each one a worthless weed;  
Yet love and sympathy and worth  
Are blossoms meet for heavenly birth.

We pass them by on every side—  
The friend, the helper and the guide;  
No beauty in their garb we see,  
They are too simple—all agree;  
While truth upon an emerald throne  
May sit neglected and alone.

Faith little blossom! lift thine head;  
Abroad thy glory sweetly shed;  
Teach me true beauty, grace and worth  
To find in every form of earth,  
And may I learn that all were planned  
And fashioned by God's skillful hand!

### Banner Correspondence.

#### Massachusetts.

BOSTON.—John Wetherbee writes: "I was well pleased recently to get a letter from Mrs. Carrie E. S. Twing, who resides in Westfield, N. Y. She is one of the most remarkable mediums that I have ever met. Her phase is answering communications made in her presence, or otherwise, with knowledge, knowing nothing of said communications. They are given to her by the spirits through her, and she responds intelligently, giving the thoughts of the person or persons addressed, she having no knowledge of what or to whom you have written."

It is a pleasure to make a note of the effect of her very strong tests by individual spirits, and have responded in this way through her spirit, and proved in a remarkable manner their identity. Mrs. Twing's letter of spiritly character and hence would be good reading for all who are interested in the subject. It was written in a very simple and direct manner, and I hope the minister is equally pleased.

My excuse in writing these few lines is for the benefit of Mrs. Twing, to let the friends know that she has been sick some time, but is now well and happy, and her work of writing communications from over the river to the hungry souls yet toiling in human life."

WORCESTER.—F. L. Hildreth writes that Capt. H. H. Brown occupied the Spiritualist platform during the month of April with great acceptance. Mr. H. says: "Years ago, in company with my veteran brother, Dr. A. H. Richardson, I treated magnetically our ardent sister, Fannie B. Felton, and at her home in Everett I made his acquaintance. I know all the minutest details of his life, and he is a public speaker. I know that Mrs. F. gave life to build up his, and knowing them both, appreciating and understanding the principles that Capt. Brown advocates and lives, I have no hesitation in saying that the glorified sister cannot be disappointed in her pupil."

The Worcester Progressive Lyceum met in Grand Army Hall, April 27th, at 11:30 A. M., and I was pleased to see many new faces, and devoted the time usually occupied by the children in recitations to the mediums, A. Shirley and the Oakland (Cal.) Lyceum. Mrs. E. M. Shirley spoke and gave good advice under control. Mrs. Helen E. Smith gave descriptions of spiritly character and hence would be good reading for all who are interested in the subject. It was written in a very simple and direct manner, and I hope the minister is equally pleased.

Immediately upon its organization the Association began to make arrangements for a camp-meeting in the East, and came over the snow-dipped mountain and gave to the children in recitations to the mediums, A. Shirley and the Oakland (Cal.) Lyceum. Mrs. E. M. Shirley spoke and gave good advice under control. Mrs. Helen E. Smith gave descriptions of spiritly character and hence would be good reading for all who are interested in the subject. It was written in a very simple and direct manner, and I hope the minister is equally pleased.

#### Washington Territory.

ILWACO.—P. A. Smith writes: "The Spiritualists of these parts have organized a society, marking the dawn of a new era for Spiritualism in the extreme West. First, there was a spontaneous outbreak of spiritual phenomena in several places; then there came one teaching the philosophy of Spiritualism, and as a result of all this we have the Pacific Association of Spiritualists, a society of very intelligent and serious-minded men and women, who set forth in their declaration of principles not only their knowledge of the absolute verity of spirit communication, but their belief in the moral influence and practical utility of Spiritualism, and that it is to exist as a society for benevolent and religious purposes."

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Constitution are long enough and broad enough to protect us in the enjoyment of our beliefs and ceremonies—including anti-vaccination for smallpox and other diseases—and I am willing to pay any tax except toward the expense of a war that may arise because of the United States Court or elsewhere. Our government is based upon the idea that every person owns himself; and that his person, peacefully pursuing his course through life, is as sacred as the god-head; and that he needs no license from his fellow-man, or the devil, to do a good deed or speak a kind word, or hold sweet converse with his fellow-mortals or immortals, or to doctor his own body or soul. Any law, edict, that denies or abridges anyone of these sacred rights is unconstitutional, and should be resisted."

#### New Jersey.

VINELAND.—A correspondent writes: "In Mary Somerville's chapter on 'Light' in her 'Physical Geography' can be found the following statement: 'In the polar regions, or on the tops of mountains, when the sun is in the horizon the shadow of a person is sometimes thrown on an opposite cloud or mist, the color of the sun or moon, or of the clouds, or of the sky, the number varying from one to five. Dr. Scoresby (physicist and Arctic explorer) saw four of these rings on one occasion round the shadow of his head, as he stood between a light and a dark object, the light ring and purple; the second consisted of concentric bands of green, blue, yellow, red and purple; the third of green, blue, yellow, red and purple; the fourth of green, blue, yellow, red and purple; the fifth of green, blue, yellow, red and purple; the sixth of green, blue, yellow, red and purple; the seventh of green, blue, yellow, red and purple; the eighth of green, blue, yellow, red and purple; the ninth of green, blue, yellow, red and purple; the tenth of green, blue, yellow, red and purple; the eleventh of green, blue, yellow, red and purple; the twelfth of green, blue, yellow, red and purple; the thirteenth of green, blue, yellow, red and purple; the fourteenth of green, blue, yellow, red and purple; the fifteenth of green, blue, yellow, red and purple; the sixteenth of green, blue, yellow, red and purple; the seventeenth of green, blue, yellow, red and purple; the eighteenth of green, blue, yellow, red and purple; the nineteenth of green, blue, yellow, red and purple; the twentieth of green, blue, yellow, red and purple; the twenty-first of green, blue, yellow, red and purple; the twenty-second of green, blue, yellow, red and purple; the twenty-third of green, blue, yellow, red and purple; the twenty-fourth of green, blue, yellow, red and purple; the twenty-fifth of green, blue, yellow, red and purple; the twenty-sixth of green, blue, yellow, red and purple; the twenty-seventh of green, blue, yellow, red and purple; the twenty-eighth of green, blue, yellow, red and purple; the twenty-ninth of green, blue, yellow, red and purple; the thirtieth of green, blue, yellow, red and purple; the thirty-first of green, blue, yellow, red and purple; the thirty-second of green, blue, yellow, red and purple; the thirty-third of green, blue, yellow, red and purple; the thirty-fourth of green, blue, yellow, red and purple; the thirty-fifth of green, blue, yellow, red and purple; the thirty-sixth of green, blue, yellow, red and purple; the thirty-seventh of green, blue, yellow, red and purple; the thirty-eighth of green, blue, yellow, red and purple; the thirty-ninth of green, blue, yellow, red and purple; the fortieth of green, blue, yellow, red and purple; the forty-first of green, blue, yellow, red and purple; the forty-second of green, blue, yellow, red and purple; the forty-third of green, blue, yellow, red and purple; the forty-fourth of green, blue, yellow, red and purple; the forty-fifth of green, blue, yellow, red and purple; the forty-sixth of green, blue, yellow, red and purple; the forty-seventh of green, blue, yellow, red and purple; the forty-eighth of green, blue, yellow, red and purple; the forty-ninth of green, blue, yellow, red and purple; the fiftieth of green, blue, yellow, red and purple; the fifty-first of green, blue, yellow, red and purple; the fifty-second of green, blue, yellow, red and purple; the fifty-third of green, blue, yellow, red and purple; the fifty-fourth of green, blue, yellow, red and purple; the fifty-fifth of green, blue, yellow, red and purple; the fifty-sixth of green, blue, yellow, red and purple; the fifty-seventh of green, blue, yellow, red and purple; the fifty-eighth of green, blue, yellow, red and purple; the fifty-ninth of green, blue, yellow, red and purple; the sixtieth of green, blue, yellow, red and purple; the sixty-first of green, blue, yellow, red and purple; the sixty-second of green, blue, yellow, red and purple; the sixty-third of green, blue, yellow, red and purple; the sixty-fourth of green, blue, yellow, red and purple; the sixty-fifth of green, blue, yellow, red and purple; the sixty-sixth of green, blue, yellow, red and purple; the sixty-seventh of green, blue, yellow, red and purple; the sixty-eighth of green, blue, yellow, red and purple; the sixty-ninth of green, blue, yellow, red and purple; the seventieth of green, blue, yellow, red and purple; the seventy-first of green, blue, yellow, red and purple; the seventy-second of green, blue, yellow, red and purple; the seventy-third of green, blue, yellow, red and purple; the seventy-fourth of green, blue, yellow, red and purple; the seventy-fifth of green, blue, yellow, red and purple; the seventy-sixth of green, blue, yellow, red and purple; the seventy-seventh of green, blue, yellow, red and purple; the seventy-eighth of green, blue, yellow, red and purple; the seventy-ninth of green, blue, yellow, red and purple; the eightieth of green, blue, yellow, red and purple; the eighty-first of green, blue, yellow, red and purple; the eighty-second of green, blue, yellow, red and purple; the eighty-third of green, blue, yellow, red and purple; the eighty-fourth of green, blue, yellow, red and purple; the eighty-fifth of green, blue, yellow, red and purple; the eighty-sixth of green, blue, yellow, red and purple; the eighty-seventh of green, blue, yellow, red and purple; the eighty-eighth of green, blue, yellow, red and purple; the eighty-ninth of green, blue, yellow, red and purple; the ninetieth of green, blue, yellow, red and purple; the ninety-first of green, blue, yellow, red and purple; the ninety-second of green, blue, yellow, red and purple; the ninety-third of green, blue, yellow, red and purple; the ninety-fourth of green, blue, yellow, red and purple; the ninety-fifth of green, blue, yellow, red and purple; the ninety-sixth of green, blue, yellow, red and purple; the ninety-seventh of green, blue, yellow, red and purple; the ninety-eighth of green, blue, yellow, red and purple; the ninety-ninth of green, blue, yellow, red and purple; the hundredth of green, blue, yellow, red and purple; the hundred-first of green, blue, yellow, red and purple; the hundred-second of green, blue, yellow, red and purple; the hundred-third of green, blue, yellow, red and purple; the hundred-fourth of green, blue, yellow, red and purple; the hundred-fifth of green, blue, yellow, red and purple; the hundred-sixth of green, blue, yellow, red and purple; the hundred-seventh of green, blue, yellow, red and purple; 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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.

