

BANNER OF LIGHT.

AN EXPONENT OF THE
PHILOSOPHY OF THE
FUTURE

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The Anniversary.

Exercises in Commemoration of the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism held in Providence, R. I., Springfield, Mass., Philadelphia, Pa., Milwaukee, Wis., Brooklyn and Auburn, N. Y., Chicago and Springfield, Ill., Corinna, Me., San Francisco, Cal., Indianapolis, Ind.; also in Horticul Hall, Tremont Temple and Falmes Hall, Boston.

Providence, R. I.

Exercises in honor of the Anniversary occurred in Blackstone Hall, this city, March 31st, under the auspices of the Spiritualist Society meeting therein. Everything was done to make the enterprise a success (as it richly proved to be) by the President of the Association, L. L. Whitlock, Esq., who was assisted and strengthened in his endeavors by the committee and members.

The services were opened by an address of welcome from the President, who congratulated the large audience present upon the wonderful progress Spiritualism had made all over the world within the last thirty-seven years: its rapid advancement from year to year was a marvel and surprise to every one. The tiny raps, commencing at Hydesville, N. Y., were soon, like the music-halls at Lexington, to be heard around the world. Many of us have been deparing of our future destiny. Whether death ended all, or whether life had a continuity beyond the grave, was a problem these little raps were to solve. Investigation followed investigation, until a sure conviction of their spiritual origin was the result. From the darkness of the grave and the night of death, we were lifted to a knowledge of immortality and the ministry of angels. The spirits of our beautiful dead encompass us round about, lighting our burdens, and making our pathways bright and happy with their loving presence. As they come to us to-day, so in some glad tomorrow we shall go and be with them forever.

The exercises were continued by the reading of an anonymous poem, entitled "The Old and the New," by Mrs. Kate R. Stiles, of Worcester, Mass., published in the *Spiritual Offering* some years since.

Mr. Nelson Sherman then gave his experience with mediums, and the wonderful tests and manifestations of spirit power he had received, which brought to him the knowledge of the Life Beyond, and the possibility of departed spirits returning to the scenes of their primitive existence. It was a very interesting narrative, and gave great satisfaction to all present.

Rev. Mr. Straight, of East Providence, next recited his experience, and the manner in which he was brought to a knowledge of the grand truths of Spiritualism: Reared amid the influences of the Baptist faith, to embrace so widely an antagonistic faith as Spiritualism was a great step for him to take. It was like being born again—a resurrection from the old, and birth into a New Dispensation.

President Whitlock then feelingly spoke of the loved ones who had passed from the mortal life of the loved and dear in the earth-life, with the glad song of immortality trembling upon their lips: He felt that the risen spirits of Bro. Nicholas Fenner, Sisters Olive Pettis and Weaver, were present to-day, and continuing their labors of love in the larger fields of life and duty into which they have entered.

Edgar W. Emerson of Manchester, N. H., informed the audience as to how he was led from the Methodist Episcopal Church into the temple of Spiritualism; he also spoke of the wonderful prophecies that had been made through him, and the startling fulfillment of many of them.

Mrs. Kate R. Stiles was then controlled by an intelligence claiming to be Parepa Rosa, who spoke in glowing language of the spiritual land of song and poetry she had found, and of the indescribable joy of her soul that there are those in earth-life through whom she could pour her liquid tones of melody. In little Marguerite she has incarnated herself, and purposes to thrill the great musical heart of the world with grand melodies.

Then followed a descriptive séance by Edgar W. Emerson. A number of excellent tests were given: names, life incidents and personal peculiarities of the described spirits being given, and fully recognized by people in the audience. Mr. Emerson's powers have wonderfully developed, and strengthened within the past few years, and in his phase of mediumship he is a grand success.

A recitation by Mr. Jay L. Rich, entitled "Peter and Thibide," which was excellently rendered, closed the services of the forenoon. The meeting then adjourned to 2:30 P. M.

Afternoon Service.—The afternoon services opened at 2:30, with a brief address by the President, followed by a few remarks appropriate to the occasion and day, by Dr. Fred L.

H. Willis. Dr. Willis is a great favorite here, and anything from his lips strikes a responsive chord in all hearts.

Following the address of Bro. Willis was an impromptu Anniversary poem by Joseph D. Stiles, which was well received; subsequent thereto was held one of his remarkable séances. Between one hundred and two hundred spirits were described, and many incidents and peculiarities were given which were instantly recognized by persons present. Spirit-friends from all parts of the State seemed to make Providence their headquarters on that day, and many, also, from other States, who apparently were delighted to meet again their earthly friends and kin, and to join with them in celebrating the anniversary of an event as important and interesting to them as to ourselves. The séance, people inform me, was a success, and occupied over an hour.

Mrs. Abby N. Burnham then gave a short address, but appropriate and to the point. Rev. Mr. Hinckley then arose and made some interesting remarks. He is the pastor of the Free Religious Society in Providence, which organization holds afternoon meetings in the same hall as the Spiritualists. The gentleman said he came to study and learn rather than to speak or teach. Though not a Spiritualist, as the term is applied, yet he evidently was on the road that led eventually to the Temple of Spiritualism. He would give a thorough investigation of the subject, and when he found anything for which he could not account he would admit it freely and thankfully. While not as yet fully convinced of the phenomena of Spiritualism, he was sensible of the nearness of the spirit-world and its invisible inhabitants. His remarks were warmly received.

After Mr. Hinckley had concluded his discourse, President Whitlock again arose and thanked Mr. H. for his well-chosen remarks. He felt that our brother, by investigating the phenomena of Spiritualism, would be led into the flowery paths of conviction, and he hoped ere long to welcome him to the spiritual platform—a soldier in the ranks of that great army now struggling for the emancipation of the human mind from the enslaving influences of error and superstition. He believed it to be an event of the near future, and a prophecy destined to a happy fulfillment.

Following Bro. Whitlock's remarks, Mr. Emerson gave a brief address, after which Mrs. Kate R. Stiles was controlled, and rendered very sweetly in song the "Poetic Rhythm of the Spheres." The people expressed themselves well pleased with the effort of the spirit.

Evening Session.—The evening session was devoted to an entertainment by the miniature Patti Company. That marvel of the age, the Petite Louise Marguerite—whose sweet songs have delighted thousands, was present, and astonished the large audience with her wonderful compass of voice, and her impassioned delineations of dramatic character. She added greatly to the interest of our meeting by her exquisite singing. The other members of the company also received due praise for their vocal efforts and good acting. The Blackstone Hall Quartette contributed much to the interest of the day; the fine singing of this quartette is unequalled, and we do not wonder at the large audience that convene here on Sundays, attracted, as they must be, not only by the exalted inspirations of the speakers, but by the magnetic melody of these gifted children of song. A séance by Edgar W. Emerson closed the religious exercises of the day. An opportunity was then given to all to dance who wished to do so.

