

BANNER OF LIGHT.



VOL. LVII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 28, 1885.

\$3.00 Per Annum,
Postage Free.

NO. 2.

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OUTSIDE THE GATES: THE STORY OF A SPIRIT'S WOE.

GIVEN THROUGH THE MEDIUMSHIP OF
MISS M. T. SHELHAMER.

CHAPTER XII.

It is pleasant to bands of spirits, who have selected a medium for special work, to feel that their instrument is ready and willing to unite in harmony with them. Sometimes wise intelligences bring two sensitives, who are in sympathy with spiritual things, and whose natures are attuned to the harmony of the spheres, together for particular purposes. They unite the magnetic and electric forces, the positive and the negative qualities of the two, and thus form a battery of power for future work. From the centre of attraction thus arranged the spirit-workers go out to various places where help is needed, bearing with them stores of magnetism in the form of healing power, or of stimulating mental energy, or of impressive influences which they exert upon those for whom they labor. Thus may much be accomplished by invisible attendants, in ways but little known on earth.

By bringing my sister Lily, with her mediumistic qualities, and her lover, with his positive, yet magnetic nature, and his cooperative spirit, together, the spirit-world formed a battery for the utilization of powers and the concentration of spiritual forces that might otherwise go largely to waste, and thus succeeded in inaugurating a work for humanity, by sending out influences and magnetic forces from their centre for the advancement of needed measures.

Spirits, in attending to such means of concentrating power, of consolidating their forces and distributing their reinforcements, do not always work after the example or in accordance with the opinion of mortals. Having become sure of their power over their instruments to do good, and seeing clearer the work to be done and the end in view than earth-children can do, they press on in their purpose, undismayed by the criticisms of the multitude.

The union of my sister and her lover might not prove altogether advantageous in a worldly or an ambitious point of view, but spiritually and truly it would be all that could be desired. I now felt myself again free; my sister no longer required my care. Surrounded, as she was, by protecting influences on both sides of life, and herself grown self-reliant and strong, I turned longingly to my spirit-home, I yearned for the dear ones I had left within the gates, and I felt I must go to them.

When in the spirit-world, engaged in my pursuits, or engrossed in my musings, I noticed not the lapse of time. A spirit may experience an eternity of woe or bliss in a day; and measured by events, our "years" may be hastened or prolonged. But here I was aware of the passage of time, and I knew when my sister's wedding day should dawn it would round out the eighth year that had passed since I drifted into the spirit-life. I had lived on earth thirty-four years; therefore I would now be forty-two; I did not feel older than when I left the earth—the contrary, there was a certain exhilaration and buoyancy of feeling I had never known in the body, and which made me feel perennially fresh and strong, and almost youthful.

My sister's wedding day at length arrived, and brought with it not only all the dear brothers and sisters and relatives and friends of earth, but also a large concourse of dear ones from the spirit-side, to witness the ceremony and to bless the happy pair. It was truly a reunion of our family, and a joyous occasion to spirits and mortals alike.

When my mother and Daisy again sought their spirit-home I accompanied them. The pretty dwelling I had visited with my angel-sister before was now completed, and its every spot seemed consecrated and lighted up by the presence of its presiding genius, my sainted mother. In this perfect nook she and father and Daisy lived happily together. But each one still had duties as comforter, messenger, or magnetic supporter to earth's children; and often were they absent from their heavenly abode and engaged in ministering to the weary or sad.

Once more I was at rest in my own beloved home; at rest, yet not idle; for I again bent to my studies and my spiritual tasks with unabated ardor. My beloved met me with the most perfect cordiality, and it seemed to me that our beings blended in more complete harmony

than ever before. In aspiration, in sympathy, in all things we were as one. A perfect understanding of each other was ours, and we now had no need of speech to comprehend each other's souls—our thoughts were clearly defined to one another.

Now my robes were no longer all very gray and soiled. They had become as white as the purest and freshest snow, and were as soft and beautiful as the finest, richest lace that your Eastern looms can produce. I had changed in appearance, too, having grown more ethereal, more into harmony with the exalted conditions of my spirit-home; and it seemed to me that my mind was clearer, and more perceptive, also. Certainly I could readily grasp the lessons I studied and complete the tasks I essayed without difficulty.

The snowy, glittering panel of my historical apartment now bore a single white lily, that started out from the background as if springing to life. It was a beautiful creation, and had been carved by my beloved as a token of my self-renunciation when I turned from him and heaven to protect my mortal Lily. Among the plants in my room I found a lovely flower blooming in the most exquisite fragrance and beauty. This was a living counterpart of the lily on the wall, and it still continues to delight me with its delicate odors and rich beauty.

Very soon after my return from earth I entered the academy that I had so nearly reached before. There I engaged in new studies, and entered the path of research for the hidden mysteries of knowledge with eager zeal. Truth after truth was revealed to me. My powers unfolded, my mental abilities began to express themselves, and received the kind encouragement of Benefice, my present tutor. After awhile I was assigned a class in moral philosophy, and, grateful for the trust imposed in me, I sought to do my best in inculcating moral principles in my pupils and in expounding spiritual ethics to them.

My home was ever open to my friends, and many rare moments of social enjoyment and associative labors were passed within its walls. Frequently, too, we met in the homes of those we loved; and whether it was the pretty dwelling of my parents and sister, or under the hospitable roof of Father Pierpont, or within the spacious and inviting walls of Benefice that we met, our gatherings were always marked with inspiring song and instructive word, and never failed to leave us benefited by their occurrence.

In the spirit-world we gradually came to reject the names by which we were distinguished on earth, and to adopt some cognomen that is adapted to us. A distinguishing trait of character, some grace of spirit, some application of ability may furnish us with a name, and we are usually addressed by it by our discriminating spirit-associates before we learn to know it ourselves.

Thus one queenly, pure-souled teacher in our academy, who has a faculty of illuminating the minds of her pupils on any point she has to teach, is known as "Vesta." One whose powers of song are marvelous is known as "Melodia." Mr. Pierpont is universally addressed as "Father," so kindly paternal is his bearing and manner. My noble instructor, to whom I owe so much, from his great benevolence of character and noble nature, is called "Benefice"; his lovely wife, who is a most beautiful and refined woman, is known as "Beulah"; their oldest daughter, one of the purest souls of a pure, exalted sphere, and who is like the morning light to many a weary heart, we address as "Morna," and their youngest, saint-like child is "Grace" to all.

To all my companions—except my beloved, to whom I was still Blossom—I soon became "Lyra," and by this name I am designated in my spirit-home.

"Lyra," said Morna to me not long since, "father wishes you to undertake another task in connection with earth. Do you think you can do it?"

"That depends on its nature," I replied; "I would undertake almost any task at the bidding of Benefice; for I look upon your father as a patron saint. But what is it I am to do?"

"Return to earth, and through a medium he has chosen as your instrument, reveal the story of your life—the experiences of your spirit to mortals."

"And is this trial in store for me?" I asked, overwhelmed at the lovely spirit's request.

"Not as a means of self-abasement," she rejoined, "not as a process of humiliation to you, dear Lyra; you have risen above the necessity of all such experience; but for the instruction of mortals; that the people of earth may learn something of the conditions of spirit, and understand that not all at once an erring soul steps from its earthly state of unhappiness to the beatitudes of heaven. In telling your own story you will necessarily introduce that of others, and reveal to your readers—for it will appear before the public eye—the slow steps by which those who err reach the kingdom of truth and righteousness."

"In that case I will do as your father desires; provided I need not mention names or aught that would identify my personality and cause mortification to my earthly friends. Otherwise I will try to do the part assigned me."

"Thank you, Lyra dear; father chose you because he understood your powers. You will not be required to reveal anything you wish to conceal; simply tell your own story and leave the results with God."

And thus I have been guided to this medium, through whose agency I place the record of my life before the children of earth. I have sought to deal faithfully with my subject. I have de-

tracted from nothing. I have embellished no tale. What I set before you are the simple facts of a spiritual experience. Truth is ever stranger than fiction, more potent, more telling, for it is of the spirit, and is lasting, while fiction is of an ephemeral order that decays. I have sometimes felt myself limited in describing to you the conditions and the surroundings of my spirit by the confines of mortal speech. I have been obliged to use terms and expressions that mortals are familiar with, and yet to me they seem very inadequate in describing the life of an immortal. I have confined myself to simple language, that all who read might comprehend what I had to say, and because the most startling facts may be revealed in simple form.

I will now bid you farewell. What my future experience will be I cannot tell. Possibly I may have to again come in contact with earth to work out some appointed mission; or among the dwellers of heavenly heights I may pursue my work in peace. Whatever my lot or labor, whether it be cast among the saints, or whether it be assigned me as a teacher among the unredeemed, I shall rejoice in the knowledge that never more, under any circumstances or conditions, will my soul become so deprived of self-respect, so filled with unrest and gloom, as to feel itself outside the Gates.

THE END.

NOTE.—The spirit who has revealed her heart history to you in these pages, is now a pure and holy being, whose entire work is given to the elevation of humanity. That her story may convey a grand moral lesson to the souls of those who read, is the prayer of that spirit-band to whom belong both she and "Benefice."

Free Thought.

"OUR RESPONSIBILITY TO MEDIUMS."

BY CHARLES DAWBARN.

To the Editor of the Banner of Light:

We hear much from our inspired lecturers upon the result to mortals of contact with spirit influences; but we hear almost nothing as to the effect mortals are producing upon the spirit-world.

There was a time when man saw in the agonies of the plague a mark of divine displeasure. To-day science discovers that the plague is man-made, born of filth and disobedience to nature's law. And so has it been with the teachings and influences for good and ill, for darkness and light, which have come in such strange mixture from man the spirit to man the mortal; for we can to-day discern clearly that all this is but the harvest of seed sown here on earth.

This view of the question is of serious importance, for if mediums be men and women sensitive to psychic influences from both worlds, we may well pause, and try to determine our responsibility for what the medium thinks, says and does.

The first thought is that it is earth-life which has largely molded the spirits whose power controls our mediums. Every religion and sect on earth is adding to the numbers of its spirit brotherhood as the gateway of death flies open. But there was a time when some mortal brain caught an idea, and molded it into its own shape, and becoming its representative on earth afterward carried it to spirit-life. But he had sown his seed here on earth, and presently other minds in harmony with his also passed through death and joined him in the immortal life, till the spirit seed breathed into individualities and a strength that grew with ever-increasing numbers.