## Banner of Light.

BOSTON, SATURDAY, MAY 17, 1884.

**PUBLICATION OFFICE AND BOOKSTORE.**  
 Bowditch Street (formerly Montgomery Place), corner Province Street (Lower Floor).

**WHOLESALE AND RETAIL AGENTS:**  
**THE NEW ENGLAND NEWS COMPANY,**  
 14 Franklin Street, Boston.

**THE AMERICAN NEWS COMPANY,**  
 32 and 41 Chambers Street, New York.

**COLBY & RICH,**  
 PUBLISHERS AND PROPRIETORS.

ISAAC H. RICH, BUSINESS MANAGER.  
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Business Letters should be addressed to ISAAC H. RICH, Banner of Light Publishing House, Boston, Mass. Other letters and communications should be forwarded to LUTHER COLBY.

**SPIRITUALISM** is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPRINTS B. BRITTON.

### Curtis on Phillips.

The recent memorial address of George William Curtis on Wendell Phillips, delivered in Tremont Temple in the presence of an audience of three thousand people, marked a day in the history of Boston that will not be forgotten in many years. The auditorium would just as easily have been filled if it had been twice as large as it is. The familiar faces of the best-known and most distinguished citizens were visible on the platform, in the balconies, and in the body of the house. Mayor Martin presided, assisted by representatives of the city government. After an organ voluntary, followed by quartette singing, prayer, was offered by Rev. M. J. Savage, and a poem, written for the occasion by Mary E. Blake, was read by Belle Cushman Eaton. Mayor Martin introduced the orator of the day in an appropriate address, who at once proceeded with his oration.

He said that the great work of Wendell Phillips's life was not local or limited, but as large as liberty and as broad as humanity. He characterized him as an orator whose consecrated eloquence was a chief force in giving to the American Union the impregnable defense of freedom. In his death all parts of the country feel a common bereavement. He said it was a private citizen only whom they had met to commemorate, yet a public leader; a man always foremost in political controversy, but who held no office and belonged to no party; who swayed votes, but seldom voted.

Recalling the story of his life, he regarded the spectacle of the day as one of the most significant in our history; because the memorial rite was not a tribute to official service, to literary genius, or to scientific distinction, but was an homage done to personal character. It was a solemn public declaration that a life of transcendent purity of purpose, blended with commanding powers, devoted with absolute unselfishness and with amazing results to the welfare of the country and of humanity, is, in the American republic, an example so inspiring, a patriotism so lofty, and a public service so beneficent, that, in contemplating them, discordant opinions, differing judgments, and the sharp sting of controversial speech, vanish like frost in a flood of sunshine.

The revolutionary tradition was the native air of Wendell Phillips. Many of the chief revolutionary figures still lingered when he was born. In the second heroic epoch of our history he was a master figure. He graduated from Harvard in the year of Nat. Turner's Virginia insurrection and the issue of Garrison's *Liberator*. The strains sang in his ears of the delights of social ease, but he heeded them not. He put aside all such blandishments with a smile, accepting alienation, outlawry, ignominy, and apparent defeat, climbing over them in order to test the finest manhood. It was an hour of profound moral apathy in the history of the country when he was engaged in the study of the law. When he was admitted to the bar in 1834, the slave interest in the United States, entrenched in the Constitution, in trade, in the church, in society, in historic tradition, and in the prejudice of race, had already become, though unconsciously to the country, one of the most powerful forces in the world. It was the apparent accident of his witnessing the shameful spectacle of Garrison's being dragged through the streets and shut up in jail for protection from the mob, that forever fixed his purpose and established his ambition. The client for whom he had vainly waited in his office came to him that day in the form of wronged and degraded humanity.

The killing of Lovejoy at Alton by the mob kindled the fire in his whole being; and his famous maiden speech in Faneuil Hall, for liberty followed. When the cruel voice was heard justifying the murderers of Lovejoy, the heart of the young man burned within him. Struggling to the platform, he saved his native city and her cradle of liberty from the damning disgrace of stoning the first martyr in the great struggle for personal freedom. In the annals of American speech, there had been no such scene since Patrick Henry's electrical warning to George III. It was that greatest of oratorical triumphs when a supreme emotion, a sentiment which is to mold a people anew, lifted the orator to adequate expression. Three such scenes are specially illustrative in our history: that of the speech of Patrick Henry at Williamsburg, of Wendell Phillips in Faneuil Hall, and of Abraham Lincoln at Gettysburg. They transcend, unattainable, the torch of an elo-

quence which has aroused nations and changed the course of history. As the appeal from being moral at length became political, supreme over all voices and all forms of speech was the eloquence of Phillips, one clear voice, like a lark high-poised in heaven, steadily carrying the melody.