Thus closed in Providence the observance of the thirty-seventh Anniversary of Modern Spiritualism. It was an enjoyable occasion to all. The good seed sown on this day will, we feel confident, take deep root, and spring up in the rich fruitage of beneficent and benediction. The Spiritualists of Providence feel justly elated with their success, and extend many thanks to all who helped to make it such.

It may not be inappropriate, in conclusion, for us to revert again to the invaluable services of President L. L. Whitlock, who has done and is doing so much to place Spiritualism upon a substantial footing in Providence and elsewhere. Through his indefatigable untiring efforts, he has helped to place the society in a flourishing condition, and the auguries for its future success are very hopeful and encouraging. He also believes in a generous remuneration for the speakers and mediums who have given their life's best years to the promulgation of the principles of the religion of humanity. In this belief he finds a generous response in the members of the society. He hopes to enlarge his field of operations the coming year, in holding Fast Conventions in various parts of the State, where there have already been held, decided successes. God and angel-bless and prosper him in his good work.

Weymouth, Mass. JOSEPH D. STILES.

Springfield, Mass.

The Spiritualists' Union at Gill's Hall celebrated the day by listening to two noble and scholarly lectures by the guides of W. J. Colville of Boston, who greatly pleased and instructed large and enthusiastic audiences. Mr. Rudolph King assisted in the musical program.

In the evening Miss Annie Lewis, daughter of our Vice-President, Mrs. Lewis, supported by a fine violinist, Mr. Barrett of this city, gave an exquisite rendering of a beautiful duet: Miss Lewis's skill and the spirit she exhibited quite captivated the audience, who responded with hearty applause. Miss Nellie Miller of Westfield sang with much sweetness and tenderness that touching song of O. P. Longley's, "Two Little Shoes and a Ringlet of Hair," and won merited approbation. Mr. King and Miss Lewis performed a piano duet which exhibited much taste and feeling, winning a quick response from the assembly.

At the close of the evening lecture a fine poem was improvised by Mr. Colville upon the bouquet of flowers placed by Mrs. Harvey Lyman upon the stand, in which he drew bright pictures of the language of flowers, and wove a garland of song from the flowers of the Summer-Land.

A collation was served in the hall at 5 P. M., the ladies of our society furnishing an abundant variety of refreshments.

Between the lectures was held an interesting conference meeting, in which Mrs. Foster, Harvey Lyman, William Hitchcock, Mr. Pierce and Dr. E. A. Smith of Vermont, and others, related some of their experiences in becoming Spiritualists.

Mr. Colville will be heartily welcomed should he again appear before a Springfield audience. H. A. BUDINGTON.

Philadelphia, Pa.

The Anniversary was celebrated on Sunday, the 29th of March, by the First Association of Spiritualists, in unity with the "Spiritual Temple Association" and the "Keystone Spiritual Conference." The Anniversary proper was thus anticipated, and to give the ceremonies the deepest effect the celebration of Sunday was

supplemented by a grand entertainment given by the Children's Lyceum, with dancing, on Tuesday evening, March 31st.

The hall of the Association on Sunday was decorated with choice displays of plants and flowers, tastefully arranged, to which were added emblems, mottoes, flags, devices, etc., making an inspiring scene, in which nature and art combined, throughout the entire place of assembly.

The characteristic exercises commenced by a conference from 9 o'clock to 10 A. M., conducted by Bro. Samuel Wheeler, who officiated in that capacity during the day. The programme was further extended by an Anniversary hymn, sung by the congregation: "We have come to the mountain, And the city of our God."

Following which, the choir united in the "Coming Day," which was beautifully rendered.

The lecture by J. Clegg Wright, based on the name of Stephen Girard, was given, in which the prominent traits of the benefactor's character were presented in the spirit of justice to his merits and his demerits, with Spiritualism in the fore all the time.

Song, in which the congregation joined, closed the morning exercises.

Afternoon.—Conference from 1 o'clock to 2 o'clock. Lyceum Exercises from 2 to 3 o'clock: "Angel Care," by the congregation:

"Soft and low these angel voices,
Come to breathe in love a prayer."

"Golden Age," by the choir; then, "In Memoriam," by Vice President Benner, giving details of the passing to the higher life of several, either members of the Association or friendly and earnest investigators of Spiritualism.

Addresses by Mrs. Dr. William A. English, and others, claimed eager attention from a large audience to a late hour, when the exercises of the Lyceum, etc., were brought to a close by the congregation singing:

"In the happy by-and-by,
We shall meet to part no more,
In the happy by-and-by."

Evening.—Anniversary Hymn:
"The world hath felt a quickening breath,
From Heaven's eternal shore."

Two selections by the choir were given with good effect during the services.

The address or lecture by J. Clegg Wright was based upon the theme: "Gamaliel, the Pharisee and Doctor of Law, who protested against the Jewish Council that if this thing (Spiritualism) be of men, it may or will come to naught, but if it be of God, ye cannot overthrow it, and beware lest haply ye be found fighting against God." The lecture was historically full of the details of the advent at Hydesville, and the power and influence of spirit-manifestations in their different modes of phenomenal presentation since then to the present time.

The exercises closed by the congregation singing the new Doxology, viz:

"Great God of life and love and light,
Inspire our hearts to know the truth;
Let us respond to truth's high call,
With peace on earth, good will to all."

The above account is furnished us by one who desires to be known only as "A Correspondent." Another friend in Philadelphia, "J. S.," forwards us the following:

"Tuesday evening, 31st, the Children's Lyceum gave an entertainment in the hall, complimentary to the Association, closing with dancing until 12 A. M."

The Thompson-Street Association also had its place of meeting artistically decorated, and held services all day and evening on the 29th. Mrs. Glading, the regular speaker of the Temple Association, was not with us on our Anniversary, she being in Washington, D. C., fulfilling an engagement for the month of March, which was so satisfactory that they reengaged her for the last two Sundays in this month.

She is a pleasing speaker and is doing a good work, not only on Sunday, but working day by day to build up a Society. Her whole heart and soul are in the cause, and a Society must prosper under her administration."

Milwaukee, Wis.

The Anniversary Meetings here commenced on the 28th and ended on the 29th of March. The hall (Academy of Music) was beautifully decorated with flowers, plants and evergreens; mottoes, appropriate inscriptions and pictures, emblematic and representative of our grand philosophy, were displayed in prominent positions of the hall, also a life-size portrait of "Dante," by Mrs. Spencer, which was suspended over the rostrum.

Saturday morning, March 28th, at 10:30 A. M., Mrs. L. M. Spencer introduced Prof. Wm. Lockwood of Ripon, to act as Chairman for the occasion, who very kindly accepted the same. After a few appropriate remarks from the Professor, William Nicol of Chicago, who is a good singer as well as a lecturer, favored the audience with a vocal selection, after which he proceeded with his lecture, which had for its theme "Spirit-Communication, its Relation to all Religious Systems." Great credit is due to the able manner in which he treated his subject. Mr. Nicol gives great promise for the future as a speaker.