Just broaden out this thought and you will catch the idea that every group and society on earth must have its greater development in the inner life. And I think we are justified in believing that very little proselyting takes place on the other side, so that, practically, every society there must be built up from earth or else dwindle in the land of spirit.

I think this is almost proved by the fact that the necessity and doubt which force progress on earth do not inhere to our life in the hereafter. Man of to-day must have food and clothes, and civilization is born of his effort to obtain them. But the spirit-man seems to be as well supplied as those with whom he associates, and so far is liable to become celestially lazy.

We are taught that harmony of belief and aspiration determine his companionship; so, when all practically think alike, it will be by slow degrees that "doubt" will find entrance to any mind. Thus, mentally, that new life actually permits divine stagnation. But the spirit-stagnation of bigotry and superstition and ignorance and self-love and foul passion has a life below its spiritual dead calm, for it is really a seething crater, discharging its lava below the spirit-level but flowing in ceaseless streams to earth.

So the spirit society is born of earth, and fed from earth; returning to earth with a psychological power in proportion to its numbers. And we should note that our every effort to outgrow the past and broaden into independent self-thinking men and women is a battle with a million invisible spirits to every one we see and hear.

Then, of course, there is a bright side to this same fact, for as we well know, spirit-life has its spheres, whose inhabitants are gloriously beautiful; for universal love makes each form transcendent, and the soul-rays dart forth in every direction with a brilliancy that tells its own tale of unselfishness and purity. And the anguish and the sorrow, and the suffering and the sin, are all mortal means that ascend to these angel spheres, whose inhabitants would

gladly hasten to our relief; but they are bound by conditions which declare that the greater their own progress, the more difficult it becomes to reach the mortal; and what is of momentous importance, the mortal must himself furnish the bridge by which they may cross.

So we have mortal man in communication with man immortal, through mediumship, but with natural laws that render it most easy for him to reach those spirits who remain nearest to his own moral and mental level. Thus we have as an established fact that our mediums are most easily used by spirits of their own ilk; that is to say, whose mental and moral nature is most in harmony with their own.

The next point is that whilst mediumship is not at all affected by morality, it is absolutely certain that the quality of that mediumship will be colored by the life of the medium. Just as surely as you get bad grammar from an uneducated medium, so will you get loose morals from one of an impure life.

But mediumship, under the best of circumstances, cannot be kept on one level, whether high or low. Spirits return as much for their own good as ours. We must not think of Spiritualism as a one-sided affair. It is a business whose traffic must be to mutual advantage or it will cease. Spirits tolerate no monopoly of the bridges over which they cross. One spirit-control, like a one-horse-power engine, is of limited use; and mediums for any particular class of spirits often work more of ill than good.

All classes are in the spirit-world, and our safety consists in having all classes return, that we may learn life's lessons from the experience of all alike. Nay, I believe that danger to the medium lies in the fact that often she does not have all classes return. First, she cannot have a control consisting of bright spirits only. To be a medium one must be passive to the conditions of the hour, which may forbid entrance to a refined spirit, though adapted to one yet undeveloped. Secondly, our medium may have an overwhelming control consisting of spirits so nearly on the physical plane as to represent the animal side of life. Of such conditions that which we call fraud is born, and all unlovely associations of Spiritualists.

The next thought is that all that passes through the mind of a human being leaves its impress for good or ill. Every unconscious medium is a sensitive to whom thoughts flow from other minds in hours when she is perfectly conscious. Thought produces action. If it be my own thought that leads me to break the law you rightly hold me accountable. Suppose it is my thought which leads you to break the law, who is it stands responsible then?

Now what is the position of our public medium?

First, she is surrounded by those whose thought is how much they can get out of Spiritualism. To-day it is test after test; to-morrow it is business, advice and counsel as to speculation and lottery. Sisters bring every kind of influence, and such spirits as each attracts, who find in the medium a channel through which to sense old earth again. She opens her eyes, says "good-bye" to the sitters, but not to the spirits, who anxiously wait some sensation they may absorb to gratify their longings.

The medium has, of course, the usual amount of hereditary weak spots, besides being specially susceptible to every influence; and if these spirits lead her to her fall, we pretend to be amazed, and express pious wonder why God and the angels do not choose holier instruments, such, for instance, as our righteous selves.

Spiritualism means angels and devils coming back over the same bridge, with a mixed crowd pressing across which no man may stop. This is the essence of mediumship, for if you could always choose your visitors you would render mediumship of little value to yourself, and you would destroy its greater value to the spirit-world.

Now what is our responsibility toward the medium? For these thoughts amount to nothing if we will not make them practical. This is the lesson they teach:

First, that we hold the phenomena as something apart from the conduct of the medium. We cannot make conditions that will really avail, without the cooperation of the spirit-world. Most of our fraud-proof apparatus is an invitation to "Truesdell spirits" to try their wits against ours. We must recognize as a fact that if conditions are right for fraud, then fraud will come; and if they be right for truth and love to enswathe our angel-friends, then we will have gained a blessing from celestial spheres. And in all this we count our medium as an instrument upon whom such a tune will be played as our ignorance or wisdom may demand.

Secondly, we may as well recognize first as last that our miscellaneous public circles in many cases produce what we call "fraud," but which is just as true to the conditions we provide as is the most satisfactory manifestation. There must be all the uncertainties as to results over which we sorrow to-day just so long as our circle is composed of uncertainties, too.

Every so-called exposure is simply gathering the crop from the seed sown. Almost always in a day or two proper conditions are provided for a different result, and we hear of a "glorious vindication." Both exposure and vindication stand to me as nonsense, for both alike are simply cause and effect; provided you are dealing with a genuine medium.

On the one hand I see conscientious Spiritualists heralding some exposure and proposing to kill off another medial fraud. On the other hand, I hear equally zealous brothers and sisters proclaiming that the medium was no fraud yesterday, because she is genuine to-night. Yet

fraud and vindication alike proclaim to the thinker that the medium was genuine, and only giving you back the exact change for the dollar you had handed in.

Let us study how to get at the highest truths which will always demand select conditions, and leave the public séance to the miscellaneous results of good or ill, of truth or deception, that inhere to their very nature.

But to the medium our hearts should be full of charity and brotherly love. Those most susceptible will suffer most; and when they are considered as victims to moral disease, to be treated patiently and kindly for restoration and cure, we shall prove that we ourselves have made a real progress toward the angel charity that thinketh no ill.

463 West 23d street, New York.

THE LAW OF DEMAND, OR PRAYER.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SUSIE WILLIS FLETCHER.

(Recorded by Prentice Mulford for the Banner of Light.)

The world generally will regard as absurd the assertion that anything desired of humanity can be had by persistently demanding it in mind, persistently insisting in mind on having it, and keeping always the mind fixed on such desire without wavering or indecision.

It matters not what the thing desired may be, whether clothes, money, houses, land, things material or things spiritual, keeping the mind fixed on this demand for them draws them to you and you to them.

This is substance is prayer. Prayer is desire, or demand. The principle involved in any of these terms is the same. In that principle is involved the fact that whatever human will fixes itself upon it draws to itself, and does so with but relatively little external effort.

Perhaps it is asked: "Do you mean that by simply desiring or demanding any temporal good that I shall bring or draw it toward me?"

That is precisely what is meant. Mind that we dwell with the utmost force on our words—"persistent desire." Not desire fixed on this object to-day, and whiffing over to that to-morrow; not desire strong, hopeful, enthusiastic, to-day, and discouraged, despondent, hopeless, to-morrow—but the desire, demand, prayer, ever impelled by the word "must."

Say, "I must have what I have set my wish upon, and I will not (in mind) accept of anything inferior," and keep on ever saying it. Never rejecting this as an impossibility, regard for a moment the lack of persistence, determination, the weak will, the general "shiftiness" of a large proportion of humanity. How many fix their minds on any single aim or object for a week at a time? How many have much thought or demand beyond the next meal? How many are the mere creatures of circumstance or condition, and whether in affluence or poverty, simply accepting with open mouths like robins whatever is dropped into them? If they work for a living, do not a large proportion stay just where they are dropped, or accept the first position they find, never keeping up within an unflagging resolve to better themselves; never keeping ever before their internal vision the words "I must and will" do better than this?

Because "must" and "will" so used are not words merely, or sounds, but thoughts. Thoughts are things, powers, substances, and of these must and will are the greatest of such powers, and of efficacy to each individual in proportion to his power of persistency and determination.

Your persistent, secret demand in thought shapes your external act. Your persistent resolution to do some one specific thing will continually present to your mind new methods of working to that end, new plans, new avenues for approaching the thing desired. Your persistent resolution is also ever strengthening itself, no matter how often you fail, no matter how often you are unsuccessful in some move, still keeping in thought the resolution fixed, and you find, after a little, that your powers are refreshed and that if you have seemingly fallen back it is only on a stronger position, and that something has been learned from the last defeat to prevent another.

If you vary and mix this thought-power of "must" with periods of "I can't," "I shall fail," "It is no use trying," "I'm born to ill luck," you are putting out destructive thought; you are by so much destroying the thought-structure which has commenced drawing to you the thing desired.

The thoughts of "I can't," "I shall fail," are just as much things and powers as are "will" and "must." They, too, are demands, desires, prayers.

Prayer may be unconsciously offered for evil to self as well as for good or supposed good. Prayer, desire, demand is the working of a great law or force in Nature, and this force may be used with evil result as well as good.

Does this Law apply to the getting of riches dishonestly, or to unjust usurpation of power? Can a man pray for a tyrant's place, and does this prayer help him to it?

So we hold; the laws of the universe do not vary, be the intent on using them for good or ill. In setting fire to a building the incendiary intelligently uses his knowledge of a certain law to produce combustion with diabolical motive. A child may open a railway switch and cause a horrible catastrophe to an approaching train, yet in the mental and physical effort in opening that switch the child works under law, using that law for a childish gratification and in utter ignorance of the fearful consequences involved. Many are the woes inflicted by grown-up children on others, done in similar ignorance.