Wendell Phillips was distinctively the orator, as others were the statesmen, of the anti-slavery cause. He stood alone. He was neither Whig nor Democrat: both parties denounced him. He must recruit a new party. Public opinion condemned him: he must win public opinion to achieve his purpose. The tone, the method of the new orator announced a new spirit. It was not a heroic story of the last century, nor the contention of contemporary politics: it was the unsuspected heroism of a mightier controversy that breathed and burned in his words. With no party behind him, and appealing against established order and acknowledged tradition, his speech was necessarily a popular appeal for a strange and unwelcome cause, and the condition of its success was that it should both charm and rouse the hearer, while, under cover of the fascination, the orator unfolded his argument and urged his plea. This condition the genius of the orator instinctively perceived, and it determined the character of his discourse.

When he spoke to an audience, in the measured cadence of his voice there was intense feeling, but no declamation, no passionate appeal, no superficial and feigned emotion. It was simply colloquy—a gentleman conversing. What was the secret of his thus charming the ear and the heart? It was the secret of genius and eloquence. What was heard, what was seen, was the form of noble manhood, the courteous and self-possessed tone, the flow of modulated speech, sparkling with the matchless richness of illustration, with apt allusion and happy anecdote and historic parallel, with wit and pitiless invective, with melodious pathos, with stinging satire, with crackling epigram and limpid humor, like the bright ripples that play around the sure and steady prow of the resistless ship. Like an illuminated vase of odors, he glowed with concentrated and perfumed fire. The divine energy of his conviction utterly possessed him. It was an American patriot, a modern son of liberty, with a soul as firm and as true as was ever consecrated to unselfish duty, pleading with the American conscience for the chained and speechless victims of American inhumanity.

This generation little knows how terribly earnest was the anti-slavery contest. The orator's description of the condition of the country in relation to slavery was as burning eloquence as anything that ever fell from the lips of Phillips himself. Slavery sat supreme in the White House, and made laws in the Capitol. Courts of justice were its ministers, and legislators its lackeys. It silenced the preacher in his pulpit; it muzzled the editor at his desk, and the professor in his lecture-room. It set a price upon the heads of peaceful citizens; robbed the mails; and denounced the vital principle of the Declaration of Independence as treason. It ruled the club and the drawing-room, the factory and the office; swaggered at the dinner-table, and scoured with scorn a cowardly society. It tore the Golden Rule from the school-books, and from the prayer-books the pictured benignity of Christ. It prohibited in the slave States schools for the hated race, and hunted women who taught children to read. It forbade a free people to communicate with their representatives, seized territory to extend its area and confirm its sovereignty, and plotted to steal more to make its empire impregnable and the free republic of the United States impossible. Scholars, divines, men and women in every church, in every party, raised individual voices in earnest protest. They sighed against a hurricane.

Emancipation societies and their utterances were useless. If independent America was to become free America, the paramount necessity was to arouse the country. Agitation was the duty of the hour. So when Garrison flung full in the face of slavery the defiance of immediate and complete abolition, slavery, instinctively foreseeing its doom, sprang to its feet, and joined with the heroism of despair in the death grapple with liberty, from which, after a generation, liberty arose unbruised and victorious. The names of the two representative Abolitionists will be written with a sunbeam high over many an honored name. History re-justs contemporary judgments of men and events. Luther and William Tell are not nobler figures than Garrison and Phillips. In the hour of the complete possession of the country by the power of slavery, demanding immediate and unconditional emancipation. Politics are founded in compromise and expediency; and had the Abolition leaders paused to parley with prejudice and interest and personal ambition, in order to smooth and conciliate and persuade, their duty would have been undone.

The question of liberty, with and without the Constitution, and within and without the Union, was settled between him and the people of the North by the course of events, the latter finally determining, as the fruit of his long agitation, to save liberty and the Union together. He was specially fitted to arouse the country and pierce the national conscience, by his profound faith in the people. The party leaders had but a qualified faith in them; he was unqualified. To all charges of demagoguism his life itself is the best reply. A student of history and a close observer of men, he rejected that fear of the multitude which springs from the feeling that the many are ignorant, while the few are wise. He believed fully in the saying that everybody knows more than anybody. He knew the wicked and wasteful work of wars, the huge wrongs and crimes in the annals of the race, to be the work of the crowned and ruling minority, not of the mass of the people. Saddened and surprised, he saw with his own eyes that, in the immediate presence of a monstrous and perilous wrong to human nature, prosperous and comfortable America angrily refused to hear. Yet, while cherishing this faith in the people, he never flattered the mob, never hung upon its neck, nor pandered to its passion. The same men who insulted and derided him when he pleaded for the negro, wept and shouted in applause when he made O'Connell's cause his own.

When the mob tried to drown his voice in a furious tempest of dissent, he turned to the reporters present and calmly said, "Howl on! I speak to thirty millions here!" His speech abounded with unsparing invective. He delighted to shatter the idols of a purely conventional virtue; no public enemy seemed to him more deadly than the American who made moral cowardice respectable. He felt that the complacent conformity of Northern communities was the strength of slavery. Doubtless his friends, who, like him, were called to the service of emancipation, sometimes grieved and

recoiled amazed from his terrible arraignment; but he knew the penalty of his course and paid it cheerfully. He did not spare in return the blows which he received. How many others, loyal with his own fidelity to the common cause, he taunted at times as recreant and scorned as laggard! He knew that his ruthless words closed to him homes of friendship and hearts of sympathy. Tongue of the dumb, eyes of the blind, feet of the impotent, his voice alone, among the voices that were everywhere heard and heeded, was sent by God to challenge every word or look or deed that seemed to him possibly to palliate oppression or to comfort the oppressor. Such was his career for a quarter of a century. His life had no events; his speeches were its only incident. During the long crusade of his life he was the most solitary of eminent American figures. In the general course of affairs he took little part.

He was still in the prime of life when the war ended. But his earnest soul did not incline to repose and peaceful honors. His client continued to be the poor man, the weak man, the unfortunate man, whoever and wherever he might be. He put forth still his utmost effort "to protect all labor, black and white, and to further the discussion of every claim of humanity." Agitation with him was a principle, and a deliberately chosen method to definite ends. There were still vast questions springing from the same root of selfishness and injustice as the question of slavery. They must force a hearing in the same way. The chosen task of his life, to which he would continue devoted, was to form public opinion upon vital public questions by public discussion, absolutely fearless and sincere, and conducted with honest faith in the people to whom the argument was addressed. He remained the untiring advocate of reforms; he advocated suffrage for woman, the overthrow of the growing monopoly of capital, the cause of temperance, the rights of labor, justice to the Indian race, the cause of down-trodden Ireland. And as years go by, and only the large outlines of lofty American characters and careers remain, the wide republic will confess the benediction of a life like this, and gladly own that the inspiration of her national life must be the sublime moral courage, the all-embracing humanity, the spotless integrity, the absolutely unselfish devotion of great powers to great public ends, which were the glory of Wendell Phillips.

