VOL. LVII.

COLBY & RICH. Publishers and Proprietors. BOSTON, SATURDAY, APRIL 25, \$3,00 Per Annum Postage Free.

NO. 6.

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The Spiritual Bostrum.

IMMORTAL LIFE.

A Discourse by

WENDELL PHILLIPS, Given through the Trance-Mediumhip of MRS. CORA L. V. RICHMOND, before the First Society of Spiritualists of Chicago.

[Reported for the Banner of Light.]

To mingle the life eternal with the mortal state, to fittingly announce the immortal kingdom to those who are still on earth, has been given in past time to anthese is the one who appears before you to-night, not clothed upon as heretofore with the mortal tenement, but dependent upon another form and another brain for expression; still he cannot withhold, though the words be not the words of angels, and though the thought be not clothed upon with the wonderful fire and fervor of the divine, still must be speak.

Friends, it never occurred to me when in human life to doubt immortality. There were those whom I held near and dear, to whom this was a perpetual subject of doubt and discussion. I would as soon have thought of doubting the sunshine of the day, or the immutable laws that govern the universe. It never occurred to me to doubt the existence and love of God. To deny would have been to deny all being and sources of being in the material universe. It never occurred to me to question the Divine beneficence of Christ, our Elder Brother and Teacher. Many were discussing these I have witnessed them often; they have always seemed strange. Christ to me was the Exemplar of life; to do good to others the religion of Christianity, and there seemed no other interpretation to me than that relig ion meant to labor for mankind. Thinking thus, all themes connected with speculative philosophy or proposed demonstration of immortal life seemed to me unnecessary. I did not deny their uses to others, but every fact in the universe is only valuable as it leads to some truth. If you have possession of the principle, you do not need the fact, except to serve the purpose of enlightening others.

I always accepted Spiritualism as a fact. It was not a necessary one to me; I did not question that which it came to prove, nor even the voice with which it came to announce that truth. But there were things that I did question: the right of man to enslave his brother; the right of man to be cruel, unjust and unkind; the right of kings to rule and priests to dictate to human consciences. These I questioned and doubted forever. I had no doubts concerning God; every doubt was concerning error or wrong forwarded in the name of truth, pressed upon human attention and accepted in the name of religion and justice.

We may doubt Moses and the prophets and Paul, or we may doubt the interpretation of the letter of God's word, but we cannot doubt the indelible word written upon the human conscience, the voice of God speaking unto man : "Thou shalt not wrong thy brother." Every day and hour of existence this voice was ringing in my ear; every incentive to labor, every divine aspiration clustered around this, and to have a million arms and a thousand lives seemed inadequate to do the things that day by day it appeared necessary to do in my life. Realizing that only one life was afforded, such feeble use as one man's brain or mind can make of that life, the one who addresses you endeavored to make. But I can say now that, had God chosen, there might have been a stronger life, a more fervent will, wider capacity and deeper range of vision. But it was not so, and what was given was ore beneficial unto the individual than to earth or to the humanity that it fain would have served.

God can strike down error, no doubt, in a single instant; but the helpfulness that it gives to humanity to uproot the error that is in the midst of the world, is the one weapon that the Infinite employed.

One cannot start upon a new crusade at the age of three score and ten; though a thousand evils cry out, still the bodily infirmity and the necessary respite of age, and that which attracts toward the earth must inevitably have sway. Besides, other voices begin to call, summoning voices from the realm that has been considered invisible, and of those who labored and struggled with life and the emergencies of existence with me, nearly all had preceded me into the realm of the Infinite.

Immortality did not come upon me by surprise, nor was it indeed other than an expectancy, except the vaster giory and the more perfect perception. One keen pain at parting from the earthly life, and all else was of summoning voices, and the uplifting of wonderful pinions into the world of spirits. One supreme tie of affection and tenderness existed; yet why should question that Love Infinite was capable of ministering to that feeble form through long years, even when the bodily presence of one whom it sought to cherish

did not need death to teach me that human ambition, splendor, the only wonder to me now is, not that men corruption in places of power, the things that men speak of splitts and angels so much, but that they do prize in the form of wealth and adulation, were less than bubbles on the empty air. It did not need the long struggle with a frightful wrong and the recognition of other wrongs, to instill within my mind the consciousness that earth could afford no honor that the immortal spirit could afford to accept in exchange for freedom of spirit. Therefore with perfect freedom, and without the lingering desire for any possession that the earth could afford, save the affection and good-will of my fellow-men, I passed from the earthly state. But to say that one is not surprised; to say that immortal life had ever in its conscious possession been mine, would be to deny that which has come to me, since this which has come does not come for human eyes to see, for human ears to hear, or for human understanding to comprehend: the transcendentness of the change called death.

I used to wonder that men would talk so glibly of angels and spirits, when I was on earth, thinking that if they saw them at all, or had consciousness of their presence, that fact would create such a snowy silence in their lives that it only would be revealed by greater graciousness, and more wonderful acts to their fellowmen. But I now understand that there is adaptation of ministration, and that if man will have it so, the ministering spirit descends to his condition and makes himself know, even through the arbitrary meshes of the senses, the wonderful conviction of immortai ilfe.

I could not teach immortality any more than I could teach sunshine, or air, or any of the elements of being. It seems to me that in which man should live, that should pervade his existence, that there should be no philosophy accompanying it, no sophisms belonging to it. It does not seem to me that it is in the realm of that which is teachable. It is in the realm of that which is perceptible, in the realm of that which is lovable, and it may be taught in what manner immortal life affects the mortal; but to teach immortality is to insult the primal source of human consciousness.

I beg your pardon, therefore, if I shall not teach you of that immortal truth which serves to make it possible for these ministrations to come to you and me, (for it is a ministration to me as well as to you,) that alone announces the immortal state, and when, with added perception, greater knowledge, more full-grown stature of spiritual possession, the one who addresses you shall see with clearer and larger vision, human speech may then not seem so desirable. I used to wonder sometimes that angels did not descend, especially avenging angels. and the descent of specially descent of the same angels learn to wait, doers; but I understand now that angels learn to wait, doers; but I understand nor yet so anxious to reveal themselves, but wait the opportunity for expression, and for the fuller stature of human growth, and the comprehension, before illustrating their presence to the earthly state. I understand that it is possible. through death, for human spirits to become angels, for angels to become of higher and more wonderful estate; but the more wonderful that estate, the less important must it be to express it to ears that cannot hear, to reveal it to eyes that cannot see, or attempt to make it understandable to those who cannot understand. This is why I hasten to speak to you now, that I may not forget the accents of the world of human speech, not ndeed forget the weaknesses of the human form; that I may feel one with you in that sympathy which outlasts death, and makes me aware, while now controlling a human organism, of the feebleness of human clay. I make haste because there will come a time when there will be no haste; when in the great crucile of spiritual light. and the hig her knowledge of the spiritual kingdom, I shall see that the inevitable laws of human progress and unfoldment must strike away the errors of men as they outgrow them, as the plant outgrows the sheath that contains it, and as man throws off the experiences of boyhood and youth in the larger possession of manhood. So I perceive that human knowledge concerning immortal things is not to be attained by too much haste in the ministrations from the other world, but rather by the earnest longing of humanity for that ministration. That which you most desire, that which you stand

on tiptoe to attain, the freedom the slave is willing to fight for or to run for, that which, surrounded by peril, engenders the struggles of youth and manhood, I find is the immortal and divine method. Evidences of immortality could be poured in upon you until the world would be deluged therewith; immortal light could be let in from the upper windows of the human dwelling until there would be such hrightness that human eyes would grow blind, and, like the prophets of old, men would fall down and worship the angels that thus appeared. But to what end? The eyes would still be blind, the ears would still be deaf, for until you feel the need of this higher light it is of no value. You could not read the daily page of daily duty in following the Absolute Eternal Light. And this is why I used to think Solon of more value perhaps than Plato or Socrates, and the name that gives most to freedom, nore valuable than to much speaking of the name of Obrist. For it seemed to me that the light of Christ's life, if shining in the minds of men, would show them the way without much speech, and when there came much speech that they had missed the way altogether. I could perceive this from the injustice and dissensions around me: I could perceive this from the fact that rolers and nations had made the word of God a pretext for human bondage; the name of Christ the

one watchword to human perdition. And now from the higher estate of my immortal life, where all bitterness is merged in diviner possession; where scores of immortal affections come thronging to meet me; where with just as perfect certainty as I knew that William Lloyd Garrison would defend the human race before any multitude of men, he would also meet me in the world of spirits, with just as per fect certainity did I know that each one of the others were walting until the vell was removed from my blinded human eyes, until the senses were put off, and the immortal perceptions clearer. And there they were; not with feebleness, not with age, not with any portion of the physical form that had been cast aside, but with all perfection, all manhood, all affection, all deep regard, all differences merged in the light of the spirits. You cannot conceive of the wonderful and fraternal meeting of spirits. You can only conceive, if there were no strivings in the world, if in some divine and chosen company all selfishness could be put aside, and the conversation attuned to the sweetest harmonies, like that divine singer who from high heaven should herald all immortal messages.

It seemed to me that every dear friend in spirit-life had become an angel, in the interval that divided them from my mortal state, so wonderfully pure and true did their affection shine upon me, when, awakening as from sleep, I awake from the mortal to the im-mortal possession. The life of earth, seemed at that moment dreary and dismal, a battle sleep in which one

not speak of them more; the enly wonder to me now is, that immortal life is not so palpable at the very doorways of human existence that no man shall put out the hand of the soul to perceive it without knowing that it is there; the wonder is not that men seek for ministration, but that they do not seek more

Gods upon Olympus; oracles at Delphos; the secrets of the Mithric caves of the East; the divine inspirations that led the masters of Greece to seek for the higher and more godilke life, were after all set in the senses and immured in the clay of earth. Their gods were human; their passions were human passions; the themes and subjects of their conversation were of war and conquest of human life. The Divine Possession that belongs to man's immortal victory over the senses was not theirs. All the wonderful poesy of Greece, that singular but most complicated structure f human civilization, is lost in the midst of its materi-

ality and its appeal to the senses of man.

Oh! the spirit of immortal life; the fiame of immoral being; the Jove that is not of Olympus but of eternal principles; that belongs to human thought and the highest ideal of human governments and sciences that adorn and beautify the earth and one day shall make it more perfect-all these are in the realm of the soul, pressing close upon you. Wave upon wave of this immortal life is surging around the dwellings of your bodies; wave upon wave of affection rippling beside your doors of mortal being, and all intoned like the monotone of the sea; but the siren's song of worldliness wins you away from it. Defeat and struggle, the seeking of external things, are sufficient to drive that deep silvery song from your souls. Yet there it is all the same—always delightful, always perfect; the one sweet monotone of eternal life, that always reminded me of the sea, and always reminded me of it-

solf. Oh! God, when will men listen to its voice? When will they heed its monitions? when will they understand that not external life and speech will suffice, but the devotion of the heart? When will they perceive that no longer through mysticisms of doub and labyrinths of darkness, nor through human philosophy, nor yet through tradition, nor yet through grander human government are men to trace the principles that in themselves form immortal life? But only through lips that, voiceless to you now, are vocal with the praises of Eternal Life; only through lips that, slienced in death, have added speech to the silvery tongues of immortal singers; only through voices that valled from the ontward understanding of the senses, are more palpable in survivame or built only through such incentives as drive men on through whirlwind and tempest of material passion and despotism, to the one bright, wonderful, ideal exaltation of humanity, to the standard of the Divine.

I care not under what name this Immortal Life is velled; I care not whether it be the inspiration of Crusader or that of him who wages war against the chattel servitude of man; I care not whether it speak with the trumpet-tongue of that which proclaims the New Zion upon earth, or whether in the silence of the silvery voice of human conscience it appeals to your daily life and makes you more aware of the wonders of its possession; I care not whether scholars shall hear it sing in Homer's lay or whether it borrow its strength from the wonders of Egypt; I do not care whether it be drowned in the Brahminical thought. velled in the idea of Buddha, or revealed in the wonders of Christ; what most concerns me at this hour is. that, having passed out of mortal life and mortal speech and human authority and human possession. I cannot understand why, when I was still in the tenement of clay, this immortality was not more acknowledged, true to conviction. Still, had I been aware that no blazing thought could surge through the brain, no lightning-flash of intelligence reach human vision, no wonder of divine philosophy cleave its way through the imperfect understanding of man, that was not borne on the ministering breath of attendant angels and ministering spirits-had it been understood then, much more might have been made plain. But how can one understand, when velled in clouds that are born of tempest and struggle? He does not see the sun's eternal splendor shining upon the height above him, in the valley below him; he does not know, when in the midst of the awful conflict of battle surging around, when at the very cannon's mouth, he speaks the word that is intended for humanity, that God's voice is there all the time, ruling the battle, and that angel-hosts are in attendance to set the spirits free.

Dear friends, as valuable to me as human freedom s; as wondrous as that liberty of individual conscience is that makes each man amenable before the eves of heaven for the use of his talents and gifts; as precious to me as is the poorest vassal of earth, and as ignoble as is the proudest monarch who usurps the rights of any man, still, all these sink into insignificance before the light of that vaster freedom, that more divine possession, that conception of life that merges all human imperfections in its All-Omnipotent power and life. And while I would not deny to any human being the conflict of his or her life, while I would not deprive you, my friends, of any needed experience while still in the human form, I would strike at the error that is close beside you or within your hearts, if I deemed it to be an error. I still would announce—from the conception that to-night possesses me from the life of the spirit, the immortal world that overshadows the earth -that all themes of human discussion, all contemplation of human affairs, the adjustment of nations, the righting of their wrongs, the leading of them on to higher and nobler destinies, the working out of the freedom of the poor man from the thralldom of eastethese and the many blessings that shall come when woman stands free and fetterless, the compeer of man -all these are merged in the still higher and diviner light of spiritual possession. And I know that immortal life includes them all; includes the struggle and the victory; includes the shadow and the light; includes the error and the truth; includes falsehood and divine certainty; includes the slave and the master; includes the subject and the king, and includes all intermediate states that lie between. Fold upon fold in the Master's hand, when by conquest and victory each human life has risen to its appointed place, behold the book that life has written. The victory is attained, the conquest is won, the lowest stands revealed as the highest, and the spiritual life becomes the solvent of all.

I would not take from one hand its cunning, from one artisan the skill with which he labors, from one mind the invention that elevates the toll of the world to the standard of mental power; nor would I unbar the doors to any of the subtle-kingdoms of spiritual life, until such time as man is ready, by the aspiration and longing of his spirit, to receive that life; but when it comes, when the meisenight is at the door, when the immortal longing is there, when the soul cries out ferrecognition, when with full, constant and unerring certainty the light of this immortal life pleases through was removed of the state of the

Prophets there are who do see with partial and veiled lar, and the large audience left the hall more than vision; seers there are who do understand, they who make wiser than than know like noets and the best ling at Weisgerber's Hall." speak wiser than they know, like poets and the best philosophers, but who among all these giants can proclaim that life, ever-present, ever-constant, unvarying in its power, working its wonders constantly in the world, without recognition, asking nothing, receiving nothing, but ever content to apply its winning voice and its wonderful potency upon every darkness of earth, until that darkness is set free?

I have seen somewhere on the mystic pages of antiquity the picture of the over-brooding Spirit of Immortality, perhaps in the winged sphere of Egypt, wherein among the darkness this spirit-light, as an eternal presence, wrought its way in the world; I I have seen that all stages of darkness were pervaded by it, and the wonder is that days, weeks, months and years rolled by and still there seemed no perceptible change in the darkness, until at last from that mighty incubation the germs of quickened thought and intelligence sprang into the heart of Isls, and lo! the world was born. So, beloved friends, Immortal Life through death, waits with ever-brooding pinions the one insoluble sphere of existence that surrounds and envelopes all being; waits with ever-living consciousness, its light pouring itself upon the earth, until, through countless ages, at last the winnowing pinions of this mighty sphere reveal to man glimmerings of immortal life; and now, with the rustling of these pinions, with the silent touch of death upon many households in this land, with the great heart of Christendom throbbing to know of immortal life, that breathing presence pauses beside your doors, has at once the question and the answer, reveals itself in the form of your inquiry and in the form of the solution of it, and finally leads through the gateway of individual death to the divine possession. You can hear and think and feel concerning immortal life in the physical form ; you cannot perceptibly, consciously and palpably realize it until the great wings of Death have set-tled upon the physical being and all time is merged in the wonderful light of eternity.

The Annibersary.

Commemorative Exercises in Cleveland, O.; Brooklyn, N. Y.; Santa Rosa, Cal.; Concluding Services at Horticultural Hall, Boston.

The seventeenth Annual Celebration in Clause and—or the Thirty-Seventh Annivorsary of the advent of Modern Spiritualism, instituted through the mediumship of James Lawrence of this city—was commemorated by two days' festivities, Sunday and Monday, March 29th and 30th, in Weisgerber's Hall, by the Spiritualists of this city and neighboring towns. The speaking mornings and afternoons was under speaking, mornings and afternoons, was under the auspices of "The Church of the Spiritual Era," D. S. Critchley presiding; and the exer-cises of the evening under the auspices of "The Children's Progressive Lyceum," Thomas Lees

Children's Progressive Lyceum," Thomas Lees officiating.
The exercises opened Sunday morning with a well-filled hall looking its best with suitable and tasty decorations, emblems, mottoes and pictures, and a generous supply of lovely natural flowers and choice plants. The quartette choir, composed of Miss Alice Barker, Miss Lydia Barton, George Barton and George Williamson, opened the services with a song of greeting, and Mr. Critchley followed with a very able retrospective address suitable to the very able retrospective address suitable to the occasion, closing with a hearty welcome to all the friends assembled.

The speakers following him were Mr. G. H.

Brooks, of Madison, Wis., a trance speaker (who occupied the platform here during March,) and Mrs. Althadine Smith, one of Cleveland's best

resident mediums. The orator of the day was A. B. French, Esq. of Clyde, O., who opened the exercises of the afternoon with the regular Anniversary address. The effort was a brilliant and scholarly production, deviating somewhat from the ordinary on of Anniversary addresses, and making a desimpression on all who heard it. The Cleveland Leader and Herald (now con-

solidated), commenting on the Anniversary exercises, said in the course of its report:

"... It would be useless to try to give abstracts of the addresses given by the different speakers, but, judging by the applause with which they were re-ceived by the audience, they were quite satisfactory. ... On the whole the Anniversary was a success, and will long be remembered by those who participated in it."

Prominent among the attendants from a distance were Hon. A. B. Bradford of Enon Valley, Pa.; Wm. Watson of Lowellville, O.; Mrs. steele, sr., of North Amherst, O.; Mr. and Mrs. Church of Ashtabula, O.; W. A. Moseley, New South Lyme, O.; Mrs. Pomenne and daughter of Belleville; Mrs. Fox of Lorain; N. Powell, Willoughby; Mrs. Colby, Mr. Wilson of Palneville; Mrs. C. A. Richards, Bettsville, O., and many others. many others.

The Union of the Two Lyceums was quite an event in the history of Spiritualism in this city, and was thus spoken of by the Cleveland Leader and Herald:

and was thus spoken of by the Cleveland Leader and Herald:

"Cleveland believers in Spiritualism crowded Weisgerber's Hall last night until standing-room could scarcely be found. The occasion was the celebration of the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism by the Children's Progressive Lyceum. The exercises opened with a musical prelude by Mr. Chas. W. Palmer. Mr. Thomas Lees, the Conductor of the Progressive Lyceum, welcomed the West Side organization. The Conductor of the latter, Mrs. A. Smith, responded briefly. The Anniversary poem, a composition of some merit, was then recited by Miss Ethel Fenn. Then followed a poem entitled 'Hydesville,' recited by the Leaders of the Groups of the Progressive Lyceum, with the singing of Anniversary choruses between each verse. The musical feature of the evening, a finte solo by Signor Bocco Rotunno, from the Conservatoire of Milan, Italy, accompanied on the plane by Miss Pauline Yunghans, was received enthusiastically. A very pretty exhibition of calisthenics was then given by nine Lyceum pupils under the direction of Miss Tillie H. Lees. Two clever recitations followed by Master Arthur Thompson and Miss Frances Youst, and Miss Mamie Shepherd sang a pretty ballad. Miss Carrie Sell gave a plane solo, and the first part of the programme ended with an excellent exhibition of simple club-awinging by Charles Watson and Eddie Cook. Mr. Charles Collier then presented a banner of blue and gold to the West Side Lyceum from the Progressive Lyceum, in a neat apoech, which Mrs. Smith responded to briefly. A duet followed by Emma George and Alice Kenyon.

Miss Alice Sell recited 'The Toper,' and Misses Gertie Johnson and Pearl Lees. Mrs. Ella Williamson, an accomplished vocalist, sang a ballad finely, to which he was obliged, by an snoore, to add another. Miss Thors Emit followed with a recitation. The Skating Rink.' Recitations were given by Eddie Cook and Miss Allies Sell recited 'The Toper,' and Misses Gertie Johnson and Pearl Lees. Mrs. Ella Williamson,

As per announcement the festivities closed with a full dress ball on Monday evening, in which about seventy-five couples participated; the music was furnished by Prof. Brice's Orchestra, with Mr. Chas. W. Palmer as Master of the Ceremonies, assisted by Mr. Chas. L. Watson and Mr. Alex. Wilsey. A telegram of greeting received from J. B. Hatch, Conductor of the Shawmut Lyceum of Boston, too late to be read at the Sunday evening exhibition, was read

Shawmut Lyceum of Boston, too late to be read at the Sunday evening exhibition, was read by the Conductor of the Cleveland Lyceum to the merry dancers assembled at the Anniversary Ball.

The interest at all the sessions was much heightened by the charming vocalization of Mrs. Ella Williamson, formerly of the Lyceum, and by Miss Pauline Yunghans, who presided at the plano; and thus another joyous Anniversary is added to those already recorded in the good Banner of Light.

Thos. Lees.

Brooklyn, N. Y.

Brooklyn, N. Y.

The Church of the New Spiritual Dispensation, at the "Little Church round the Corner," 416 Adelphi street, celebrated, March 31st, the Anniversary, in an appropriate manner.

The Committee of Arrangements—Mrs. S. A. Slocum, Mrs. M. E. Brundage and Mrs. F. A. Davis. with the assistance of Bros. A. G. Kipp and George Wightman—had elaborately decorated the church with flags and bunting; over the platform was the word "Welcome," in evergreen: the desk, stands and platform were covered with cut flowers and potted plants.

At 3 P. M. the exercises commenced with an invocation by Mrs. J. T. Lillie, the pastor of our church, followed by a beautiful song by Prof. J. T. and Mrs. Lillie. The Chairman briefly explained the purposes of our Anniversary, reading a letter from Judge A. H. and Mrs. Rosa A. Dailey, regretting their enforced absence from our meeting by an accident on a railway in the far South where they were traveling, which prevented their presence with us. Judge Dailey is the President of our Society, and by his earnest, unselfish work has done much to make Spiritualism a power in Brooklyn. All honor to such men, who dare to follow where the truth may lead.

Walter Howell, of England (who was born

lyn. All honor to such men, who dare to follow where the truth may lead.