The hard, grasping miser never in mind lets go his desire for accumulation. He will not allow such desire to be weakened by any feeling of sympathy or benevolent impulse. He prays for money alone. Were such demand weakened in mind through a benevolent impulse, some external act lessening his hoard would soon follow.

"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you," said the Christ. Theology to this saying has given and enclosed an application within its own narrow limits. We hold that such application is general; that it can be applied and used in every working of the divine law emanating from the divine centre.

But to ask, demand, desire, pray, wisely, so that the thing brought by "must and will" prove not a curse instead of a blessing? That is quite another affair. Nineteen-twentieths of humanity may need first to demand wisdom in order to know what to draw to them by use of persistent will-power. The asking process will draw qualities of mind and character as well

[Reported for the Banner of Light.]

Mrs. Emma L. Paul of Morrisville, the speaker of the afternoon, said this century reflects all the combined wisdom of all preceding ages, and proceeded to interest and edify the audience with quotations from the literature of the past, from the wise and good sayings of the seers and sages of olden time, bringing to us wisdom and counsel from the long ago, adding to and comparing it with that of our own time. It was a feast that was thankfully accepted by all. At the

The Convention was most harmonious and enjoyable. Many private circles were held, and I think all went away realizing that it had been well for them to be there. The usual vote of thanks was passed to the various committees for their kindness in generously furnishing return tickets to Waterbury for his genial hospitality and courtesy in furnishing one of his beautiful organs (the Freacott) for the use of the choir; Mr. Barrett and son, their families and attentive assistants, who kindly rendered to the blind and deaf the physical culture; to members of the Glee Club for their inspiring music; to our Vermont speakers for their grand and eloquent utterances; and to the officers and others of the Association who, by their untiring efforts, made it possible for the blind and deaf to have such favorable conditions ever held in our State. On Monday, Dec. 18, the Association adjourned to meet at Hyde Park in June next. W. B. FARISSE, Sec.

Stowe, Vt., Feb. 12th, 1885.

"Yes," said the seissors, "the paste-pot," "first there was the Golden Age, then came the Silver Age and the Brazen Age, and now comes the Mueil Age," whereas the paste-pot went into convulsions. — *Boston Globe.*

The Reviewer.

During William M. Thackeray's stay in New York City, he was a frequent visitor to Mrs. Underhill's. His manner of investigation, says the author, differed from that of all others; he never made inquiries whether many were present. At his first talk, when his manner came to ask questions he politely asked the medium to accept his arm and walk through the piers. The raps followed as they walked, and were heard by all in the room. Suddenly he stopped and said, "I have heard read much of your family and the persecution you have been subjected to, and the various expiations of the wise ones; but they have not been able so far to vict you." At this, says Mr. Underhill, "the company began to become tremendous and the floor trembled beneath our feet." When the great noise left for the

ton street, Benj. W. Cole and Wm. N. Cole, sons

Dean's Rheumatic Pills are a sure cure, 50c

Written for the Banner of Light.

CHANGE.

BY WILLIAM G. BROWNE.

Oh I hope was high and life was young
As we walked by the rolling river;
For love was the song that our young hearts sung
By the side of the rolling river;
By the watching moon that o'er us hung
We vowed to be true forever.

With this white looks again I stand
By the side of the rolling river;
But oh I for the form, the smile, the hand,
That were mine by the rolling river;
I weep as I walk alone on the sand
For a voice that is gone forever!
But I know, I know, that I soon shall be
Far away o'er the rolling river;
My eyes grow dim with the mists that rise
From the banks of the rolling river;
Beyond the stream and beyond death's sea
We shall live and love forever.

Stevens Point, Wis.

Banner Correspondence.

New York.

BROOKLYN.—Dr. D. S. Brown writes: "The 60-
aces of Mr. A. W. S. Rothmel, at 130 Hall street,
have of late been very interesting, he having been
developed as a materializing medium of considerable
power. At one which I wish now to especially men-
tion there were sixteen persons present. Musical in-
struments were played upon by our spirit-guests.
Among those present was Mr. C. R. Miller, to whom a
spirit claiming to be one of the ancestors of earth came,
as did also Mr. Miller's daughter Carrie. The seances
lasted from 8 to 11 o'clock, during which time fifty-
seven materializations took place. Your space will
not allow of a detailed description of them or of other
events of the evening. Nearly all were recognized.
They were of all sizes, from the infant in arms to the
tall, slender, gladiatorial form of an adult. They wrote
messages to their friends, mingled freely with the
company, and seemed to be as much rejoiced at doing
so as we were to have them. All the evening Mr.
Rothmel sat within the cabinet, under conditions
that precluded any successful attempt to simulate the
phenomena.

On the 5th of March I attended another of Mr. Roth-
mel's seances; the phenomena were as remarkable
and convincing as those at the previous one. A spirit
claiming to be one well-known as the author of several
valuable books in elucidation and defense of Modern
Spiritualism, came and wrote a lengthy message to his
friends, in the course of which he stated that the most
advanced minds of earth are now turning their atten-
tion to the subject of spirit-return, and showing a far
greater disposition to consider the theories and facts
in their support he gave to the world than when a few
years since he dwelt among us. No one who visits
Mr. Rothmel with honest intentions can fail to be
convinced of the genuineness of his mediumship, and
pleased with the phenomena occurring in his pres-
ence."

LAKE GEORGE.—S. H. Smith writes: "I attended
a seance with Mrs. Gray and DeWitt O. Hough on
the evening of Aug. 22, 1884, at Lake Pleasant. There
were twenty-two persons present, all strangers to me.
I do not think there was a person in attendance who
knew my name or place of residence. Very soon after
we were seated and the lights turned down there ap-
peared a beautiful woman, dressed in white, who
called me to the cabinet. I stepped forward and she
gave her name as 'Ella Hitchcock.' I told her that I
did not recognize the name. Then she said that she
wanted me to tell Mr. Little and Dr. Huntington, when
I went home, that she was there, and that I saw her;
and after I took my seat a conversation came to me
that I had had with Merle Little, who lives in Glens
Falls, a town ten miles from my home: I met Mr.
Little in Glens Falls some time last May, and he told
me of his being in New York City, and that he attend-
ed a seance at Mrs. Gray's and Mr. Hough's home,
and that Mrs. Hitchcock materialized and gave her
name; but I did not take a great interest in the mat-
ter, as Mrs. Hitchcock was a stranger to me, I never
having seen her. Mrs. H. passed out of the body
some time last winter.

On the 23d, the day following the occurrence just re-
lated of the seance with Gray and Hough, I attend-
ed another, and after the circle was formed, there
was a lady materialized and called me to the cabinet
and said her name was 'Alice Huntington.' I told
her that I did not know that I ever was acquainted
with any one by that name, and she said that she
wanted me to tell the Doctor, when I went home,
that she wished to see him. I held out my hands and
she placed her arms in my hands to let me know that
she was flesh and bone as we are. Of one thing I
know—I did not see DeWitt Hough.

When I got home I paid Mr. Little a visit at his
office and told him that I wanted to describe two in-
dividuals and desired him not to say anything until I
got through, and when I had finished he said I had
described Ella Hitchcock and Alice Huntington—the
wife of O. H. Hitchcock, who passed to spirit-life in
the winter of 1884, also the wife of Dr. Huntington,
who passed out about the same time—both well known
to him (Little), and that he recognized them by my
description."

Illinois.

MOUNT CITY.—John Linegar writes: "I desire to
give the readers of the BANNER OF LIGHT an account
of spiritual circles recently held in this place by Mr.
Geo. V. Cording, a young man twenty years of age,
whose mediumship was first discovered when he was
in his seventeenth year. At that time there were but
few Spiritualists here; now there are a great many.
At the residence of Mr. Isaac Carkhuff a circle was
held on the evening of Jan. 15th, at which several per-
sons witnessed the following phenomena: Spirit lights
floating around the room, and over the heads of the
sitters, sometimes in groups of two, three and more,
from which a luminous vapor arose. Spirit hands of
adults and infants were felt by nearly all the members
of the circle. A small music box, operated by turning
a crank, was taken over the heads of the sitters, and
played by the spirits. The father of a young lady,
who had been in spirit-life five or six years, came, and
conversed with her in audible whispers, she asking
questions and receiving answers for some moments.
Beside the host and hostess and their two daughters,
were present Mr. and Mrs. E. A. Hays, Mrs. Monahan
and her son, Miss Bernie Watkins, and the writer.
The seance was closed with a light seance, in which
the spirits improvised several beautiful poems upon
subjects given by members of the circle.

At the residence of Mr. Jacob Wilson, on the even-
ing of Jan. 16th, the same phenomena were witnessed,
and in addition a violin was taken, and played upon
by the spirits while floating about the room. Two
oranges, that had been placed upon the table, were
taken by the spirits, who, after removing the rind,
gave a portion of the fruit to each of the sitters. The
spirits in control during the dark circle wrote their
names on a slate lying upon the table, in a large, bold
hand.

On the evening of the 17th ult., at the residence of
Mr. Edward A. Hays, the same phenomena occurred,
except that in place of oranges, candles placed on the
table were distributed by the spirits among the sitters.
The piano and violin were both played upon, and a
chair upon which one of the ladies was sitting was
suddenly taken from her by the spirits, and placed
upon the table. In this circle were two ladies who
had never witnessed any of the phenomena produced
at this circle, and were skeptical. One sat upon the
right of the medium, and the other sat upon his left,
each holding one of his hands from the commence-
ment of the seance to its close.

At the residence of Mrs. Monahan, on the evening of
Jan. 18th, the last of the series was held. There were
present twenty-four persons, ten or twelve of whom
were skeptical, and had never before witnessed spiri-
tual phenomena; all of whom at the close expressed
themselves perfectly satisfied of the genuineness of
the phenomena. The number was so large that they
had to be divided into two circles, and two dark cir-
cles were given by the medium in succession. The
phenomena witnessed on this occasion were similar to

those above mentioned; in the last dark circle a spirit
hand was seen and felt.

Mr. Cording left here for St. Louis, Mo., with the
best wishes of many friends. Spiritualism is rapidly
increasing here. Many, who a few months ago were
bitter opposers, are now staunch believers in spiri-
tism. A lecturer might do great good by a visit to
Southern Illinois. The spiritual field is ripening.
We want more harvesters."