In the afternoon at 2:30 Mrs. L. M. Spencer, the regular speaker here, lectured on the subject, "Does Death End All?" Her remarks were well received. We then had a conference, in which several took part in a consideration of different points relative to the Philosophy of Spiritualism, which made the meeting both enjoyable and instructive.

In the evening, at 7:30, Mrs. S. DeWoll of Chicago lectured on "The Proofs of Immortality," which she portrayed in eloquent words, showing the shining and sunny side of life in this Spiritual Philosophy, and how to obtain it. She closed her remarks with various tests of spirit-presence.

Sunday, the 29th, at 10:30 A. M., Prof. Lockwood of Ripon, Wis., gave us a splendid and somewhat of an illustrative lecture on "The Gospel of Structure," proving scientifically the workings of the spirit through every grade of matter. Mr. Lockwood was formerly a very firm Materialist.

In the afternoon, at 2:30, we had another lecture by Mrs. S. DeWoll, who afforded us another trip inspirationally through the spiritual atmosphere, to the delight of all who heard her; after which some tests were given in the audience by Mrs. Spencer of Milwaukee and Mrs. Covardale of Chicago.

In the evening, at 7:30, Mrs. J. Anson Shepard of Milwaukee lectured on "The Lights and Shadows of Modern Spiritualism." It was a grand inspirational discourse, and was highly appreciated by a large audience. After the lecture Mrs. Spencer gave tests with good satisfaction.

There was a goodly number of people present from different parts of the State, as well as from Illinois. The Wisconsin State Association was well represented, and notice was given that no doubt its Convention would be held in the same place in the coming June.

Mr. Ainsworth, an expert flute-player, gave us solos at each session.

The meeting proved a grand success in every respect. J. S.

Brooklyn, N. Y.

The commemoration of the advent of Modern Spiritualism was observed on Sunday, 29th ult., with great enthusiasm by the First Spiritual Society, and attracted large audiences all the day.

The hall was very finely decorated with flowers, the platform a perfect bower of loveliness, while the musical selections added not a little to the success and enjoyment of the occasion.

Mr. J. W. Fletcher, who holds the platform here as no other speaker has done, delivered the evening address, which was an historical résumé of the work of Spiritualism during the past decade. He touched, also, upon the scientific and theological sides of the question, and held that the forces in the spirit-world that were operating in this movement were directing their powers to a complete emancipation of humanity from all the time-worn errors of the past.

In the afternoon Mrs. Beecher-Hooker, who has recently taken up the subject, lectured before the same society. She held to the Bible wholly, and preached a sermon in which all the old-time manifestations were made to explain the spiritual phenomena of to-day. Mrs. Hooker was listened to with great attention by an audience who were for the most part new to the subject.

In the evening the crowd was immense, and long before the lecture began standing-room was at a premium. Mr. Fletcher presided. Mrs. Hooker gave the opening address, and held that all Bible-believers were Spiritualists and that Spiritualism was to go into the church. The address was from the Christian standpoint, and while full of truth and touching, was not in the line of thought usually offered from the spiritual platform.

Mr. Fletcher followed in one of his characteristic speeches, in which he emphasized that Spiritualism had been the unweelcome child for all these years, but that now that it had shown great talent and ability, they were all trying to claim it, like the great poet who in childhood had not a place to lay his head, but dying, crowned with honor, was claimed by half the world. To say that Bible-believers are Spiritualists is a little strange, when the worst enemies the movement has are these self-same Bible-believers; and so far as Spiritualism being absorbed by the Church—a drop of water could absorb the ocean as easily. This religion of the skies has turned over the pages of the human heart, shown us the laws that Almighty God has written there, and inspired man with a firmer belief in the divinity within than in the powers without. In their dying moments churches may try to grasp hold of it, and new people come in; but the mighty star whose light has dispelled the shadows sails on through the skies, as rides the queen of night, until the god of day has broken the thralldom of error and given freedom to the world. The glory of this movement is not to come from the prestige that this man or the other may give to it in the eleventh hour, but rather does the honor belong to those brave souls who, when the cause had not a friend, and the world condemned, were noble enough to wear the crown of thorns and thank heaven for the privilege.

Mr. Fletcher was continuously applauded for his determined efforts to keep the unrecognized workers before the people.

After singing the audience dispersed, more than delighted with the birthday of Modern Spiritualism.

On Tuesday evening there was also a fine entertainment. It is well to remark here that this society has never been in so prosperous a condition as now. SIGMA.

Everett Hall.

A correspondent informs us that on the 29th ult. Anniversary services were held conjointly at Everett Hall, Brooklyn, by Dr. Shea and Edward Russell, new mediums of Indianapolis, Ind. The exercises, which consisted of lectures, platform tests, etc., by these workers, were largely attended.

[We have received and shall print next week a report of the Anniversary sessions of THE CHURCH OF THE NEW SPIRITUAL DISPENSATION, contributed to our columns by S. B. Nichols.]

Auburn, N. Y.

The residence of Daniel S. Goodwin, 1 Barber street, in this city, was the scene of the Anniversary services—the occasion being the seventh annual meeting held in the Goodwin home. Mr. Goodwin, who is now in his eightieth year, with his aged and beloved companion, seemed with joy to enter into the festivities of the evening. Tables well loaded with the delicacies of the season, new medals of all who wished to partake, after which music and speech-making constituted the programme of the evening. The music, vocal and instrumental, was given by the Misses Sweet and Mrs. J. H. Harter. Remarks were made by the Rev. J. H. Harter, Miss Hattie Allen, and Mrs. Sarah A. Walters, after which the assembly dispersed.

Chicago, Ill.

The First Society of Spiritualists in this city celebrated the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism in a quiet manner, on Sunday, March 29th, by appropriate discourses through Mrs. Richmond. In the morning a discourse by A. Ballou, entitled, "The Phenomena and Philosophy of Modern Spiritualism," was given. He said that although the manifestations of the spirit had been demonstrated in all ages, it was now that millions of people now testify to the fact of the communication between the two worlds; then gave a review of the history of what is termed Modern Spiritualism. He spoke of the interest merited and owed to the subjects which were attractive in scientific circles, previous to the Rochester knockings, and mentioned a prominent mesmerist, who put to sleep, or in a mesmeric trance, a lady, who when in that state passed out of and beyond his control, describing spirits and things she saw in spirit-life, baffling him, and finally so far interesting him that he made inquiries concerning spirits and their life, receiving satisfactory and intelligent replies always.