Walter Howell, of England (who was born blind), was entranced, and for a half hour captivated the audience by the glowing inspiration that flowed like rhythmic music from his lips. The subject was: "Mediumship the Open Gateway"; the controlling spirit showed how in all ages mediumship had existed, and that while great good had been accomplished in the thirty-seven years of Modern Spiritualism, we had liately realized an lubb of what was to he so complished in the future.

After a song by Prof. J. T. Lillie, Mrs. Leah Fox Underhill, the elder of the three Fox sisters (who was on our platform), was requested to speak. Mrs. Underhill said that she was not a public speaker, but would answer any questioned.

to speak. Mrs. Underhill said that she was not a public speaker, but would answer any questions from the audience, and in response to these questions told in a graphic manner how the spirits came to their humble home in Hydesville in 1848; how on the evening of the 31st of March the first intelligent communication from the spirit-world came through the raps; how the family had been annoyed by the manifestations, and by the notoriety that followed; how the younger sisters, Catherine and Margaret, were taken to Rochester, where she lived, by their mother, hoping that this great and apparent calamity might pass from them; how their father and mother prayed that this cup might be taken away, but the phenomena became more marked and violent; how in the morning they would find four coffins drawn with an artistic hand on the door of the dining-room of her home in Rochester, of different sizes, approximating to the ages and sizes of the family, and these wavelined with a size of the sizes. her home in Rochester, of different sizes, approximating to the ages and sizes of the family, and these were lined with a pink color, and they were told that unless they made this great fact known they would all speedily die, and enter the spirit-world. Gladly would they all have accepted this penalty for their disobedience in not making this truth known to the world. She told how they were compelled to hire Corinthian Hall in Rochester; how several public meetings were held in Rochester, culminating in the selection of a committee of prominent Infidels, who, after submitting the Fox children to the most severe tests—they being disrobed in the presence of a committee of ladies—reported in their favor. Mrs. Underhill came from a slok bed—from a severe attack of erysipelas of the lower limbs, which were very painful to her—so that she might not disof erysipelas of the lower limbs, which were very painful to her—so that she might not disappoint our people. All the time she was on our platform there was a continuous rapping by the spirits in response to what was being said the spirits in response to what was being said by the several speakers, also in response to the by the several speakers, also in response to the singing, and all our exercises—showing that the invisible hosts were more numerous than those visible, and that the cloud of witnesses were thus in a marked manner able to demonstrate their presence through the medial powers of one of their first instruments.

William R. Tice arose from his seat in the auditoric and contact are sent to the first the auditoric and contact are sent to the first the auditoric and contact are sent to the first the sent to the s

dience and gave an account of his first visit to Mrs. Underhill over thirty years ago in New York City; how he was by this first visit convinced by unmistakable tests of the presence of his father from the spirit-world. Mrs. U. ex-pressed her gratification at meeting Mr. T. There were many others present who had been converted to our faith in the earlier days by her mediumship; and among the audience were friends from several towns on Long Island, New York City, Newark, Elizabeth, and other neighboring towns and cities.

Mrs. A. C. Henderson, of New York, said that she had very recently been called to visit a house in the city which was said to be "haunted"; that she found there was a medium in the house through whom unconsciously the rappings and disturbances had taken place. Mrs. Henderson said that she continued to sit for one year and seven months before she received any evidences of spirit-presence and power; she spoke at length of the marvelous spread of the phenomena, and by special request went down among the audience and gave many tests and spirit-messages from loved ones "on the other

walter Howell gave a very interesting account of his being controlled to speak under spiritual influences in the Methodist churches in England, without his knowing anything of Spiritualism, or his having but a limited education; how the church tried him for heresy. After the relation of the service of the ter this trial for heresy he went to another city in England, and a friend invited him to go to a Spiritualist meeting. When he entered the hall the presiding officer said that they had been disappointed in the speaker who was to been disappointed in the speaker who was to occupy their platform, but the spirits had promised them that a stranger to them would be there and speak. The next thing that he knew he was on the platform surrounded by the people, who were congratulating him on his success, and found he had spoken for over an hour. He replied, "I am not a Spiritualist, and do not want to have anything to do with Spiritualism." This episode was the beginning of his [Continued on eighth page.]

Spiritual Phenomena.

Gleanings from the Beste Seances. To the Editor of the Banner of Light:

The manifestation of luminous forms on a background of dense darkness, is a fact connected with spiritual phenomena familiar to multitudes. The outery against any phase of spirit manifestations occurring in darkness has been so persistent and frantic, that many have been deterred from the investigation of them for the alleged reason that the opportunities for deception are so great that they must necessarily be taken advantage of by the medium. It has been assumed by this class of inquirers that nothing of a spiritual character can happen in a dark seance that can be verifled, and that nothing does take place that is worth knowing. But it is a very weak yearnworth knowing. But it is a very weak yearning for knowledge that can rest satisfied with ignoring a class of facts which only light upon a dark background can reveal. An electric current passing through a glass cylinder moves spirally from end to end. That fact could not have been known had not the experiment been tried in the dark. Were it not for the recurrence of night, we could not know of the existence of a millionth part of the universe. A clear evening sky discloses innumerable worlds of which the eye in full sunlight catches no glimmer.

of which the eye in full sunlight catches no glimmer.

Silence and softened light have been the favored conditions to which legend in all ages has assigned the greater part of the visions, voices and telegraphic flashes that come to us from the supersensible world. Hebrew Jacob wrestles with an angel by night. The unknown author of the dramatic poem called Job makes a spirit pass before the face of his hero when visions of the night are wont to visit mortals. King Saul calls upon the Woman of Endor by night. The legendary Belshazzar, in the pseudonymous prophecy of Daniel, "saw the part of the hand that wrote" "over against the candlestick upon the plaister of the wall of the king's palace," and of course in the hours of darkness. The alleged rising of Jesus from a sepulchre is assigned by the Evangelists to the very early dawn. (Paul and the twelve disciples do not connect the post mortem appearance of Jesus with any grave or sepulchre. The connection of Jesus's resurrection with a sepulchre was the outgrowth of legendary speculation between the date of Paul's first letter to the Corinthians [chap. xv.] about the year A. D. 55, and the date of the composition of the Gospels, certainly not earlier than the beginning of the second century. Paul and the Twelve believed in the resurrection of Jesus from Hades—the Evangelists in his resurrection from a grave.)

These cases illustrate the principle that si-

from Hades—the Evangelists in his resurrection from a grave.)
These cases illustrate the principle that silence and darkness are peculiarly favorable to manifestations, though they may occur in light and amid some degree of tumult.

I have had occasion during the last three years to chronicle some of the beautiful phenomena that have occurred in West Washington, at the residence of C. C. Sailer, Esq., in the presence of Mrs. M. E. Beste. These have taken place either within or without his own private gabinet, at which only three mortal witnesses. cabinet, at which only three mortal witnesses have "assisted." These spectators make it a rule to let the spirits have their own way, as it is supposed that the invisible artists can do bet ter on their own impulse than under the in-

atructions of mortals.

It is well known that for nearly two years the manifestations in Mrs. Beste's presence have been of luminous forms in darkness. Manhave been of luminous forms in darkness. Manifestations of an earlier date were generally in natural light, and frequently in a strong light. For example, at a scance Saturday evening, July 7th, 1883, a spirit form stood under two gas jets, burning at half their full power, and the dress and person of the spirit were handled by Mr. and Mrs. Sailer and myself. To pretend that under these conditions we could not know that the being thus handled was not the medium, is stupidity. Of late, the spirits were like to the garments, and not coming with distinct numinous robes, and the luminosity being due to the garments, and not coming with distinctness from the faces, the proof to us that the medium is not thrust forward by spirit influence, is clear from the fact that at nearly every scance two spirits appear at once, several feet apart; and when pairs do not come together, the forms vary in size, figure and voice.

We had a singular illustration of the curious luminosity of the garments of the spirit forms on Saturday evening, Feb.4th, when four spirits in succession walked into the warm air of the register, when the illumination was heightened to that of full moonlight wherever the warm air touched the dress, and even the outlines of the faces came to view. One of these forms

air touched the dress, and even the outlines of the faces came to view. One of these forms was that of a little girl. On the succeeding Saturday evening (Feb. 14th), the experiment was repeated, and the spirit lady who first tried it, taking from me a white silk handkerchief, spread it over her bosom, when it appeared black in contrast with her dress. A week later at our séance she took a similar handkerchief, and when it was spread out in the same way I remarked upon its apparent blackness, and she replied that she could illuminate it. Then replied that she could illuminate it. Then rolling it together in her hands, when she unfolded it the luminosity was similar to that of the dress. But upon her letting it fall upon her bosom it soon lost its brightness, and again be-

We hear of "luminous textiles" produced by human art; but these textures with which we are familiar at these seances have no fluctuating glow and do not communicate their light to garments made by human art; even spirit-hands can make it adhere to such garments but for a moment On the Saturday when the first experiment

of the operation of heat upon the light was tried, the mother of Mrs. Sailer brought from the cabinet the spirit-body of a son who had dled a few weeks previously, and laid it for a few moments upon the floor. Both forms were few moments upon the floor. Both forms were luminous, and the spirit-mother alleged that the son had not yet awakened to consciousness in his new life. It was with great difficulty that she dragged rather than carried back the son into the cabinet. The same evening a tall form, announcing himself as Washington, in a full view, gave his blessing to the household and to the incoming President Cleveland. At one appearance of Washington from the cabinet the spirit-form of a lady, visible at the same time between the curtains, announced herself as "Madam Washington." At the same scance a spirit calling himself Apollonius, standing two feet from the cabinet, conversed for a minute in an unknown tongue with a spirit-lady standing visibly between the curtains. At his standing visibly between the curtains. At his invitation we each went past him and gazed into the window of the cabinet. The interior seemed to be hung with illuminated lace.

At this seance my wife came to me, I was about to introduce her to Mr. Saller, but, for a wonder, I could not call his name. "You com-

about to introduce her to Mr. Sailer, out, for a wonder, I could not call his name. "You complain," said she, "that spirits cannot recollect their names. What do you think, now?" My wife's decease occurred on Christmas morning, 1882. Since then she has come to me again and again at the seances of Mrs. Beste, and, though her face is not sufficiently light for me to discern its resemblance to the mortal one, her manner toward me and her recollections leave me no reasonable ground to doubt

them aloud nor whisper them.) The same majestic lady who had sung for us on the previous Saturday came out this evening, and seating herself on the plano-stool, facing us, once more sang "Auld Robin Gray." She sat a few feet from the plano. As she thus sat, an unseen spirit began to play upon the plano and to sing, in a heavy male voice, "Oh! Scottish Queen, I Loved Thee!" After repeating this he broke into Italian, when the lady looking around, exclaimed: "Rizzio!" and rushed from her seat to us, greatly agitated. Some moments elapsed before she completely regained her composure. Upon my asking how it was that being able to see Rizzio in the spirit-world she could be so much affected, she explained that being in the earthly condition, the coming of Rizzio renewed too suddenly the horrid experiences connected with his murder. them aloud nor whisper them.) The same ma-

ences connected with his murder.

This evening the two daughters of Mr. Sailer, Mellie and Jennie, came arm in arm to their parents from the cabinet. It is seldom that a parents from the cabinet. It is seldom that a séance passes that we do not see both at once, but not at so great a distance from the cabinet as on this occasion. Hardly a séance passes that one or both do not sit at the piano and join in old songs with their parents, and play, though not simultaneously. When one of the sisters sings and plays, the other occasionally stands between the curtains and listens. We have known Jennie to cease her singing, turn on the plays tool and hag her sister a come out

piano-stool and beg her sister to come out.
On the evening of the 14th inst. a male spirit came luminous from the cabinet, and sitting at the piano sang, "Down by the River-Side," playing to his own singing. At the same time a luminous female figure took her stand between the cabinet curtains, and in a soft, sweet voice, sang two stanzas after him. We could get the name of neither. The spirits were visible at once, four feet apart. The same evening three lady spirits, of different sizes, figures and voices, came out in illuminated forms in succession, and sang parts from the opera of "Ernaul." One gave us the name of

Famous Greek spirits frequently come to us. Not many weeks since one calling herself Elec-tra announced herself as the guide of a gentleman in New York.
On the evening of the 21st inst. the Scottish

On the evening of the 21st inst. the Scottish queen whom Rizzio loved so well came out in gaslight. We sat in the empty space for the folding doors connecting two parlors, facing the cabinet. Back of us one gas jet was lighted in the chandelier of that parlor. The stately queen passed by us and went under the chandelier. Remaining a moment, she moved a few feet from beneath it, and then said: "Mr. Sailer, I would thank you to turn off the gas." He arose, and passing her did as requested. The room being perfectly dark, we saw the noble figure still standing in her place, shining by her own light. A moment later she came in front of us, and explained that she had gone so far from the medium that she (the queen) would have been unable to get back had not the darkness enabled her to renew her strength.

A visitor at nearly all of these seances is little
Daisy Lowe, who usually comes in luminous
robes, and prattles and sings without restraint. But in absolute darkness and unilluminated she has laid her little hand in ours, to show us its diminutive size. Little Charlie Sailer and Daisy have come from the cabinet together, and have talked together while visible. Eddie Sailer, in a fine manly voice, at nearly every scance sings with his parents "Waiting mid the shad

I may mention, in conclusion, that on Saturday evening, the 28th inst., the Scottish queen came out in natural light, and again went to the end of the back parlor, where she adjusted her dress at a mirror, then returning, she again explained why she had ordered the light extinguished at a previous sitting. At my request she now moved into the warm air current coming from the register, and her dress became at once highly luminous under the heat. The dress resembled soft India crape. The two daughters of Mr. Sailer and a third spirit lady came in cream-colored satin. We felt and saw these dresses. The Scottish queen in the light sat at the plane and reproduced the dirge which was sung, as the scottish queen in the light part of the scance by running under the chandelier of the scance by running under the chandelier of the back parlor and making the circuit of the room, when at her request her father turned off the gas. She then appeared in her own light, the train of the dress lying like snow upon the ows."

I may mention, in conclusion, that on Satur the train of the dress lying like snow upon the

the train of the dress lying like show upon the carpet.

The next stage of this scance was the coming of friends in illuminated forms. During its continuance we heard talking in the cabinet, and inferred that the medium and her chair had been shifted in pesition. In a few moments the curtain was pulled aside, and Jennie and Mellie were seen standing, while the medium sat between them, her black velvet dress, hands and face, being well brought out, by the white and face, being well brought out by the white spirit-forms on each side of her. Jennie was on her left, holding back the curtain, and she was seen twice to stoop and kiss the medium. Mellie stood quietly on the right of the medium. The third stage of the scance passed in abso-lute darkness, while multitudes of spirits of all grades and characters manifested their presand face, being well brought out by the white ence by walking, calling their names, taking with us and each other, fondling us, and singwith us and each other, fondling us, and singing. Among the nobler personages who thus signified their presence, were Washington and Martha, Adelaide Phillips, Caroline Richings, Parepa Rosa, S. C. Campbell, the Empress Josephine, Mario, Malibran. Five of these sang exquisitely old familiar songs, and four or five voices were heard which were new to us. "The Grave of Bonaparte" was sung by a strange, powerful male voice. "The Heart Bowed Down" was sung by Campbell in the same charming manner as he has sung it in this city when a member of Miss Riching's troupe. Parepa Rosa favored us with "Coming through the Rye," and Caroline Richings gave us "Old Folks at Home." In all, I think, we had twenty songs, in whole or in part, and this phase of the seance continued thair an hour. The entire seance continued thair an hour. The entire seance continued there and a half hours.

I send you these meager gleanings from our private seances for the sake of those who are willing to know that the most astounding facts are perpetually occurring in the midst of a skeptical, conceited and stupid world; as well also for the sake of not a few who will be pleased to learn that Mrs. B. is steadily adding bleased to learn that the by public and private seances, and without the aid of a trumpeter, to the treasury of spiritual phenomena.

phenomena. Washington, D. C., March 29th, 1885.

Mrs. Thayer, the Famous Flower Medium.

To the Editor of the Banner of Light:

This celebrated medium for the production of flowers, through spirit power, is now in New York, at 323 West 34th street, where she gives her seances on Monday and Thursday evenings. I have attended two of them, having never before enjoyed the opportunity of witnessing this beautiful phase of mediumship except once in England (in inferior degree on that occasion) through Mrs. Guppy. The company sat round a long extension table in the basement diningroom, in number eighteen on the one occasion and twenty-five on the other. We first thoroughly searched every drawer or curboard in that it is she.

On the evening of February 2ist, the day of the celebration of the completion of his monument. Washington came from the cabinet in gaslight, in the military costume of his day. He said he came in commemoration of the day, and waved his hat, thanking us for giving him so good conditions for his appearance. He was followed by one in a similar dress but of a much shorter figure, who anhounced himself as Gen. Knox. This spirit, was followed by one in a similar dress but of a almilar military costume, who took, his seat at the piano and played a tune, The control said it was Lafayette. The gaslight was then extinguished, when a tall female figure came, illuminated, and, sitting at the plano but without playing, sang. And hobin Gray. Carolina Kishings in self-imminous form played upon the graph and sang; Campbell, ones of her troups, responded in a male voice. The female that the windows were secure, and then looked ourselves in, placing the two keys on the table, where they were under the custody of us looked ourselves in, placing the two keys on the looked ourselves in, placing the two keys on the table, where they were under the custody of us labe, where they were under the custody of us labe, where they were under the custody of us looked ourselves in, placing the two keys on the table, where they were under the custody of us looked ourselves in, placing the two keys on the table, the windows were secure, and then looked ourselves in, placing the two keys on the table, the windows were secure, and then looked ourselves in, placing the two keys on the table, where they were under the custody of us looked ourselves in, placing the two keys on the table, where they were under the custody of us looked ourselves in, placing the two keys on the table, where they were under the custody of us looked ourselves in, placing the two keys on the table, where they were under the custody of all. A few minutes after the was they were under the custody of all. A few minutes after the was they were under the custo which flowers might have been concealed : veri-

nying moist earth. In some cases the sitters declared that they received the special flowers mentally asked for by them. Three birds were brought, and fluttered about the room, one of which was a peculiar Florida bird, which the lady who received it (who had recently been in that State) said she had asked for. Mrs. Thayer described correctly several spirits about their respective friends in the circle. On the two occasions I received some twenty flowers. Some had more, others less, but none went away empty. In one case Mrs. Thayer saw near a gentleman a young girl spirit holding a sprig of orange blossoms, and wearing a bridal veil, and she saw the veil fall to the ground. The gentleman said the young lady had been his betrothed, and died before their intended marriage. Among the flowers received by him was a sprig of orange blossoms. Altogether the seances were well up to Mrs. Thayer's reputation. All of the company seemed unanimous in their satisfaction and delight, including one whom I knew not to have gone as a Spiritualist. I may hereafter say something about the modus operandi of our spirit friends in this manifestation.

A REMARKABLE OCCUBBENCE.—The follow-

A REMARKABLE OCCURBENCE.—The following paragraph refers to the death of Mrs. Bullook, widow of the late Dean Bullock, Halifax. The decassed lady had a son at Malta at the time of her death: "The day before Mrs. B. died (the lady in question was a widow of a dignitary of the Church, and universally respected and beloved), when she spoke for the last time, after saying good bye to them all, she lifted her hand and called H. most intently. When he wrote to them from Malta he told them on that date (Dec. 29th) he felt his mother's hand on his head and heard her call.—Halifax (Nova Scotia) Letter in the Richmond (Va.) Dispatch."

A RAJPUT NURSE.

(Edwin Arnold, the author of the well-known "Light of Asia;" and editor of the London Datly Telegraph, con-tributes the following touching poem:]

Whose tomb have they builded, Vittoo, under the tamarind-tree.
With its door of the rose-veined marble, and white dome, stately to see?
Was he holy Brahman, or Gogl, or a king of the Rajput line,
Whose urn rests here by the river, in the shade of this beautiful shrine?"

"May it please you," quoth Vittoo, salaaming, "Pro-tector of all the Foor!"
'It was not for holy Brahman they carved that dell-cate door, Nor for Gogi, nor Rajput Rana, did they build this gem of our land. But to tell of a Rajput woman, as long as the stones should stand i

Her name was Moti, the pearl name. 'T was far in the ancient times,
But her moon-like face and her teeth of pearl are sung
of still in our rhymes;
And because she was young and comely, and of good
repute, and had laid
A babe on the arms of her husband,* the Palace-Nurse

*The Hindoo husband accepts the paternity of his child by receiving it, new-born, in his arms. † The Great Rajput Dynasty is said to be descended from the Sun himself. † The Gadi, or "seat," is the name of an Indian throne. § Indian sabres.

The mysterious explosions which took place a month ago at the Soncy Flats, No. 49 West 57th street, have commenced again. They began last Saturday, says a New York correspondent, under date of April 16th. Several mild ones took place until Friday morning, when a terrific one occurred, shaking the sleep when a terrine one occurred, shaking the sleeping tenants in their beds and creating alarm and constarnation. A scene of confusion followed, The servants ran hither and thither, saying the house was haunted. Ornaments, bric à brac and plaques on the walls fell and the furniture tottered. The shutters were the Jurniture tottered. The shutters were thrown open and banged against the window-frames. When order was restored, the tenants bravely concluded to remain, hoping no more would occur. To-day at 7:30 A. M., while many in the building were breakfasting, a terrific explosion, as loud as the report of a big cannon, took place. The noise was deafening. The dishes on the table were thrown off and the furniture in the rooms toppled over. No cause yet is given for the mysterious explosions, and half of the tenants have left. The owner, Mr. Tallman, endeavored to suppress the facts of Tallman, endeavored to suppress the facts of the explosion.

-Many ladies who for years had scarcely ever enjoyed the luxury of feeling well, have been so renovated by the use of Lydia Pinkham's Vegetable Compound that they have triumphed over the ills flesh is said to be helr to, and life has been crowned with added charms and fresher beauty.

JOHN PIERPONT, BY JOHN WETHERBEE.

On Sunday, April 5th, at the new Hollisstreet Church, there were services in commemoration of the one-hundredth anniversary of the birth of the Rev. John Pierpont. He was one of its former and distinguished ministers in its old location on Hollis street. Old Daniel

"Where God erects a house of prayer
The Devil always builds a chapel there;
And 't will be found, upon investigation,
The latter always has the larger congregation."

Remembering the stormy circumstances of Remembering the stormy circumstances of his pastorate, some fifty years ago, one would think the erection of said house of prayer partook more of a partnership with the "evil one" than of an "annex." In Defoe's day the fact that the old building, as a chrysalis, was about to develop, not into a butterfly, but into an airy affair as a new theatre, would have been counted as a devil's victory; but people look upon such things differently now.