Massachusetts.

ADAMSVILLE (Coleraine).—J. W. Burrington
writes: "There is a little band of Spiritualists here on
these frozen hills, without organization, for we prefer
such a condition to smothering our souls by creed
and dogma—believing in purity, truth and human lib-
erty more than in society worship. We sometimes
have a lecture from Mrs. N. J. T. Brigham, and occa-
sionally a visit from Father Alcott, a trance-medium
and lecturer, and listen with pleasure to words of wis-
dom from their controls."

SPRINGFIELD.—H. A. Budington writes: "At
the meeting of March 15th Mr. J. F. Baxter gave the
following names of and messages from spirits, all of
whom were recognized: Mrs. Mary P. Whittlesey,
Watson Smith, of Springfield; Benjamin Leavitt of
Chicopee, who also reported the presence of W. H.
Gilmore of that place, the latter saying he would com-
municate with his wife at the first opportunity; John-
nie Hopkins, son of Mrs. E. M. Lyman; Edwin Hop-
kins, former husband of the same lady; James Eu-
gene Johnson, who came with his grandfather, Thomas
Valentine, and said that a good inspiration to place
on the new monument for the three sons of James U.
Johnson would be: 'Early we went. Often we visit
thee. Reunion awaits thee'; Mrs. Henry Gray, who
said her death was brought about by an attack of a
cow; Charles O. Chapin; Rev. Bezael Howard, pastor
of the First Congregational Church, who passed to
spirit-life a hundred years ago. He said he died in
the old parsonage which stood on Main street where
Fallon's Building now stands; Charles Howard, son
of the preceding. The above were all of Springfield;
Horace Smith, the first maker of gilt buttons, who
lived in Connecticut.

Our society has been called to mourn the loss of
George E. Lyman, son of Harvey Lyman, who died
Friday night. The following Resolution was unani-
mously passed at our meeting Sunday evening:
"The Spiritualists' Union, realizing the serious loss which
has befallen them by the accession to spirit-life of their be-
loved and esteemed brother, George E. Lyman, a valuable
member, who by his integrity of character, devotion to
our cause and faithful service has rendered himself of es-
pecial value in the maintenance of our public meetings,
do most earnestly tender our profound sympathy to his
parents, brothers and other relatives and friends, so
deeply bereaved, and invite this assembly, wont to convene
in Gilt's Hall, to join us in this sincere expression of meri-
tful appreciation."

LEOMINSTER.—Mrs. Fannie Wilder writes: "The
Leominster Spiritualists and friends met, March 12th,
to manifest their appreciation of the services of Mr. J.
C. Sanborn, who has long been a member of the soci-
ety, and faithfully served them. The evening passed
off very pleasantly; refreshments were served, social
conversation, music and dancing participated in and
enjoyed by old and young. Bro. Sanborn and wife
went home feeling very happy, bearing an envelope
containing a sum of money given them as a slight
token of the love and esteem of their many friends."

New Hampshire.

MANCHESTER.—A correspondent, "T." writes:
"I was interested in the brief account given on the
eighth page of the BANNER OF LIGHT, of Mrs. Rich-
mond's work in Chicago, and I think were the friends
of Mrs. R. to visit Manchester, N. H., they would re-
christen it 'Laudicea.' With a population of nearly
four thousand, boasting of the wealth of our manu-
facturing interests, our schools and educational ad-
vantages far above the average, proud of our improve-
ments and the rapid strides of progress we have made
in almost all the departments of life which enhance
the interests of a prosperous city, we are without a
spiritual rostrum that we may call our own, and from
which may be proclaimed glad tidings of great joy.
To compare our city, honeycombed as it is with spiri-
tualism, the lukewarm devotees of its philosophy al-
most countless, and their wealth reckoned by hun-
dreds of thousands of dollars, with some little coun-
ty towns in other sections of our land, where every
dollar subscribed means sacrifice on the altar of truth,
should cause our cheeks to blush with shame that in
our great city, with the facilities at our command, we
manifest no disposition to emulate the example of
those less favored but more earnest and sacrificing than ourselves.

I would not intimate that Spiritualism is dead, but
terribly sleepy; although I am very glad to be able to
note that there are several circles held at regular in-
tervals which no doubt are accomplishing much for the
cause, and we desire for them continual blessings of
the angel world, and hope that among these circles
may be found sufficient leaven to leaven the whole
lump, and bring 'salvation free' to Manchester.
Within the past month, under the auspices of these
circles, lectures, public or private parlor, have been
given through the mediumship of George A. Fuller,
Edgar W. Emerson, N. S. Greenleaf and Daniel G.
White, to the entire satisfaction of all who listened.
The last gentleman named has never been before the
public as a lecturer, although he well deserves to be,
and we hope ere long to see him take the place he can
so well fill. At a parlor lecture on Orange street, Feb.
1st, he was controlled by Spirit I. P. Greenleaf, who
spoke to us some twenty-five minutes. It was very
interesting to once more listen to his whole-souled
humanitarianism, coupled with the glowing tributes
he paid the red men (so characteristic of him), claim-
ing that they, as a race, were possessed of a higher
nobility, a grander integrity in the faith or fact of im-
mortality, even when the white man first set foot on
these shores, than we as a people to-day, with all our
boasted civilization. 'Tell the dear BANNER,' he said,
'that I. P. still lives, and is as active and anxious
in the cause of Spiritualism and the work for humani-
ty as when in the form.'"

California.

GREEN VALLEY.—J. Lorain writes: "I notice in
the BANNER OF LIGHT of Feb. 7th a few seemingly petulant
questions from a correspondent, 'H. J. H.' on the
teachings of the serial, 'Outside the Gates,' detailing
the unavoidable sufferings of a spirit from mistakes
in earth-life, by which she was finally fitted for spiri-
t-life and its progress. The questioner seems as one in
mid-ocean, thrown altogether adrift, without either
rudder, ballast or chart—entirely at the mercy of the
elements.

I have been perusing the above-named serial with
much interest and pleasure, and I believe that it will
be instrumental in arousing a great number of so-
called Spiritualists to think seriously of personal re-
sponsibility in their earth-career.
Your questioner, whom Spirit John Pierpont has so
well answered, represents a large class in our ranks,
who, having been convinced of spirit-return and of a
continued existence, conclude to carelessly do as they
please, rest on 'flowery beds of ease' here, and sail
triumphantly to the home of spirits, never even dream-
ing that it requires vigilant effort and care in follow-
ing our highest light, to at the very best, partly un-
fold our individual spirits for progress in a spiritual
state."

A Woman's Happy Release.

MRS. E. F. DOLLOFF, Haverhill, Mass., Aug.
6th, 1884, said she had been cured of inflamma-
tion of the bladder by five bottles of Warner's
SAFE Cure. December 24th, 1884, Mr. Dolloff
wrote, "Mrs. Dolloff has never seen a sick
day from that inflammatory disease since
Warner's SAFE Cure cured her in 1881." Cure
permanent.

New York School Teacher: "Which is the highest
mountain in our State?" Boy: "Singing." Teach-
er: "Why?" Boy: "Father went up a year ago, and
hasn't come down yet."—Baeson.

No lady need be without Mrs. Pinkham's Vege-
table Compound, because she is far distant from drug
stores. The proprietors send it postage paid by mail
from Lynn, Mass., in the form of lozenges or of pills;
price \$1 per box, or six for \$5. Send for the "Guide to
Health," which gives full particulars.

Heber Newton not a "Belated Theo-
logian."

The Rev. Heber Newton, in a recent discourse
said he had aimed, not to prove several of the
doctrines of Christianity, as they appear in the
popular theology, to be wrong, but simply to
show that, as shaped by the Calvinistic confes-
sions, and by the popular theology, "they give
too much occasion for the irreverent wit of the
scoffers and the audacious onslaughts of men
who have thrown off all faith." He said he sought
to penetrate the husk of the dogmas to bring out
their inner substance. He asked God to for-
give him for any offence which his words may
have caused devout souls, and to forgive his
brethren for any unjust reproaches upon one
who was trying to help his fellows into a living
faith.

He then proceeded to descend upon the resur-
rection of the body and future punishments, as
formulated in the popular theology. He said
it is "plainly inconceivable" that the actual
physical body which is buried in the grave is
raised again. At the core of this doctrine, he
explained, is the world-old faith in immortality,
which he asserted to be contrary to anything
we know of nature, and is in harmony with the
simple teaching of scripture. "Beyond the
grave"—is Mr. Newton's declaration—"life is
not a purely spiritual existence, but an exist-
ence in which spirit clothes itself in some form
of body. If you grant a continued personal iden-
tity reaching into a life to come, then it follows of
necessity that there is a bodily existence, how-
ever spiritualized, and that bodily form pre-
serves the identity of the personality." Could
he have stated with greater accuracy or pre-
cision the condition under which spirits return
and manifest themselves to those in the flesh
upon earth? The rising up of man into a new
body after what we call death, is his belief, as
he is ready to state and defend it. It is a palpa-
ble fact to us.

But it is the doctrine of future punishment
that has, in his judgment, provoked more as-
saults than any other. First, he denies that
the frightful vision of the Orthodox hell is a
doctrine of the church's creed, or is in fact any-
thing more than "a dogma of conventional re-
ligion." He denounces it as "a dreadful dream
of the popular imagination." The great Catho-
lic creeds, he says, are silent upon it. "Our
own thirty-nine articles express," he says, "no
opinion upon the nature or duration of this fu-
ture punishment." And "but for the Evangelical
Alliance, we might be able to say that the
few official utterances on this painful subject
have been by comparatively obscure churches,
or in past centuries." Nevertheless, he is
obliged to admit that the popular theology has
fashioned a "most monstrous dogma," seriously
to believe which would be to a sensitive soul
simply madness. He does not therefore won-
der that an outraged humanity should turn at
last upon such a dogma of the popular religion,
or that brilliant orators should carry their audi-
ences with them in the scathing exposure of
the follies of such a belief, and in their passion-
ate invectives against these atrocities.