In the evening the discourse was entitled, "Why Should There be an Anniversary?" by Thomas Starr King. He said it was well to have an Anniversary to celebrate this thirty-seventh birthday of Modern Spiritualism, for it was the new birth of an old truth, and why not celebrate it as you do the birth of the child? It is the same old life, but in a new form. What is valuable in the world is always old. It is the new things which fade and die away. He spoke of Spiritualism having come to the poor and the ignorant, showing its power over the material. If it had come to any

particular sect, it would have been claimed by that sect as its particular belonging; but it did not, it came outside of the church, therefore they enounce it; it came to the weak and the foolish, to confound the wise. If it had come in the Roman Catholic church it would have been put to death, and sainted afterward.

CONVULSIONS.

Services appropriate to the Anniversary were also held by the Chicago Universal Radical Progressive Spiritualistic Society at No. 213 West Madison street, Sunday, 29th ult.—Dr. Camp, Mrs. Town, Mrs. Reese, Mrs. Alexander, E. B. Shultz, and others, participating in the exercises.

Springfield, Ill.

The advent of the movement known as Modern Spiritualism was commemorated in this city in a quiet way by a pleasant assemblage on the evening of March 31st, at the residence of Dr. J. A. Higgins, who generously tendered the use of his spacious and elegant parlors for the occasion.

The exercises were mainly of a social character, consisting of vocal and instrumental music, poetic readings from the inspired pen of Lizzie Dolen, and conversation, after which an elegant collation was served. The meeting proved to be a very enjoyable occasion, and the hour of midnight arrived before all were ready to relinquish the enjoyments of the evening. 22.

A. H. WORTHEN.

Corinna, Me.

Services commenced in Tipton's Hall at 7 P. M., Sunday, March 29th, by the choir singing the hymn "We'll Meet Them By-and-By," after which Frank T. Ripley, the speaker of the day, read a poem by Lizzie Dolen, and offered an invocation. The choir then chanted a hymn, after which Mr. Ripley, under control of his guides, delivered a lecture on "The Past, Present and Future of Modern Spiritualism," which proved to be interesting and instructive.

The session closed with the singing of a hymn by the choir, and a benediction by Mr. Ripley's guides.

In the evening selections by the choir, the reading of a poem by Mr. Ripley, and a lecture by his guides upon the theme "Why Don't God Kill the Devil?" or the Benefit of Good and Evil," took up the time profitably.

Wonderful tests were given during the services to strangers, all being recognized. Mr. Ripley also, by special request, played and sang, "When the Mist has Cleared Away."

The hall was decorated with evergreen, the attendance was good, and all present were pleased with what occurred during our Anniversary. Mrs. W. H. DEARBORN.

San Francisco, Cal.

The Anniversary was duly celebrated at Metropolitan Temple, Sunday, March 29th, under the ministrations of Mrs. E. L. Watson, inspirational speaker.

The morning service, at 11 o'clock, consisted of music by Prof. Alexis O. Eekman, organist, a duet, "Hope Beyond," by Messrs. Wadsworth and Brown, and an invocation; then followed an essay by William Emmette Colman, a poem, "Spiritual Dawn," by Mrs. Laverna Matthews, and the Anniversary address by Mrs. Addie L. Ballou; the congregation joined in singing Miss Lizzie Dolen's hymn, "The World Hath Felt a Quaking Breath," and the closing address and benediction were given by Mrs. E. L. Watson.

The evening service comprised further music by Prof. Eekman, singing by a choir composed of C. H. Wadsworth, chorister, baritone, F. M. Brown, tenor, Mesdames G. H. Parker, Nellie Parkhurst, soprano, M. J. Irwin, contralto; a poem, "The Old and the New," by Mrs. Addie L. Ballou; an address on "Spiritualism, and its Relation to Religious Progress," by Mrs. E. L. Watson; a solo, "Not a Sparrow Faleth," by Joseph M. Maguire; an original poem, by Geo. C. Irvin; congregational singing, "America," and benediction. The sessions were full of interest and well attended.

Meetings were also held on the same day at Washington Hall (by the Progressive Spiritualists), and Laurel Hall by the Messrs. First Spiritual Association, after the first-named place Mrs. E. H. McKinley, Mrs. Ada Foye, Geo. P. Colby and others participated; at the second, W. C. R. Smith, President Lewis, John Arnoup, Mrs. Ellis, J. Fair and others.

Indianapolis, Ind.

The Anniversary was celebrated in this city at the Spiritual Hall, which was beautifully decorated. The oration was delivered by Mrs. Dr. S. D. Buell, after which short speeches were made by the President, and several other speakers present—being interspersed with a choice selection of appropriate music by the choir. The evening passed off very harmoniously.

Boston Spiritual Temple Society.

Horticul Hall.

[Continued from last week.]

Capt. Richard Holmes, Chairman, then introduced to the audience Dean Clarke, late of California, who delivered an anniversary poem which he had written for this occasion. We present the following excerpted stanzas from his manuscript—all we have space for:

We greet one another the joyful day
That brought new light from realms above;
The day that passed from earth away
Returned to prove their constant love.

That natal day was but with fate
To all the race of human kind;
'Twas ominous to Church and State
Of change to come by Heaven designed.

New fire from Heaven descending came
On altars never used before;
The breath of God then fanned the flame,
And soon it flashed from shore to shore;

It lit the pile of dusty creeds
Progressive minds had long outgrown,
And burned the rubbish and the weeds
That were in reason's pathway thrown.

The spirit's "gifts" of Bible days
Are duplicated in this age,
And now they come in many ways
Not mentioned on the written page.

The burning bush, the lighted oil,
And light that blinded Paul of old,
Again have come like magic spell,
And multiplied an hundred fold.

"Through babes and sucklings" now once more
The spirit-world reveals its light;
"The weak and foolish," as of yore,
Display again its mind and might.

By hands laid on the sick are healed,
New gospels taught by tongues inspired,
And mighty truths are now revealed
By preachers "called" before they're hired.

By occult art and magic skill
Our loved ones come before our eyes,
[Continued on eighth page.]

Written for the Banner of Light.
HOW, WHERE, AND WHY.

BY EDITH L. WILLIS.

How gains the ruby bright its wondrous glow?
Why came the blush upon the summer rose?
Where gets the water-lily its perfume?
Oh! how, and where, and why, God only knows.
Where finds the soul its strength to battle on?
Whence comes the sweetness that some hearts dis-
close?
How gains some lives the patience to endure?
Oh! where, and whence, and how, God only knows.
From darkness and from gloom we say they come,
Soul-blossoms and flowers that fair summer shows;
But of the struggle upward to the light,
And how, and where, and why, God only knows.

SOME THOUGHTS ON MATERIALIZATION.

BY JOHN WETHERBEE.

"No more; where ignorance is bliss
'Tis folly to be wise."