### The New Orthodox Departure.

In his address on "Orthodoxy," which he delivered in Boston last Sunday evening to a crowded auditory, Robert G. Ingersoll sketched in bold and firm outline the modifications of the old Calvinistic creed which have at length been forced upon the church by the growth and expansion of public opinion, and improved the opportunity, as few but himself could do, to pour hot shot from a full battery into the old camp of Calvinism. The occasion was improved to an extent rarely enjoyed by such large numbers of our people. This popular eagerness to listen to the views of courageous dissenters, who possess the gift of eloquent and impressive expression, no matter what the character and extent of dissent, is not to be interpreted as the growth of popular sentiment in hostility to all religion; it is simply the plain manifestation of a desire, an inexpressible and restless desire, to escape from the hard bondage of creeds and dogmas, to secure complete emancipation from old superstitions, and to reach out and obtain a nearer individual relationship, companionship even, with the great spiritual author of our being, who has endowed us with the marvelous power of love and all other good gifts.

The creed-advocates would like to have it believed that this increasing rejection of their theological machinery is a proof of the indifference of the people to spiritual things generally; whereas, in point of fact, and by any sort of a just interpretation, it can be made to mean only an increasing desire to become acquainted with things spiritual. The creeds, with their included dogmas, are at length being shed and sloughed off. In discussing this subject of the new departure at the Old South, as evinced in the answers of the newly installed pastor to the questions put him by the examining council, Dr. Bartol a few Sundays ago contrasted the attitude of that church to-day with its attitude in the early part of the century, when an ecclesiastical council revoked the Old South's invitation to the pastor of West Church (the church in which he preaches) to extend the right hand of fellowship to the pastor about to be installed in the Old South. He wished his hearers to note how long a stride the Old South had made, not only from Milk street to the Back Bay, but how it is rising from the sepulchre of creed to an original creed. In the doctrines of total depravity, everlasting punishment, the bearing by innocent victims of the punishment of sin, what modifications have been made. The blasphemy of the pulpit, which during the century has driven millions into unbelief, has been followed by a revolution among the people themselves against that blasphemy.

In speaking of Orthodoxy Col. Ingersoll said that Orthodox Christianity has two diseases—petrification of the heart and petrification of the brain. The men of brain do not believe its creed, and men of heart despise it. Whenever the brain of the world is against anything it is near its end. When the old dies, youth and joy stand even by the grave. The "supernatural" is dying out from this world; everything dies but demonstrated fact. The old school of Orthodoxy has gone, as the old school physician has gone. The beliefs of the past die hard. He said if the ministers could tell their honest thoughts, it would be found that they do not themselves believe more than he does, and do not know any more than he does on these subjects. He said he pitied any one from the bottom of his heart who believed in Orthodoxy. Quoting from its creed, he said he did not believe in a God who is described as a being without body, parts or passions. A finite being like man cannot love an infinite unknown or a mere abstraction. The Scriptures, the qualities of the Deity, the atonement, the crimes and passions chronicled in the Old Testament and the miracles of the New were touched upon by him in a strain of eloquent scorn. He closed by enumerating a list of patriots, scientists and self-sacrificing benefactors of their race, who have passed to the stage of eternal punishment—according to the theology of Orthodoxy.

Mrs. JAMES A. BLISS has discontinued her public séances in this city for the season, the closing one having been held last Sunday evening. She will resume at Onset Bay on or about the 1st of June. All who have attended them of late have been fully satisfied of the genuineness of her mediumship, and we bespeak for her on the camp-ground the patronage of those who would witness the remarkable and convincing phenomenon of spirit form-materialization.

### Charity or Justice.

A recent communication in the Boston Transcript takes up very briefly the controversy which has been recently opened on this subject, and makes the plain and blunt inquiry—Why are there so many people who are subjects of charity? What is the real occasion of the so innumerable and extensive charitable institutions? It asks if they are generally from the laboring classes; and if they are indeed honest and hard-working people, what is the reason of their poverty and their necessity for help? The writer asserts of his own knowledge that they are not unfortunate, crippled, incompetent, incapacitated for self-support. He says he knows that the great majority are able-bodied, constant, and life-long toiling producers. Then why are they in need? He asks us to look at the great building just completed for the working-women of Boston, The Young Women's Christian Association Building. Why, he inquires, are not these girls paid self-supportingly for their labor? Why are they so poorly remunerated as to be in need of such benevolence, and why should there be any occasion for it? He reminds us of the old maxim, "Justice before generosity," and says with stinging truthfulness that the wealth that is bestowed as charity would, if it were paid in decent wages, be immeasurably better and more just for all concerned. The charities increase; the institutions by that name multiply; and the demand is constantly for more. Meanwhile poverty is on the increase. The monster grows by what it feeds upon. And yet the source of the evil is not touched. Evidently it will not be until justice comes before charity.

### "The Spiritual Record."

The May number of this well conducted monthly opens with an article entitled, "The Testimony of Epes Sargent," in which some of the chief points of that author's "Scientific Basis" are given in a condensed and effective form, introductory to which it is remarked that Mr. Sargent left behind him in his works on Spiritualism "a worthy monument and a noble testimony to the cause of truth"; adding, "Surely there can be none more worthy. The highest gift to man is truth, and the most important truth, to him, is the fact of his own immortality. The greatest benefactor is one by whom 'life and immortality are brought to light.'"

Mrs. Howitt-Watts continues her interesting essays upon "Spiritual Vision." Following this the narrative of Harry Bastian's experiences as a medium is resumed, this portion of it closing with the statement, the truth of which is fully corroborated by what precedes it: "No facts in the domain of science were ever more carefully observed, thoroughly tested or satisfactorily proven than those of spirit manifestation in the presence of Harry Bastian." "How I came to Believe in Materializations" is told by Mrs. Mary S. G. Nichols. The number closes with a dozen pages of "Editorial Notes." Glasgow: Hay, Nisbet & Co. London: E. W. Allen.

### Camp-Meeting at Lookout Mountain.

The First Annual Camp-Meeting will be held by the Lookout Mountain Camp-Meeting Association of Spiritualists, on Saturday, June 28th, to Sunday, July 27th, inclusive, on their grounds lately purchased and popularly known as the Natural Bridge Hotel and Springs Property, located on the summit of Lookout Mountain, near Chattanooga, Tenn. This noted resort, we are informed, will be refitted and remodeled into a camp-ground, with all modern improvements and advantages.

Liberal and extensive arrangements are now in progress to secure able lecturers and noted mediums. Special rates will be arranged on all railroads.

The Convention of the Southern Association of Spiritualists will be held on the Camp-Meeting Grounds, July 15th and 16th, and will be an occasion to which all the Spiritualists of the country are invited. For further particulars address the Secretary.

J. W. White, Chattanooga, Tenn., President; J. Seaman, Chattanooga, Tenn., Treasurer; G. W. Kates, Atlanta, Ga., Secretary.

### The Conservative Press.

There is no use in attempting to conceal the fact that a cold and calculating conservatism is arraying itself against all progress of mind, and every effort which the world is making to throw aside its fetters, and to walk in the freedom of a new and holy light. On the other hand is seen the exhibition of a hostile spirit, determined on yielding no part of that authority which a formal and unmerciful theology, sustained by monstrous assumptions of power, has assumed and maintained for ages over the race. A vitiated system of social and political organization presents an array of equal talent and ingenuity, directed to the support of existing evils. Deriving their sustenance from the very disorders of the social system, and depending for their power and influence on the widespread ruin of man's hopes and liberties, the conservators of present wrongs and superstitions feel that their only hope for the perpetuation of their authority depends on the pertinacity with which they exclude all invasive philanthropy and mental illumination.