On the pulpit platform, on this anniversary occasion, were seated, with the Rev. H. Bernard Carpenter, the present efficient pastor,

occasion, were seated, with the Rev. H. Bernard Carpenter, the present efficient pastor, the Rev. Drs. Miner, Bartol and Lothrop, Rev. R. C. Waterston and Rev. S. May, and in the aisle in front of the platform was the bust of Mr. Pierpont as he looked when in his prime, or perhaps when between fifty and sixty years of age. Just before the services commenced I saw Dr. Bartol leave the platform and go around in front of the statue or bust, and look kindly at him—I suppose I ought to say it; and the bright yet mellow light from the west windows, forcing the occupants of the platform to veil their faces, threw a lustre on this bust of Plerpont as well as on the long silvery hair of Dr. Bartol, as he stood there interviewing him, as it were; and it seemed as if a very little extension of our optical scale would have made tension of our optical scale would have made the invisible presence as manifest to sight as he was to thought, reminding one of the inci-dent in the work of an artist which the poet has described in the following verse:

Yet at early morn, on a midsumer's day,
When the sun is far in the north, for the space
Of a few short minutes there falls a ray
Through the amber paneon an angel's face."

As the services proceeded they conveyed the As the services proceeded they conveyed the impression that if that man, who was as perpendicular in his principles as he was erect in his person—who had a moral as well as a physical vertebra—had been present, he would have been received with welcome and open arms, though he had passed into eclipse in that society, or on its horizon of fifty years ago. One could not help but see the fitness of the poet's

"And ever the truth comes uppermost,
And ever is justice done."

It is not my purpose to write a report of this commemoration, but the occasion brings this remarkable man before me, as I knew and remember him well, and in the rambles of memory I will write a little about him from my own

when John Pierpont died, which was in 1866, the funeral services took place in his old church in Medford. Dr. Gannett, and others of the leading lights of Unitarianism, forgetting their neglect of him for a decade or more, remembering, probably, that "dead men tell no tales," recalling him as a brilliant poet and reformer of earlier days thought they would make an earlier days. of earlier days, thought they would make an occasion of it. The Rev. Edward C. Towne, then the settled minister of that church, called on me, stated what was intended, and wanted me to attend, and to get as many other Spiritualists as possible to be there also, so as to make a good showing. Mr. Towne was a Spiritualist, and knew well the views of Mr. Pierpont, but remarked that, though the minister of that church, the services were not under his control, and the only part allotted to him was to pronounce the benediction. I attended with others. The services were very solemn, very trol, and the only part allotted to nim was to pronounce the benediction. I attended with others. The services were very solemn, very appropriate, very long and very interesting, except the one omission of Spiritualism—a recept the one of the subject can deny its existence." Religion to recept the one of the subject can deny its existence." Religion to recept the one of the subject can deny its every force by a deluge of evidence that admits of ho question to recognize mental phenomena emanating from the spiritualism of the subject can deny its evisence." Select by a deluge of evidence that admits of ho question to recognize mental phenomena emanating from the spiritualism of the subject can deny its existence." Select by a deluge of evidence that admits of ho question to recognize mental phenomena emanating from the spiritualism of the subject can deny its evidence that admits of horizontal from th

respectful notice taken of his active affiliation with the modern spiritual idea. Dr. Bartol was the first to offer an address, remarking that their deceased friend was one of the most impressive figures that ever walked Boston streets, alluding to his gifts of thought and genius, to his intelligence that had a wide scope, and saying that he paid a tender and respectful attention to the examination of every new theory in philosophy, even Spiritualism in the last years of his life. The Rev. Mr. May spoke of Mr. Plerpont's ministry, remarking that their departed friend was not a little instrumental in bringing about important social and legal reforms. One of his sermons was preached against the habit of sending men to prison for not paying their debts. His ministry at an early date took the form of a battle for justice and truth. Mr. Pierpont was a Christian knight, without fear and without repreach. He was respectful notice taken of his active affiliation and truth. Mr. Pierpont was a Christian knight, without fear and without reproach. He was always true to his ministry and never false to his vows. He believed in the possibility of communication between living beings and departed spirits, but he was not intellectually weak on that account; his intellect, on the contrary, was keenly logical, nor was he a man to be easily juggled.

West to to take of the senses just then

Was it not a trick of the senses just then, At this recognition by these reverend men, That a brighter light seemed to shine on his bust, Manifesting approval for being just?

It did seem to me, as my eye fell on the mar-ble face of that bust, as though the sunlight through the "amber pane" endued it with something like intelligence. At any rate, if I had been Bret Harte, I should say, as he did, in a figurative way, in his ghostly legend:

"I swear that the air just then was fraught With the odor of mignonette."

-[Boston Commonwealth, April 11th, 1885.

Greenwich, Mass.

On Sunday, April 5th, Solon Lauer lectured in the Independent Church built by H. W. Smith, at Greenwich, Mass. The subject of the discourse was "The Development of Liberal Religious Thought."

wich, Mass. The subject of the discourse was "The Development of Liberal Religious Thought."

The speaker reviewed the condition of religious thought among the early Jews, showed the influence upon it of Jesus's life and teachings, traced the early history of Christianity, showing how the pure moral teachings and philanthropy of Jesus were perverted in the early church. He showed how the creed of the church became firmly established in spite of heresies, or rational doctrines, opposed to the popular views; how hereties were persecuted, and science hampered in its onward march by the zealous fathers of the church. He referred to the work of Luther, and showed how a steady movement toward Liberalism has been going on since his time, culminating in Unitarianism and Universalism, as the most advanced phases of Ohristianity. He then drew a picture of Liberalism as free from all limitation of sect, and expressed the views held most in common among liberals. In showing how the savage character of the early Jew colored his conception of God, the speaker said:

"The early Jews were, like all primitive races, a savage, warlike people. To the firmness of the Roman was added a thirst for conquest and a delight in bloodshed that would have done credit to a race of Alexanders or Napoleons. Unfaitering in battle, undismayed by defeat, relentless in victory, they exterminated whole tribes, and fertilized the conquered soil with the blood and hones of its defenders. Unsparing as a pestilence, insatiable as the appetite of death, the extermination of one tribe was to them but the signal for a bloody descent upon another. With ears deaf to the shrieks of women, and eyes blind to the horrors of burning homes and devastated fields, they imbrued their hands in the blood of age and infancy alike; and the wrinkled faces of old men, and the dimpled cheeks of babes were laid low together in the dust. With the sharp edge of the sword they cut the ties of love, and with the toroh of war they burned the roof that sheltered defenseles heads

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Justine specified in the mass of the cold price and specified present of the cold price and present of the pres

shall disembark on the shores of a fairer world, where all the loved and lost shall meet again, and death shall be no more."

April Magazines.

THE INDEPENDENT PULPIT .- "The Standard of Right" is further discussed; W. H. Berry denunciating the Liberalist's views and aims, and the editor, Jas. D. Shaw, ably and vigorously defending them. This is followed by a good variety of instructive and suggestive articles, of which are "Evils of Revivals," The Origin of Evil." and a sharp criticism of Parson Talmage's sermon on the Sabbath. Waco, Texas: J. D. Shaw.

MIND IN MATTER. - A paper read before the Chicago Medical Society last March upon "Hypnotism" contributes to the contents, the tone of which

which crowded the hall.

The children made a fine display, and by their manifest interest, good marching and ready execution of the calisthenics, showed that they had faithfully followed the guidance of skillful instructors.

An overture by the orchestra, a selection by the Shawmut Quartette, the usual "Silver Chain," and the Grand Banner March prefaced the literary division of the services. J. B. Hatch, Conductor of the Shawmut, then made a brief speech appropriate to the occasion. He extended a warm welcome to the visitors who crowded the hall at this happy meeting, and referred with pleasure to the contrast which the well-filled groups before him afforded to the tive children—the three sons of Assistant Conductor Band, and Misses Gracie Burroughs and Ella Carr—who assembled at the first meeting of the new school in Charlestown District. Since that time the Shawmut had had on its books some four hundred pupils, some of whom were now connected with the school, and others had gone; while among the original officers of the new enterprise (then known as Lyceum No. 2 of Boston), there remained beside himself. Mr. Rand, Assistant Conductor, Mrs. Rand, Mrs. Mitchell and Mrs. Hatch. He stated that he had served in Children's Lyceums, as Conductor of the Shawmut and elsewhere, for twelve years, and his heart was still in the work. He concluded by introducing to the people Miss M. T. Shelhamer, who had been invited to deliver the regular address of the occasion.

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oluded by introducing to the people Miss M. T. Shelhamer, who had been invited to deliver the regular address of the occasion.

Miss Shelhamer then advanced to the platform and gave utterance to an appropriate eulogy of the Culldrein's Lyceum cause, and an appeal for its more complete acknowledgment and sustenance on the part of adult Spiritualists—the following being a condensation (substantially) of her remarks:

Friends: On such an occasion as this, it is meet that we who are Spiritualists should remember what we owe to the angel-world. We gather here this morning to do honor to an Anniversary of the establishment of a Children's Progressive Lyceum. It is probable that we all understand the full meaning of the term—a term which all should comprehend in a sense above and beyond the mere pronunciation of the word: A Children's Lyceum is a school which seeks to progressively develop the minds of the little ones who gather here—or in similar organizations wherever existing—and to unfold them in culture and spiritual knowledge.

The speaker argued that the term Progressive Lyceum involved the fact that children, the men and women of the future, were progressive beings, capable of expanding to broader degrees of mental, intellectual and spiritual conceptions than the past had known; not put into the world merely to meet the demands which physical life levied upon all passing through its domains, but also capable of unfolding so that they could grasp the knowledge which the angels had to give through their inspired teachers on earth, to the people. The Easter sunshine was over the world. Christians were gladly proclaiming that their Lord was risen, but the speaker would have her hearers remember that the Christian Church was based on faith and expectancy, rather than knowledge, and that the element of tradition entered largely into all the evidence it had to offer, while the Spiritualist, who refused by reason of added light to follow the leadership of old Theology, possessed demonstrated fact in place of century-o

slip out of their grasp, spiritually speaking, to drift into the Orthodox and other Sunday schools, there to imbibe the old theologic dogmas from which the patents had with difficulty escaped.

She did not wish to be understood as setting up the standard that the Lyceum movement had reached the ultimate degree of its unfoldment; there was always something to learn in the unfolding of any plan for himan improvement; she hoped that all the Lyceum workers would ever cultivate a willingness to receive suggestions, whether they came from their own experience, or the inspirations of angelic intelligences, or the careful thought of mortals, looking toward any course which would increase the power and broaden the borders of the Lyceum movement everywhere.

In closing she eloquently said: I give you welcome in the name of the spirit-world; I know that they take deep interest in the children of earth; they see in each tiny form before us, radiant with the glory of dawning life, an angel yet to be unfolded to fullest blossoming by and bye, in noble manhood and purest womanhood; and they will do their part to protect each innocent from the snares which the coming years may bring before them. Let us all join forces with the angel-world in efforts for the good of these little ones, so that when they arrive at manhood and womanhood, among the most blessed memories of the past may be that of the benefits which came to them in the institution known as the Progressive Lyceum!

Albert Rand then gave a yocal selection, his brother Arthur acting as accompanist; Misses Alile Cummings and Gracle Dyer gave recitations; Charile L. C. Hatch (youngest member of the Lyceum), the son of Mr. and Mrs. J. B. Hatch, ir., followed with a bright little song, well fitted to his tender years, and responded to an encore with spirit; Miss Made I. tord, who had been prevailed upon to make a brief speech.

Mrs. Lord, in commencing, referred to the pleasant spectacle afforded by the assembled children; we were taught? I title Blanche sand, and the pure

blessed with the truth; a marked recognition of their important services when they reached the thither shore of being.

She was sad when she thought how little adult Spiritualists were doing all over the country to impress the facts of the modern revelation upon the minds of their own children, who must necessarily be the child reliance of the cause in coming days. She could not help thinking how different would have been het, own condition in childhood could the glorious light shich is available for the children of to-day but have will across the sombre pathway of her early years. She closed with an earnest recommendation that Spiritualists should, by personal efforts and pecuniary support to these Children's Lyceums, exhibit their recognition of what the spirit world had done for them individually, and was doing—through such instrumentalities as lky in its power for use—for the benefit of the rising generation.

Miss Eva Myers gave a reading; and a rectantion by Georgie Lang and a song by Charles Lang Jollow ed—both these promising lads being the sons of Mrs. Lang, who in times past was well known to the Spiritualists of Boston as Miss Mary Ann Sanborn, an indefatigable and whole souled toller in the Lyceum field. Miss Addie Blanchard then favored the audience with a choice reading of Leona." by the inspired poet, James G. Clark, after which Mrs. Hattle E. Shedon sang, Mrs. Carrie Hatch accompanying at the picano.

don sang, Mrs. Carrie Hatch accompanying at the plant and the same in the same in order, and while these were in progress Mrs. Maud R. Lord, who had volunteered as collector, made the round of the visitors, with a request that all so minded would aid in increasing the Shawmut's finances: Her kindy efforts in this direction, brought, out—it, was announced, on computation by the proper officers—the sum of \$10.84, for which Conductor Hatch returned the thanks of himself and the school to those who had contributed, and to Mrs. Lord, for his part in securing the friendly and practical tribute. **zalif.** spirit(ant.)** illigat.

A selection by the Bunker Hill Quartette was followed by a few remarks from Assistant-Conductor C.

Celebration of the Sixth Anniversary of the Shawmut Spiritual Lyceum, of Boston: Music; Recitations; Eloquent Remarks by J. B. Hatch, Miss M. T. Shelhamer, Mrs. Maud E. Lord, Mrs. Suste Willis-Fletcher, J. William Fletcher, Capt. Richard Holmes, and Others.

The useful and flourishing institution named above, celebrated at Wells Memorial Hall, on Sunday morning. April 5th, the sixth Anniversary of its foundation. The programme, interesting and varied, and extending to considerable length, was received with excellent attention and frequent applianse by an audience which crowded the hall.

The children made a fine display, and by their manifest interest, good marching and rardy execution of the children made a fine display, and by their manifest interest, good marching and rardy execution of the callsthenics, showed that they had faithfully followed the guidance of skillful instructors: a selection by the Annoverture by the orchestria, a selection by the Annoverture by the orchestria, a selection by the condition of the sixth anniversary of the sixth anniversary of the scales of the activation of the same of the sixth anniversary of the sixth anniversary of the formation of the contrast which crowded the hall at the high apprentia to the coasion. He extended a warm welcome to the visitors who crowded the hall at the high apprentia to the coasion. He extended a warm welcome to the visitors who crowded the hall at the high apprentia to the coasion. He extended a warm welcome to the visitors who crowded the hall at the high apprentia to the coasion. He extended a warm welcome to the visitors of the company of the company of the company of the services. J. B. Hatch, Conductor of the Shawmuth and had on its books some four numera pupils, some of whom were now connected with the school, and others had gone (which well and Mrs. Hatch. He stated that he had served in Children's Lyceums, as found to the school, and the strike of the provision of the school of the sch

were walking hand in hand with them for the advancement of every one of their laudable efforts in the fields of time.

That promising young vocalist, Master Eddle Hatch, then sang: "A Thousand Years," and also compiled pleasantly with the request of his hearers for another selection; Aldle Bradford and Josephine Myers gave recitations.

President Hatch then introduced as the next speaker J. William Fletcher, who amused the childrenand adults, too—with the story of a singular experience of his at one time in New York, when two small boys visited his office and gravely stated that they had come for "a sitting"—the youngest one announcing confidently that he had got the money ready to pay for it. Though surprised at the youth of his clients he gave the sitting as requested, and found before being entranced and after he had recovered consciousness, that the little ones had been carefully informed of the order of procedure, and what they might expect at a seance; they told him that their sister in spirit-life had come to them through his organism, and that their mother, who was yet in the form, would call in a short time for them; they also said the sister informed them of an article which the mother now had in her possession, made of the decased daughter's hair—which the boys had not yet seen and knew nothing of, as the mother had caused it to be prepared as a present for her husband, it being Christmas time. The mother when she arrived at the office (which was shortly after), said she had allowed her children to come to him alone because they wished it, and she could think of nothing better for them as a Christmas present than a recognized meeting with the sister from whom they had been separated by the act of her physical change. Here was a mother, remarked the speaker, who did not fear to give the light of Spiritualism to her children, and he lionored her for her fidelity to her convictions of right. There was no nobler work beneath the skies than that whereby a knowledge of spirit communion was imparted to the

Misses Bessie Brown, Louise Irvine and Master Willie Wilcox participated in readings during the meeting.

Capt. Richard Holmes was introduced to make the closing speech. Alluding to the lateness of the hour, he said he should only claim time to thank the Lyceum for the pleasure he had received during his attendance on its anniversary day; he referred in passing to the point which the preceding speakers had made as to the influence of olden creedalism upon the early life, and joined with them in the feeling that the light of Spiritualism would in his young days have been, as it now was, to him a blessing. He closed by the rendering of an original poem.

Owing to the great length of the programme, several of the Lyceum favorites wished to be excused from their numbers on the list, among them being Secretary Alonzo Danforth. who had been announced to read an essay on "Our Lyceum, Past and Present," and Miss Emma Ware, who was to have given a reading.

The services of this interesting and spiritually profitable occasion closed with a vocal selection by the Shawmut Quartette.

Written for the Banner of Light. THE MOLE UPON THE FACE. BY THE AUTHOR OF "DAISIES."

The leader Cromwell, so 'tis said, When stitting for his picture bold Would have no art, by which misled. The glitter should be called fine gold : " Pray leave that mole!" and it is there, In those grim features as we see, No line toned down, no trait made fair. But just what Nature said should be !

And lion mind, in force like this, Has much to mold to good our kind; For we must see things are amiss, Before the better things we find. And truth is truth, if not set down In malice, or with ill intent; Some brows are moled, some faces frown. Because on some great mission bent!

Speak plain the things you see, good soul, Since God has sent you here to preach, And let your words like thunder roll. When you would summer sweetness reach! The burst of flery speech is clean, And shames the wrong that pins us down: The soldier's blade is sharp and keen.

But wins the hero high renown! Our life is double, night and day, And varied motives move the will: Both love and hate must have fair play. If life would its great task fulfill. No slurring o'er what is confest A lie. a fraud, a sham, a shame; While love is love, we call it blest;

And yet withal, the need to-day Grows more and more for light to spread ; We need to show the better way, And touch the heart and teach the head; For ill is but unknowing good, And missing man's diviner right. And more we do by brotherhood,

While lies are lies we curse their name !

Then tell the truth, but just the truth, Add nothing to the sitter's face. Be fair and honest to the youth-Through every line thy brush may trace. Kind Nature leads us to her bower. Where roses bloom and sweet birds sing: And to our life adds song and flower, And treats her child as kings a king I

Than all the wars we ever fight !

Card from Burnham Wardwell.

me for my cause's saker that the same in t

Scott's Emulator of Pare

commend Mr. Merrill to other societies, as we consider

lim a wonderful medium."

DR. J. R. Francis Medicals. John J. R. J.

Banner Correspondence.

Massachusetts. BOSTON .- Dr. Dean Clarke writes: "It was my

privilege to listen for the first time to Rev. M. J. Sav-

age, at his own church, on Easter day—the day which

all Christendom holds sacred as demonstrating to them the immortality of man. Mr. Savage evidently does not regard the dublous resurrection of Christ with as much favor as did St. Paul- for his hope and faith, as evidenced by his Easter discourse, are supported by scientific and not biblical evidence. He claims to be an Evolutionist, and said that unless the universe stuitifies itself, the logical result of that theory is the evolution of the human mind to a higher than the mortal plane. While admiring the clear and logical method by which Mr. Savage built up his theory of man's immortality from the suggestive facts of nature, I was quite surprised that he built only a Tower of Babel, and that histongue became 'confused' ere its completion. After admirably utilizing the usual arguments of many who have reasoned from analogy and the dim light of materialistic facts which suggest immortality, Mr. Savage paused on the verge of the occult and spiritual, and said semi-apologetically that he 'had not learned the art of concealing his opinions. and should not then begin,' therefore he had the temerity to avow his belief in Mesmerism, Mind-Reading, Clairvoyance, etc. The audience waited with bated breath, evidently expecting to have him can the climax of his courage and of his argument by saying he also believed in the equally well if not better demonstrated fact of spirit-communion. But 'how was the mighty fallen' in my estimation, when he said that 'immortality has not yet been demonstrated,' at least to him! Let me query right here: Why say you so, Mr. Savage? Are you progressing backward? Has not the fact of spirit-intercourse been as fully demon-

strated as the theory of evolution which you accept on other men's testimony and experimental evidence? Are the arguments for and proof of Evolution by Prof. A. R. Wallace, F. R. S., any more sound and conclusive than his experimental evidence proving the reality of spirit-communion, that you should accept the one and reject the other? Mr. Wallace said more than ten years ago: 'The facts of Spiritualism need no further confirmation.' Is Mr. Savage more astute. or more obtuse, that he 'can't see it in that light'? Mr. Savage has but to use as much assidulty in searching for personal proofs of a future life, to be obtained right here in Boston through a score of mediums, as he evidently has to gain his knowledge of the Development Theory, in order to be as well assured of the one as of the other. Is continued ignorance, however 'blissful,' profitable? It may be pecuniarily. Possibly some of Mr. Savage's supporters would pay him more to become an 'artful dodger' than as a brave and consistent proclaimer of 'the whole counselof God.' If such is the case, Mr. Savage is safe from the accusation of hypocrisy, while he is ignorant(?) of facts which prove beyond a peradventure that man survives the change called death. While Mr. Savage may edify his parishioners and maintain his acknowledged popularity with this world by ignoring or but superficially investigating the overwhelming evidences of Spiritualism, his arguments for immortality, in the eyes of 'the mighty cloud of witnesses' who take note of the sin of *omission* as well as commission, come as far short of the grandeur and power of those a Spiritualist can wield, as he does from being a perfect logi-cian and the exalted spiritual teacher he may become,

by 'adding unto faith KNOWLEDGE.'" LEOMINSTER .- Juliette Yeaw writes: "The evening of April 2d was a very enjoyable one to Mr. Charles T. Wilder and family, and the forty or more friends who took peaceable possession of their house at that time. Under the direction of Miss A. K. Nourse the invading party assembled at her home, and from thence proceeded to 'storm the castle.' It was an event wholly unlooked for by the surprised, yet they received their unbidden guests with genuine hospitality. After greetings had been exchanged the writer, in behalf of friends, presented an envelope con-taining a sum of money, as a slight testimonial of appreclation of the good work Mr. and Mr. Wilder have done for the cause in Leominster. Both responded in an appropriate manner, Mrs. Wilder volcing, before she closed, the thoughts of her spirit-friends. After music, vocal and instrumental, a fine collation was served by the guests, followed by an hour of enjoyment socially. The universal verdict of all concerned was: 'A good time.'"

SPRINGFIELD .- H. A. Budington thus speaks of J. Frank Baxter's closing lectures at Gill's Hall, that city: "His subjects were, Spiritualism; its Dawn of Victory, and The Persistence, Permanence and Purpose of Spiritualism.' He made a powerful appeal at the close of his afternoon discourse to Spiritualists to protect their mediums. Mr. Baxter grows more pungent, pointed and trenchant each year. His lectures here have been thoughtful and magnetic-concentrating the attention of the audience closely upon the theme rented. His delineations of spirits were excellentat the close of the evening lecture the following spirits reporting:

reporting:
Abbie L. Merriam, Henry Beebe (son of N. S. Beebe).
George S. Savage, Patrick Clune, Mary H. Valentine, of
Springfield; William G. Bliss, of Lynchburg, Va. (known
once in Springfield and Chicopee); Samuel Bowles and Huidah Bowles: Samuel S. Eastman, of Greenfield; Frank
Stearns, of Springfield Republican; Joseph E. Houd, of
the Republican, also connected with the Rocky Mountain
Naws of Denver, Col.; Albert M. Atwell, Springfield; B.
W. Atwell (the Episcopal minister was his father); Dr. W.
J. Sawin, Chicopee Falis."