Thus spake that sweet, scholarly, but diffident poet, the author of the immortal elegy; but I do not believe it, for all that; the eating of the fruit of the tree of knowledge, and the loss of bliss in the fable of Eden, was a wise move, if not a happy one. The tempter was a wise and truthful spirit, and I respect him, or would if he were not a myth, notwithstanding its consequences; and if I had been Eve I would not have required much persuasion for me to have indulged in the "refreshments." Why, then, have I quoted the words of Gray? I do not know; it whistled itself, as the school-boy said. The words came into my mind, and I wrote them, I as often draw my bow at a venture as at a point; so I will let them stand, and am willing to admit that it is sometimes wise to be ignorant. There is no special bearing in this quotation upon the subject of this article, that I see, but I have, so often found a chance beginning to prove to be an adaptation before I get through, that I am under no concern of mind about it, and if I should be before I finish, I can begin a little further along.

My mind is on Materialization, the latest, and to many the superlative phase of the manifestations, and to me also, almost, as one of the many, not because I have recognized a departed spirit or two in these weird forms whose human bodies have mingled with the dust, (no, I will not say "weird," for they are very human-looking apparitions,) but because I consider them spiritual manifestations, that is, the work of the personalities of departed spirits.

I hardly need to say to any one who is in the habit of reading my journalistic efforts, that I am a firm believer in materialization, yet I feel like stating the fact very strongly, for some may not like my ideas or true inwardness on the subject, so I will say before I begin that I have had as perfect proof of the fact of the extemporization or materialization of spirits as I have had of any sensuous phenomenon in the whole realm of physics; I am as positive of the fact as I can be of anything.

I do not think these transient materialized forms are the embodiments of the spirits of our special friends who have left this earth-life; that is, however ponderous, substantial or seemingly real persons, they are not embodiments, as my body is an embodiment of my own spirit. I am sure these forms are spiritual manifestations, and are efforts on the part of spirits to present resemblances of identical persons who have passed through death, and they often succeed, to the great joy of loving souls, but I have always felt that they were effigies, and not embodiments; that in grasping a spirit-hand, or the affectionate contact with one of these forms, we are not in the embrace of our loved and lost; but if not actually our spirit-friends in their real proper person, the inference is that they are near us, and enjoy the pleasure they give, even if these visible forms are but effigies or proxies.

I trust before I finish this article I will make myself understood, and by no means give a cold shoulder to these extemporized apparitions, for, as I have said, being spiritual manifestations, to which in their every phase I am always hospitable, there are in these materializations occasionally some incongruities, even when the manifestations are honest and spiritual, which have been explained in various ways, and my object is to present an idea which I feel to be true, that will make such incongruities reasonable and in order.

Mrs. Dyer, who, under bright influences, speaks for the Society of the Working Union of Spiritualists, lately, when under the control of an ancient spirit, advanced the same idea that I have just suggested. What she said seemed reasonable, and commended itself to me as truth. She said we do not see our friends in these forms, nor get from them any idea of their appearance in reality. At great effort, from their love of humanity, high or advanced spirits using those more material, or nearer mundane life, have succeeded in producing form-manifestations, and will yet be able to do so under lighter and more acceptable conditions, aiming as near as they can to present forms of persons to be recognized by their friends, and as I have said, often are.

I have no doubt if they saw fit they could materialize a form that would be recognized as this writer, who is in the form, and the circle would say, "Why, that is 'Shadows.'" It would be a light but substantial shadow, but it would not be "Shadows." Though perhaps as much so as these forms are the persons they represent, the fact might indicate my nearness, and also the material resources of the spirits. To elaborate this idea, and make it as clear as I would like, would take more space than I feel at liberty to use in a crowded paper, and I am inclined generally to write, for the sake of brevity, as if my book "Shadows" was generally read, though I know there are thousands who read the BANNER who have not read it; and so now I refer to it as the scribe did to his in the Old Testament, where he said, "The rest of his acts, are they not written in the chronicles of the kings of Israel?" In somewhat the same manner, then, I will say to those in the habit of reading my articles, that they will find "Shadows" quite an elucidator to my method of expression, and if this article on materialization, or any of my fugitive writings, need a draft on perspicuity or lustre, the book will be a help—save a multitude of words, and so be mutually helpful. Any one who acts on this hint will not regret this digression, and if they do not, I have no apology to make to them.

Returning to the subject: Should my brother, who is a spirit, be presented as a materialized form, and looking like him, clothed, as it were, in a little brief authority of apparent flesh, and manifesting a joy in embracing me, it would be no more personally to him than the other supposition would be "Shadows." I think it would be a good indication that my brother was around, and taking an interest in me and the operation.

Very likely the spirits are happy—not in deceiving us, but in showing their power over the elements of matter so as to present so vivid and lifelike a materialized form before us.

All matter is invisible in its elementary state, and it seems that spirits, or some of them, are able, by their will or their skill, to make this invisible matter take form and become manifest, protrude into sensuous or objective life, sensible to the touch, returning pressure for pressure, and showing for the moment the strength and vitality of a human being; and when held in the sensuous world a spell, as a thing of life, vanish again into thin air—for matter is all ethereal when not condensed, aggregated by cohesion, affinity or gravitation. There is not a cubic inch of this material world but what can be dissolved or dissipated into apparent nothingness. We have no crucibles or appliances capable of dissipating a continent, or even a Noddie's Island; but if we can dissolve an ounce, in a logical sense, we can dissolve a world.

Now it would seem, on this Dyer information, and it is my idea also, that the spirits, or some of them, aided by some advanced or ancient ones, can reverse this action by the synthetical process (as we mortals can in a small way in some departments), call out by some attractive power from the elementary domain material for manifestation of forms. Perhaps a draft on the medium, perhaps, also, from the circle, and on the synthetical principle produce and present an apparent human being, "armed and equipped as the law directs," even breathing into it the breath of life, and wonderfully like our Edwards, Peters and Nancies. Sometimes, in this synthetical operation, there may be, from necessity, too large a percentage of the sphere of the medium, and the form then partakes more or less of her; but it is, all the same, a spiritual manifestation. Sometimes the circle, seen and unseen, is such, or the conditions such, that the form presented is the medium more or less transfigured, the spirits considering—unwisely, perhaps—that to be the shortest method of meeting the case. A transfiguration is as wonderful a phenomenon as is a materialization, provided it is honest—that is, spiritual—the medium being unconscious. I am speaking of no others; I am open-eyed to frauds; think I know when I am cheated; but don't think it worth while to waste any words on that part of the subject, as space is too precious.

Looking at this phase as I do in the foregoing remarks, some of the manifestations that many consider questionable, when they are not or need not be such: as the forms of Jesus, Cleopatra, Washington, Napoleon, Josephine, and other sacred or historic characters, need not be so considered if form-materializations are effigies endowed with apparent momentary life. Such materializations need not be considered questionable as facts, for it would be no more difficult to produce forms of such characters than to produce forms to represent the Edwards, the Peters or the Nancies.