And he asserts that men within the Church
have been making "this same indignant protest."
This opposition, declares Mr. Newton,
has now gathered such a force and volume as
to have practically carried the day. Here and
there, says he, a belated theologian, still dream-
ing the dreams of the Middle Ages, rouses to
defend the old belief, which is now chiefly no-
ticeable as a curiosity. But he asserts that it
has been fading out of men's minds, much as
the belief in witchcraft faded out among our
fathers." Still he holds that there is a sub-
stance of truth in the ancient belief in retribu-
tion. Men of many different races and creeds
have shared in this belief. Egypt and Greece
firmly held to the secret principle it contained.
It is founded on the perception that law or-
dained penalty and that wrong wrought suffer-
ing, and the conviction that this law must hold
good of the next world as well as of this. This
belief is only strengthened by our wider knowl-
edge. "The fundamental truth of science is
the reign of law." The most impossible belief
for us to-day is that any law can be violated
with impunity. At the head of the hierarchy of
laws stands the moral law. As it is the
crowning law of life, it must vindicate itself,
for the welfare of him who obeys it and the woe
of him who disobey it.

The history of nations fully establishes this
great moral law. And it becomes clear in the
history of individuals no less when that history
is followed long and patiently enough. Much
as the belief in future punishment has been ex-
aggerated, we are advised not to dream of es-
caping the necessity of believing in the reality
of retribution. Sins which look pleasant now
will take on other forms when we try to escape
from them, haunting us with shaming memories.

Have't You Felt Just So?

ISAAC N. WOOD, Fishkill, N. Y., July, 1884,
wrote, "It is two years ago last spring since
Warner's SAFE Cure cured me. I was called
a dead man, but that medicine brought me to
life. I take a few bottles every spring to keep
me right." He was afflicted for six years with
pains in the back, ending in kidney hemor-
rhage. Cure permanent.

The following letter has been sent to the
Pioneer:

ADYAR, MADRAS, Feb. 7th, 1885.
To the Editor of the Pioneer:
Sir—Pray excuse my troubling you about a matter
small in itself but potential for mischief. Your Hang-
over correspondent, reporting my lecture at the Shway
Baighon Agoda, on the 27th ultimo, made me mean-
that, after deep research, I had been "convinced that
Buddhism was the only true religion, and had accord-
ingly embraced it." He was misinformed. I certainly
felt as I was Buddhists, and have made it my aim
to do so, but I am not a Buddhist, and have not been
since the fact since I became such, in America, in the year
1876. But Buddhism, however misconceived, is a phi-
losophy and no creed, as I have often attempted to
show, among other places in the appendix to my
"Buddhist Catechism," of which I beg to send you a
copy herewith. Nor do I maintain, or believe, that
the teaching of Gautama Buddha, as a religion, is
essentially different from the esoteric basis of the other
ancient world faiths. Not only Hinduism, but also
Zoroastrianism, Judaism, Christianity, etc., etc., with
their so various surface aspects, are woven upon the
same identical golden web. So, although for convenience
I may be classed as a Buddhist, yet it would be
equally true to say I am a Hindu, or a Jew, or a
same divine, absolute truth, when I penetrate the hard
and tough envelopes by which sectaries have en-
wrapped or swathed it. In one word, I am a Theoso-
phist, and to the full extent permitted by my natural
imperfections, a respectful and admirer of every man
of whatsoever faith, who accepts it and follows its
best teachings in sincerity. If I do my duty by the
Buddhists, I none the less try to help others as much
as I can to discover, value and practice the highest
moralities embodied in their sacred books.

P. S.—The above mistake having had low currency
I hope that it may be now corrected. H. S. O.

FRANCOIS L. DOW, assistant police marshal,
Taunton, Mass., three years ago was cured of
stone in the kidney and bladder by Warner's
SAFE Cure, and in June, 1884, he wrote, "I
have not seen a sick day since I began War-
ner's SAFE Cure and never felt better; have
gained eighteen pounds."

New Publications.

FARNELL'S FOLLY. By J. T. Trowbridge. 12mo,
cloth, pp. 469. Boston: Lee & Shepard.
This is one of the best of the many good volumes
from the fertile pen of its author, and portrays in
a vivid and impressive manner varied methods adopted
by mankind for the attainment of happiness, and their
diverse results, leaving it to the reader to judge which
of them all can be taken as the safest and surest ex-
ample to follow. The evils of speculation are shown,
and the eagerness to acquire wealth that is transitory
at the expense of principles that are eternal, depre-
cated. Numerous characters appear in the narrative,
each a living picture, a mental photograph, as it were,
of some one or more whom the reader has met, pre-
sented with that truthfulness of detail for which Mr.
Trowbridge has acquired a world-wide reputation.
"Farnell's Folly" is not a juvenile book, but a novel
that will long hold a place in the front rank of Ameri-
can works of fiction and be read with interest by thou-
sands.

THE STORY HOUR. For Children and Youth.
By Susan H. Wixon. Author of "Apples of
Gold," etc. With nearly one hundred illus-
trations. Square 8vo, boards, pp. 224. New
York: The Truth Seeker Company, 33 Clinton
Place.

The author is well known as a Liberalist and a
writer of some very excellent articles for the liberal
press. The stories and sketches in this volume origi-
nally appeared in the Youth's Department of the New
York Truth Seeker, and are published in this form to
meet a demand for a book adapted to the young that,
while pleasing, will awaken healthy thought, and stimu-
late to right endeavor. Nothing objectionable to our
readers, or to any free, progressive mind, mars its
handsome pages; the hundred engravings are large
and beautiful, and its typography of the best. Those
in search of a book for the young will be pleased with
this.

THE TRUTH SEEKER ANNUAL AND FREE-
THINKER'S ALMANAC, 1885. With Portraits
of Thirty-seven Prominent American Free-
thinkers and Numerous Illustrations. 8vo,
pp. 120. New York: Truth Seeker Office,
33 Clinton Place.

Liberalism finds earnest advocacy in this by such
writers as Col. Ingersoll, T. B. Wakeman, Courtlandt
Palmer, George Macdonald, Elluz Wright, Susan H.
Wixon and Horace Macdonald. Among its many engrav-
ings is one covering two pages, of the monument at
Greenwood in memory of D. M. Bennett, with a de-
scription and the sentences upon it, one of which is
from Mr. Bennett's writings:

"I can hardly yield my consent that this is the best
of our individuality; I fondly think that Father
and Mother Nature are able to accomplish the best,
greatest and most desirable of all problems—a con-
tinued individual existence. But I am borrowing no
trouble from it."

ANTI-VACCINATION. Forty-five Years of Registra-
tion Statistics, Proving Vaccination to be Both Use-
less and Dangerous. By Alfred R. Wallace, LL. D.,
pp. 38. London: E. W. Allen, 4 Ave Maria Lane. The
reputation of the author as a scientist and sound rea-
soner upon all subjects brought to his special notice
will command for the facts herein presented a serious
consideration, and add force to his summing up, given
by him in these words to members of Parliament, and
others:

"We, therefore, solemnly urge upon you the im-
mediate repeal of the iniquitous penal laws by which you
have forced upon us a dangerous and useless opera-
tion—an operation which has admittedly caused many
deaths, which is probably the cause of greater mortal-
ity than small pox itself, but which cannot be proved
to have ever saved a single human life."

We commend the above to the special attention of
the members of every legislative body in the United
States.

March Magazines.

LADIES' FLORAL CABINET.—"Spring Flowers" are
interestingly described by Wm. Falconer; E. L. Tap-
lin writes instructively upon "Suburban Gardening,"
and a variety of seasonable articles deal upon the
culture of flowers and vegetables, together with in-
formation upon matters of housekeeping and home
decorations. Published at 22 Vesey street, New York.

THE SIBERIAN MESSENGER reports recent observa-
tions and discoveries in astronomical science, the stu-
dents of which will find in this number much of value.
Northfield, Minn.: W. W. Payne.

BARYHOOD.—Marion Harland continues her "Fa-
miliar Talks with Mothers." The remaining contents
sustain the high reputation this new periodical has al-
ready secured. Published at 18 Spruce street, New
York.

NOTES AND QUERIES contains a "Biography of Sam-
Patch, By Major Jack Downing," in a sort of old-time
ballad rhyme; "Notes on Bibles," and many oddities
in literature, one of which is an allusion to this, the first
public mention of a piano, on a play-bill printed in Lon-
don May 16th, 1767: "Miss Buckler will sing a new
song, accompanied by Mr. Dibdin upon a new instru-
ment called piano-forte." Manchester, N. H.: S. C. &
L. M. Gould.

Scott's Emulsion of Pure
Cod Liver Oil, with Hypophosphites.

In Croup, Whooping Cough, and Cholera Infantum.
Dr. W. E. RANSOM, Hartford, Ind., says: "I
find your Emulsion to be an excellent remedy
in lung troubles, and especially in Strumous
children, and a most valuable remedy in chronic
cases of Cholera Infantum."

Judge Carter's Life and Transition.

To the Editor of the Banner of Light:
One week before I reached this city our old,
tried and true friend, Hon. A. G. W. Carter,
passed to the higher life, leaving a lonely wife
awaiting her time to follow him. The Judge
had been a great sufferer, with no hope of re-
gaining health, and hence he was anxious to go
and be relieved from the bodily afflictions.
He was so well and fully acquainted with the
other life, and had been so long a faithful co-
worker with the spirits, that he had no fears of
change, but longed to have it come. A short
time before he passed over he told his wife that
he had come for him, and he was glad and ready,
and should be happy when it was over.

Although some years my junior, Judge Car-
ter had filled out a long and useful life, and
been an early and efficient worker in our glori-
ous cause, never flinching in any trial that
arose. Both his tongue and pen were ever
ready and active in the good work, and he is
too well known to need any eulogy from
me. He was a personal friend, and a highly
esteemed co-laborer for many years, and his
departure makes one the less of the few who
linger with me who began this work when it
cost something in reputation and means to ad-
vocate it.
A Swedenborgian clergyman attended and
spoke at his funeral. I read his remarks in
the daily papers, and found that much he said
was fitting to the personal character of the
Judge, while some was not appropriate to his
labors and his reward as he now has it. The
Judge will never be confined to the narrow
creed of any church in a new or old Jerusalem;
he is a worker for the human race. He has, I
understand, been heard from since he passed
over, and may be expected to take an active
part on that side with our other faithful work-
ers who have gone thither. The widow, I am
told, has been invited to make her home with a
very dear friend of theirs on the Kentucky side
of the river, a widow, whose husband passed on
a few months before the Judge. There is quiet
waiting, they will list for a council from the
other shore, and bide their time to join their
companions.
Cincinnati, O., March 7th, 1885. WARREN CHASE.