California.

SANTA MARIA .- L. E. Blochman writes: "The BANNER OF LIGHT is always gladly received, and deserves words of cheer from its readers for its able support and defense of the cause it advocates. Perhaps a word from within hearing of the roar of the Pacific may not be unwelcome to those on the shores of the Atlantic. In the small towns on this coast, not to mention the larger ones, Spiritualism has a footbold; mediums are found, mostly slient workers, who are only heard of in their circle of friends and acquaintances. The churches, though by their nature opposed to the cause, are exhibiting less severe doctrinal disputations, and their feeling of bitterness toward others is gradually dying away; church dogmas falling away as rapidly as intellectual development is gaining an ascendency. As Spiritualists, what is needed is association and local organization; but the drawback in many instances, and more especially in small centers of population (though the same holds true in larger centers), is the fact that all who claim to be Spiritual ists are not spiritual-minded, nor are they all of the same intellectual culture, which tends to make such close and mutual association rather uncongenial. We must bide our time; yet each individual should let his light shine, and have the courage to declare his adherence to a cause which is not as yet a popular one. He should, by his culture and refinement, be an example to others of the worth of a spiritual faith free from the shackles of formalism and dogmatism."

Connecticut.

PLAINVILLE. - Mrs. F. A. Tinker writes: "A little band of faithful Spiritualists met Saturday night, March 29th, at the house of Mr. John Goodrich, and were entertained to their perfect satisfaction by Mr. Heman F. Merrill of New Britain, Conn. Spirits who gave their names as follows, and others whom I do not recall, were recognized: Mrs. Clara Fisk, Rev. Mr. Jones of Southington; Mr. Jones stated that while attending a funeral he took a cold that settled in an Please allow me to say to my friends that I have moved to 340. Tremont street, Boston, where I have many dopies of Gen. Butler's argument for the defense in the case of Sheriff A. B. R. Sprague ss. H. H. Bigelow, also the testimony of Mrs. Lydia Ann Phelps and Sheriff A. B. R. Sprague in the case which sent me to close jail for twelve months.

I ask all friends of humanity to see and hear me for my cause of the control of my own little daughter, Clara Louise, and Adeline, the former wife of Mr. Goodrich ; several children not recognized; our little Eddle, and Freddle Clarke, who said his death was caused by a fall. We heartly re-

having a scating capacity of seven to eight hundred. Our speaker, J. Clegg Wright, by his sterling lectures always gives us something new and something to think of, so that we are always learning; we are never tired of listening to his lectures; since he has been with us we have many new-comers—men and women of thought-who listen to his lectures, go away and come again, exclaiming: 'Wonderful! why, I could sit all night to hear that man lecture.' So the good seed is being sown, and by the genial influence of the loved ones 'over there,' it will spring up and bear fruit that shall give strength and glory to our cause."

Annie Lord Chamberlain's Seances. To the Editor of the Banner of Light:

Please allow me a very limited space in your over-crowded columns for the purpose of recalling the attention of your readers to the important work of one of our oldest and best mediums. The name of Annie Lord Chamberlain and the striking character of her mediumship are too well known to require any especial description; but having recently, and for the first time, had excellent opportunities for closely observing the manifestations at her musical first time, had excellent opportunities for closely observing the manifestations at her musical scances, I am desirous of adding my testimony as to their undoubted genuineness and value. Indeed, notwithstanding the special claims of the newer phenomena, which have, to some extent, drawn away the attention of investigators from Mrs. C.'s scances, I doubt whether, in any of the others, there is to be found what will more fully satisfy the rational and closely observing mind. Mrs. C. is to remain at 45 indiana Place but a short time longer, during which scances will continue to be held as noticed in your advertising columns. HERMAN SNOW.

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Names," etc., etc.

This work is most aptly expressed by the title, and the author, who is one of our most learned and accomplished modern writers, has done ample justice to his subject. He pries boldly into Bluebeard's closet, little recking whether he shall find a ghest, skeleton, or a living being; and he tells us very bunnly and explicitly what he has witnessed. Several years since he gave to the learned world his treatise on Ancient Fatths Embodied in Ancient Names, in which were disclosed the ideas underlying the old-world religions, and the nature of, hieroglyphical symbols employed in the East. The present volume complements that work, olaborates more perfectly the ideas there set forth, and traces their relations to the faiths, worship, and religious dogmas of modern time.

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tions in the Spheres. BY MEMBERS OF THE SPIRIT-BAND OF MISS M. T. SHELHAMER, Medium of the Banner of Light Public Free Circle.

When one becomes fully convinced that friends who have passed from existence on earth still live, the questions naturally arise, liow do they live, and what are their occupations? The purpose of this book is to answer these inquiries, and, so far as the language of a material life is capable of describing a spiritual one, it does so. These descriptions are not mere theories and surmises of what may exist beyond this state of being, the acceptance of which depends mainly upon the fatth of the individual to whom they may be presented, but statements of facts made by those who live that life, and are familiar with the scenes and experiences of which they write.

To the thousands who have from week to week road with pleasure and instruction, and many with strengthened hope and consolation, in the Message Department of the BANNER OF LIGHT, the spirit communications received through the mediumship of Miss Sheihamer, nothing need be said to commend this volume; to tiem it will be doubly welcome, while the general public cannot fail to read its pages with interest, as may be inferred from the following

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial atticles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

For we do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for percusal.

perusal.
Notices of Spiritualist Meetings, in order to insure prompt
insertion, must reach this office on Monday, as the BANNER
OF LIGHT goes to press every Tuesday.

Banner of Pight.

BOSTON, SATURDAY, APRIL 25, 1885.

PUBLICATION OFFICE AND BOOKSTORE. Bosworth Street (formerly Montgomery Place) corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY,

14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY,

89 and 41 Chambers Street, New York. COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH......BUSINESS MANAGER.

JOHN W. DAY...... ASSISTANT EDITOR. Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLDY.

Before the oncoming light of Truth. Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

Premature Reports from the Seybert.

We have recently alluded to the Sevbert Commissioners, and thrown out some suggestions regarding what we deemed a fair and honorable course for them to pursue in their investigation of Spiritualism, considering that our long experience and daily familiarity with the subject qualified us to do so. Our attention has again been called to that body by an article in the Philadelphia North American of the 14th inst., which, as it purports to inform the public of all the Commissioners have done and all they intend to do, and how they propose to do it, prejudging the whole case and forestalling any announcement of their decision they may at a future time make, leads us to conclude that it was written by or at the dictation of one of its members; who else could be so well posted on these matters? But possibly the writer is as ignorant of all these things as he proves himself to be of Spiritualism in the article referred to. We trust it may be so; for it would be highly discreditable to the gentlemen of the Commission were it a fact that they had told a newspaper reporter before the investigation was closed of their determination to condemn Spiritualism, regardless of what evidence of its truth might subsequently appear, and authorized their course to be championed by such a sensational and irresponsible writer as this one shows himself to be. We have not space to place before our readers all the misstatements and ridiculous assumptions the article contains; a few will suffice to indicate the tenor of all. The writer says:

"The most important footings for Spiritualism are slate-writing, reading sealed letters, spirit-rapping and table-tipping. There are thousands of other manifestations of minor importance, nearly all of which have been exposed in different forms."

What these "thousands of other manifestations" can be we should like to know. The highest estimate we remember to have seen was forty in all, and of these some were simply modifications of others. The American is altogether too generous; it allows that there are not merely a single thousand methods of spirit manifestation, but even thousands, and each of these has "been exposed in different forms," when the truth is there are less than half a hundred, and as to being "exposed," here is what that acute reasoner and scholarly defender of the truth, Epes Sargent, said in his last work:

"There have been, ever since 1847, charlatans and swindlers, or else renegade mediums, who have pretended to be exposers of medial phenomena; but in no one trifling instance have these impostors been able to explain, outside of the spiritual hypothesis, any one actual phenomenon in such a way that it could be produced by non-medial persons as it is through genuine mediums. I defy any man to prove the contrary."

The writer states the efforts made to obtain information to have been as follows:

"Invitations were sent out to all the great mediums in the country, and to all who profess to expose medirims, to come before the Commission. Among the mediums who have given private seances to them are Dr. Blade, of New York, Mrs. Lord, and many other mediums, and on the other side such men as John Truesdell, the banker, of Syracuse, N. Y., who made an amateur study of mediums, and wrote the exposé entitled 'Bottom Facts,' and Mr. Harry Kellar, the magi-

It is very doubtful that beside the two mentioned there were "among the mediums many other mediums." for the reason that though Dr. Slade and Mrs. Lord have been alluded to in all the papers as in attendance upon the Commission, not the slightest allusion has been made to others. Besides, the writer says further on:

"Some of the greatest mediums in the country have shown no desire to come before the Commission, even after repeated invitations."

As for those who appeared for "the other side," "the banker of Syraouse" has confessed that he deliberately deceived honest people who were investigating spiritual phenomena, and the amount of reliability that can be placed upon "Mr. Harry Kellar, the magician," was clearly exhibited by us last week. Says Mr. Sargent in his book from which we have already quoted, "The pretended exposers have at times fooled eminent opponents of Spiritualism, like Huxley and Carpenter, both in England and America"; in view of which we would suggest that it is possible for them to deceive the members of this Commission. Further, it would seem that in a matter of so much importance as that they are considering, some one better verged in the subject than an amateur student should be consulted. The writer gives quota- of Star and North Main streets.

tions from what he terms "amusing letters" that have been received during the investigation. Either these quotations are fictitious, or he has been on very familiar terms with one or more of the members; altogether too much so for any value that might attach itself to their coming report. He continues:

"There are two branches of Spiritualists. Those whose headquarters are in Boston, led by the BANNER OF LIGHT, allege that there is nothing in Spiritualism that is false."

Even so; we do not deny it; and the BANNER OF LIGHT reiterates: "There is nothing IN Spiritualism that is false," for the reason that whatever is false is outside of Spiritualism, and is neither part nor parcel of it.

Though the writer says, "The Commissioners refrain from saying a word about their opinions on the subject," he assumes to state just what their report will contain, and even goes so far as to announce their decision in advance as follows:

"The report of the Commission will contain a full account of all the mediumistic phenomena, [the reader will bear in mind that these are 'thousands,'] and will explain the manner in which most of them are produced. There are some phenomena, however, which they may not understand, yet upon which they might feel competent to give an opinion."

Quite likely; but in what will that differ from the whole report? Is it not all an opinion or a collection of opinions? Besides, it is no uncommon thing for one who does not understand spiritual phenomena to "feel competent to give an opinion" respecting them. The history of the last thirty-seven years has developed no fact more fully than that. Of the grand climax this writer says:

"With the intelligent world the report will decide the fate of Spiritualism.... Everybody who has ever seen the performances of mediums and compared them with the tricks of magicians, who laugh at the spirits, has a decided prejudice that the report will be rather unfavorable to the religion."

We beg this writer, and those who have given him the cue for his remarks, not to be too sanguine in his expectations of what the report will accomplish. Probably very few of the millions of Spiritualists in every nation upon earth will pay any heed to, if indeed they ever hear of, what these Commissioners may say. Let them remember that though many times Spiritualism has been pronounced dead and buried, it lives to-day more vital with life, more imbued with energy than ever before; that thousands are daily added to the number of its believers, made so not by the decisions of any committee or commission, be their members never so gifted in earthly lore, but in nearly every instance by the quiet visit and ministration at their own firesides, in the sacred seclusion of their home circles of dear ones whom they once called dead, but whom they now know to be living, rejoicing with themselves in the new-found liberty of holding. happy intercourse with each other.

One of the Latest Phenomens.

We find in the Index of April 2d, published in this city, professing to be a free religious sheet, a malignant paragraph, deliberately and of choice copied by its editor from a paper published down in Nova Scotla, in which it formed a part of the letter of a correspondent in Boston. The paragraph in question relates wholly to mediums, with whom as a class the writer purposely associates the worst specimens of everything else he can think of. He speaks of them as "a class of sharpers, known as mediums, clairvoyants, seers and fortune-tellers," and says that their number forms "one of the saddest commentaries on our boasted civilization." He charges them with acquiring "wealth" from "the credulity of a half-educated people." And what he is pleased, poor, narrow-minded bigot, to regard as "one of the most discouraging signs of the times" is the thought "that there is such a class right under the shadow of Bunker Hill. in the most cultured city of America." And so thinks the editor of the Index, too, or he never would have been so eager to spread the publicity of this wretched scribbler's thoughts by copying them in leaded matter out of a distant and obscure paper into his own columns. He was evidently afraid they would not be seen here in Boston.

Nobody in his senses would waste time in making reply to the Nova Scotia paper and the Index: We shall certainly not do so, but dismiss the subject with a very few pertinent observations. It is noticeable that the whole paragraph is a meanly malignant thrust at our healing mediums. We are no less persuaded that it comes from some regular M.D., who cannot make money for himself out of other people's "credulity" as fast as he would like to: the whole thing wears the ear-mark of one of these disgruntled medicos. In regard to the healing mediums of this city, we can freely say of our own knowledge that they have repeatedly cured people of diseases after the regular doctors have failed to do so. Thousands of our very best citizens and their families employ them in their illness. In this view, it is more than wickedly disgraceful, it is a burning shame for a professedly free religious paper, such as the Index is taken for, to practically endorse gross falsehoods of such a character as the paragraph referred to contains.

In the same issue of the Index is to be seen an editorial notice of the new book of Mr. Hovev on "Mind-Reading and Beyond." This is a favorable notice, of course, probably because the author of the book was once the editor of the Boston Transcript. The author appeals to these self-same psychics whom the Index would indirectly condemn and vilify, to present to him (the author) authentic accounts "of any of these phenomena," among which must of course be reckoned instances of successful healing. How will the editor of the Index reconcile his opposing prejudices? Is he for the healing mediums, or against them? On which end of the plank does he choose to tilt? In noticing the book the Index says: "There are few people who are not more or less, directly or indirectly. interested in the different phases of the subject," and that "to many minds it has an extraordinary fascination from the mystery in which it is involved." And in reply to the question, what good can come of the study of these phenomena? the Index is fair enough to say that "nothing but good can come out of the study of nature," if quoting the author approvingly may be taken for its own answer. And the Index speaks of the author's "sensibly" saying. "Let us be content to believe that our failure to understand a thing does not necessarily involve the inability of natural law to account for it." The Index might present itself to Mr. Hovey as one of the phenomena.

Wm. G. Wood of Providence writes to us that he has received genuine slate-writing tests through the mediumship of Mrs. Potter, corner Heber Newton on Spiritualism.

On Easter Sunday, in All Souls' Protestant Episcopal Church, in New York, the Rev. Heber Newton preached on "Life After Death," making a touching reference to the stricken soldier whose name has so long been on all lips. Of course Mr. Newton could not help speaking of the subject of Spiritualism. In spite of all which critics had urged against it he averred there remains a residuum of phenomena which cannot be pooh-poohed away. Scientific men," he remarked, "have investigated these marvels, and come to the conclusion that they are the manifestation of powers latent in man which entirely surpass our present conceptions of his nature. They point clearly to the possibility, if not the probability, of such an inner and finer organization as may even now and here, under favoring conditions, anticipate a spiritual body. There is a force in us which cannot turn into clod and flower, into worm and bird. Affection and aspiration, thought and conscience and will-these do not transmute into earths and minerals and gases. These high forces pass not from us with the wisp of thin air in which the breath goes forth from our body. Some other and higher form remains for them." His reference to the condition of Gen. Grant was in harmony with the foregoing view, and was made in the most impressive language. He spoke of his anticipated departure, of his mind passing out from his body, only to compare it with the seed falling from the tree to begin a new cycle of life.

The resurrection of Christ, of which Easter is the regular anniversary, Mr. Newton did not hésitate to describe as a "tradition," which. said he. was essentially the belief "that he had appeared from the spirit-world to certain disciples." He remarked that the stories which have been handed down concerning these manifestations have heretofore simply perplexed good people who have ventured to reason upon the matter by the apparent contradiction to all we had known of the limitations of bodily existence. "And now," he added, "behold these same phenomena reapparent before our own eves as the natural forms of action of rare organizations even in the flesh. Regarding the phenomena of Spiritualism, therefore, simply as strange manifestations of man's nature upon earth, they clear the atmosphere for us to see the possibility of what Paul called a spiritual body. Physical science, therefore, does not even seriously challenge our faith in immortality. It is clearing the ground for a new and natural and rational faith in immortality." He states the case well and fairly, for an Orthodox minister, and helps pave the way for an enlarged faith in the future based on phenomena presented to the senses.

Onset Bay Spiritualist Camp-Grounds.

As balmy Spring will soon give way to the sweltering Summer heat, our friends of the Onset Bay Corporation are active thus early in preparing for the accommodation of visitors. The most important feature to record - and which no doubt the friends everywhere will hall with pleasure—is the fact that a horserailroad is to be constructed from the main track of the Old Colony Railway to the grounds; which it is now expected will be open for travel by the first of June. This, says a correspondent, will involve the building of another bridge -For the benefit of those who may wish to visit Onset soon, we would inform them that Long's Hotel is now open; that Washburn's will be ready for guests in about two weeks, and that Hotel Onset, which is undergoing thorough repairs, will consequently be ready for boarders at a somewhat later date.—Twelve cottages are in the course of erection, and more will undoubtedly go up this season.-The winter residents will hold a May Festival, we understand, on or about May 4th, which no doubt will be an interesting affair.—Tuesday evening (the 9th) was the occasion of a happy reunion of the friends of the popular medium, Mr. David Brown. It was a surprise party of sixty -the particulars of which will appear in our next issue.—Sanitary inspectors are at work, and next summer will find Onset Bay Camp-Meeting Grounds, so near "old ocean" as they are, one of the most healthy residences possible.—There is only one thing that our reportorial friend, Digby, considers amiss, and that is that the Old Colony Railroad Superintendent has never sent him a complimentary seasonticket over their road. Please jog his memory. Col. Crockett.

Shall such Doctors be Legally Omnipotent?

General Grant is improving, and strong hopes begin to arise that he may recover. The "Regulars" about him and their confrères are of two or three minds, and begin to fear they have made a mistake (?) in his case, a la Garfield, but not with such serious results as in that melancholy instance. It is amusing to hear these titled bulletin-makers abusing the press for circulating "sensational stories" regarding the illness of the great war-chief, when, as our contemporary, the Herald, very pertinently remarks, the reports published were made up from the signed and official statements of these very same doctors!

Bro. Colby of the Valley Visitor is pleased at the favorable turn in the General's case, remarking: "This is first rate for him; but how

for medical science?" and we repeat his query. It would seem as if the unseen powers of the spirit-world were doing their best through such cases as those of Garfield, Grant, et al., to show the utter empiricism and want of practical knowledge which exists to-day among the Regulars, in order to offset in the public mindprivate and legislative-the bigoted efforts of the Allopaths to procure by law a monopoly of practice, and thus chain the people of the various States to the car of their own pronounced unsuccess.

Freemen of Massachusetts. Michigan and other States where the Allopaths are shricking for a "grip" law, shall M.D.s like the above be made legally omnipotent within your borders?

Mrs. Clara A. Field

Of Boston, who is at present in the South, at tended the Spiritualist Convention held in New Orleans, La., April 18th, 19th and 20th. She has passed some time of late also in Florida. Societies desiring her services as a lecturer, platform test-medium and psychometrist can address her: Box 702, Washington, D. C. She should be kept at work by the friends of the

Dr. Dean Clarke sends us from the farm of J. H. Huntley, Lempster, N. H., a toothsome supply of maple sugar. We assure both gentlemen that these samples of the "sweets of the season" were greatly enjoyed, and called out the thanks of the various donees.

CENSORSHIP.

BY SPIRIT JOHN PIERPONT.

In the pursuance of my duties in connection with mediums and other mortals, I am frequently brought into contact with individuals who have no suspicion of my nearness to them. At such times I can not only hear the conversation they conduct between themselves, but I can also perceive the interior workings of each mind upon the subject which engages their thought. I confess it is with a feeling of sadness that I have to record the prevalence of a spirit of intolerance, of censorship, among those whom we should expect to exercise the attributes of brotherly love and of

Criticism for the purpose of aiding the criticised to overcome mental or moral defects, and with the intention to assist them to a better and happier condition, is commendable; but criticism that leads only to faultfinding and the retailing of slanderous stories cannot too strongly be denounced. Yet in the ranks of Spiritualists, I am pained to say, I find the tongue of scandal busy with the names and reputations of our fellow beings. An inoffensive bit of history concerning some life gets started, and it goes rolling on and on, as it passes from tongue to tongue, until it assumes such formidable proportions that one cannot recognize it who knew it in its primal form. No one seems exempt from the stings of Madam Gossip, and even the personal doings of private individuals come in for a share of her adverse criticism.

Spiritualists are a body of people who should be the most circumspect in their lives and in their attitude toward each other. The eyes of a critical public are upon them. The world watches their movements to see what good can come out of a belief in this thing known as Spiritualism. We claim to have something brighter and better, more instructive, elevating and spiritualizing than our Christian neighbors. Do we prove this assertion by our daily lives? Are we more tolerant of the weakness, the inexperience, the ignorance or the folbles of others? Are we more loving, charitable and self-sacrificing than the believers in ecclesiasticism? Are westriving to purify our own lives and to make the world brighter because of them? These are questions every Spiritualist should ask him. self continually, and to which he should exact an honest answer.

At present the prevalence to a disposition of Cen. sorship is very strong. Wherever we go we find parties setting themselves up in judgment upon the lives of others. I am pained to find a tendency to condemn the mistakes rather than to commend the achievements of man. I could point to individuals in our midst who seem to consider themselves so immaculate that they cannot find anything as pure in any other, and whose inward salutation to each one they meet is, "I am holler than thou!"

I have in mind certain persons who never look for any good in their fellow-creatures, but are quick to discern any evil, though it be so minute in appearance that the glass of imagination must be used to aid in its discovery, and these same parties, while hastening to spread a report of the wrong they have found, for. get to mention in the softest whisper the many good deeds which they know their victims have wrought.

Oh! Charity - thou suffering Angel! -- so trampled upon and ignored! Where canst thy pure soul work greater power than in the ranks of Spiritualism? Indeed, thou art needed here, for the soil is dark with the weeds of slander, of intolerance and of envious tongues.

In connection with this subject is that of the work of mediums. The instruments of the spirit-world are susceptible, sensitive beings, who more keenly than others feel the frowns or smiles of those about them; and unless possessing a spirit of good strong "common sense," may perhaps fancy an insult, an injury or a neglect from others when none has been intended. Acted upon by unseen intelligences, their nervous systems become highly strung, and therefore they may be affected by very slight disturbances. In what I have to say I bear these things in mind, for few know better than myself the trials and the discipline of mediumship. All who serve as instruments for the spirits may be sure of my sympathy and my good will, and it is in a spirit of love I speak these words.