Now I want to relate briefly two or three experiences as illustrative of the soundness of the idea presented. I may have spoken of them in other articles, but I think a relation of them in this connection will not be objectionable, even if they happen to be repetitions.

Once, when I was present at Mrs. Ross's séance, a young female form appeared that was for me. She made some motions with her hands which I did not understand, and she reached into the cabinet; reappearing, she made the same motions, and, whispering, I caught the word "Hattie." Then all was clear: it was my daughter, who passed away a quarter of a century ago, a child in her sixth year, and of course was now a young woman. The motion of her hands was to signify that she was a little child when I last saw her. A few days after this, sitting with a test-medium, Hattie came, and among other things said "she showed herself to me at the dark circle, and that I saw her." This medium did not know Mrs. Ross, and had never seen her, nor did she know that I had been at such a séance. While neither of these incidents would have been tests to me, together they made a pretty perfect one, and it made what I consider an intelligent or intellectual recognition, which I consider better than an optical one, under the usual darkened circumstances.

I was present once at Miss Berry's séance, seated on the back row—that is, there was a tier of people sitting in front of me, and I was in the rear. A lady, sitting at my side, whom I did not know, but who, it seems, was a medium, said to me, "There is the spirit of a young lady standing by your side; I should think it was a daughter. Yes, it is," she seems to say. Her name is Hattie." "Yes," said I, "that is right; that is my daughter." "She is pleased," said the lady, "that you recognize her." Nobody heard this conversation, and she never moved from her seat by my side, nor did any one speak to her. Such remarks are no tests to me, as my loved ones who have passed on are apt to be known by my pen, and what would be tests to some would not be to me.

Some little time after this the control in the cabinet said, "Hattie Wetherbee is here, and will try and show herself to her father." Mr. Albree, the manager, then said, "Mr. Wetherbee, you had better come up to the cabinet," and I did so. Soon a young female spirit appeared and came into my arms, said "Father," and then whispered, "I have been standing by your side all the evening," pointing to where I had been sitting, "and you knew it, for I got her to tell you." Now take the circumstances and the form, and there was a very perfect intellectual recognition, as there was no possible collusion.

Once before the two that I have related, Hattie appeared to me at Mrs. Hull's séance. I think I will not go into the details of it, but will say that either of these three materializations would have answered for my lost little one, who would have been a stranger to me in her adult state; but here is the disability of an otherwise perfect recognition from the associated circumstances. The three forms, the one at Mrs. Ross's, the one at the Misses Berrys', and the one at Mrs. Hull's, were not the same person; they were not alike in the least. The one at the Berrys' was a head shorter than the other two, and quite petite, and the others were not the same figures. As near as I could judge of the weight of all three, they varied from ninety-five to one hundred and twenty-five pounds. These all were undoubtedly materializations, and not transfigurations.

On my theory of materialization a spirit might manifest as a child, or a little girl, or a grown woman; but a real embodiment cannot be ubiquitous and many-shaped; they could present a form or effigy of a person, and in some way endow it with apparent life or vitality, succeeding better sometimes than at others, and such I consider are the facts in the case.

Some may say that on this theory the spirits are playing it on us, pretending that they are showing themselves when they are only presenting an apparently living effigy. I do not look at it in that light; in the instances mentioned I think Hattie was present; seems to me I had real evidence of it, and the invisible management did the best it could to represent my daughter. I did not feel that I had her in my arms when I embraced one of those human-appearing effigies, as I would if she had been then a living member of my family, and yet the form seemed endowed with life, and real enough to have been a human being while it lasted, or held together. I have a feeling that she is glad at this conclusion to which I have arrived, so that I am under no concern of mind or bewilderment because sometimes she is a form of ninety-five pounds, and at another one hundred and twenty-five, and different-looking when produced through different mediums—the differences, deficiencies or disabilities, when there are any, are in the effigy, not in the personality of the spirit.

I am satisfied, as I have said, that these forms, more or less perfect, are materializations, and are spiritual manifestations, and I think they will continue to improve. I am inclined to think, as spirits have said, that we will yet be startled by seeing a form appear on the rostrum so that we will see as well as hear the influence as its thought is uttered by some inspired speaker; even in that case it will not conflict with the idea I have presented. I would, however, expect such a manifestation to be more ethereal or vapory than our cabinet ones are; but still, like the latter, I would expect it to be symbolical, even if objective and sensuous, rather than the real person.

I do not expect or desire to detract, by what I have said, any interest from this remarkable and interesting phase of the spiritual manifestations, but simply to suggest an idea that explains the occasional disabilities or deficiencies so often noticed and wondered at, even when the manifestation is unquestionably genuine, and one will now see that the fitness of the lines of Gray, which I quoted, begins to appear. This article, then, is not to destroy any one's bliss, for it does not disturb mine in this connection; but is a suggestion in cases where ignorance is not bliss, and, on general principles, wisdom is always in order.

Verifications of Spirit-Messages.

JENNY SPRAGUE.

The BANNER OF LIGHT of March 14th contains a communication from my angel daughter, JENNY SPRAGUE, which I fully recognize. In it I find a very gratifying test to me personally. I had mentally earnestly requested her to go to the BANNER Circle that day, and give me a message, if possible. I hurried off to my Circle-Room, arriving there just in time to get in before the door closed. I sat patiently waiting and hoping, but my heart leaped with joy when I heard the last spirit who took control of the medium say, "Yes, mother, I did tell you to-day that I would come here and speak, if I could," for it was just what Jenny said to me a few hours previous, and no one else knew it. To this test she added another, by saying, "I saw you looking at the picture with the little red dress, and I touched you on the shoulder, and said, 'Mother, dear, I will try to come.'" That is true, and is a direct answer to my request. She also said that her Aunt Hattie (my sister) was "glad and happy to have her dear son with her." This proved true, for her son had just passed to spirit-life, after a long and painful sickness. The entire message to me is most satisfactory, and is another convincing proof of the power of spirits to return and communicate with earthly friends. I never can repay the debt of gratitude I owe Miss Schlemmer for allowing so many of my spirit-friends to use her organism in sending me loving messages from the higher life; and the BANNER, as the vehicle for spirits to reach mortal friends all over the world, is doing a noble work that ought to be fully appreciated.

Centerville,
5 Dwight street, Boston.

REV. Z. P. WILDES.

I notice in the Message Department of the BANNER OF LIGHT of April 4th a communication from Rev. Z. P. WILDES. Turning to a catalogue of the New Hampton "Academy and Theological Institution," for the year 1813, a Baptist Institution of high repute among that denomination in the State of New Hampshire at that time, I find that Mr. Wildes and myself were at school together, he a student in the theological department and I a scholar in the academy; our classes of recitation often came together. We were also members of the same literary society, the "Social Fraternity." I became intimately acquainted with him at that time; he was a young man of an open, frank, generous nature, conscientious in his views and strongly Baptist in sentiment. He graduated in 1814, and went forth to preach the gospel as he understood it. As years passed by I lost sight of him, and for thirty years I did not know his place of residence; later in life I was informed that he became a city missionary in New York or vicinity. I see that he has passed on to the higher life. All honor to Bro. Wildes for his return through the Message Department of the dear old BANNER to give us his experience on the other side.