### Cremation.

A writer in the Boston Commonwealth in an article under the caption, "Subjects of Vast Moment," gives the readers of that paper some very interesting facts relative to Cremation and Vaccination, prefaced with the following remarks concerning the first-named:

"There is no one subject which more concerns the living than the disposition of the dead. Burial grounds, which formerly seemed remote and wholly out of the way, are now in the very heart of population. We have five in Boston, associated with our earliest recollections, which must eventually be expurgated and every vestige purified. They are all in proximity to public buildings and a dense mass of humanity. Tombs under churches were not only common, but considered a very sacred custom; even now those intended as memorials often enclose the forms of the donors. As a rule the habit will never be repeated; some change from our present methods of sepulchre and the after treatment of the departed is inevitable. What that will be, while to be seen. It takes time for the revival of an old or the introduction of a new idea. Cremation now engages the attention of thinkers, and sooner or later will bear fruit."

Rev. Mr. Savage pointedly says that we must not be discouraged at the slow growth of humanity; and then he goes on to remark: "When we become perfect men and women there will be no need of laws of marriage and divorce. We shall be a law unto ourselves. As human nature grows nearer and nearer to the ideal type of man and woman all these difficulties will die away, because 'human beings' will have arrived at true manhood and true womanhood."

### Mourning for the Fleishpots!

The American Medical Association (Regular) held its meeting recently at Washington, with upward of a thousand delegates. The most profound impression seemed to exist among the participants that the Allopathic craft is in danger, and that the general public is losing its old-time confidence in the M.D.s to an alarming degree—as looked at from the east-iron medical standpoint. Naturally the incensed doctors looked around them for a "scapegoat," and finally endeavored to bind upon the shoulders of the medical colleges (many of them, at least) the responsibility of this declension of the public faith, and consequently the public patronage. Dr. Henry boldly expressed the opinion that "the medical colleges were responsible for the discredit which had fallen upon the profession on account of incompetent doctors," and Dr. Benjamin is reported, among other speakers, as saying that "for years past men had been able to graduate at many of the leading colleges without ever having so much as felt a man's pulse; that the turning loose annually of thousands of men thoroughly unprepared to take charge of cases involving life or death, was an outrage upon the community and ruinous to the profession itself."

We do not doubt that this doctor spoke the truth, and that this "outrage on the community" has been going on for a long while (accompanied with the additional outrage of laws being put upon the statute books of various States to establish a medical monopoly forcing the people to employ these "thousands of unprepared men," and preventing those of the so-called "irregular" systems, who demonstrate by their fruits that they are prepared, from practicing altogether); but we would inform these medical Jeremiahs that the chief cause for the failure of Allopathy to hold its own at the present date is not so much the imperfection of the instruction of its graduated diploma-bearers in its own principles, as the practically demonstrated utter failure of those principles themselves to work out, even under the best circumstances and conditions, the effects once so confidently claimed for them by the Allopathic confraternity.

### A Complimentary Entertainment to Dr. J. V. Mansfield.

The veteran worker, Dr. J. V. Mansfield, had a complimentary reception given him on Thursday evening, at Wells Memorial Hall, this city. Quite a large number of the friends gathered, and, considering the inclemency of the weather, the hall was well filled. Mr. Mansfield has grown quite venerable since he was a resident of this city, and the same may be said of many who were present. Dr. Ira Davenport acted as chairman; Mr. Lillie presided at the piano; singing by Mrs. D. M. Wilson; and after a few opening remarks by the chairman, followed by music, Prof. Phelps was introduced, who made some extended remarks, scientific in character, which were listened to with deep interest and attention. He was followed in a similar line of thought by Mr. J. Clegg Wright. Mrs. Lillie then took the platform and made some remarks very appropriate to the occasion. Dr. Storor followed Mrs. Lillie, and he also was quite happy in what he said. The remainder of the evening was occupied by Mr. Mansfield, who was received with warm and heartfelt applause. He gave in detail the early history of his mediumship, which began thirty years ago, and it was very impressive as well as highly interesting. He mentioned the fact that in these thirty years he had written two hundred and seventy-eight thousand letters from spirits to mortals, and in some fifteen different languages.

At the close of his reminiscences he exhibited several strips of paper on which he had written, while sitting at the table, the names of the spirits that had passed before him. He read them off, paper after paper, nearly a hundred or more of them. Many of the names, as he gave them, were recognized. The proceedings throughout interested the audience very much.

### Peripatetic Humbugs.

Whenever our readers in any city or town in the United States meet with handbills announcing that some one or more individuals will "publicly demonstrate the truth of Spiritualism" in the "Opera House," or "Town Hall," (as is most generally the case)—with patent headings attached, specifying the locality—make up your minds at once that the parties so advertising are impostors. It is the duty of all true Spiritualists to caution the public, in the different localities where these peripatetic humbugs may attempt to palm off their jugglery for the genuine manifestations, against them. These fellows assume different noms des plumes in different sections of the country, in order to escape exposure. Sometimes it is "Everett," then "Mansfield," then "Warren," then "Herr Guernella" (real name Harry Emerson), and so on. The last handbill sent to us is headed "Town Hall, Brattleboro, Sunday evening May 11th"—"Prof. Wayland," assisted by "Mr. Wm. H. Conant, the celebrated physical test medium and clairvoyant," etc.—all of which is a catch-penny dodge, as no such persons are known in the ranks of Spiritualism. Their statements are simply preposterous. Shun these impostors as you would a rattlesnake.

Both of the "Fox girls," through whose mediumship came the advent of Modern Spiritualism thirty-six years ago, participated in the public observance of the anniversary of that eventful day this year—Kate (Mrs. Jencken) in London, and Margaret in this city. Rosamond Dale Owen, daughter of Robert Dale Owen, writing of recent interviews with the former says:

"The séances at Mrs. Jencken's are becoming more and more interesting. My father says the day will soon come when they will be able to manifest under all conditions, thus giving hope to even the most skeptical. He claims that a great change has taken place in the spirit sphere, that a new influx has descended, and that the spirits will soon be in a position to give such convincing proof, that no one can explain away the manifestations."

The April number of Bro. Whitlock's spiritual magazine, *FACTS*, is well worth careful perusal. It publishes Rev. Minot J. Savage's Easter Sermon, that is worth the price of the magazine, which Spiritualists should purchase and send to ministers of all Christian denominations. The present number also contains an interesting description of late-writing by spirits, (with five full-page illustrations) written in English, Latin, Greek, and some peculiar characters supposed to be pre-historic. This magazine can always be had at the *Banner of Light* office.

Attention is called to Mrs. Hardinge Britton's Special Notice to Spiritualist Societies, which will be found on our 8th page.



## God in the Constitution.

There is a fanatical cry in this country for the name of God and Christ to be put into the Constitution. These people never learn anything from experience. The Confederate States put God in their Constitution and they went down in four years, while the Constitution of the United States has stood nearly one hundred years and sustained the shock of two great wars and one revolution, without the name of God. Would it not be well enough to let it alone now? Really it seems that the Lord is somewhat indifferent to the prayers and flattery of his children, anyway. A constitution that guarantees popular freedom, free speech and a free press needs no sanction from the skies. The people will sustain it. "A government of the people, by the people, and for the people," needs no patron, deity or saint. Just let it alone and the Lord will never be offended. Were he sensitive on that point, he should have given us up years ago; but he is not so vain as to want his name in the Constitution. — *The Independent Pulpit*, published at Waco, Texas, by James D. Shaw.