A Notable Arrest.

C. H. OBERBECK, Deputy Sheriff, St. Louis,
Mo., in 1882 took Warner's SAFE Cure for a
very severe kidney and liver complaint; he
had lost 76 pounds in weight under the doc-
tor's care. Five bottles of Warner's SAFE
Cure arrested and cured the disease, and De-
cember, 1884, he wrote, "I now weigh 260
pounds, and never felt better in my life. I
recommend Warner's SAFE Cure."

In Memoriam.

On Monday, March 16th, funeral services over the remains
of all that was earthly of George, second son of Mr. and
Mrs. Harvey Lyman, were conducted in the Blackman
House, Springfield, Mass., by W. J. Colville, who, under
influence of his inspirers, delivered a sublime invocation,
a very touching discourse, and an exquisite poem, which
were afterward reproduced for publication at the special
request of many friends.

The services were attended by between two and three
hundred persons, at the lowest estimate. Many of whom
were personal friends of our ardent brother, and who assem-
bled in honor to his cherished memory and express their
heartfelt sympathy for the bereaved family. His end was
very sudden. He went to sleep as usual on Friday morn-
ing, March 15th, in a room adjoining those of his parents, who
were assembled and afflicted with the following morning
by their eldest son rushing into their apartment weeping
incoherently over the sudden discovery of his brother's
death. A rupture of a blood vessel was evidently the cause.
He had been in all things in honor and delight to his fam-
ily; from his earliest childhood he had devotedly loved his
parents, and was particularly his mother's boy; circumstances
of the family attended to business in other cities. He was
universally beloved and respected, and made numerous
friends by his rare intelligence and goodness of disposition,
accompanied by business abilities of no mean order. He
was an earnest Spiritualist, and did much to advance the
cause in Springfield and elsewhere, and will be deeply mis-
sed in all circles where he was known, as few young men
combine so many qualities as he did entitling them to special
recognition.

On the occasion of the funeral, friends visit with each
other in presenting lavish floral offerings; some of these
were of such beauty that they have been photo-
graphed.
The proprietors of the hotel and nearly all the guests as-
sembled at the funeral, and expressed themselves deeply
interested and highly gratified by the exposition of the spiri-
tual philosophy to which they listened. Seeds were sown in
many minds which will bear fruit in coming days,
and the remains of the deceased were deposited in the cemetery,
and the friends returned to their homes, and the society of
refreshment, the parlors were opened for a reception, at
which Mr. Colville was the medium for answering a large
number of pertinent questions, and enjoyed the very high
appreciation of all present.

The Test of 8 Years!

DAN A. GROSVENOR, Esq., United States
Treasury Department, First Controller's
Office, Washington, D. C., took Warner's SAFE
Cure in 1887, and Dec. 29th, 1884, he wrote,
"Warner's SAFE Cure in my case effected a
permanent cure, and for five or six years I
have experienced no trouble from what was a
serious

Do you ever have acute pains in your breast, extending to your arms? Do you ever have suffocating feelings in the region of your heart? If so, you have Heart Disease. DR. GRAVES' HEART REGULATOR, a specific. \$1.00 per bottle. Free pamphlet of E. Ingalls, Cambridge, Mass.

Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT, every TUESDAY and FRIDAY AFTERNOON. The Hall (which is used only for these meetings) will be open at 2 o'clock, and the doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

The messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. The spirits who pass from the earthly sphere to an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her own. All express as much of truth as they perceive or know.

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

Natural flowers upon our Circle-room table are gratefully appreciated by our angel visitors, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of spirits their floral offerings.

We invite suitable written questions for answer at these sittings from our readers. It is distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Fridays, or Saturdays. Letters of inquiry in regard to this department of the BANNER should not be addressed to the medium in any case.

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

Report of Public Séance held Jan. 13th, 1885.

Invocation.
Accept the love of grateful hearts, oh our Father God. We look for the satisfaction of every want, for the answer of every question which arises in the human soul. Oh! let thy grand light of truth shine forth until it shall illumine every home, and be felt in every heart. Grant that the whole of our life may go forth with power, bearing burdens of comfort and cheer to those who are in need. May those of earth who are now sunk in darkness be given power and strength to rise above their lowly condition, unto the plains of knowledge and wisdom.

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

Ques.—[By A. F. J., New York City.] Can you tell me the cause of the light and heat of the sun?

Ans.—No. We may theorize and speculate upon the subject, but of absolute knowledge concerning it we have none.

Q.—Do you regard the Creator as the author of all matter, or as a principle of matter?

A.—We regard Deity as the Supreme, Overruling Intelligence of the Universe, as the Creator of all being, and certainly the Creator of all matter. We may also regard that Supreme Intelligence as a principle of matter, inasmuch as it permeates all things and all material life, and without its presence, power and potency matter would be lifeless.

Q.—[By J. H.] Many subjects to habits both good and evil, and when contracted, finds it difficult to extricate himself. Is habit the result of an unknown influence or power, not realized or understood by the person affected?

A.—Habit is the result of either acquired or inherited tendencies, or both. We do not look upon it as the ultimate of some influence or subtle power, not understood by man, but we believe that wherever there is a habit, it is intelligently trained to exercise his reason and judgment. It is at his own option whether he becomes a victim to good habits or the reverse, consequently it lays with himself whether he shall acquire those habits which will enslave him in the time to come and render his life miserable, or whether he shall cultivate such tendencies as will make him a free moral agent, one who is able to resist to behold, and one that will make himself a happy being.

Q.—[By J. H.] Is perspiration of the body the result of capillary attraction of the pores of the skin, or the expansion of the blood produced by animal heat, which causes the blood to expand and part with a portion of its water? Does perspiration have a tendency to divest the system of certain diseases that might otherwise prove destructive to the human frame?

A.—The process of perspiration is induced by the efforts of nature to excrete or throw off those fluids in the body which have performed their work or which are superfluous. It is a well-known, established fact in the realm of physics that the process of perspiration prevents the accumulation of disease or morbid conditions of the body, and that where this process is carried on in its fullness there is little danger of contraction of any infectious disease known; consequently, the body should be kept in a condition where it will freely perspire, thus leaving all the avenues and pores of the skin open, giving nature an opportunity of throwing off those secretions for which she has no use, and which, should they remain in the system, would create poisonous substances or an effluvia which, if retained in the body, would not be conducive to health.

George A. McClure.
I have come here to speak. I have come to send greeting to my friends and tell them I am well. I am satisfied now with all that is taking place with those with whom I was connected and in whom I was interested. I am not satisfied with the way in which I went out of the body. I suppose I never shall be; but I don't have any hard feelings against those who were instrumental in putting me out, because I have been trying to overcome and overcome my vindictiveness. I don't blame them, but they were after what belonged to me. They were a kind of rough natures, that gang who robbed me of my possessions, and then when I tried to regain them, took the means, and they expressed it, of silencing me forever. I felt only pity for the poor fellow who was captured, for I thought he was the least to blame of all; but I couldn't say anything then, as I wished. Now, when I come here and look back over that affair, it seems strange and indignant; it is not clear to me, as something that took part in my own life; still I have a little feeling of dissatisfaction in regard to the way in which I went out. I would have preferred to arrange my affairs and talk them over with those interested, and to go out peacefully in my bed, but we cannot choose these things.

I am not ill-situated in the spirit-world, although I have no such business as I had in earth. I cannot take any material affairs with us over there, and settle down always into the same kind of occupations. I find that those which really belong to the earthly side, and have no place in the spiritual, cannot be attended to over there; and if we wish to still interest ourselves in them, we must come back here and become connected with some one who pursues them on this side. But there are plenty of pursuits for the spirit, and we find enough to do to keep our minds engaged and our brains busy, and our hands, too, when we wish to employ them.

I was interested in the hardware business when in the body, at McKeesport, Pa. A good many will remember me, no doubt. I come here to send them greeting, and tell them I am getting along very well on the other side; that I have no wish to come here to take up any other way than the one I have chosen.

I only desire to give my friends knowledge of my present life, of my whereabouts, and my ability to come to them. I would like their eyes to be opened on this side concerning the realities of the life beyond; and, Mr. Chairman, I am, hoping to call their attention to this subject, hoping, also, to set them on the track of investigation through which they may learn something concerning their own souls, and to question the spirits who come to them concerning what is to be found beyond the grave.

You cannot silence a man by depriving him of his mortal life; you may, for a little while, believe that he has been quieted, but he may start up again in unexpected places, and make himself heard. In these days the doors are open everywhere between the two worlds; those you think may be out of the way may pop through one of these doors just when you are least looking for them, and you will find that any one who comes back from the other side, or any one who still lives on this side; if you do that, you will be very well prepared to go to that other life when the summons comes.

My name is George A. McClure. I want to say there was one unpleasant experience which

I was obliged to undergo, or passing from the body, and it certainly took from me all favorable ideas of capital punishment. One of my associates was captured, and I understood that he was to be punished in Pittsburgh, and I was obliged to be present, watching the poor fellow, and see him after he passed from the body, and I can tell you the spectacle was anything but pleasing to me, especially as he drew me so close by his thoughts that I was obliged to feel all the sensations which he did, and I just felt that if my friends wanted to do me any kindness they would spare me such experiences in the future. I think it is the greatest commiseration man can take on the barbarous system of capital punishment, and if you mortals could realize that the spirits of those earthly beings whom you undertake to revenge are attracted, through some psychological law which I don't pretend to understand or explain, to the side of those unfortunate beings, and are obliged to suffer with them, I think you would seek for some other mode of punishment than that which you call capital. I have had my say, and I will go. I am very much pleased for the opportunity of coming, and thank you, sir, and all others. I hope I will be able to serve you a good turn some other way.