Salem, N. H.

JOSEPH SWEET,

Whose communication appears in the BANNER OF LIGHT of March 21st, was an old acquaintance of mine. I lived next-door neighbor to him in 1822. He was well known in this city as a successful dry-goods merchant. His establishment was very popular with the ladies, when out shopping, and they were sure to visit it. He bore the reputation of being an honest and upright man. I have not seen him for twenty years. His return from spirit-life, and establishing his identity, is another link in the great chain of evidence that mortals live a life beyond. It breaks the gloom and lights up my pathway to the tomb.

Providence, R. I.

ALBERT MESSENGER.

R. B. ELLIOT.

The message from Mr. R. B. ELLIOT in the BANNER OF LIGHT of April 4th, 1885, is recognized by Mr. Lucian Carpenter, a dry-goods dealer on Cranston street. He says: "My brother knew him when he lived down South; he was a very well educated man, a good speaker, well versed in language; in fact an orator of considerable power."

Providence, R. I.

Wm. G. Wood.

GEORGE C. THURSTON.

The BANNER OF LIGHT of March 28th contains a message from GEORGE C. THURSTON. I was acquainted with him both in Boston and his native town, Ossipee, N. H. I knew he passed away two years ago last fall, and that he worked for the Highland Railroad Company in the capacity of "starter." What he says about his affairs is correct, I think. He has friends who will be pleased to learn of his return. I hope he will succeed in finding a medium that he can do his work through. Yours for the truth,

Boston, Mass.

H. W. MOORE.

The wonderful progress of Japan in adopting the institutions of modern civilization is shown in the fact that the country now has 3000 common schools, 3,000,000 pupils, and 84,700 teachers.

The number of plants raised by man does not exceed three thousand. An industrious hen will raise more than that every hour in the day.—*Binghamton Republican.*

—Lydia E. Pinkham's Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to their sex. Her remedies are put up not only in liquid forms but also in Pills and Lozenges, in which forms they are securely sent through the mails.

Spiritual Phenomena.

Seances with Mr. Eglinton.

MATTER THROUGH MATTER ILLUSTRATED AND DEFINED.

In illustration of the remarkable mediumship of Mr. Eglinton, which has awakened so deep an interest in Spiritualism within the charmed circle of the London aristocracy, we reprint from the columns of *Light* the following account of what took place at seances attended by Mr. J. Mair Rolph. After mentioning incidents of minor importance Mr. Rolph says:

"I wrote on Mr. Eglinton's Bramah lock double slate a question to a cousin of mine, a Mrs. N. L. T. Mr. Eglinton was ignorant of the question. I myself put between the slates a bit of red chalk, looked at the case, and taking the key out kept it beside me in full view on the table. We waited some time, but no answer came, and no sign of writing was heard. Mr. Eglinton once or twice drew the slate about half its length from under the flap, and then slid it back again, as though to cozen the power, but still there was no sign of writing. At last, asking me to release my hold of his left hand, he turned round on his chair, and taking one of several envelopes lying on the writing-table behind him, placed it on the outside of the slate case, then sliding it under the table he gave me his left hand again to hold in my two hands. On my asking why he had put the envelope on the case, he answered, 'Perhaps we shall get a communication.' After waiting some time longer, during which Mr. Eglinton repeatedly drew the slate out some distance from under the flap and slid it back again, each time discovering the envelope outside, in the exact position it was placed at first, he began to breathe very heavily, and convulsive shudders ran through his frame, and at last we heard the writing. After the three final taps Mr. Eglinton withdrew the case from under the flap, and handing it over to me, requested me to unlock it. I did so, and on opening it, inside, between the slates, I found the envelope with (in my own son's hand-writing in the red chalk) the words: 'Dear Father—'

"This is matter through matter," as well as my cousin's answer. This astonished me. I could not in any way account for it. I took up the case, looked it again, and tried to force the envelope through its interstices, but found that it shut too close to admit the very thinnest envelope. Here could have been no trickery or jugglery. I saw the thumb of Mr. Eglinton on the table the whole time he held the case beneath it; his whole wrist was also visible; his left hand was held in my two hands; one of my feet was under the flap of the table, and the key of the case beside me on the table the whole time. I immediately determined to ask my son to explain the meaning of the words, 'matter through matter.' A clean slate was under the usual conditions held by Mr. Eglinton under the flap of the table, and I asked the explanation of the words. The writing began almost instantly, and on the slate being withdrawn, after the final taps, we read the following answer:

"It means that matter is disintegrated by the spirit-power which we have at our command, thence it is easy to dissolve ordinary matter, and restore it again by the same process." At another seance, just before its close Mr. Eglinton said, "I should like to try an experiment with you, Mr. Rolph. I have no objection," I answered, adding, "Had I not better copy that answer first?" "That you can do afterward; we must utilize the power while it lasts." He then asked me to close and look the case, and put the key in my pocket. Having done so, Mr. Eglinton requested me, if I had no objection, to lay my eye-glasses on the outside of the case. At first I demurred, but remembering that I had another pair with me, I placed the closed eye-glasses upon the case. Mr. Eglinton then put case and glasses under the flap of the table, and, as usual, I held his left hand in my two hands. After waiting some time, Mr. Eglinton, breathing heavily, became very much agitated; bending far over the table he appeared as though gradually forced out of his chair. He begged me to put my hands further over his left hand, and to press it down upon the table, which I did. Mr. Eglinton becoming more and more agitated, I began to feel uncomfortable, but at last he cried out, "Press firmer, please, firmer; I feel them snatching at it." I pressed down his hands with all my strength, bending over the table till our heads almost touched together. Presently Mr. Eglinton sank back into his chair, and convulsively withdrawing the case from under the flap of the table, handed it to me to unlock. On opening the case I found my glasses between the slates intact, but open. I exclaimed, "That is also matter through matter, or solid through solid." "Yes," answered Mr. Eglinton, "and you have, Mr. Rolph, been fortunate in witnessing it, for such manifestations of power are not always obtainable."

Thought Transference from Spirits to Mortals.