One coming into contact with the mediums of earth cannot fail to observe the spirit of jealousy which seems to pervade too many of them. Few are generous enough to concede that there may be others. whose powers are superior or even equal to their own. Many seem to be incapable of speaking a kindly word of another medium; and if they do not speak outright against that other, they are apt to give a significant od, or an expressive word or two, which may mean volumes, but which should count for nothing with a discerning mind.

I know there are noble men and women who do the angels' bidding, and whose souls are large enough to pure and honest and strong mediums as themselves: but I speak now of those who are so afraid of losing their hold upon the public that they will not give unto others the honors due them. This, dear mediums, is all wroug. There is work enough in the world for all to do. Each worker is chosen for his or her especial capacity of labor. Every medium has a particular place to fill, and a certain line of work to do that none other can accomplish. Miss A cannot do the work of Mrs. B, nor the latter lady that of any other. The skeptics, confounded through the powers of Mr. C, would not have gained satisfaction elsewhere. The investiga-tors convinced at the séances of Mr. M, would not have become believers through other means. All have their mission to fulfill. There is work enough for all to do. Then do not envy the labor or the power of any other; be thankful for that which is yours and seek to do it faithfully. Thus will the blessing of God rest

The day is fraught with importance to mankind. The powers of Truth are making their way steadily over land and sea. The whole world is agitated with the tremendous ideas that are seeking expression through humanity. Old forms are passing away-new shapes of religious thought, in which may be traced the Divine image, bearing to earth the message of peace, and love, and universal knowledge for the acceptance of man, are coming to earth.

Friends, you have an Angel in your midst, even the Spirit of Truth from immortal realms. Oh! prepare your own hearts to give it welcome and fitting surroundings. Make your lives kindly and affectionate and charitable in thought and bearing. Cast out the serpent of Slander, of Envy and of Intolerance. Set not yourselves up in judgment upon others. Let the Great Spirit who knows each life be the censor of

Criticise only to correct mistaken habits of thought or dealing; condemn none for the sake of condemna tion; but, in good will to others, give the right hand of assistance to all whose follies you pity, and whose weakness may be overcome with strength.

Yours. JNO. PIERPONT. [Given through the BANNER OF LIGHT medium, Thursday, April 9th, 1885.]

We are indebted to our friend, Albert Morton, of San Francisco, who will accept our thanks for the same, for a very finely executed photograph, an interior view of Metropolitan Temple, taken on Anniversary Day, March 31st. It represents the organ, from which is suspended the word "Welcome"; and on the platform in front, which is richly adorned with flowers and plants, as is also the organ with numerous floral designs, are presented Mrs. Watson, the lecturer, the officers of the Society, and the quartet of singers and organist. It is a very fitting souvenir of the interesting occasion.

Reports from CLEVELAND, BROOKLYN, IONIA, MICH., and concerning the concluding session at HORTICULTURAL HALL, BOSTON, find publication under "The Anniversary" head this week. In addition to the Anniversary reports whose receipt we have already acknowledged, we have now to add one from NEW YORK CITY (Republican Hall), and one from Los Angeles, Cal. (Opera House Hall), both of which we shall print, with others, next week.

Shawmut Lyceum at Horticultural Hall.

As per notice of the fact in our last issue, viz., that an invitation had been extended to the Shawmut Lyceum by Capt. Richard Holmes, President of the First Spiritual Temple Society of this city, to be present on Sunday evening, April 19th, to listen to an address by Mr. J. Wm. Fletcher, it is needless to say that the invitation was gladly accepted by Mr. J. B. Hatch, the Conductor. The hall was well filled at an early hour with a highly appreciative audience; Mr. Fletcher's address was very appropriate to the occasion, as was also Miss Shelhamer's: the vocal and instrumental music by Mrs. Wilson was rendered with skill; the recitations by Rosa Wilbur, Bessie Brown and Louise Irvine were encored, as were also the songs by Charlie Hatch, Eddie Hatch and Little Blanche.

Dr. J. A. Shelhamer,

Of 81 Bosworth street, this city, is a fine magnetic healer. His healthy physique and genial temperament, together with his highly mediumistic powers, render him a fitting instrument for the transmission of vitality to the weak and afflicted. The Doctor has the testimony of many patients who have been restored to health and vigor through his attendance upon them. Besides, we have fully tested his healing powers ourself on several occasions. While successful in his treatment of all classes of disease, Dr. S. is especially so with patients suffering from nervous prostration, neuralgia, paralysis, rheumatism, or any malady of the nerves and circulation which requires an active, stimulating agency or magnetism for its removal. Those suffering from chronic weaknesses should give him a call.

The Spirit Message Department on our sixth page opens with an Invocation replete with the spirit of prayer in its true sense; Questions are this week considered, as contributed by various correspondents, regarding what it is to "be true" to one's self; why misinformation is sometimes met with by investigators at the hands of the invisibles manifesting through table-phenomena, etc.; the doctrine of purgatory; the locale of "the principal abode of spirits"; the powers possessed by excarnated intelligences, and as to whether 'death" is known among them, etc., etc.; and the effect of diet on mediumship or its development: the Controlling Spirit gives expression to messages from WILLIAM SANBORN, CAPT. JASON M. TERBELL, NELLIE F. JENKINS, ANN F. BUZRY, JOHN MOBRISON, MARTHA COO-LIDGE, AUGUSTE LECOMPTE, LIZZIE FRENCH and ANOKA; SETH GODFREY speaks for MOTH-ER BAKER; DR. PETER S. SNOW of Fitchburg, Mass., energetically declares that he does not want any one to think "the old man is dead"; and John A. Hammond, in sending words of love and advice to friends in Toledo, O., also gives his opinion as follows, regarding a subject now prominent in the consideration of the non-Spiritualist public: "I believe, in fact I know from my own investigations and experiments, that this metaphysical line of treatment, and human psychology, are one and the same thing."

Mr. Frank T. Ripley, whose success as a lecturer and medium in Maine the last few months has been testified to by many of ourcorrespondents, recently lectured with great acceptance before the Spiritualists' Liberal Union of Manchester, N. H. The Union directed the attention of its readers to the lecture, and the Mirror and American concluded a half-column report of it by saying that at its close Mr. Ripley "announced and described the spirit of the brother of a well-known German citizen present, the spirit of the sister of a person present, the spirit of a physician who died in New Jersey, who was well known to a lady in the audience. There were also one or two other manifestations, the spirits described being admit and to rejoice that others are as good and readily recognized by those present who had known them before they passed away." Mr. Ripley will answer calls to lecture and give tests anywhere in New Hampshire or Vermont. Address him East Putney, Vt., for two weeks

A celebrated M. D. admits that "Diseases can be prevented, but if serious are a puzzle to the doctors of any school. There are some specifics that are known to be useful, but no drugs are infallible, and each individual system is a new test even to the best-known medicines." And yet when the proprietors of 'each individual system" refuse to have the 'new test" applied to them, and choose rather to employ practitioners who are not "M. D.s." but who know what is the matter with the patient, and what is good for the malady, the "Regulars" excitedly take the war-path to force them back by law to the employment of the self-acknowledged experimenters from whose clutches they have escaped.

"SPIRIT VOICES" in its April number gives a lecture by Mr. Colville on "The Riddle of the Sphinx and its Spiritual Meaning." "The Annals of the Tlaskans" are continued, and Part IV. of "Ancient Spiritualism" treats of one of the most interesting works of antiquity, 'The Shepherd of Hermas." The minor articles are many and interesting, and include accounts of phenomena, among them a descriptive sketch of "Spirit-Materialization Marvels with Mrs. Bliss." Published by The National Developing Circle, 121 West Concord street, Boston. For sale at this office.

Mrs. Isabella Beecher-Hooker has been lecturing on Spiritualism of late before the Providence Spiritualist Association, and the Providence Journal reported her utterances, which shows that the secular press is willing to give its readers genuine spiritual food occasionally, a strong indication that Modern Spiritualism is rapidly taking root among all classes

We learn that the health of Mrs. Whitney is so much impaired that her controls require her to take rest. She will hold a materializing scance on Thursday evening and a light seance on Saturday afternoon of this week, and then rest. We shall print in our next issue an article by Allen Putman, Esq., descriptive of his experiences at Mrs. Whitney's séances.

A letter from Washington, D.C., informs us that Mrs. E. W. Tiers, daughter of M. Eugene Beste, is lying dangerously ill at her residence, 1504 S street, N. W., that city, hence Mrs. Beste has discentinued her seances for the

present.

De n't let any one convince you that those pains around your heart are not heart disease. They are: do not delay, but procure DB-GRAVES: HEART REGULATOR. Thirty years have proved its value. Free pamphlet of F. E. Ingalis, Cambridge, Mass.

Dr. Henry Slade.

It gives us great pleasure to be able to state that this bona fide spirit-world medium, who has of late been very ill, is rapidly gaining in health, and is therefore able at the present time to give sittings in New York City. Those people whose prejudices run away with their judgment and common sense, causing them to falsify facts relating to the wonderful manifestations through the highly-sensitive organism of Dr. Slade, should, and one of these days will, be ashamed of their false assertions in regard

At a recent séance at 281 Shawmut Avenue, Boston, Mrs. Ross, under control of "Bright Star," stood at the opening of the cabinet giving some directions to the company, when a spirit form appeared directly behind her, and as Mrs. R. entered to take her seat the spirit came out, the two closely passing each other. Immediately following two spirits came together, and, during the seance, sometimes two, at others three appeared. A little child came, and called for its father, who approached, recognized and kissed it. A male spirit in military dress came, and was recognized by a lady who solicited him to come out and bring his spirit mother, whom he was supporting on his arm, which after some effort he succeeded in doing. The recognitions were many and perfeet, and some features of the seance were exceptionally remarkable.

The Temporary Home for Destitute and Neglected Children (of from four to twelve years of age) has been established twenty years. It is located on Harrison Avenue, corner of Concord and Stoughton streets, Boston, Mr. John A. Duggan being the Superintendent. Its work is a beneficent one, and should be supported by ample contributions from those who have not only the good of the children at heart, but of the city as well, as the waifs who are received there are cared for morally as well as physically. Donations of money, clothing or stores, or any article useful to the children, or in the Home, are respectfully solicited. It is a real home for the poor and friendless little ones who have been deprived of their natural protectors through death or misfortune. Although a Catholic institution, it has always been free, and without distinction of creed, color or nationality.

The Saratoga (N. Y.) Sentinel of the 2d inst. transfers to its columns in full the message of Spirit Nancy Pulling-which was recently printed on our sixth page-and introduces it as

"The BANNER OF LIGHT of last week pub-"The BANNER OF LIGHT Of last week puulishes the following as having been given at its Free Circle, January 13th. We find on inquiry that Nancy Pulling passed on November 13th, 1883, just fourteen months previous to her appearance, instead of thirteen, as she guesses. One who knew her well recognizes the communication as characteristic of her."

The Eagle of the same place does a like kindly service in copying the message for the benefit of its readers. Thanks, friends, for your lib-

A new book, entitled "Ecce VERITAS," (being an Inquiry Concerning Christ and His Religion,) is about to be brought out by the J. H. Brown Publishing Company, 83 Chambers street, New York. The volume will contain three hundred pages, and from the liberal nature and broad attainments of its Reverend author (whose name is not at present announced), will, we feel confident, be of interest to Spiritualist readers—he having been convinced of the truth of the New Dispensation through the mediumship of his own daughter.

John B. Wolff, President of the First Association of Spiritualists of Washington, D. C., writes us as follows: "On the whole the spiritual outlook is better than I have seen it here. A large percentage of strange faces is to be noted at every meeting; new mediums are coming to the front, the healers are busy, and every day I meet new inquirers after the facts. Thus our year's labor has not been in

The World's Exposition, now in session at New Orleans, La., closes May 31sttherefore all in the northward or westward who have not availed themselves of the exceedingly favorable opportunities offered to attend must quickly make the choice of dates. The weather during May is always fine in New Orleans, and the Exposition embodies features which may never again be presented to the public in America.

Mrs. Beecher-Hooker gives on Mondays, 27th and May 4th, from 7:30 to 11, Conversations on Spiritualism, Theosophy and Occultism, at Berkeley Hall, Boston. We are requested to state that the tickets for these meetings are placed at \$1 for each evening, instead of the course, as heretofore stated in these columns. These tickets may be obtained during the week at the Woman's Industrial Union, 74 Boylston street, and at the hall on each evening.

J. V. and O. A. Aldrich of Santa Rosa, ·Cal., will please receive our thanks for a box of rose-buds from their far-off home. Though the contents were spoiled in the long transit, the spirit of kindly feeling which prompted their forwarding to our office is deeply appreciated.

"A Word to the Psychical Society" will be the subject of Mr. J. W. Fletcher's lecture Sunday afternoon, at Wells Memorial Hall, Boston. The lecture begins at 8 o'clock. Mrs. Willis-Fletcher will speak in Wells Hall sometime in May.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

Punching Them.

The Boston Post, whose humorous column has already achieved a national reputation, proceeds in that department, under a recent date, to catechise the "Regular" death-watch set around the couch of Gen. Grant in the following incisive fashion:

"Drs. Douglas, Shrady & Co., please what is a cancer? Did you ever see one? Do you think you would know one if you saw it? Do you know any one who ever had one? Do you know anything about medicine? Do you think you will make enough out of the case in free advertising and money to pay you for the harm your reputations will suffer?"

Would it not be well for the Commissioners appointed under the medical laws lately adopted in some of our States, to embody the above in their examina-* tion of those who apply to them for permission to ex-

In connection with an announcement that Mrs. N. J. T. Brigham was to lecture last Monday and Tuesday evenings in Saratoga, the Eagle remarked : "She is one of the best and clearest expositors of Modern Spiritualism on the platform and all who wish to have an intelligent understanding of its principles should hear her."

Five hundred and thirty enumerators will go forth through Massachusetts on the first of May to collect information for the new census. The nature of the inquiries will be the same as formerly, with the addition of a question regarding parent nativity.

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Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 2 Bosworth
Street—Every Tuesday and Friday afternoon at 30 clock.
Admission free. For further particulars, see notice on
eith page. L. B. Wilson, Chairman.
Boston Spiritual Temple, Horticultural Hall.
—Lectures Sundays at 10% A. N. and 7% P. M. B. Holmes,
President; W. A. Dunklee, Treasurer.

Walts Warnard Hall.—The Shawmant Spiritual Ly.

Wells Memorial Hall.—The Shawmut Spiritual Ly-ieum meets in this hall, 87 Washington street, every Sun-lay at 10M A.M. All friendsof the young are invited to visitus. J. B. Hatch, Conductor.

Paine Memorial Hall, Appleton Sircet, near Tremont,—Children's Progressive Lyceum No. 1. Ses-sions Sundays, at 194 o'clock, Benj. P. Weaver, Conduct-or. All are cordially invited. Scats free.

Berkeley Hall, 4 Berkeley Street, corner of Tremont.—Public service every Sunday at 10% A.M. and ½ P.M. Permanent lecturer, W. J. Colville, Organist, itudolph King. The public cordially invited. South End Spiritual Temple, No. 30 Worcester Square (in connection with Berkeley Hall Society).—
Sunday, public service at \$P.M. Monday, Ladies' Union, 2½ P.M., public meeting, 8 P.M. Wednesday, concert and lecture, 5 P.M. Friday, lectures on health and healing, 3 P.M.

3 P. M.

The Working Union of Progressive Spiritualists holds public services at Berkeley Hall Sundays at 2½ P.M., also Wednesday evening at 7½ o'clock, at No. 170 West Chester Park. M. B. Ayer, President, No. 191 State street. Wm. H. Banks, Secretary, 77 State street.

street. Wm. H. Banks, Secretary, 77 State street.
Wells Memorial Hall, 867 Washington Street.—
The Spiritualistic Phenomena Association holds meetings
every Sunday afternoon at 2½ o'clock. G. C. Paine, No. 5
Staniford Place, Corresponding Secretary.
1031 Washington Street.—First Spiritualist Ladies'
Aid Society. Meetings every Friday at 2½ and 7½ P. M.
Mrs. Henry O. Torrey, Secretary.
College Hall. 34 Faces Street.—Sundays, at 10½

College Hall, 34 Easex Street.—Sundays, at 10% A.M., 2% and 7% P.M., and Wednesday at 3 P.M. Eben Cobb, Conductor.

A. M., 1% and 7% F. M., and Wednesday aver. 2. Associobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 10% A.M., 2% and 7% P.M.; also Thursdays at 8 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman. (The Spiritual meetings formerly held in Harmony Hall, 34 Essex street, will hereafter be held in Eagle Hall, 616 Washington street, corner of Essex.)

Has the church been active in the cause of

Has the church been active in the cause of temperance? Scarcely; when the thousands of dollars' worth of property owned by the church is rented for the vilest of purposes, and in New York especially this becomes the most valuable of their possessions. Is the church the friend of woman? Not by any means; they say, "Let your women keep silence in the churches," and it is very well they do, for were the mother's heart to speak she would hurl the theory of infant damnation and endless punishment into the hell from whence it must have ishment into the hell from whence it must have come. The women who are allowed to preach in churches evangelical, are not allowed to baptize those whom they have "won over to Christ." Instead of Christianity having led Christ." Instead of Christianity having led civilization, it is the other way, and the more men know, the less they need the theologian. Many persons think pleasure a sin; that the more uncomfortable they are the better God is satisfied with them. They shut themselves up in convents and monasteries, and call themselves virtuous and good, because they have n't a chance for being anything else. Now, instead of being sorrowful, and seeing only misery in this world, the most truly religious should be the most joyous, the most happy, the most gladsome. Everything, then, should have a purpose, and become one hundredfold more blessed because we can see the divine shining through it. The lecturer was repeatedly applauded. In the evening a reception was extended to the Shawmut Lyceum, and they, under the guidance of their much-respected Conductor, men know, the less they need the theologian.
Many persons think pleasure a sin; that the more uncomfortable they are the better God is satisfied with them. They shut themselves up in convents and monasteries, and call themselves virtuous and good, because they have n't a chance for being anything else. Now, instead of being sorrowful, and seeing only misery in this world, the most truly religious should be the most joyous, the most happy, the most gladsome. Everything, then, should have a purpose, and become one hundredfold more blessed because we can see the divine shining through it. The lecturer was repeatedly applauded.

In the evening a reception was extended to the Shawmut Lyceum, and they, under the guidance of their much-respected Conductor, Mr. J. B. Hatch, occupied the platform. Richard Holmes, Esq., President of the Society, in some very happy remarks, welcomed the children, and in conclusion said:

May your buoyant spirits never droop, And you from troubling cares be free, For ever again in our fond group Will your presence welcome be.

May peace and plenty crown your way With blessings rich and rare.

And may kind spirits every day For you have watchful care.

While in the mortal form we pray That you in sevet communion rest,

While in the morial form we pray That you in sweet communion rest, And when you reach eternal day, Enjoy the mansions of the blest.

Mr. Hatch responded for the Lyceum, sketch-Mr. Hatch responded for the Lyceum, sketching its work, how he had come into it and the great pleasure he had in being able to attend this reception. "This is the first Society that has ever extended such an invitation," he remarked, "and Mr. Fletcher, whom I remember when only a little boy himself, the first speaker to devote an evening to them. May his example be followed by many others." He then introduced several of the Lyceum pulls, ranging from two and a half years to twelve, and ing from two and a half years to twelve, and they evidenced a remarkable amount of talent.

Mr. Fletcher followed in an appropriate address, contrasting the old form of teaching with the new, and holding that the child was but the man in embryo, and that Spiritualists were too indifferent to the interests of the chilwere too indifferent to the interests of the children; he proceeded to analyze the Ten Commandments, and to mark each with a spiritual interpretation, certainly not given where they are taught, and the Lyceum Manual was also largely quoted from to show the vast improvement made in the religious training of the young. "Now, Spiritualists," said the speaker in conclusion, "awake, and consider your duties; the strength of the Church consists in the care of its young; be ye not remiss in duty, but encourage this Conductor and these teachers in their work, and make them feel that your hearts are with them."

After a number of fine recitations by the children, Mr. Hatch called upon Miss M. T. Shelhamer, the Banneh of Light medium, who is a member of the Lyceum, and the lady, whose name is everywhere mentioned with

who is a member of the Lyceum, and the lady, whose name is everywhere mentioned with profound respect, delivered a very fine address, full of wise and noble thoughts that could not but impress one with the presence of a noble spirit. She expressed thanks, not for the Lyceum, but for the unseen throng whose names are legion; and then in glowing words pictured the great good that was being done by unfolding the hidden powers of childhood. Mr. Fletcher then gave a short descriptive seance in which he presented some remarkable tests that were fittingly acknowledged, and with the singing of the audience the service was brought to a close. May other societies follow the example of the Temple, and other speakers be as ready

close. May other societies follow the example of the Temple, and other speakers be as ready to recognize the good work of the Lyceum.

Mr. Fletcher's engagement will close with next Sunday. In the morning the subject will be: "Denton in Spirit-Life." In the evening, subjects from the audience, interspersed with tests.

W. A. D.

Berkeley Hall Meetings.

Capt. H. H. Brown filled Mr. Colville's place last Sunday, giving in the morning a fine discourse upon dul-culture from the words," He is risen," showing the spiritual meaning of the Gospels, and the true

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significance of the resurrection. It was the principle exemplified in the life of Jesus, and not his person, that was of value. It was not form or creed, but the spirit, that was of value. Death was sleep or inactivity of soul. The resurrection was not the birth of spirit from the mortal body, but the arousing of soul-faculities. Mankind was buried in selfishness and the stones of conformity, popularity, fashion, wealth, power, culture, etc., were rolled to the door of the sepulchre, and some word of heavenly import must touch the soul, rouse it to action, bid it rolf the rock away and let the Man come forth.

He closed with an eloquent and touching allusion to those who are on the angel side of life, who by their angel hands are helping us to roll these stones away, and urged his hearers to cultivate their soul-powers, and thus stand one with the angels, above the mists of materiality while they were yet mortal.

His lecture in the evening was upon "The Development of the Religious in Man." He held his hearers spellbound for an hour, and was often heartily applauded.

Madame Bishop gave excellent music in the morning, and the Hawihorne Choir added very materially to the pleasures of the evening.

Capt. Brown entertained a fine audience at Lynn in the afternoon, and on Monday evening held a well-attended reception at 30 Worcester Square, answering questions inspirationally a portion of the time.

Capt. H. H. Brown will probably fill the place of W. J. Colville at Berkeley Hall, Boston, next Sunday—also at 30 Worcester Square, Monday evening.

The Working Union of Progressive Spiritualists.