## Mrs. Cora L. V. Richmond,

The excellent trance medium, who has for so many years, in conjunction with spirit intelligences, given to the world words of wisdom for the enlightenment of mankind, has once more taken up her residence in the British metropolis, where she has been invited to give a series of lectures during May and June. Messrs. Morse and Colville are also speaking in London. We learn that greater interest than ever in Spiritualism is manifested in England just now.

"William Blake, Painter and Poet," was the subject of a very interesting lecture delivered in the auditorium of the Providence Art Club recently by Rev. Bishop Thomas M. Clark, a brief summary of which was given in the *Journal* of that city the following morning. The subject of the lecture was popularly known to his contemporaries as "Mad William Blake," and his true position in art was rightly apprehended or foreseen by but very few. That he was a spiritual medium no one in the least familiar with modern revelations of the contiguity of the spirit-world with this, will for a moment question. This view was evidently held by the lecturer, who said that the fundamental reason for his appearing "out of joint" in his mental construction was the fact that to him the spiritual world and his mental visions were as real as objects visible on earth, and he conducted himself accordingly, to the alternate mystification, enchantment and disgust of his listeners.

Mr. Blake entered earth-life in 1757 and passed from it in 1827. Besides numerous colored, he left 250 original works in color, 201 uncolored, 103 "unascertained," and also 17 works in poetry and prose. The writings of Shakespeare, Milton and other great men in literature were illustrated by his engravings, as were also numerous volumes of lesser note, including several school text books. His life abounded with incidents showing his guidance by spiritual intelligences, and has been made the subject of elaborate articles in Spiritualist publications during the past third of a century.

That irrepressible impostor whom we have had frequent occasion to warn the public against, advertising himself as "Dr. Charles Slade, of Boston," gave one of his shows in Louisville, Ky., Sunday evening, May 4th, announcing "a convulsion of mediums" as participants, consisting of first, himself, "Miss Emma Britten, of Boston, Miss Agnes Wallace, of Philadelphia, Dr. William Mansfield, of New York, William J. Foster, of New Orleans, and Numerous Other Celebrities." There is just enough similarity in the above to the names of well-known mediums to deceive the general public, and it did so sufficiently to secure to the swindler a full house at fifty cents a seat. Fortunately for some, "Dr. Charles Slade, of Boston," was known as having been there before, and in the same papers that contained his flaming advertisement appeared warnings against the meditated imposture; and on the day after the same papers denounced him, the *Commercial* closing a long article by saying: "The entire performance was a fraud; purposely practiced upon a credulous community; and it is to be hoped that when this gang of fakirs comes to Louisville again it will meet with a reception properly proportioned to the microscopic quality of its merit."

Giustini, the eminent author, says that transmigration of souls was a doctrine of the ancient Indian philosophers, from whom the Egyptians received it. Pythagoras, who had visited India, taught it to his disciples, and these, somewhat perverting it—for the original doctrine of Metempsychosis admitted not the retrogradation of souls—imparted it to the people. St. Jerome tells us that transmigration was taught traditionally by the early Christians as a doctrine to be imparted only to a few of the elect. V. France, in his *Kabbala ou la philosophie religieuse des Hébreux*, says that transmigration, including preexistence, was a doctrine accepted by the Kabbalists.

As to the most conspicuous characters in the alleged exposure proceedings at Vienna, the *Spiritualist* records say: "It is to be considered that the Archduke Johann is a youth of some five and twenty summers; and the Crown Prince Rudolph but a little older; also that Princes and Archdukes, even of the House of Hapsburg, are not always overburdened with wisdom. We have seen a very respectable Austrian prince driving about Vienna, who was set aside as not quite equal to the task of making believe govern an empire. Soon after Austria got into difficulties, and found it necessary to part with some provinces. 'Why, hang it,' said the dethroned prince, when they told him what had happened, 'I could have done that!'"

Mr. and Mrs. Caffray, of New York City, we learn, held their inaugural reception there recently in the parlors formerly occupied by Dr. Henry Slade at 202 West 36th street, and will continue the reunions each month. Some fifty Spiritualists of that city, Brooklyn and vicinity, we understand, assembled, by invitation, and the occasion was a pleasant and profitable one.

Dr. E. B. Fish, the celebrated magnetic physician of Saratoga Springs, N. Y., is located at No. 89 Boylston street, Boston, where all chronic diseases can be treated, daily, from 9 A. M. to 4 P. M. The Doctor was at Tremont Temple, April 28th to May 3d, healing the sick free of charge two hours each day, for six days, where seventy-one patients, treated by him, declared themselves relieved from all suffering.

## Important Lecture.

J. Clegg Wright has been requested to lecture at Horticultural Hall, Wednesday evening, May 21st, at 8 o'clock, upon the "Gift of Healing," such as is designated under the following titles: "The Mental or Mind Cure," "The Faith and Prayer Cure," "The Vital or Spirit Magnetic Cure," "The Christian Scientist's Cure," sometimes called "Metaphysics"—and will do so. The subject is agitating all classes of society, especially the medical profession, and the various churches which are divided in opinion upon the efficacy and usefulness of the subtle forces in the universe. An invitation has been extended to Prof. Alonso Phelps and Mrs. Shepard Little to take part in the elucidation of the subject.

Col. Ingersoll in his lecture setting forth that "Orthodoxy is dying from softening of the brain and ossification of the heart," after paying his compliments to "Old Theology," says: "You can remember, so can I, when the old allopaths reigned supreme. If there were anything the matter with a man, they let out his blood. Called to his bedside, they took him to the edge of eternity with medicine, and then practiced all their art to bring him back to life. One can hardly imagine how perfect a constitution it took a few years ago to stand the assault of a doctor. And long after it was found to be a mistake, hundreds and thousands of the old physicians clung to it, carried around with them in one pocket a bottle of Jalap, and in the other a rusty lancet, sorry that they could not find some patient idiotic enough to allow the experiment to be made again. So these schools, and these theories, and these religions died hard. What else can they do? Like the paintings of the old masters, they are kept alive because so much money has been invested in them."

A correspondent informs us that the case against Henry C. Gordon of Philadelphia, who was arrested there some time since for alleged fraudulent practices, in connection with his mediumship, has been quashed, just as was expected it would be when the Court fully understood the animus of the prosecutors. But the latter, it is said, not satisfied with this result, have entered a new and entirely different complaint against Gordon—that of alleged libel—and had him put under bonds in the sum of four hundred dollars for appearance at Court. As this medium is in needy circumstances, we understand, the friends of the cause who feel disposed to aid him pecuniarily, can address him at 691 North 13th street, Philadelphia, Pa.

At a private circle in Queensland a short time since a spirit giving the name of Lamont Young controlled the medium and stated that he and others had been lost in a quicksand. Some of our readers may remember the mysterious disappearance of a surveyor of that name and his party of five, in New South Wales, not very long ago. As far as we are aware, says the *Harbinger of Light*, no traces of the missing men have been discovered, and if this communication is correct, it would sufficiently account for this, as the quicksand would swallow all their paraphernalia. Previous to the name being given the medium enacted the process of drowning and suffocation in a painfully realistic manner.

The series of Sunday lectures which have been given the past season by different talented speakers, at the Boston Spiritual Temple Meetings in Horticultural Hall, were highly appreciated by the constant large attendance of our citizens and people outside of Boston. The managers deserve great credit for their assiduity in accomplishing so much good work for the promulgation of the Spiritual Philosophy. These meetings, we are gratified to know, will be resumed under, if that be possible, better auspices next season.