There is something beyond the mere transference of the thought of one person in earthly form to the mind of another similarly conditioned, shown in the following incident published in *Boston Journal* of the 17th ult., as related by a member of the Society of Psychical Research, who personally vouches for its verity:

An old colored servant of a Southern family gave her dying bequests in regard to her property to her master for administration. She had told him in faint words how to dispose of her money, and said: "You will find the money in the box. But the effort was ineffectual, and she died without imparting the knowledge. Not thinking that the matter was important, as the master rather disbelieved the idea that the servant possessed more property than he already knew, the room once occupied by the auntie was given to the succeeding servant without especial search. Upon the next morning the new servant came in terror to her master and declared that she would stay no longer in a haunted house. "An old woman had appeared to her at night." That was sufficient for the resisting of all arguments. The new servant who had come to take the place of the timid and fearful girl had been especially procured from a distance, in order that the superstition of the town should not affect her. Upon the following morning she also appeared ready to start forth. An old woman had appeared to her. "Nonsense!" said the master. And the "old woman" had said that the money was sewed up in the mattress." Upon searching, it was found that the money was concealed in the mattress.

The transference of thought was exercised in this instance, but it was transferred from the mind of one who had passed the confines of an existence visible to the dwellers upon earth to one who had not; and herein consists the entire philosophy of Modern Spiritualism in its phenomenal aspect. This is the basic truth upon which communion between spirits and mortals rests; and if it becomes evident to the members of these various Psychical Research Societies that thought is capable of transference without the agency of verbal speech, the logical inference will be that such transference can be made from any distance, and from any state of existence wherein intelligent beings find an abiding-place.

[From the Boston Medical and Surgical Journal.]

More Telepathy.

MR. EDITOR—As another contribution to the long array of cases illustrative of this phenomenon, I wish to add one from my own experience.

In 1879 I was a passenger on the of late notorious steamer *Queen*, and bound for Liverpool. In my stateroom was a lounge or sofa, with a rattan seat, which was placed under the port. I was lying on this sofa one afternoon just before dinner, thinking of nothing in particular, when I heard distinctly the voice of one of my

young children, at home in Philadelphia, calling "Papa! Papa! help me!" The occurrence startled and distressed me, and as it was impossible for me to hear from my family for at least a week, I had an anxious voyage, although gradually the circumstances ceased to affect me so strongly.

I was reassured ultimately by a letter from my wife, written subsequent to the occurrence, in which no mention was made of any calamity, and on my arrival home and comparing the hour, with due allowance for difference of longitude, I found that at the precise time my children were at their dinner, and the call I heard, "Papa! help me!" was but another instance of that want of good manners in children, which we all deplore, but find it so difficult to correct.

Yours respectfully, A. CANVEN.

Anniversary Speech of Charles Dawbarn.

At Republican Hall, New York, Sunday, March 29th, 1885.

[Reported for the Banner of Light.]

The proof of immortality brought to the modern world by our medium brothers and sisters has brightened to the Spiritualist the gloom in which death is yet enshrouded to our brethren of the Christian Church.

The spread of this truth in its details has so far been the chief work to which spirits and Spiritualists have alike devoted themselves, from the day when our good sister, Mrs. Underhill—then Miss Leah Fox—gave us the first letter of the alphabet to the present hour.

Phenomena have increased in power and varied in detail, till to-day classification has become almost impossible. The special value of any phenomenon can never be determined, since to one the physical carries its own conviction, whilst to another the mental phase, from trance to inspiration, has proved the greater blessing. But to the greater number of Spiritualists our phenomena as a whole stand as such a personal blessing that the grander value of our philosophy, born of this angel intercourse, remains unnoticed.

I have time for only a thought or two, as to the less son yet unlearned by most, that has been brought to earth by this our spiritual phenomena; for we would do well to realize that there are lessons in Spiritualism for broader and deeper than the truth that we live on after death in our own old individuality.

First, it points us to growth; not in the aggregation of atoms through which we peep out at each other, but in our capacity to acquire knowledge and use it as power. Spiritualism then takes us another step, and shows us that humanity can imagine no stopping place at which man's power ceases to grow.

So we have manhood here on earth with developing powers inhering to his own nature that are without limit. But we soon reach the end of a development or growth that is purely physical. Suppose you were to-day standing by the side of the Arab, as he fights the battle of liberty on his desert plain. He will tell you the color, and every detail of the approaching animal, which at seven miles' distance is only a point to you and me. He shows you that the physical eye may be trained to a keenness of vision far greater than ours, although its limit is soon reached.

But we use power of the mind, and presently an instrument is born by which we see that which is invisible to yonder Arab. Yet your telescope is only wood, and brass, and sand, and soda, and lead, of which you create an atom, although you so combine them that your eye can wander into valleys and on mountain tops upon the distant moon.

Spiritualism comes to tell you that this power is still yours when the gate of death flies open, and your manhood passes into the higher life. So humanity presently finds itself settled in new homes amidst surroundings where nature means beauty and life, but where manhood means power. We learn that many remain for years content with their new life, living on in this era which is babyhood to humanity; just the happiness of childhood. But we hear also of spheres of spheres, and changes that mean growth to souls who climb. But note this: You have never heard a whisper of completed manhood; for truth knows nothing of old age; and every step forward means increased power.

But so far as we can hear a whisper or receive a thought from those to whom a rounded manhood is the self-in-all, we never find them in contact with any intelligence superior to humanity. The matter out of which mortal man forms the telescope and microscope is everywhere in the universe; but the intelligence that shapes matter is there too, with a power as much grander as matter is more refined.

What follows as an absolutely logical conclusion born of this spiritual truth to which our orator's "rap" first called our attention? If man's power over matter be growing here, it is growing over there, too; and since the spirit knows no death, it is growing from eternity to eternity. The man of to-day who builds a bridge, and a steamer, and whispers along a wire to his brother in Chicago, has another brother in the life of the eternal, with powers as much grander than the mortal as our proud scientist ranks above the first form that expresses life on a new-born planet.

Do you not now see the tremendous thought Spiritualism is bringing to you, if you will but stop for an hour hunting for another test and listen to eternal truth. It is offering you a conception of both God and man of which neither prophet nor seer has dared to dream.

I listened the other day to a member of the Salvation Army, who told his audience what God had said, done, and was doing at that very moment. God is always very close to an ignorant man, but you know that he stands further off as man's knowledge widens. Follow out this thought and see where Deity must stand to the archangelic man, who has been into the inner temple where lie the secrets of matter.

Watch man on earth, shaping his sphere of life after it is made; and then turn your thought to the eternal man, with power to mold matter into comets and planets and suns; and ask yourself wherein is their difference of power save in degree.

Remember that this grand thought of MAN MASTERFUL comprehends you and me and the child on its mother's knee; and that past and future are all time present to the immortal soul.

Just for once let Spiritualism give you a hint of the manhood on which it is founded, and you will realize its grandeur as never before. You will then claim its privileges and use them to develop your own manhood. Listen, my brother and my sister, to the lesson Spiritualism is bringing to earth, and you will find more than raps and tests and spirit-forms; for presently its eternal truths will demonstrate to you the glory of your own manhood as beyond all your previous conception.

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