At the meeting in Berkeley Hall last Sunday afterCollege Hall, 36 Exact Street.—Sundays, at 1056
Chelsea, Hall, 36 Exact Street, Corner of
Exact.—Sundays, at 1056 A.M., 235 and 755 F.M.; also
Chelsea.—The Birlital Expelention Chairman.
College Hall, 36 Exact Street, order or on the exercises were opened with congregational
Singlag, an investion, and a song entitled, "The City
The Birlital meeting Chairman.
College Hall, 36 Exact Street, corner of
Exact.—Sundays, at 1056 A.M., 235 and 755 F.M.; also
Chelsea.—The Birlital Expelential Expelential, and
Washington street, corner of Exect.]

Chelsea.—The Birlital Association meets were yield
in Odd Fellows' Building, Hawthorn street, opposite Bellinghan Carl Station, at 38 and 35 F.M.

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in Chelsea.

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were attended by included the were yield.

The Chelsea.—The Birlital Association meets At the meeting in Berkeley Hall last Sunday afternoon the exercises were opened with congregational

SHAWMUT LYCEUM,-At Wells Memorial Hall last lunday the session of the Lyceum was well attended by the children; the opening services consisted as usual of readings from the "Shawmut Lyceum Educator," and singing. These were succeeded with recitations by Elmer Packard, Flossie Cassell, Gertle Rich, Aldie Bradford, Allie Cummings, Louise Irvine, Gracie Dyar, Rosa Wilbur. and Miss Coffin; musical selections by Mrs. J. B. Hatch, jr., and Miss Shelhamer, Charlie Hatch, Maud Gardner, Little Blanche, and Eddie Hatch, and a plano solo by Miss Gertle Ellis. We have the promise that on next Sunday Mrs. Maud E. Lord will be with us.

Alonzo Danforth, Sec. S. S. L. 23 Windsor street, April 19th, 1885. the children; the opening services consisted as usual

EAGLE HALL, 616 WASHINGTON STREET.-After an absence of four years, the congregation presided over by Mr. Prescott Robinson returned to this place,

CHELSEA SPIRITUAL ASSOCIATION, PILGRIM HALL, ODD FELLOWS' BUILDING, HAWTHORNE STREET .-Sunday, April 26th, Conference at 3 P.M.; in the evening, at 7:30, Mrs. Dick will occupy the platform-speaking and giving tests. E. S. WELLS, President.

ALL SORTS OF PARAGRAPHS.

Thank God! that I have lived to see the time
When the great truth begins at last to find
An utterance from the deep heart of mankind,
Earnest and clear, that ALL REVENGE is CRIME!
That man is holier than a creed—that all
Restraint upon him must consult his good,
Hope's sunshine linger on his prison-wall,
And Love look in upon his solitude. Whittier.

An agreement has been made whereby the one-third of the Providence Journal owned by the widow of the late George W. Danielson is transferred to Richard S. Howland, in consideration of the sum of \$75,000. A

radical policy is to be adopted. Queen Victoria, it is mooted, will visit Ireland in the autumn of the present year.

In Egypt the Mahdi's flag appears to be trailing in

the dust of the desert. Rev. Mr. Chandler thinks that a well-managed rink

is preferable to a badly-managed church picnic.

The war-cloud hovering over Great Britain and Russia just now is very black. It seems evident that England must fight or be humiliated. The growls of the Russian bear grow louder and louder, while the roar of the British lion is only heard at intervals:

So peace flaps her wings. And files weeping away, To return to her post At a more opportune day.

Miss Louisa M. Alcott received thirty treatments of the mind cure, and then, as she says, "returned to the homeopathy and massage from which I had been lured by the hope of finding a short and easy way to undo in a month the overwork of twenty years."—Boston Littured.

What, pray tell us, is "massage" but a French name for magnetic treatment, or healing by laying on of hands? The world has not yet progressed to a point where the justice of calling things by their right (if unpopular) names is recognized.

Peanut flour doth biscuit make; But he who cats it is a "Cake."

Every man with respect to his spirit is in the spirit ual world, and in some society there—in an infernal society if he is wicked, and in a celestial society if good; for his mind, which in itself is spiritual, cannot be anywhere but among spirits, into whose society he comes after death.—Swedenbory's Divine Providence,

Movements of Mediums and Lecturers.

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

W. Harry Powell, slate-writing and billet test-medium of Philadelphia, Pa., has, we are informed, created great interest in Salem, O. He will visit there again April 24th; from thence he goes to Columbiana, Canton, Kent and Alliance, O. Meadville, Corry, Franklin, Bradford and Oil City, Pa. Will be at Pittsburg May 25th. Friends between the above named points, wishing him to stop over en route, can address him at Cleveland P. O., O.

Mary A. Charter will remain for the present at 100 Meridian street, East Boston. Mr. E. J. Durant, of Lebanon, President of the New Hampshire State Association of Spiritualists, has of late suffered a severe liness from pneumonia, which has left him in an enfeebled conduion. We hope that with opening spring this veteran will recover his wonted health. His earnest labors for the cause, and his determined efforts (though made in vain), to procure the repeal of the New Hampshire Doctors Plot Law, have endeared him to thousands of friends both within and without the limits of the old Granite State. Capt. H. H. Brown will speak in Hayachill Mose.

Capt. H. H. Brown will speak in Haverhili, Mass. April 20th, and in Woonsocket, R. I., May 3d. He will be at Bartonville, Vt., May 17th, and would like to make week day engagements in that vicinity between May 10th and 30th, and for Sunday, the 24th. Address Woonsocket, R. I.

Woodsocket, R. I.

Hon. Warren Chase has recovered from his temporary illness and is again in the field. He lectured in Planewell and Otsego, Mich., April 19th; he speaks in Grand Rapids, Mich., April 26th and May 3d; in Milwaukee, Wis., the last three Sundays of May, and will attend the Wisconsin State Convention at Milwaukee, June 5th, 5th and 7th, where he expects to meet many of his old friends. He will visit Ripon and Madison, Wis., and return East in July.

Dr. J. K. Ballay whitingfrom Sacarton, Re. informed.

Dr. J. K. Balley, writing from Scranton, Pa., informs us that sickness and business have detained him at home since his last report; but that he is now again on his pioneer pilgrimage of work for the cause. Keep him engaged, friends.

J. Wm. Fletcher will close his office on Hamilton Place in July, and be absent from Boston some months. J. Frank Baxter will lecture on Sunday, April 20th, in Marbiehead, Mass., again—his programmes for that date announcing topics suggested by Marbiehead citizens. On the evening of Thursday, April 30th, he will address all disposed to hear him in Ashiand.

address all disposed to near him in Ashland.

G. H. Brooks has been in the field as a trance speaker and psychometrist for some four years, mostly in the West, and has given good satisfaction wherever he has been employed. The Cleveland Leader says of his late effort at the Thirty-Seventh Anniversary celebration that he "gave a very impassioned lecture on evolution and progression in this life and the life to come." Mr. Brooks is now on his way Eastward. During February he addressed the Spiritualists of Cincinnati, was in Cleveland during March, and has, during April, been filling an engagement at Geneva. He can be addressed Box 54, Geneva, O. He comes heartily endorsed by A. B. French, Esq., and Spiritualists in the East should extend to him the right hand of fellowship.

The February and March editorials in The Mind Cure and Science of Life, 425 Madison street, Chicago have caused a large number of Spiritualists to endorse while many have condemned, the new theory of being, phenomenal manifestation, etc. As a thousand thinkers have written the editor to follow up the one-spirit theory until they can "endorse or reject it," he intends to amplify and defend it in his May issue beyond intel ligent refutation. All who seek light on this disputed question should send 10 cents as above for the February issue, and then obtain the May No.

Subscriptions Received at this Office

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50.
THE OLIVE BRANCH. Published monthly in Utica, N. Y. \$1.00 per annum.

Light: Ajournal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price ### ANODEL STATES AND AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2,00 per year, postage 50 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

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There are thousands or men who have purchased this Beit, and in ten days write us a "God bless you in your noble work for suffering humanity," It is a sin to let the pain which originates in the abdomina cavity torture your spiritual man when the very power that will restore quiet to those disturbed functions is concentrated in this Beit, and can be purchased cheap. Try ft. CHICAGO MAGNETIC SHIELD COMPANY, No. 6 Central Music Hall, Chicago, Ill.; and 106 Post Street, San Francisco, Cal. April 25.

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April 25.—1w*

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A sth, 7th, 8th, 10th, 21st, 22d, 22d, 24th and 25th of
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11:11

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Archeld at the BANNEROF LIGHT OFFICE, Bosworth street (formerly Montgomery Place), every Turenay and Friday Aftenaces) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of absolute necessity. The public are cordially invited.

The Meessages 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; that those who pass from the earth-life to good or evil; that these who pass from the carth-life to that beyond—whether for good or evil; that these who pass from the carth-life not office to the point of the public that the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

son. All express as much of truth as they perceive—no more.

To it is our carnest desire that those who may recognize the massages of their spirit-friends will verify them by informing us of the fact for publication.

Natural flowers appendiction.

Natural flowers appendiction.

It is a pleasure to place upon the alter of Spirituality their floral offerings.

To we invite suitable written questions for answer at these scances from all parts of the country.

(Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

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 MEDIUMBHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Jan. 27th, 1885.

Ye bright and beautiful angels, ye blessed intelligences from higher spheres, we invoke your presence and your influence at this hour. Oh! come as messengers of light and love to hearts mourning in sadness because of the dear ones gone before. Bring hope of peace and comfort to all who assemble here, and make the spirit within anxious to press forward more faithfully, more earnestly with its work, knowing that when the experiences of mortality are fulfilled it shall pass onward to higher realms and grander associations with kindred sonis in the world beyond. May all who gather here, spirits and mortals, be strengthened through this hour of communion. May all feel bound together by a stronger cord of fraternal fellowship and kindly feeling, and may all go forth from this place imbued with a spirit of zeal and of earnestness for the demonstration of truth and for the attainment of lives of holiness. Amen. Invocation.

Questions and Answers.

CONTROLLING SPIRIT.-You may now present your questions, Mr. Chairman.
Ques.—[By Mrs. C. H. S.] I notice that spirits
when speaking through your medium at the
Banner of Light Circles enjoin us "to be
true to ourselves." Please elucidate this injunction more fully. junction more fully.

Ans.—By being true to yourselves you are true to the highest convictions of right which possess your soul; you are true to the dictates of conscience; you are faithful to the duties devolving upon you during the passage through matter; in short, you are living as near to the injunctions of "the Golden Rule" as you know

-[By W. E. W.] When a question is asked a spirit present at a circle, and duly answered by the table tipping at each alphabetical letter of the sentence, and upon inquiry the answer proves not correct, but wide of the truth, how are those interested to account for the misin-

A .- You are to account for such a misrepre-A.—You are to account for such a misrepresentation on the ground that the communicating intelligence is either a mischievous, deceiving spirit, or one who is misinformed upon the subject which he undertakes to discourse upon. We would advise parties sitting in circles, and receiving communication after communication which proves to be totally incorrect, to refrain receiving communication after communication which proves to be totally incorrect, to refrain from such sittings, for they must have entered into communication either with spirits who are not what they pretend to be, or else with those who are not informed as to the usages and manner of mediumistic control, or the subjects which they discourse upon. We would advise such parties, if they persist in their sittings, to ascertain if they are all harmonious and sympathetic, and disposed to meet in a kindly, prayer. thetic, and disposed to meet in a kindly, prayerful spirit; and also to ascertain by investigation just the best kind of magnetism requisite for the purpose of receiving something true and

pure from the higher life.

Q.—[By P. Mulford.] We learn that a great many spirits are unable to get away from certain earthly localities—some remaining hundreds of years, and enduring great distress. Can mortals in any way help them to break such bondage? And is not the doctrine of purgatory, in the Roman Catholic faith, founded on this fact?

solely. You may be able to assist those spirits in becoming free, by meeting together in a place supposed to be haunted or infested by earth-bound spirits, and exerting your positive will-power as well as your kindly feeling toward them. You may, if you have a medium in your midst, perchance enter into communication with them; if so, it would be wise for you to treat and receive them kindly, give them addice concerning their surroundings and their solely. You may be able to assist those spirits you to treat and receive them kindly, give them advice concerning their surroundings and their condition, as well as the prospect of release which must eventually come to them. You can teach them many things pertaining to Spiritualism and spiritual life, of which they know nothing, although they are disembodied beings. The conception of "purgatory," as taught by our Roman Catholic friends, may perhaps be expressed in the idea that certain spirits may be earth-bound or allied to physical life, and because of the conditions surrounding them—the effects of their earthly existence and the present tendencies of their spirits—are unable to rise above the physical condition, but are obliged to remain in close contact with the earth; "purgatory," representing a place for purgation, purification, the sloughing off of the imperfections and crudities clinging to a spiritin its passage through matter, ere it will be qualified to enter upon a higher plane of being, may be likened to the locations where spirits conbe likened to the locations where spirits con-gregate whose tendencies are of a carnal naure, who are unable to arise above their selfish desires and propensities, who are awaiting light and instruction from exalted intelligences, as well as awaiting the awakening of their own moral, conscious sensibilities, which must and will place them upon the higher road to happiness and peace.

Controlling Spirit,

For William Sanborn; Capt. Jason M. Terbell; Neille F. Jenkins; Ann F. Buzby; John Morri-son; Martha Coolidge; Auguste LeCompte; Lizzie French; Anoka; Seth Godfrey.

Lizzie French; Anoka; Seth Godfrey.

[CONTROLLING SPIRIT.—We will, this afternoon, give you the messages of spirits present who have not the power of communicating personally for themselves. We wish it distinctly understood that the phraseology employed is our own, and we shall make no difference or distinction with any spirit who may present himself.]

WILLIAM BANBORN. A spirit claiming the name of William Sanborn informs us that he was a resident of Lynn, Mass. He lived there a considerable time, but passed away at the Soldiers' Home in Chelsea. He claims to have lived on earth about fifty-six years, and says that he belonged to Company E, First Regiment of Heavy Artillery, Massachusetts Volunteers. He says: "I wish to send love and greetings to friends, and to assure those who take an interest in me that I amande and happy, and in a pleasant world. I wish

strong and vigorous, presents himself, giving the name and title of Capt. Jason M. Terbell. He says: "I hall from East Hampton, L. I. I want my Long Island and New York friends to know that I can come to them. I wish to meet them in private, and give them a long communication from my side of life. I had passed seventy-one milestones on the way of life before called from the body. I was called old, but I do not feel so; I am well and strong, and quite ready to come to any friend who will send out a call to me. I come here because I feel that it may attract the attention of those who once knew me. I wish to direct their thoughts to a consideration of the life beyond, its claims, its conditions and its inhabitants."

- NELLIE F. JENKINS.

A young female speaks the name of Nellie F. Jenkins, and says: "I have friends in Malden, Mass. I want them to know that I can come here, and that I send them my love and affective. tion. I shall be twenty-one years old in August. Tell my dear friends as the months and years pass on I realize that I am growing and gaining experience. I would like to speak to them more privately. I come here hoping to attract their attention. I would be happy to come to them at any time in the future whenever opportunity is afforded ma." ever opportunity is afforded me."

SISTER ANN F. BUZBY. And now we have one here who belonged to the Shaker Fraternity. She desires to send her greeting, and says; "Tell them that Sister Ann has returned, bearing great tidings of joy to the hearts of those she loves. Tell them that no more of age and weariness is descending upon me, but I am happy and free in the world of the angels! We are united there in sympathy and in love; I find only peace and happiness. In my surroundings there are pleasant places, and many little waifs come to us to be taken care of. We attend to their wants, we inculcate spiritual truths in their minds, and we are happy in our work. I am delighted with this cate of. We attend to their wants, we inculcate spiritual truths in their minds, and we are
happy in our work. I am delighted with this
spirit-home, and I know that the good Father
has given it to me. After the experiences of
the body, I was prepared to meet this pleasant
change, and to enter upon the glorious road of
heavenly life, which ever leadeth upward and
onward. I bring to my brothers and sisters
tidings of good cheer. I wish them to feel hopeful and strengthened for the coming time; they
will all meet again in the bright beyond. They
are strengthened by loving helpers from a world
on high; we bless them, and it gives us great
joy to come to their midst, exerting our influence and making them feel the power of the
spirit as it surges through their frames. Oh!
I could sing a song of rejoicing that I am no
longer aged and worn and feeble, that no perplexing thoughts annoy my mind. I am happy
in the blessed world above. Ann F. Buzby,
Second Family of Shakers, Mt. Lebanon, N. Y."

JOHN MORRISON. JOHN MORRISON.

A poor man comes to us, giving the name of John Morrison. We say a poor man because he presents himself in the guise of his condition when he passed from the body. His death occurred through an accident, as he says. He was an employe in a mill, at Springfield Township, Pa. The place took fire, and during the conflagration there was a boiler explosion, through the effects of which this man was hurled into the spirit-world. He desires to send his love to his friends. He has hopes that some one whom he loves will see his message in your paper, and that it will be a source of consome one whom he loves will see his message in your paper, and that it will be a source of consolation, of hope and of knowledge to them. He wishes them to know that he is well-conditioned in the higher life; that the change for him has been a good one, for it has set him upon the road of progress, where he has gained knowledge and truth such as he never possessed on earth. For those whom he takes an interest in on earth he feels he cannot do too much nor send too strong a message but he is much nor send too strong a message, but he is limited and cannot express himself through mortal language as he feels in the spirit. Rest assured that he will be happy, at all times, to exert a beneficial influence and strive to make

his presence known. MARTHA COOLIDGE.

I wish to send my love to friends in Boston—
to my sister, my brother and many dear friends
who are near to me. I am close beside them
very often, but they have little realization of
my presence; they feel that I have gone from
them; they seldom think of me except as one
who has passed beyond all connection with
earthly things. My name is Martha Coolidge.
I have been a resident of the spirit-world a
few years. I passed out at an early age, with
consumption. I was ill for a long while, and
sometimes my friends would think me about to
pass away; then again they would have hope. bondage? And is not the doctrine of purgatory, in the Roman Catholic faith, founded on this fact?

A.—Those spirits who remain closely attached to any particular spot or location are bound there through the effect of a psychological law was borne in upon me that I could not get well, solely. You may be able to assist those spirits and I bade all my friends good-bye, assuring and I bade all my friends good-bye, assuring them that I was content to go, knowing that the body could not sustain the immortal part. I was not a Spiritualist; I was a Unitarian; I had no fear of the beyond, no dread of the future, no terror lest the loving Father should not take me into his fold, for I believed that he would care for me as well as for others; that his loving mercy was beneficent and widespread. I was content to trust him in all things. I tried to impress my friends that I was with them, and tried to give them some word of consolation and teach them of the higher life; but it is hard to make one's self higher life; but it is hard to make one's self known through the darkness and shadows that known through the darkness and shadows that surround material life. I have sometimes felt disappointed and almost despairing; then I would turn away to my spiritual work, determined to wait until they came to me. But I could not; the thought and desire would press upon me that I must let them know I had found a new life, and the same awaited them, and so I could not rest away from their homes. and so I could not rest away from their homes.

I come here to send them my love; tell them I am only waiting for an opportunity of making myself manifest at their own firesides.

AUGUSTE LE COMPTE.

A Frenchman appears, and gives the name of Auguste Le Compte. He has friends in Ontario and in Montreal. He has been absent from the body about five years. He has never manifested in this way before, but has long desired to do so. He says his Ontario friends are at present visiting his friends in Montreal, and through that many he has goined power to just many. ent visiting his friends in Montreal, and through that means he has gained power to just manifest sufficiently to have his friends understand that there was something weird and strange around them which they could not account for on material principles. The gentleman seems to be very well educated and intelligent, and feels that if he can gain the attention of those formerly connected with him he will be able to demonstrate evidences of an immortal life. He has hopes that they will see his message, and that by his coming here he may open an avenue through which he may reach them more directly. LIZZIE FRENCH.

We see a child, eleven or twelve years of age, apparently, who gives the name of Lizzie French. She is attracted here by some one in french. She is attracted here by some one in the audience. She desires to send her love home to her friends, and wishes them to feel that she is happy and well cared for in a bright home, and does not wish any one to grieve for her or to feel sad that she was taken from them, for she is being taught that it is best that she should be reared in the spiritual world. She desires to come in private, and asks her friends to visit a medium somewhere in this city, and she will try to come and make herself known.

ANOKA. those who take an interest in me that I am safe and happy, and in a pleasant world. I wish to come back and thank those who were kind to me for all their goodness, and I wish to tell all who knew me of the wonderful life I have found on the other side. I felt it my duty to come here and say as much, that they might know I could return. I was directed here by one who says he has manifested here himself, Mr. Dillingham, a soldier when on earth, who seems to take an interest in all fellow comrades, the have not a great many friends on earth, but those whom I have I hope will be glad to hear from me. I want them to know I can come and speak, and falling: I feel strong and active, ready for duty, and I am glad of the life I have found."

A spirit who was advanced in years when he passed out of the body, but who now appears An Indian girl approaches. She desires to

medy: Yes, all is guided by the spirit-band; they wish you to go on as they have chosen, and not question, but wait patiently and hopefully for the months that will open before you when the flowers bloom and the birds sing. We know; we are glad of what you have done. When the autumn leaves flew far and wide, we saw your movement; we made you do it; you did not understand how much was spirit influence and how much your own mind; but we opened the way, you had to pass through it, and it is well, because now you can do the work which you could not do before. Believe in the band—trust them—and they will help you. Do not fear, for could not do before. Believe in the band—trust them—and they will help you. Do not fear, for fear takes the power away and closes the door to the spirits. Be patient, be hopeful and trusting, and all things will be as they have said." The medium to whom this message is sent, we are told, resides in the West. She reads your paper, and will understand.

SETH GODFREY, FOR MRS. BAKER.

I feel impelled to come here this afternoon, and a power is given me to speak. I want to and a power is given me to speak. I want to say to those who are now overshadowed by the presence of death, that all things are beautiful and serene with the departed spirit, MOTHER BAKER, who wishes me to say to her loved ones te-day that all is well with her; she is satisfied with the change, is happy, and growing strong in the new conditions around her. In a little while she hopes for power to speak for herself, but until she can come she wishes each one of the dear ones to understand that she is not far from them, but is with them still, giving them her love, her grateful thanks and her blessing for all their kindness and attention, and the affection which they bestowed on her. She has affection which they bestowed on her. She has lived and grown on the love of their hearts; she trusted and reposed in their affection and sympathy, and she understands them as thought their thoughts and her were the same. She desires me to say that, as time goes by, she gains strength, and feels that she will be able to work for the spread of truth and the benefit of those who are in need. She wants to help unfortunate spirits—the weak and the lowly—and make them strong and free. She will soon be given that power, because her heart and soulare in the work. She is a Spiritualist now, as she was before the change, She knew as well, ere she passed out of the body, what was to come to her after the change, as she does to-day. She has no fear, for she places reliance on the promises and truths given to her by her spirit-friends. She wishes it understood that she is now, and ever will be, a progressive Spiritualist. I came to you, coday, my dear Mercy, and stood by your side when you were gazing down upon the lifeless features of the mother, you could feel the influence, but did not realize who of the spirit friends was present. We have sustained you, and will does for the feature, that your own life may be of use to others, and those who had passed out one that those you love may be cared for and shielded from the blasts of life. I am one of a large family on the spirit-side, who join together in sending love and greeting to friends of earth, and who also have gathered to meet this one of whom I speak, who has just passed to the bight of the spirit gleams upon her brow, the way is beautiful, no darkness can come to her evermore. With the speaker we can truly say "There is no death," and the words show that those dear ones who live all around me. I way can be a passed out one that those of the relief of the passing through the respect to the command the provise of the passing through the passed out one that those words showed the passing through the passed out one there were the passing through the passed out one the affection which they bestowed on her. She has lived and grown on the love of their hearts; she trusted and reposed in their affection and sympathy, and she understands them as though their thoughts and hers were the same. She deover her body, and could enter into their spirit with all my soul. We can truly say, it is well with her; the light of the spirit gleams upon her brow, the way is beautiful, no darkness can come to her evermore. With the speaker we can truly say "There is no death," and the words that told the truths of Spiritualism were words that told the truths of Spiritualism were as acceptable to the arisen spirit as to any in mortal form who were present. Mother Baker says, "Tell them we shall meet on that beautiful shore." She unites with me in sending love to dear friends in Chatham, as well as to all we love in this city. Seth Godfrey.