Nancy Pulling.
"I am the resurrection and the life." Those words come to me very plainly, like the echo of something which I have heard in the past. I know they are to be found in the "good book," and I know that they serve to point to a grand resurrection and life in the life to come. I am now, with my present knowledge, that I could preach a sermon on the resurrection which would certainly be more truthful and more important than anything the ministers give who stand in their pulpits week after week. I remember that a sermon was preached on the resurrection over my earthly remains, and I was present to listen to those words which fell from the preacher's lips. I enjoyed them, with those who were there, but in viewing the present, with my knowledge of the past, I can realize that what those here—most of them—think of the resurrection is very far from the real, vital truth. I cannot say that I was resurrected immediately after passing from the body.

I was an old lady, weak and worn with the effects of sixty-six years of earthly life, but when I passed from the old form, and regained consciousness of my surroundings, and saw dear old friends standing around me with pleasant faces, and an eager desire to give me greeting, and found myself in a quiet, pleasant home, where the sun streamed, and the waters gurgled along, and the birds sang, everything looking as bright and beautiful as the open country does in the summer-time, I felt that I had indeed come to my home, and then when I began to feel strong and active, more like a woman in the prime of life, I began to realize that the resurrection had come to me, and I had arisen from a weak, worn-out creature, to a strong and active being. I wanted to tell my friends this, but I could not. I have tried to study, to learn the law of return, how to communicate in this way and how to express myself in an intelligent manner, and now I am here to send my love to my friends, and tell them all things are well with me. I am happy in the higher life, and pleased with its conditions.

I have dear friends with me, those for whom I mourned in times past; we have been reunited and are together; there is nothing to be desired but knowledge, and that knowledge is coming to us just as fast as we are ready to receive it, through our own studious efforts. I wish all my friends to know that there is life overruling, and that the dear ones who pass on from this side, I hope they will try and understand it so far as they can, and give a welcome in their own homes and by their own firesides to the friends of the other life. I am Nancy Pulling, of East Galway, N. Y. It is about thirteen months since I passed away.

George C. Thurston.
For some time I have felt something pushing me to come here and speak. I have no special desire to make myself known here. I died a few years ago, and then I found myself on the other side. I suppose you will hardly say it is years since I went out, but I think it is a couple, and I have been uneasy for a good while. I was not altogether satisfied with what I had done concerning my own affairs and the disposal of what belonged to me; and somehow, although I felt this dissatisfaction a little before I left the body—it would come up once in a while and annoy me—when I looked upon it from the spirit-side, and began to sum up all the little events and transactions of my life, I was more dissatisfied than ever; it made me restless and uneasy; but I knew I could not prevent what had taken place; I could not overturn what had been done; so, even if I had had the opportunity of coming back and speaking my mind, I do not know as it would have done any good so far as my part was concerned; but others could do, and I am glad to say that they did something which pleased me, and I am not going to tell you people all about my affairs, and I would not speak of these things at all if I did not feel, as I said, something pushing me to it, and they have troubled me so much, perhaps it will be just as well for me to mention them.

I come back here to say that I am trying to arrange and guide matters as they should go. I see things different from what they were here; perhaps meeting with one who passed out sometime before my own death, one belonging to me, a quiet, gentle spirit, who felt that I ought to have done differently, may have something to do with my present desire to guide matters. However that may be, I have met with that spirit, and I am trying to do as she would like to have me. I want to say to those concerned in these matters here, that spirits have a certain power, I am told, to influence matters and friends on earth, and I wish to learn how to do this for the settlement of certain affairs.

I have friends here to whom I send my regards. I want them to know I am not dead, and as the first man who spoke said, nor am I silenced; I think I can speak about a good many things that might be useful, if I had a machine to make myself known through, but I believe you call them mediums, and I want to hunt up one in this city that I can use, so as to do some work which I think ought to be done.

I was, sir, employed by the Highland Railroad Company when here, and I managed to lay up quite a snug little amount, which I disposed of as I thought was all right when here; but after I went over to the other side I thought I had been a great donkey, and might have done much more good with that belonged to me; also I might, perhaps, have been more just; and that brings me back. I cannot overturn things, but I can say what I have to say to my friends, and tell them they had better look out and be sure they are doing just the right thing while they are here on earth, because if they don't, when they get over to the other side and see where they have made mistakes, gone wrong, ignorantly or purposely, they will feel very bad and uneasy about the results; feel as though they wanted to pitch into somebody somewhere, and do not know exactly what is the matter. It is an unpleasant feeling to have; I have been there, and I know what I am talking about. I want my friends to feel that if they arrange things all right here, and do as near right as they know how, they will be in a pleasant position when they go out of the body. I am George C. Thurston.

D. P. Holloway.
Put me down, if you please, Mr. Chairman, as D. P. Holloway, to friends in Washington, D. C. There was an honorary prefix to my name when here, which had been accorded to me, and which, of course, I felt truly grateful for, but returning spirits, as you will understand, do not have prefixes and titles to their names; they are known as simple, plain so-and-so. It would hardly become them to give anything of the kind in the shape of a title, unless it should be for the purpose of identification. I am here, sir, hoping to call the attention of some of your friends to our position. I do not feel at all satisfied to have those who remain on the earthly side, especially the ones in whom I am most interested, and with whom I could most freely sympathize, put me away from their hearts as merely a memory. It is all very well to be remembered kindly and affectionately by friends, but this mere memorizing of an individual, looking upon him as a thing of the past, something gone out

from their lives, as one who, if he has an existence at all, must be away in some distant region, from whence he can take no observation of their plans and their careers, and where he is so entirely concerned in his own arrangements that he has no further thought of the friends he has left, is not at all to my mind nor to my liking.

I want to be identified, or considered as present with my friends, taking an interest in their affairs. I desire to greet them socially, and give them counsel and sympathy, or hold pleasant converse with them, that will make me seem to them a more complete friend. I want to be of use; that would just about suit me. If I could take each one of my friends by the hand, and give them a good affectionate greeting, it would give me great satisfaction. I send my love and kindest remembrance to all friends, requesting them to give me an audience in private, so that I may identify myself, and give them some information of the great beyond, which I would be pleased to do.

I belonged to an Order which took action upon the occasion of my death. (It seems strange to speak of my death, when I feel so intensely alive as I do to-day, but that is as my friends understand it.) I wish to say to the members of the Minnehaha Lodge that I was with them in their "Lodge of Sorrow," and while I felt grateful for all the observations, the condolences and sympathetic expressions concerning my life-work of which I had heard, I felt almost incongruous to me, for yet I stood, a living man, watching the proceedings, and trying to make my presence manifest. But I could not, and it seemed as though there was something there but a vague remembrance of some one who had died, and the memorized form of condolence was being enacted.

Now, my friends can only understand that the real, living man was there, and that it is possible for them to take him by the hand and renew past congenial moments of communion, it seems to me it would give them a new idea of life and its purposes, a higher conception of the real meaning and duties of existence, as well as open before them a knowledge of the life beyond. That is my object in coming, and I trust I shall succeed. It seems to me to be a good idea, because it really does mean the enlightenment of men's minds upon a vast, stupendous question, that of the soul's destiny.

I bid you good day, Mr. Chairman, and feel grateful for this opportunity of sending a few words to my friends.

Annie Hunter.
I am Annie Hunter. I was the daughter of William Hunter. I suppose I may claim that I am his daughter now, for I love my friends and my family just as much as I did when on earth, and, indeed, I think I do more. My friends live in Chicago, and I hope to reach them from this place, but I have not succeeded in manifesting well at all; and I thought if there was only some way through which I could send a brief message it would be so pleasant to me; then I was guided here, and told I might speak. I now send my love to my friends, assuring them I am happy and so glad to be out of the body.

My earthly life was not all unpleasant, but I had many long weeks of pain and suffering even before I was stricken down by my last illness. I had through many years of my life hours of pain and of weakness. I did not have my physical strength and could not endure fatigue or anything that told upon the vitality, and so, when at last I was taken down and for months lay ill and weary, I felt as though it would be a relief to be sent out of the body, and I did not grieve when the hours came which I felt were to be my last.

I did not understand Spiritualism, and had not the hope and comfort which Spiritualists have when they pass away; but I did believe and feel that there was nothing worse on the other side for mortals than is to be found on earth, and that there must be some compensation for the weariness and pain which we are obliged to undergo here, and I felt that I could more easily bear any of the conditions of earth, so I had no trembling or fear when called from the body. I found that my hopes were indeed prophecies of what the future was to bring, that I had not counted unwisely, and that in meeting death with pleasure, with gladness, I had only welcomed a friend—for in passing out from the body I met dear friends whom I had known: a well-loved aunt, a bright young sister, and dear friends, and I knew that where I was, there should find peace and comfort.

I come back to tell my story to my friends, that they may know I am not unhappy and that it is all as I used to tell them it must be, bright and beautiful on the other side of life. There is compensation for pain and sorrow; there is sunshine to take the place of clouds, and peace that follows strife. To be sure, I see spirits who are unhappy, who are restless, who are all of antagonistic nature, yet I find it is because of the lives they led on earth, and not from any surroundings or conditions on the other side; they are antagonistic within; they do not harmonize with any one, or even with the laws of life; so they go on, restless, unhappy, indifferent to everything, until they are led to understand the laws governing in spiritual life and the conditions of happiness through their own sufferings and disappointments.

I wish my friends to know something of Spiritualism, to know of the dear ones who come to them from the other side, trying to bless their lives and influence their hearts, to make them tender and affectionate, and give them a better knowledge of life and its duties. I hope that my little message will be the means of giving them new ideas on the subject, and I would lead them to realize that they will find hope they will go on until they gain full information such as spirits can give when the means are afforded them.

The dear ones who are with me send their love and wish to be remembered, for they feel that they have not only a right to send loving messages, but that they should be taken into the hearts of those who remain here, and be safely kept, and ready to be used, as I hope sometime to go to my home, in private, and give personal messages which may perhaps be of some benefit.

Joseph G. Chandler.
[To the Chairman:] I feel good now, and I am glad that I am in the spirit-world. I was glad to find myself there—and was happy to go. I didn't fear death, for I knew what it would bring me. I felt, when I opened my eyes to the realities that I had simply gone home at last. I always thought that when I passed away I should be the first opportunity of manifesting at the Banner of Light, and now I want to speak from this platform, and tell the people that I have found it all true. Spiritualism is real, the spirit-world is grand, and we have over there opportunities for expanding the powers within us, giving them a more glorious expression.