A great sensation has been caused among Egyptologists by the recent discovery of the Necropolis (City of the Dead) of the ancient Egyptian city of Tanis, situated on the Plain of San. This Plain is celebrated in the "Jewish Records" as the "Field of Zoan," where Moses is alleged to have performed his wonders, but is now a desert waste. It has been officially announced in London within a brief period that exceedingly important discoveries of Egyptian antiquities have been made.

THE BANNER OF LIGHT is becoming more and more highly appreciated the world over, and consequently is constantly adding new names to its already large subscription list; all which is gratefully appreciated by its publishers, as it encourages them to persevere in the good work so auspiciously inaugurated by the spirit-world intelligences many years ago.

A valued correspondent, writing us from the West under a recent date, says: "I desire to thank you for your mention of the American Association of Spiritualists. Years ago I thought we could organize, and was zealous for a great national society. To-day I not only feel that we cannot organize. Spiritualism can form no church—write no creed; it belongs to no sect, but it will vitalize and touch all creeds and all sects."

While the Pharisees in our ranks are condemning genuine mediums—i. e., all those they cannot "boss"—honest investigators are finding out private mediums, not known to the public at all, through whom they are receiving indubitable evidence of spirit-communion, and are joining our ranks in consequence.

Thanks to Mrs. S. T. Hadley, Main street, East Lexington, Mass., for a box of various kinds of choice flowers for our Free Circle-Room table. Also to Mrs. Mosher and Mrs. Wright, South Deerfield, Mass., and Mrs. C. F. Byram, Sag Harbor, N. Y., for like favors.

The Toronto (Canada) *Evening News*, the same paper which recently attacked the Banner Message Department, now hastens to reprint in full Talmage's tirade against Spiritualism: "Birds of a feather flock together."

To the Editor of the Banner of Light: I have a most remarkable fact in Spiritualism to briefly relate to your readers. It is this: On the evening of the 8th inst., while seated beside a table with a private medium—a lady—in her beautiful parlors in this city, my sister's spirit control and wrote as follows: "Dear Brother—Before you come here again you will receive from your medium in New York City (Mrs. Marsh) a letter giving you a remarkable instance of spirit-power there, and what they—the spirits—are going to do for yourself personally, and for the world through your mediumship. I tell you this in advance, that your faith may be still more strengthened." This I had not divulged to any living soul, and this morning I received from Mrs. Marsh the very letter predicted by my spirit-sister, which brings to my knowledge in the wonderful fact stated by Mrs. Marsh an entire new phase of spiritual science. Sincerely yours for truth and progress, C. HOLLAND. Young's Hotel, Boston, May 13th, 1884.

Conscience is an eternal memory.

## A New Manifestation.

To the Editor of the Banner of Light: At a recent materializing séance of Mrs. Wm. H. Allen, 288 Washington street, Providence, there was a most wonderful manifestation, one important enough to put on record. The séance opened as usual: some fifteen or twenty forms had manifested, when, quite suddenly, a bright light shone inside the cabinet, and in a moment a fire-ball shot out from between the curtains, about the size of a large pea. It emitted a clear, white light, unlike ordinary flame. I call it a fire-ball because I can think of no other fitting term to characterize it. When I first saw it I thought it was a match, but at once was satisfied it was not, from the peculiar form and brilliancy of the light. Besides, at the close of the séance, a careful searching did not find any remnant of a match or other substance on the carpet.

In a moment more the cabinet was again illuminated, so much so and so clearly that I dimly through the curtain discerned a form. At once the form—a female—emerged from the cabinet, bearing a taper which gave a very strong, white light of vast illuminating power. It was not dazzling, but soft, though intense. She showed before me, holding the taper so that the light shone fully on her face, evidently that I might carefully examine it. She then passed around the circle, waving this taper, giving it a circular motion, which nearly extinguished the light on the lower point of the sweep. This was repeated on the entire circuit, the light being at its full intensity at intervals, so that all could clearly discern the form and distinctly note the features. As she reentered the cabinet she extinguished the taper. In another moment the taper was relighted, when its bearer raised the curtain, and in the resplendent light stood the form, while Mrs. Allen, the medium, was seen seated in her chair. This demonstration seems to have been projected, and had this fact in view, the distinct personalities of the form and the medium at one and the same time.

After the light was extinguished finally, the form called a lady present up to the cabinet and made herself known as a relative who had been some forty years in spirit-life. She declared that her mission at present was to bring her many relatives in spirit-life to a knowledge of the nature of that life and its relation to the mundane.

The same evening, several to whom forms came laughingly said, "So you are the medium, are you?" when the form replied, "Come and see," taking the querist into the cabinet. In every case, on emerging from the cabinet, those taken in declared that they found the medium seated in her chair.

Another remarkable form was a child without feet, a boy, who if he had lived would have been about fourteen years of age. From a personal examination I know the form was without feet, and hence conclude that it could not have been the medium. Another fact which fully settles the matter is, that Friday evening, while the form was at the cabinet, and its mother and myself were talking with it, Mego, the control, exclaimed, "Is that my meddy?"

I might note other interesting matters, but as the Banner columns are pressed at present, I will await some future time. WILLIAM FOSTER, JR. 55 Battery street, Providence, R. I.

## Movements of Mediums and Lecturers.

(Matter for this Department should reach our office by Monday night's mail to insure insertion the same week.)

Mrs. A. H. Colby will resume her lectures at Clarendon, N. Y., on Sunday, May 18th, at 2 o'clock P. M. These lectures are to be given once in two weeks through the summer, and no one can listen to the words of truth and common sense which flow so rapidly from her inspired lips without feeling greatly benefited thereby.

Information reaches us that Henry Slade, who was on the 21st inst. at New Iberia, La., has begun his pilgrimage Northward, stopping, we presume, at points along the route. We regret to hear it stated that the health of this prominent medium is much impaired. Dr. Slade was to speak in New Iberia on the evening of the 30th inst. His addresses wherever he has been in the South, it is announced, have been popular, and have drawn together large audiences.

At the urgent wish of the Society at Los Angeles, Cal., Bishop A. Beala has decided to remain there during the month of May, and commence his lectures in St. Louis, Mo., the first Sunday in June.

Mr. A. E. Cunningham occupied the platform at Pelham Hall, Cambridgeport, May 11th. She will be in the same place the remaining Sundays of May and June 1st. Will be pleased to make engagements for the remaining four Sundays of June, after which she will be at Onset Bay and Lake Pleasant Camp-Meetings. Address her at No. 13 Davis street, Boston, Mass.

Miss Susan E. Gay, who has for some time been suffering from indigestion, lectured at East Braintree, Mass., on Sunday, the 11th inst.

Dr. J. V. Mansfield will give spirit names at the close of Mr. J. Clegg Wright's lectures on Sunday next at the Ladies' Aid Fair, 1031 Washington street, Boston.

A. S. Pease addressed the Spiritualists of Saratoga Springs, N. Y., at the Court of Appeals Room, on Sunday evening last. At the close of his remarks many excellent platform tests were given by Dr. W. M. Mills.

Mrs. Maud E. Lord is at present sojourning in Boston. By request of the President of Mt. Union College, Andover, O. J. H. Mansfield last month delivered a lecture in the chapel of that institution on a social science topic.