Report of Public Séance held Jan. 30th, 1885. Questions and Answers. CONTROLLING SPIRIT.—You may now present

your questions, Mr. Chairman.

Ques.—[By Isaac Danner.] How far from earth is the principal abode of spirits? and does that abode travel conjointly with the earth around the sun?

ANS.—The abode of spirits must be found everywhere where spirits dwell. You may find it here, in close contact with physical life, or you may find such an abode on the uttermost

Q.—Do spirits who once lived on this planet over visit other planets belonging to our solar system, and bring back information concerning them? And are they inhabited? And do people pass away there, as they do here?

A.—Yes; some spirits can visit other planets belonging to your solar system, as well as the earth. All spirits cannot do so. Many do not pass far away from the immediate atmosphere of earth, and others have no desire to visit other planets by lodies. But we have communicated planetary bodies. But we have communicated with spirits who have visited different planets with spirits who have visited different planets belonging to your solar system, and these spirits give us various accounts of what they have seen and experienced in their journeyings to-and-fro. As a number of persons gathering together and witnessing the same scene would each vary in his account of the incidents according to his own view of it, so we receive different accounts of one place from certain spirits, but we are satisfied that the report they bring is in the main accurate. We are taught by those is in the main accurate. We are taught by those spirits—and some of them are very wise and intelligent—that certain of the planets belonging to your system are inhabited, and that the inhabitants of those bodies vary in their attainhabitants of those bodies vary in their attainments, as well as in their appearance, according to the growth and development of the planet to which they belong. We understand that the inhabitants of those bodies do pass through the change which you call death, and that they go on to inhabit other worlds, the same as do those who dwell on the earth. There are many interesting statements made concerning the planetary life of those beings, but we cannot detail them to you, because our instrument is employed for a special work, to deliver personal messages from individual spirits, and we would be obliged to keep her for this other special work should we undertake to deliver what we have learned from spirits visiting other planets. We are informed that certain planets of your system have passed the period or stage of life and growth, and that human beings do not now dwell upon them; that they appear somewhat dwell upon them; that they appear somewhat barren, as though unanimated by any vital principle; that other planets have not yet at-tained the stage of life, and human beings do not dwell upon them as yet, but they will, by-and-bye, when the process of unfoldment is sufficiently progressed to give to human beings the conditions requisite for their existence. Q.—Are spirits in the other life endowed with

the constituent qualities possessed by human beings, such as the sense of hearing, seeing, feeling, a knowledge of the arts, sciences, mathematics, astronomy, and so forth?

ematics, astronomy, and so forth?

A.—Every sense possessed by human beings on earth has a corresponding counterpart on the spiritual side. We call them the perceptions; therefore a spirit has the sense of sight, of hearing, of touch, and so on, as you possess them; but if the spirit is untrammeled by the conditions belonging to matter, and has risen above the old physical plane of life, these perceptions are increased in their intensity, and one can sense whatever is around him with one can sense whatever is around him with marvelous fidelity and quickness. While we have the perceptions of the spirit correspondhave the perceptions of the spirit corresponding to the senses of the body, we have also one which you are beginning to call the sixth sense, intuition, and when this is awakened or developed in the soul one can readily grasp an understanding of all things which appeal to his nature, which he desires to learn of, and this perception enables him to read, so to speak, many things in the universe, which without it he cannot comprehend. While we have these perceptions we have, also, a quickened power of obtaining knowledge; for whoever desires to cultivate his soul or stimulate his mental pow-

ers is given opportunity and facility for acquiring information on any subject—which appeals to his mind. Spirits of an inquiring nature have no difficulty in gaining an understanding of the laws of geometry, the science of astronomy, or any other law, science or study which they desire to investigate.

Q.—[By W. W. G.] Does abstemiousness from the use of coffee, tea, animal food, etc., and daily bathing, with spare diet, have any influence in helping to develop mediumship?

A.—Whatever is conducive to the highest

A.—Whatever is conducive to the highest state of health of the body or of the purest, most peaceful condition of the mind, will tend to develop the mediumistic powers of an individual. We cannot undertake to draw a pardividual. We cannot undertake to draw a par-ticular rule for all persons, for what may be conductive to the health of one party may be injurious to another; but if human beings will seek to understand themselves, study the laws seek to understand themselves, study the laws of their own natures, and ascertain, through experience and observation, what is best for them to partake of, what clothing it will be wise for them to wear, what amount of exercise, or bathing, or other things, which upon general principles add to health and comfort, they will very soon learn what is best and what most agrees with them, and also what is injurious to their systems. By thus marking out a line of conduct, habit and of general living they will soon be enabled to dwell in comfort and neare with themselves, and as a naterior of the systems. fort and peace with themselves, and as a natural consequence they will afford conditions for the upfoldment of what medial powers they may possess.

Dr. Peter S. Snow. [To the Chairman:] How do you do, sir? I

I was well known in the community where I lived. Over sixty years ago, or about that time, I filled a public office, and all along through my career I sought to identify myself with the interests of my fellow-creatures, and to work

interests of my fellow-creatures, and to work for the general good whenever I could.

Now, you see, in these days, you are moving rapidly ahead; you look upon matters and the affairs of life with a different view from what we did years ago; and although I did not pass away until the latter part of '84, yet I sometimes felt that I did not belong to this age—that my time had gone by. It is very hard for one who has spent a long lifetime in one way or in one pursuit, the development of one or one who has spent a long lifetime in one way or in one pursuit, the development of one or more ideas, to change them, or have them completely turned around, and on stepping out to find himself on a different track. Sometimes, too, you young people get impatient with old folks because they don't see things as you do; but you must remember that they have been crystallizing in their opinions, as you will be in yours, perhaps, as the years roll over you, unless you keep a sharp lookout, and march right ahead with the times and the world.

I was a physician of long practice, as I said

everywhere where spirits unit here, in close contact with physical life, or you may find such an abode on the uttermost confines of space, if we can conceive of the confines of space, if we can conceive of the confines of what appears limitless to a finite mind. We presume your correspondent wishes to know how far from the earth is what some spirits claim to be the spiritual world proper, they stating that that abode is a world independent of this earth, yet connected with it. That there is such a world we will not deny, but that there are many such we must also claim. It would hardly be wise for us to unit of those worlds, either from this planet earth of those worlds, either from this planet earth of those worlds, either from this planet earth it in space around the sun.

Q.—Do spirits who once lived on this planet earth visit other planets belonging to our solar over visit other my own mind before I can actually give them or even show them to others. But I am going to do this very thing, and I think after a little while I will have the power of coming back and presenting something that may be of interest to those who used to know me. I will not give them any strong doses at first, but will begin gently, coax the system up and prepare it to bear or receive something stronger, and in that way I hope to do a little good.

You will excuse me, Mr. Chairman, if I intrude. I wished to speak, for I do not want any one to think "the old man is dead." I was known, sir, as Dr. Peter S. Snow, of Fitchburg, Mass.

John A. Hammond.

I am very glad to step in as the old gentleman departs, and I feel like giving him a bow of respect, because were I now on earth I should have attained the age that he represents, for I would have been nearly ninety years old—but I went out in what I considered to be the prime of life. I lived half a century on earth, and a year or two more, so if you count them up you will find I have been on the other side about thirty-seven years and a half, perhaps a little less, and that is quite a fortunate experience to

one who wishes to learn.

Now do n't, friends, think me an old fogy, and wonder why I have come back; because those who have been gone forty or fifty years are just as anxious to know what is taking place on earth, or how humanity is progressing, and what new inventions or achievements are given to you, and how you are profiting by them, as are those who are just stepping out of the body and some of them are very much more so, and at the same time are more instrumental in bringing about some of the very discoveries which have been made in this age.

bringing about some of the very discoveries which have been made in this age.

I dabbled somewhat in the medical profession when I was here. I did not call myself a doctor, but I was interested in the study of therapeutics, and I experimented a little in that line, in a quiet way, so I think I seemed to slip in naturally after the old doctor left. I have friends on earth. Well, they don't remember me, perhaps, because most of those in whom I am interested were very small when I passed away: one was about fifteen years of age, another had not seen a dozen summers, and another was a little prattling tot, and so on. Now they are men and women, with a sprinkling of grey appearing on their brows, and the lines of care in their faces, and they think I have gone entirely out of existence.

Most of those whom I care for are in Toledo, Ohio. Somehow I feel that they will learn I have come back, and that I have a word of good cheer to bring them. They have seen dark as well as pleasant places; they have experienced pain and sorrow as well as happiness. These things make up the sum of human existence, and their lives have not been altogether different from these of their fallow.

existence, and their lives have not been alto-gether different from those of their fellow-creatures, only in their own thoughts. They seem to think that some things have been hard-

study of medicine. I thought that if one could master the secrets of nature and inform himself in such a manner concerning the human system as to know just when and how to apply beneficent remedies for a special disease, he would be a greater benefactor of his kind than though his fame rang through the world as a great hero or genius. And so I tried to study these laws, but never, until I passed to the spirit-world, did I understand the secret of health and of human comfort. Since passing over I have devoted a large share of my time to the study of the laws of life; I have investigated the realms and the laws of magnetism, and have gained much information from the wise old sages whom I have met on the other side. study of medicine. I thought that if one could

old sages whom I have met on the other side.

In these days you are founding schools of metaphysics, and there are many individuals taking an interest in this occult science who have no idea of its relationship to animal magnetism and to spiritual psychology. I believe, in fact I know from my own investigations and experiments, that this metaphysical line of treatment, ments, that this metaphysical line of treatment, and human psychology, are one and the same thing. Magnetism is a quality inherent in the human frame; it is something tangible, material, if you please, and it has the power of passing from one person to another. He who is diseased, coming in contact with a susceptible person, will, if his own mind and general intelligence are stronger than that person, impart his disease or his unhealthy magnetism to that other person; and he who is healthy, and has a good understanding of the laws of nature, can impart his life-giving and stimulating magnetism to those who need such quickening power. This is the whole secret of this great occult study, and I am glad to know that human bestudy, and I am glad to know that human beings are becoming interested in it. It matters not by what name it is called, if it is only made to serve humanity. I know that those who call themselves metaphysicians, who understand and desire to teach the science of ontology,

themselves metaphysicians, who understand and desire to teach the science of ontology, may come in contact with others who need just the information and the power they have to bestow, who would not seek it from any other channel but just this; and so may we not say that it is all in the plan of the Divine will that such teachers should be sent forth with their health-giving power and spiritual instruction to those who could not find these things in any other direction? I feel that all the plans of life are wisely formed by a higher power than any we know of in our finite comprehension.

But, Mr. Chairman, I will not take up your time. I dritted in here after the old doctor, because I feel an interest in him and in everybody else, I think, and after I got here I remembered the little folks who are now grown-up men and women—perhaps they would not thank me for calling them old. In these days, when we can fill our mouths with new, fresh teeth, put bright and shining locks upon our brows, we never grow old, and I am glad of it. I do n't want any one to grow old. I want them to keep fresh and young in spirit, and full of life and activity, until they are called to the other side to begin their work in good condition for broader unfoldment. I wanted to send them a few words of love and advice, and to tell them that the friends who lived on earth in long years past, though departed from their midst and their memory, are living in the eternal world, from which they occasionally return to bless their friends and to benefit mankind. You may call me John A. Hammond. may call me John A. Hammond.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Jan. 30.—Clarisas Blake; Charles Scott; Jennie Newman: Black Hawk.

Feb. 3.—Mrs. 1da T. Shepeard; Harry F. Oldburg; John Hearn: Charles Grubbins; Benjamin La Farge.

Feb. 13.—Children's Day.—Arthur Henry Pike: Jessie Bradbury; Harry S. Hitch; Allee Maynard: Edwin Elmore Morrow; Esther Gracie Forbes; Eddie E. Fletcher; Willie Johnson; Lotcla, for Stewart B. Andersen. Johnnie Roomb, Alice O. Childs, James H. Coffin, Thomas F. Kennedy, Robbie Seldon, Mamie Pratt, Katle Harlow, May—Mower.

neily, Robbie Seldon, Mamie Pratt, Katle Harlow, Mayflower.

Feb. 17.—Timothy Devine; Elizabeth Woodbury; Francis
Collins; Mrs. Huldah Seaman; Mary Elizabeth Harrington; George II, Kent.

Feb. 20.—Samuel S. Leonard; Mrs. Annie L. Atweod;
Mrs. Hetsey E. Parce; Alfred H. Hamill; Clara M. Edson;
John H. Williams.

Feb. 21.—John Pickett: Mrs. Maria Rolce; Mrs. L. Willey; Charles Abbott; David Edwards; Maria C. Smith,

Feb. 27.—Hev. William Lamson; Fannie A. Nyman;
Thomas Whittredge; Nellib Johnson; Dennis C. Murphy;
Susle Nickerson White.

March 3.—Hon. A. A. Abbott; Mrs. Julia Adams; E.

G. Bachellor; Elisha T. Andrews; Annabel Miller.

March 6.—Ida M. Hull; John McKee; Mrs. Elizabeth
Gould; Oliver Davis; Grace Stoddard; Mrs. Anuie Hopkins; Bennic Manning.

March 10.—Capt. Sydney B. Smith; Norman H. Peters;
Alice Carver; William Gill; Carolino Armstrong; Father
Thomas Clarke.

March 13.—Adeline Cutter; Samuel Poor; Mrs. W. L.
Jackson; Thomas Donaldson; Edward Wyman Calligan;
Charles L. Dunn.

March 17.—Mrs Mary M. Wadleigh; Simeon Brault; Mary

Passed to Spirit-Life:

From Warwick, Mass., April 9th, Deacon Hervey Barber,

From Warwick, Mass., April 9th, Deacon Hervey Barber, aged 75 years.

Of him the Athol Transcript says: "Deacon Barber has filled for many years important stations of trust and influence in this town. For forty years he was employed in teaching. He was unleversally respected and beloved for his sweetness of temper, generous deeds and exemplary character. Dr. Storer, of Boston, officiated at his funeral, at the Unitarian Church, assisted by Roy. Mr. Nickerson. A brother of the deceased, Rev. Stillman Barber, of Hubbardston, was present, as also four other brothers and a sister, the youngest of whom is sixty-two years of age; five sons and daughters, one of whom is Prof. Henry Barber of Meadville Theological Seminary. The address of the distinguished Spiritualist, Dr. Storer, was of a high order, and listened to with marked interest by the audience, which comprised many persons of superior intelligence," Dea. Barber and the beleved wife who survives him, although very feeble, became interested in Spiritualism many years ago. Investigation of its phenomena resulted in the development of their own mediumship, which has been a source of instruction and spiritual enlightenment not only to themselves but to all who enjoyed their society. Bro. Barber has long been a subscriber to the BANNER OF LIGHT, an habitual visitor at Lake Pleasant, and in former years often lectured upon the subject. "The path of the just is as the Shining light."

From Hudson, Mass., March 80th, Sarah C., wife of Asa F. Hall, aged 56 years.

F. Hell, aged 65 years.

Quietly, patiently and unassumingly she had pursued the round of daily duty, laboring, with no thought of self, for her leved ones. Her home was her world; its immates the objects of her ceaseless ministry; yet her sympathy was readily enlisted for the needy and the sorrowing all around her. A firm believer in Spiritualism, a lover of the beautiful, her brave, sweet soul unshrinkingly bore the anguish of her last sickness. A husband, daughter, two sons, one dear by adoption, an aged mother, brothers and sisters, mourn her eartily ioss, while they rejoice for her that she is free. The funeral service was conducted by the writer, assisted by the Rev. Clarence Fowler (Unitarian). The beautiful and exquisitely arranged flowers, gifts from many friends, spoke elequently of the love which the departed had inspired; and must have added to her joy, for in earth-life they were to her "things of beauty" and objects of tenderest care. May all her loved ones be cheered by a sense of her unbroken but painless ministry.

From Worthington, Minn., April 2d, 1885, Mrs. Katharine Louisa Plotts, aged 38 years and 916 months.

rine Louisa Plotts, aged 38 years and 9½ months.

The Advance says: "Mrs. Plotts was born on the 17th of June, 1846, at Galveston, Teras. Her madden name was Blaven, and she was married to Lieut. Plotts, of the U. B. Navy, at New Orleans, on the 23d of July, 1894. In 1872 they came to Nobles County, where they have resided over since, part of the time on a farm in Elk township. Mrs. Plotts leaves seven children, two of them quite young. To her friends and neighbors she was known and loved for her exceptionally amiable qualities, her observial and kindly disposition and her readiness to assist the afficted. To the general public she was known as a remarkable clairvoyant and spirit-medium. From a child she had what the Bootch call 'becond sight,' and for years she was 'not aware that others or that all did not possess the same gift. Juring the later years of her life she lived, or believed that she lived, in constant communication with those who had gone before.'

At 32 Ash street, Boston, two funerals occurred within a few days of each other. The father of the family passed away only three days before the mether. The funeral of away only three days before the mether. The funeral of the former took place on Tnesday, April 7th, and that of the latter on Saturday, April 1th, W. J. Colville officiated in his usually acceptable manner on both occasions. Mr. and Mrs. Fratt were look active, energotic, caruest workers in many reformatory directions. They named their children after great heroes in the Abolitionary strife or after great religious reformers one son, who has passed to spirit-life, was named William Lloyd Garrison, and the two remaining are We endell Phillips and Theodore Parker. The eldest son and one of the daughters are highly mediumistic, and received evidences of, their parents! presence in spirit almost directly the breath had left their bodies. The parents had both suffered much, and were glad to go home to rest.

[Obtwary Aprices and sweeding twenty that published grainflowing. Was they exceed this number, twenty costs for educational days all the backery at the costs for educational days all the backery at the words on a generage makes line. He perty admitted underthis heading.]

Adbertisements.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

'IS A POSITIVE CURE'. For all of those Painful Complaints and Weaknesses so common to our best . FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE Complaints, all Ovarian troubles, inflammation AND ULCERATION. FALLING AND DISPLACEMENTS,
ANDTHE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE. . * .
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STANCES ACT IN HARMONY WITH THE LAWS THAT GOV-ERN THE FEMALE SYSTEM.

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R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scloatine knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating sil diseases of the blood and nervous system. Cancers, Scrofuls in all its forms. Epilopsy, Paralysis, and all the most delicate and compileated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had falled. All letters must contain a return costage stamp. Bend for Circulars, with References and Terms.

April 4.—13w

DR. J. R. NEWTON STILL heals the sick! MRS. NEWTON, controlled by DR. NEWTON, cures Disease by Magnetized Letters. Terms: \$3.00 for first and \$1,00 for each succeeding letter. MRS. J. R. NEWTON, 054 Ninth Avenue, New York City. April 4.—13w*

Dr. Jos. Rodes Buchanan, FORT AVENUE, BOSTON, receives patients. MRS. BUCHANAN continues Psychometric Practice. Personal interviews, \$2; written opinions, \$3. "Moral Education" for sale at \$1,50; "Therapeutic Sarcognomy" \$2,25; by mail, \$2.50.

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of price.

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Or Psychometrical Delineation of Character.

M. 188. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will vist her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and posuliarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Address, MRS. A. B. SEVEBANCE,
Centre street, between Church and Prairie streets,
Oct. 4.—6m*

Spirit Voices,

A NEW Monthly Spiritual Magazies, published under the auspices of the National Developing Circle. GEORGE A. FULLER, Eartor. MRS. G. DAVENPORT STEVENS, Associate Editor. DR. JAMES A. BLIEG, Business Manager.

Terms, invariably in advance, \$1,50 per annum. Single Address, April 4.—4w* JAMES A. BLISS,
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DR. J. L. WYMAN,

MAGNETIC-ELECTRIC AND BOTANIC PHYSI-OIAN, diagnoses diseases correctly. Female and Kidney Diseases a specialty. Will visit patients at their homes. Send Magnetized Paper as desired. Dr. W. is a Regular Graduate. Office and residence, 41 Mt. Pleasant street, East Somerville, Mass. 20w—Nov. 8.

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unwilling to give up drugs are not in a condition to be benefited. Office hours from 10 A.M. to 2 P.M., except Saturdays.

18w — April 4.

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2w*-April 18.

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3w*-April 11.

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HATTIE $\overline{\mathbf{A}}$. BERRY. (nés CATE). Editress and Manager. ARTHUR B. SHEDD, Assistant Manager.

TERMS OF SUBSCRIPTION, IN ADVANCE. One Year, \$1,00. Clubs of Ten, \$8,00. Six Months, 50 cents, Single Copies, 10 cents, Sample Copies free. Single Copies, 10 cents. Sample Copies free.

U. S. postage stamps will be received for fractional parts of a dollar. (1's and 2's preferred.)

To say, one sending 10 new subscribers and \$3,00, we give as a priprium a cabinet photo. of White Feather, Peace Bird, spirit control of the Editress.

37 Remit by P. O. Order, drawn on Chicago, 1LL. or by legistered Letter. 47 Payable to HATTIE A. BEB-HX, Editress and Manager.

HATES OF ADVENTISING.

10 cts, per line (Nonparell) each insertion. Business Cards, 50 cts, per line (nonparell) each insertion. Business Cards, 50 cts, per line each insertion. Special rates for Electrotypes, on application. Preferred position 25 per cent. extra. Objectionable advertisements not inserted under any consideration. Terms strictly in advance. cam—Sept. 27.

Light for Thinkers, THE PIONEER SPIRITUAL JOURNAL OF THE SOUTH.

THE PIONEER SPIRITUAL JOURNAL OF THE SOUTH.

Issued weekly at Atlanta, Georgia.

A. C. LADD. Publisher, G. W. KATES, Editor.

Assisted by a large corps of able writers.

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Advertisements published at ten conts per line for a single insertion, or fifty cents per inch each insertion one month or longer.

March 14.

La Lumiere.

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11.—Jan. 10.

[Continued from first page.]

work as a Spiritualist lecturer, as a recognized instrument of the spirit-world. Bro. Howell's narrative was listened to with intense interest by the large audience, and was frequently in-terrupted by applause. Bro. Howell's next field of labor is in the West. The friends there should keep him actively at work; we can cordially recommend him as a remarkable medium, and his lectures are very able and in-

structive.