I am glad I have got safely over. I was happy to meet the friends who gathered around me with outstretched hands to give me welcome, and to see that glorious spirit, Annie Conant, standing on the spirit-shore, as though she had come to greet a personal friend, and when I took her by the hand and realized what celestial company I was in, I felt as though all the beauty, all the glory of life had been heaped upon me. Since then I have met other wise and good spirits; I have seen your old friend Dr. Gardner, who is busy, and like a brave warrior is battling for what he believes to be the right. He is not idle because he doesn't come here and to other places to speak, but he is actively at work sending out a strong, magnetic force from his own intensely positive being, and which he knows will be useful in supporting and protecting mediums against the assaults of all those forces which are arrayed against them; and his work is just what it should be.

I have seen other spirits who were Spiritualists when on earth, none of whom are idle. Although you may sometimes think their voices are silent, and they do not make themselves known as you expected they would, yet that is no reason for you to suppose they are not engaged in doing some useful labor, that will count by-and-by. I think you people of earth will find, when your eyes are opened on the other side, that a great and glorious work

has been performed right here in your midst, and it is largely to spirits that you owe the enlightenment of your minds, not only in regard to the spiritual life, but to all questions of the age. So, friends, I am glad to be in such company, and happy to come here and say that I am well off, and glad that I got safely over to the other side, and glad also to get back, and let all those who knew me and who cared anything about me know that I am going on, studying and trying to learn, and expanding my powers for better expression.

What seemed strange, but beautiful to me, and filled my soul with gratitude, as I journeyed from place to place in the spirit-world, was my ready recognition of places, beautiful landscapes, charming scenery and people, all of which I remembered to have seen before! It must have been that, in my quiet moments when in the form, my spirit was transported to those scenes that looked so familiar to me on visiting them after throwing off the mortal body. It was pleasing to me to know for certain that such was the case, for I always fully believed that I was helped in my work by invisible intelligences, and that with them I often visited the spirit-world. I cannot now give you an accurate description of the transcendent beauties of that world as I see it, but wish I could. The half has not yet been told, nor even dreamed of. I cannot give utterance to my overflowing emotions as I view this majestic country. I can only say I am truly happy.

I have lately been in company with that good and rising artist, Joseph John—who is engaged in some grand work on the spirit-side of life. He kindly gives me his attention and assistance, and I feel that I am among the best. Friends, when you think of approaching death as something that will cut you off from the beauties and pleasures of life, just make up your mind that that idea is one that should be exploded; for death only comes to you as a friend, to usher you into higher company upon a grander plane, where you will find greater powers and grander labors; where it is all good and pleasant—of course, I mean if you try to be good, and do good yourselves, and don't try to overreach your neighbor, and do mischief here. Do not exercise a selfish nature, and grasp all you can get, irrespective of the rights of others, for if you do when you may well tremble to meet death, because it will then come as an avenger, and hold up before you all the dark deeds of your life, which will appear as though seen through a powerful magnifying glass, and you will try to get away from them, but somehow you will find you can't.

This is all I have got to say to-day, Mr. Wilson, and I am glad to meet you. Tell Mr. Colby I send him my greetings, and hope to meet him some day. I am Joseph G. Chandler, the old artist.

Daisy, to Mrs. W.
The controlling spirit said: A little spirit desires to say a few words to her medium, who lives in Boston. She cannot control the instrument; for death only comes to you as a friend, to usher you into higher company upon a grander plane, where you will find greater powers and grander labors; where it is all good and pleasant—of course, I mean if you try to be good, and do good yourselves, and don't try to overreach your neighbor, and do mischief here. Do not exercise a selfish nature, and grasp all you can get, irrespective of the rights of others, for if you do when you may well tremble to meet death, because it will then come as an avenger, and hold up before you all the dark deeds of your life, which will appear as though seen through a powerful magnifying glass, and you will try to get away from them, but somehow you will find you can't.

This is all I have got to say to-day, Mr. Wilson, and I am glad to meet you. Tell Mr. Colby I send him my greetings, and hope to meet him some day. I am Joseph G. Chandler, the old artist.

Report of Public Séance held Jan. 16th, 1885.
Questions and Answers.
Ques.—[By J. H.] Are disembodied spirits made happy or unhappy by witnessing the successive results of acts done while in the material body?

Ans.—Disembodied spirits may be made happy or unhappy, as the case may be, by witnessing, recalling and memorizing the transactions and incidents through which they passed when in the mortal life. The more intelligent a spirit becomes the keener will be his suffering or his joy in recalling past events. The soul whose moral sensibilities are rapidly unfolding will find cause for sorrow or rejoicing in looking back upon his past life, but the intelligent spirit, while recalling the lessons of the sensations which come to him, either of pain or pleasure, will also remember that while he cannot undo the past, but must allow it to bear its record forever, yet he can make amends by striving to live an honest, pure, upright life, by becoming unselfish in his desires and aspirations, and by seeking to bless and uphold those more unfortunate than himself. By living such a life he will have a clear record of deeds performed on the other side which will counterbalance those which were his on earth, and through this career he will gain peace and satisfaction. The soul, looking over the past, will learn to profit by experience, so as to avoid the mistakes which have hampered him in his previous career; he will also endeavor to press forward in the accomplishment of good works.

Q.—[By J. D. Hull.] Please give some account of spirits who have never been incarnated—and especially say whether they ever communicate with mortals, and if so, in what ways?

A.—We have before given our ideas of spirits who have never been incarnated, which we can but reiterate to-day. To our comprehension, those spirits who have never been embodied on earth are the only elementary or primal spirits whom we know anything about. Those spirits are in an immature state or condition; they appear like inexperienced children; they are intelligent, so far as they understand their condition, and desire to gain an experience through matter, which they feel will give them an impetus to press forward and unfold an individuality of consciousness and activity. Those spirits are unconcerned with the laws of life, unfamiliar with the hard, yet positive conditions of existence, material, physical or spiritual; they are really little ones, who have never known any of the discipline of life, but who are awaiting an opportunity of gaining such experience for their soul's advancement. We have never known of a circumstance when such a spirit has communicated with mortals, nor do we believe it possible for them to do so. They are not familiar with your language, your mode of thought and reasoning, or with your life of its details, therefore are incompetent to give you any communication, either by way of instruction or of imparting information, nor would they be able to learn from you, because until they had experienced something of the conditions surrounding your lives, and the conditions which mold your characters and unfold

your beings, they would be unable to understand or to profit by your instruction.

Q.—[By the same.] Please define your idea of the personality of God?

A.—It would be almost impossible for us to correctly express, through a mortal medium, our idea and conception of the Deity. God to us is something more than a personality, as you of earth understand the term. While we believe that God is the Supreme, Overruling Intelligence, the Master-Soul of Will, Wisdom and Power, we do believe that that Infinite Being contains within himself all the possibilities of life. Certainly, to our comprehension, he can be nothing less than a personality, because were it so he would be less than the finite creatures he has created. Believing, as we do, that this Supreme Intelligence contains within himself all the powers of being, all the possibilities of activity and consciousness, we must attribute to him all that belongs to personality, or even to individuality. But allowing the medium to say as much as it may to the Deity, we can conceive of him as not only containing within himself those powers of which we speak, but as expanding outward to something infinitely greater and grander than it is possible for us to convey to you in mortal language, something that may be called a force, if you will, because it permeates the entire universe, but which holds within itself an Intelligence which can grasp the entire line of life and hold it in control.

Q.—[By the same.] Do you recognize the distinction theologians have made between his moral and his providential will? And, if so, please state or illustrate it?

A.—We recognize no distinction between the moral and the providential will of God. We believe that the will of the Supreme Being is unchangeable and eternal. That this will is eminently moral in its nature, we can admit; that it may appear in gradations to the comprehension of man we will allow, but that there are two or more distinct wills of the Deity we cannot believe, for that which is his eternal, unchangeable, perfect, and there can be no deviation from it.

Samuel G. Laycock.
What strange experiences man is called upon to undergo in his passage through life! This thought appeals to me to-day, as I stand here, surrounded by spirits and mortals, most of whom seem interested in what is going on, and eager to take some part in the proceedings, and I here, as an intelligent, conscious man, find myself in company with those who appear happy and exalted, who wear the impress of wisdom upon their brows, as well as those who seem very ignorant, scarcely understanding the first principles of life, yet eager to acquire the knowledge spreading out before them. I never expected to stand in such a position, although I was a man of experience when on earth.

It is only one year since I passed out of the body, and during that period of time I have met with many strange experiences. I have been gaining more information, however, than I thought it possible for a disembodied being to acquire, for I did not understand the laws of the higher life as well as I should have done. It seems to me now that a reasoning, intelligent man, who has opportunities and means for acquiring knowledge, does not perform his whole duty by himself unless he seeks earnestly to investigate the laws of his spiritual being, and to understand something of them ere he is called upon to part with his mortal frame. But I am aware that the usages of life, the experiences of the past, with custom and the opinions which one acquires, hamper and crowd upon him so that his interior being has no opportunity for expanding, becoming cultivated as it needs, or for gaining that instruction which is to be its sole guiding-star by-and-by, and so I can pity those who are ignorant of those higher laws, and only desire and seek to give them something which will lighten their way, and encourage them to seek knowledge from the higher life.

I was, Mr. Chairman, a native of Indiana, but I did not pass my whole life in the Hoosier State; on the contrary, after a varied experience there, I went to other places. I made my home, later in life, and passed on from Baton Rouge, La. I have many friends in the South. I was quite extensively known in Louisiana as a called upon to part with his mortal frame. But I am aware that the usages of life, the experiences of the past, with custom and the opinions which one acquires, hamper and crowd upon him so that his interior being has no opportunity for expanding, becoming cultivated as it needs, or for gaining that instruction which is to be its sole guiding-star by-and-by, and so I can pity those who are ignorant of those higher laws, and only desire and seek to give them something which will lighten their way, and encourage them to seek knowledge from the higher life.

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