Mr. A. B. French has closed his highly successful season with the Lyceum Bureau. During his summer vacation, which will be extended this year until after the election in November, he will spend the larger portion of the time at his home in Clyde, O. He expects at some time during this vacation to visit the antiquities of Colorado and Mexico in the interest of his lectures upon Pre-historic America. He will attend but the same meeting this season. Our enterprising friends at Casadaga, N. Y., have secured him for five lectures. Mr. French will answer a limited number of calls to lecture at places not too remote from his home, and also attend functions for his friends, when desired. He lectured at Freeville, N. Y., on the 25th and 27th of April.

## Donations.

IN AID OF THE BANNER OF LIGHT FREE CIRCLE MEETINGS. Amounts received since our last acknowledgment: From J. S. Burlingame, \$1.40; William Lawrence, \$1.00; Peter Moalan, 40 cents; B. B. Duren, \$1.00; H. H. H., \$1.00. Thanks, friends.

Any one having copy of book entitled "A True History of the Man Called Jesus Christ," by or through Alex. Smythe, or any similar work, please communicate with this office. "Enquirer."

Examinations of patients by J. W. Fletcher, 2 Hamilton Place, Boston.

## Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH, Publishers.

Subscriptions Received at this Office. THE SPIRITUAL OFFERING. Published weekly in October, Iowa, by D. M. and N. F. Fox. For year, \$1.00. The Olive Branch. Published monthly in Union, N. Y. Agents: A journal devoted to the highest interests of Humanity; both here and hereafter. London, Eng. Price 6d. THE MEDIUM AND THE MEDIUM: A Weekly Journal devoted to Spiritualism. London, Eng. Price 6d. per year, postage free. THE MEDIUM. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$3.00 per annum.

SECULAR PRESS BUREAU, ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE, No. 206 Broadway, New York. HENRY KIDDER, Pres. NELSON CROSS, Sec. C. F. MCANULTY, Cor. Sec. HENRY J. NEWTON, Treas. The Secular Press Bureau has been reorganized for the year during the present year, and all persons who approve of its objects are requested to forward any published article upon Spiritualism under their names which they feel should be taken in hand by the Bureau, to NELSON CROSS, Secretary, 206 Broadway, New York City.

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

## RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent insertion on the seventh page. Special Notices forty cents per line, Minimum, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, loaded matter, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our office before 12 M. Saturday, a week in advance of the date whereon they are to appear.

## SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed till further notice at Glenora, Yates Co., N. Y. A. 5.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

## BUSINESS CARDS.

THIS PAPER may be found on all GEO. P. ROW-land & CO.'S Newspaper Advertising Bureaus (100 Spruce street, New York) and may be made for it in NEW YORK.

TO FOREIGN SUBSCRIBERS. The subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.00 per quarter. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as agent, and receive subscriptions for the BANNER OF LIGHT at fifteen shillings per year. Parties desiring to be subscribers can address Colby & Rich, at his office, 103 Devonport street, London, W., England, where single copies of the BANNER can be obtained at 4d. each; if sent per post, 6d. extra. Colby & Rich also keep for sale the BANNER and Reformatory Works published by us, COLBY & RICH.

INDIA BOOK DEPOT. KAILASAM, 84 Raffles Place, Singapore, Popham's Broadway, Madras, have for sale and will receive orders for the BANNER OF LIGHT and Reformatory Works published by Colby & Rich. They will also receive subscriptions for the BANNER OF LIGHT at 12-12-6 per annum.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale the BANNER OF LIGHT and Reformatory Works published by Colby & Rich, Boston.

AUSTRALIAN BOOK DEPOT. AND AGENTS for the BANNER OF LIGHT, W. H. TERRY, Esq., 84 Rundle Street, Melbourne, Australia, has for sale the BANNER OF LIGHT and Reformatory Works published by Colby & Rich, Boston.

NEW YORK BOOK DEPOT. The Spiritual and Reformatory Works published by Colby & Rich can be found at the office of The Traveler, 21 Clinton Place, New York City.

DETROIT, MICH., AGENCY. AUGUSTUS DAY, 85 Bagge street, Detroit, Mich., is agent for the BANNER OF LIGHT, and will take orders for all of the Spiritual and Reformatory Works published by Colby & Rich. Also keeps a supply of books for sale or circulation.

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MRS. EMMA HARDING BRITTON begs to announce that she is prepared to give her celebrated and highly interesting lectures on ASTROLOGY, THE Wonders of the Starry Heavens, &c., &c., Egypt, the Great Pyramid, and New Zealand in connection with or independent of her Sunday Lectures. These lectures are fully illustrated by magnificent stereoscopic light and shadowing views, shown by the newest and most powerful lanterns, giving pictures of the size of 20 feet diameter. MRS. BRITTON'S astronomical and Scientific Lectures have elicited the highest eulogiums from the various European Societies before whom they have been given. Address: MRS. EMMA HARDING BRITTON, 235 West 4th street, New York. 4w-May 17.

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LOOK! PROF. ROSE, Astrologer, 533 Fulton Avenue, Brooklyn, N. Y., formerly Seersport, Me., writes your horoscope and your year's future. Send age, place and hour of birth, full personal description, \$1.00 and two stamps. Questions on any subject answered, 50 cents and stamp. One letter mislaid; partly write again. May 17.

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LADIES desiring health, send two stamps for Circular to the HYGIENIC SOCIETY, 175 South Fifth street, Philadelphia, Pa. 5w-May 17.

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## Whence and Whither?

BY RICHARD B. WESTBROOK, D. D., LL. D., Author of "The Bible—Whence and What?" etc.

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## ALL SORTS OF PARAGRAPHS

So it is, Man goeth to the skating-rink with joy in his heart and mirth on his lips, and he cometh away with his back so full of pine slivers that the porcupine saith unto him, "Thou art my brother!" and the hedgehog crieth after him, "Behold my father and mother!"

**HARMONY HALL, 45 REXER STREET.**—The meeting at this place on Sunday last were of a highly interesting character. The exercises were opened by Mr. M. Carlisle Ireland, who, controlled by her guide, gave many wonderful tests, the most of which were promptly recognized. She was followed by Prof. L. Ireland, who delivered an excellent address in which he gave an account of his own experiences in Spiritualism in California, more than thirty years ago, drawing a striking contrast between the facilities available for investigation then and at the present time. He was followed by Mr. E. Frank of East Braintree, under control, made some very interesting and instructive remarks. Mr. H. F. Tripp gave a few pertinent remarks, which were pronounced correct. The controls of Dr. F. performed almost instantaneously a few remarkable cures by the "laying on of hands," and the guides

FROM A RELIGION CRAZED FEMALE. — The Easter services at the Brooklyn Tabernacle were attended to-day by the largest audience that ever thronged that edifice. Hundreds were turned away. — Talmage preached a highly wrought sermon on "The woman who wept." One well-dressed lady went into hysterics and was borne out of the corridors, where restoratives were applied. "He must stop," cried some body. "Tell him we must stop!" "He is killing people!" "If Mr. Talmage continues he will kill me!" It was not till after the sermon that she sufficiently recovered to be carried home. Many were obliged to leave before the conclusion of the sermon. — The daily press printed

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When I go to my banker with a roll of bills or quantity of coin (this is purely imaginary) and he runs them rapidly over, throwing out here and there a peculiar look to him for some explanation, which is usually given in a single word, for he knows his ground; but no explanation he could give would make me any the wiser, and so I go off to be duped again. This banker's knowledge has come to him through a long course of critical education, until now it seems to be intellectual; but I who am unable to discriminate between the different orders of things, for want of that peculiar training, am still liable to repeat my mistakes over and over again, without being made any the wiser for it. It may be expected that I should say a word in regard

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