Mrs. J. T. Lillie gave the closing address, tracing through the ages the varied manifesta-

tracing through the ages the varied manifestations and the unfoldment of mediumship, which had ever been the "open gateway" between the two worlds, remarking that this new faith was a continuation of the Christian Dispensation inaugurated by Jesus of Nazareth. Mrs. Lillie closed with a lengthy improvised poem, full of poetic beauty, and gave in it many messages to people in the audience.

Mrs. Lillie invited Warren Sumner Barlow, the spiritual poet, to speak. Bro. Barlow was suffering from a severe bronchial trouble, which made articulation difficult, but his short address was full of joy and faith; he congratulated it he Society upon the success of the meeting, and spoke of the fine spiritual influences which permeated the room; it seemed as if all present fe't the biptism of the spirit.

The afternoon exercises closed with singing, "Prais; God from whom all blessings flow."

Mrs. Underbill received quite an ovation, as

"Prais: God from whom all blessings flow."
Mrs. Underhill received quite an ovation, as
did also Mrs. Stryker, Mrs. Gray, Mrs. Lillie,
Mr. Howell and Mrs. Henderson.
The Ladies' Aid Society furnished a bountiful supper for all who desired to remain, and
many embraced the opportunity. Impromptu
circles were held in the parlor by Mrs. Mary
Gray, one of our oldest and most reliable mediums, Mrs. T. B. Stryker and Walter Howell,
until the time of our evening services.

ums, Mrs. T. B. Stryker and Walter Howell, until the time of our evening services.

Ecening.—After singing by the choir, Bro. Walter Howell gave the invocation, and Warren Sumner Barlow recited an anniversary poem full of spirituality. Singing by Mr. Lillie followed, when Mrs. T. B. Stryker was entranced and spoke for an hour on mediumship as the "open gateway," tracing it through various peoples and climes. Mrs. Stryker has many friends in Brooklyn, and she always finds warm sympathy and appreciation.

After singing by the choir, Bro. Walter Howell was entranced and spoke upon "The Mission of Spiritualism," analyzing the theories and dogmas of theology, and of the agnostic and scientist, and showing in a clear, lucid and

and scientist, and showing in a clear, lucid and eloquent manner that there could be no evolution without first involution—no true religious. intion without first involution—no true religion without the acceptance of the fact of "the ministry of angels"; that through Spiritualism would be involved a truer chemistry, a truer astronomy and a truer science. The spiritcontrol predicted more marvelous unfoldment in the next thirty-seven years than had been sovolved since the first intelligent communications but her treatment that the selection of the seven sections of the selection. tions had been received at Hydesville in 1848; and that the world would be compelled to accept the science, philosophy and religion of Spiritualism.

The Chairman received a message from Mrs. Underhill that her sufferings were too severe

Underhill that her sufferings were too severe to permit her to come to our evening meeting, which was agreat disappointment to many who were unable to attend in the afternoon.

Mrs. J. T. Lillie made the closing address, and paid a grateful and glowing tribute to the labors of Mrs. Underhill and Margaret and Kate Fox in the early days of the cause, and also to Mrs. Underhill's pluck and courage in coming to keep her appointment with us. Mrs. Lillie also pronounced a eulogy on the life and work of Prof. Wm. Denton for his scientific researches, also for his services in the cause of Spiritualism, and urged upon Spiritualists everywhere to take care of and sustain Prof. Denton's son, Shelley, who had taken up his father's work where he had left it. Mrs. Lillie in an eloquent manner showed the beneficent effect that Spiritualism had already produced effect that Spiritualism had already produced in the world, and urged upon all to strive to know more of the laws of mediumship, and to study its philosophy and its religion, to strive to aid in the inauguration of the Kingdom of Heaven here and now, by right living and right

The choir and congregation united in singing "Auld Lang Syne," Mrs. Lillie pronounced the benediction, and our formal exercises closed, though the friends lingered in the church for warm personal greetings for a long

Mr. and Mrs. Lillie added much to the enjoyment of all present by their sweet spiritual songs. They sang "Shadow Land" by special

Mr. Warren Sumner Barlow seemed to beam all over with happines, and was untiring in his efforts to imbue all he met with the same feeling; he made many new acquaintances and

The choir of the church helped us much by their presence and singing.

Our audiences were large and appreciative, and we feel that such annual meetings commemorative of the birth of Spiritualism cannot fall to bind us closer together in the bonds of fraternal brotherhood. A large package of Mrs. Underhill's books were sold, and many more could have been disposed of. The writer can cordially recommend its purchase to the skeptic, the Christian and Spiritualist.

R NUCHOLS. S. B. NICHOLS.

Santa Rosa, Cal.

We determined not to let Anniversary Day we determined not to let Anniversary Day pass without recognition, even though we were few; so through the efforts of Mr. Hawkins, a recently developed medium, we gathered at the hospitable home of Jacob Harris, to the number of about one hundred and fifty—all well laden with baskets for a lunch after the services.

We had music, vocal and instrumental, through the kindness of Mrs. and Dr. Rust (he being a magnetic healer who has been here for some time past), a noem, and a trance lecture

some time past), a poem, and a trance lecture by the controls of Mrs. Aldrich; and other manifestations through various mediums pres-ent. All enjoyed the services very much. There was some talk of a County organization, and an adjourned meeting is to be held the last Sabbath in April at the home of Mr. Richard Falkerton, who is a veteran in Spiritualism as well as in age.

O. A. A.

Horticultural Hall, Boston. [Concluded from last week.]

On the evening of March 31st the exercises which had been held throughout the day under the auspices of the First Spiritual Temple Society were pleasurably brought to a close at Horticultural Hall.

President Holmes called the evening meeting President Holmes called the evening meeting to order at the appointed time, and introduced the quartette, composed of Mrs. Clapp and Mrs. Wilson and Messrs. LeClaire and Milligan, who opened the services with a song; Miss Lens Onthank followed with a reading, Mr. George LeClaire with a bass solo, and Mrs. Clapp with a choice selection. After a well-rendered vocal contribution by Mrs. Mason and daughter of Troy, N. Y., Mrs. Susie A. Willis Fletcher was presented to deliver the regular address.

Mrs. Fletcher stated, in introduction, that, by the request of the President, she would speak on some of her experiences in an Eng-

Mrs. Fletcher stated, in introduction, that, by the request of the President, she would speak on some of her experiences in an English prison. The recital of sad and unpleasant things was only to be excused by the end had in view. Many reports quite foreign to the truth had been in circulation; she purposed only to state in outline the matter under consideration. She read from the indictment brought against herself and husband in America, the failure to establish which in the law-courts of this country had caused her to cross the ocean with the reasonable hope of establishing an equally sound defense in England; but she there found, practically, as another had said, that law as well as morality is often a matter of geography. Spiritualism and not "the Fletchers" was on trial in England, and bigotry proved too strong for justice to make its voice heard in the premises.

She would not, did she not consider her arrest and imprisonment an honor, seek to include another worker then present in the same category: But it was a fact that Mr. F. O. Matthews—who had so liberally entertained the andiences gathered in Horticultural Hall that day with his wonderful tests given in a city where he was necessarily an entire stranger—had been called, even before herself, to bear

the 31st of March, five years ago, she said in Steinway Hall, that city, regarding the indictment which had been brought against him as a Spiritualist medium: "It is Bro. Matthews's turn to-night—in another year it will be mine." And one year from that night was her first Sunday in Tothill Fields Prison.

She referred to the particularly trying character of her situation while the examination was going on in the court—she being obliged to sit for eight days, and listen to the accusations brought against her, and imputations urged against Spiritualism, without being allowed to say, during the whole time, anything in reply, save the words: "Not guilty, my lord."

There was one good result which might be regarded, of a certainty, as having flowed from the imprisonment, and that was a victory for the rights of accused womanhood. She left be-

the rights of accused womanhood. She left behind her when she entered the gates of a prison which for twelve months were to keep her from the free air and the golden sun which nature gave to all her children with unsparing hand, but of which man so arrogantly deprived his brother and his sister under legal forms, the prophecy that she was the last woman in Eng-land who would be tried in that or any other court on a criminal charge without a hearing, and not withstanding friends of hers regarded it at the time as a wild assertion, it was her rare privilege to learn after her release, and on the at the time as a wild assertion, it was her rare privilege to learn after her release, and on the day she left Eugland, that a law had been passed allowing any woman on trial to speak for herself—the judge who tried her having been one of the first who had petitioned for that law! Her first night after sentence, was passed in Newgate Prison, where old John Murray had been confined, and in a cell which the matron affirmed he had occupied, and where he declared he saw his spirit-wife. A dialogue with the matron on this subject brought about phenomena which, while they at first alarmed that official, ended by making her the firm friend of "the poor lady" for whom the invisibles so pathetically pleaded by rappings, and she did all in her power to make the stay of Mrs. F. pleasant, and to cause her removal to Tothill to be effected in as quiet and delicate a manner as possible—which action she ever remembered with liveliest gratitude.

She painted a sad picture of the prison lives of women in England; told touching experiences of hers through sympathy with her fellow unfortunates; related many singular manifestations of an intelligent force which showed itself entirely independent of bolts and bars; referred to the certified statements of her being seen in London at a scance, when her material body was known to be confined in her 7x6 feet cell two miles distant; bore witness thankfully to the uplifting power which was brought to bear upon her by her spirit-guides, whereby

to the uplifting power which was brought to bear upon her by her spirit-guides, whereby the long sunless hours of her imprisonment were leghened and her soul sustained when the lonely heart reverted to the home and friends and loved ones outside the sullen walls, and beyond "the weary leagues of wandering than "that stretched between her and her no from "that stretched between her and her na-tive land—and painted a thrilling picture of her last hours in prison, her release, her welcome by her son when the darkness was past, the free air was hers once more, and the ocean path stretched free from obstructions or hin-derment between herself and her home in America. She desired on the present occasion, be-fore this large audience, to bear witness to the truth of the promise made her in the Tothill Fields bastile by her spirit-guides: "The angels are for you—who shall be against you? To-day in prison: butto-morrow restitution and the people." And with grateful heart to those unseen helpers she declared: "To-day is that

o morrow?'' She closed with a brilliant peroration regard-She closed with a brilliant peroration regarding the true character and broad outlook of Spiritualism—Spiritualism which had come to cure, not to kill; she urged all who professed belief in its divine unfoldings to unite in giving the widest interpretation to its field of work, that under its penetrating power, matched with faithful human endeavor, the desert of life might blesser as the uses. with faithful human endeavor, the desert of life might blossom as the rose—woman suffrage might place the motherhood of the republic on equal terms with the fatherhood before the law, and the good time might dawn when libraries would take the place of churches, musical conservatories supplant the prisons, and an united humanity vie in efforts for the best good of each and all.

At the conclusion of Mrs. Fletcher's eloquent remarks Miss Jennie E. Harvey sang and J.

were omitted; the audience joined in "Aud Lang Syne," and Capt. Holmes, after returning his own sincere thanks and those of his society to the speakers, the singers, the elocutionist and the audience for the conjoined efforts which had crowned the occasion with such abundant success, declared the Anniversary services for 1885 on the part of the First Spir itual Temple closed.

J. Frank Baxter in Portland, Me.

To the Editor of the Banner of Light: Mr. J. Frank Baxter was well and favorably remembered from his several visits here some six years since. The announcement that he would occupy the rostrum of the Portland would occupy the rostrum of the Portland Spiritual Temple on Sunday last served to lit erally pack the commodious hall, and notwith standing the evening fee was raised, the hall and ante-rooms were uncomfortably crowded, several sitting on the platform edge and many several sitting on the piatform edge and many standing. It was a perfect ovation, and the lectures were decidedly timely and well appreciated. Two clergymen were present in the afternoon, one of whom received point blank communications embodying marked tests by way of names, as well as what was said, and acknowledged the same, adding that he regretized accretion this short in the same would

ted a service at his church in the evening would prevent his further attendance at the hall.

The subject of the afternoon was "Where Stand We, and Whither are we Tending?" It treated of the status and influence of modern treated of the status and influence of modern liberal and spiritual ideas. Applause was frequent as point after point was made. The evening subject, "What of the Bible as a Text-Book of Spiritualism?" was treated in a very radical, yet candid manner. Vocal and instrumental music by Mr. Baxter, of course, accompanied each lecture, and tests, in the strict sense at that, supplemented them. Some twenty well-defined and full descriptions were given, and freely recognized. The interest was great. and freely recognized. The interest was great, and further demands were made upon Mr. Baxter for future visits; but disappointment was the result, for his Sunday time is fully taken, save during one month, up to one year from the middle of next June. An effort will be made here for a week lecture by him.

The meetings of the season have been a success. In May the election of officers for the

next year occurs, and then early steps will be taken to secure such talent as shall best accrue to the interest of Spiritualism in this violity.

The Vescona Concert Company

Gave an entertainment at the Old Ladies' Home, Re vere street, on Thursday evening, April 16th, which greatly delighted the inmates of the house and a large thews—who had so liberally entertained the suddences gathered in Hortcultural Hall that day with his wonderful tests given in a city where he was necessarily an entire stranger—had been called, even before herself, to bear the burden of persecution and imprisonment for being a Spiritualist medium in London. On

impromptu manner of its delivery. Songs were sung by Mms. Fries-Bishop, Miss Downing, Miss Headley, W. J. Colville and Hudolph King, all of which were warmly applauded, Mms. Bishop receiving enthusiastic encores. One of the most popular features of the evening was the banjo performance of Mr. J. B. Quinlan. Mms. Bishop, who is the soprano of the Berkeley Hall Society, is constantly devising treats for those who are deprived of ordinary means of amusement, and with her invariable skill in management always succeeds in presenting so happy a combination of talent that a return visit of herself and company is always desired.

Emma Hardinge Britten to Her Amer ican Co-Workers in Spiritualism.

To the many correspondents and friends whose applications for lectures and sundry inquiries it is now beyond my power to answer in detail, I desire to announce that on Saturday, May 2d, my husband and I embark on the steamer Britanic, bound for Liverpool. Henceforth, then, all letters, etc., must be addressed to me at my English home: "The Limes, Hum-

phrey street, Cheatham Hill, Manchester, England." In reference to the twelve months which I have just passed in America, in fulfillment of my spirit-friends' injunction, I can say but little at present. Circumstances as unfereseen as urgent induced me to accept an editorial engagement on a weekly paper in New York, and as the duties of this undertaking have entirely engrossed my whole time, and that of my husband, during our stay in America, compelling me or Dr. Britten to be constantly at our post in New York, we have not been able to carry out our intended excur sion to the Pacific Coast.

Nevertheless, although we have seemed to be and have been fettered by place, time and incessant occupation, I have not been unobservant of passing events in the spiritual ranks, and like the proverbial "looker on," I have taken opportunities of seeing far more of the progress of our cause than, perhaps, those who have been more personally engaged in it. The results of my carefully conducted and wide-spread observations will find their place in future publications when the time for their appearance is ripe.

As my return to my home is necessitated by domes-tic and personal considerations, I am unable to say when, if ever, we may return to this, the country of my love and adoption. I can only assure all those friends who may be interested in our welfare that we both leave a large share of our hearts' love and undying interest behind us. To Mr. and Mrs. Henry J. Newton, of New York; Judge A. H. Dailey and his dear wife, of Brooklyn; Mr. W. J. Colville, and the Ladies' Spiritual Aid Society of Boston, I am deeply indebted for making room for me to address large and most kindly sympathizing audiences in their respective cities. Now, as throughout my busy and tireless career, I have no time to make reports myself of these great gatherings; now-as ever-my pen falters in an over taxed hand.

With many and many a white mark against the names of truly beloved friends, for unnumbered kindnesses received. I and my dear companion depart leaving love and God-speed to all our true and faithful fellow workers, and a kind farewell to America. We shall return again; but whether as mortals or spiritswho knoweth? "God Understands." "VALE."

EMMA HARDINGE BRITTEN. 345 West 34th street, New York.

A Pleasant Entertainment.

The parlors of 30 Worcester Square were thronged on Tuesday evening, April 14th, when a grand concert was given, the following artists participating: Mme. Fries-Bishop, soprano; Miss Downing and the Misses Carrington (pupils of Mone. Bishop); Mr. Joseph Fennelly, violinist; Mrs. Helen a. Richings, dramatic read er; Mrs. Kate Stiles (of Worcester); W. J. Colville, Mr. Frank Hayes, humorous reciter, and Mr. Radolph King, in whose honor the concert was given, it being his twenty-second birthday. Beautiful floral offerings were presented by kind friends; these formed the subject of an inspirational poem of singular beauty through the mediumship of W. J. Colville, with which the exceptions aloged.

the mediumship of W. J. Colville, with which the exercises closed.

All the artists were at their very best, and it would be invidious to select any for special commendation; but as Mrs. Richings is a stranger to Boston, it may be permissible to comment for a moment on her most extraordinary genius. One of her recitations, entitled "The Yellow Bird," was, in the estimation of all present, one of the most remarkable vocal feats to which they had ever listened—her imitation of every tone in a bird's voice being phenomenal. Mr. King, who has steadily gained in favor with the public in Boston and elsewhere since his coming to this city in November last, had reason to be much gratified with the very cordial reception extended him on the occasion of his birthday, and the hearity applause which greeted all his efforts, both vocal and instrumental. Beside being a cultured musician, Mr. King is a musical medium, and can improvise even better than he can render published works when conditions are favorable to the exercise of his mediumship.

Refreshments were served after the concert, of which over sixty persons partook, the audience slowly dispersing about 11 p. M. all expressing themselves bleby

tense stickler for the dogmas of theology could not help admitting that they puled into insignificance when set side by side with Spiritualism.

Dr. Willis speaks again next Sunday, followed both

morning and evening by Edgar W. Emerson with a descriptive seance. WM. FOSTER, Jr., Cor. Sec.

"Glad Tidings of Immortality."

An elegant lithograph bearing the above title has been received by us from Emily B. Ruggles, 342 State street, Brooklyn, N. Y., with a request that it be suspended in our Public Free Circle-Room, for which it will be a very fitting adornment. The size is 221/4 x 281/2. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words, "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line. "A thing of beauty is a foy forever." From above a ray of light radiates over the entire form. It is the most spirituelle of any work of the kind that has come to our notice. Viguette likenesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lillie and Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who we are informed has executed many beautiful drawings illustrative of the Spiritual Philosophy. Copies may be had of Mrs. Ruggles.

In the April number of The Homiletic Review, (New York.) J. M. Sherwood. D. D., who seems to delight in availing himself of every opportunity of making known his belief in endless punishment for some of his fellow immortals, notices Dr. George MacDonald's translation from the German of "Letters from Hell," of which he says: "Its conceptions and descriptions of personages, characters, experiences and scenes in hell are not arbitrary, improbable, simply horrible; they are natural and philosophical.... Surely the advocates of no hell, or of probation after death, or of eternal, torment as inconsistent with the Fatherhood of God—a growing persuasion of the present age—will find little comfort in this graphic book."

How sadly misplaced is the word "comfort" in the above remark of this doctor of divinity. If he and his confrere can themselves find comfort in "this graphic book," it shows that no touch of nature ever reached their sphere to make them akin with all mankind. He may rest assured the "growing persuasion of the present age," to which he alindes, will continue to grow until the doctrines he advocates are buried ten thousand fathoms beneath every sense of justice and all human reason !

Hev. Phillips Brooks gives this hoble definition of greatness: "No man' has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for

THE PRESIDENT'S SISTER.

Miss Cleveland on the Rostrum-Some Thoughts Suggested by her Lecture.

In June, 1883, Miss Elizabeth Cleveland, present mistress of the White House, delivered an address before the Elmira, N. Y., Female College, which the Presbyterian Evangelist pronounced "great"-a deserved compliment to an excellent woman. It was entitled "Altruistic Faith," and for her illustration she took Chedidja, first wife of Mohammed, who was rich, and much older than he was when she married him. When asked in later years why he did not put her away and take a younger wife, he replied that he loved her best because she believed in him when all men despised him. Chedidia's faith made Mohammed.

There is faith in God, faith in self, and in humanity. The first produces the others. Faith in humanity believes that life is worth living and worth saving. You will have much hunger and thirst, will crave affection when the bloom of youth is supplanted by the ashen hue of age will cry aloud for help in infirmities which will cry aloud for help in infirmities which must needs come, because those on whom women rely, though themselves powerless to relieve them of their intolerable aches, pains, prostrations, sleepless nights of agony and days of distress—because of the narrowness of their code and the selfishness of their purpose—restrain them from resorting to those agencies which may lift women to a plane of greater usefulness and to a nobler life.

Many a woman lacks the faith of Chedidja. If they had faith in their own reserve of physical

Many a woman lacks the faith of Chedidja. It they had faith in their own reserve of physical power, confidence in the personal experience of others would follow; and instead of a race of suffering mortals—slaves to the prejudices of those whose only interest in them is bounded by their professional fees—we should see nobility of station reinforced by nobility of mind and solvetness of life.

and robustness of life.

The power to rid themselves of the aches, pains and desperate despair which afflict them
"is in women and ought to come out. You all
have a countless amount of testimony." Some
one will say to you, "Go on, and you will con-

quer."
"How?" Do as your sisters have done!
Have faith in their indisputable experiences. Have faith in their indisputable experiences. We want more life and fuller, and need all the help we can get. Man would fail were it not for the Chedidjas. There is much in good digestion to keep a woman sweet and lovable. There is more in thorough action of the great blood-purifying organs—the liver and kidneys—for if they are deranged women cannot have the physical comfort so craved and prayed for. To secure this the help they need—the help that thousands have already used and to which they say they owe all they possess—is Warner's Safe Cure. Mrs. Maria C. Treadwell, Stamford, Conn., (President of the State Woman's Christian Temperance Union,) a well-known leader, says: "It is the only thing which seemed to reach my case." These unprejudiced thousands have blessed the world because they have become Chedidjas—who have felt it their duty to declare their own faith and to inspire their become Chedidias—who have felt it their duty to declare their own faith and to inspire their sisters with confidence in the extraordinary up-building energy of this wonderful discovery. Miss Cleveland has evidently an original and fertile mind, and we are indebted to her interesting lecture, a few thoughts from which we have copied for a text out of which the above suggestions have grown.

Spiritualist Meetings in New York, The First Society of Applitualists holds its meetings every Sunday in Republican Hall, 55 West 33d street, Morning service 11 o'clock; evening, 7.42. Asatsfree. Public cardially invited.

Arcanum Hall, 57 West 25th street, corner 6th Avenue. The Feople's Spiritual Meeting (removed from Froblanc Hall) every Sunday at 2% and 7% P.M. Frank W. Jones, Conductor.

The Ladies' Aid Society meets every Wednesday af-ternoon at 3 o'clock, at 128 West 43d street. The Parker Spiritual Society holds services every Bundsy, 10% a. m. and 7% p. m., at Macgregor's Rooms, 112 Fifth Avenue, between 16th and 17th streets.

Cafiray's Seances in New York.

united humanity vie in efforts for the best good of each and all.

At the conclusion of Mrs. Fletcher's eloquent remarks Miss Jennie E. Harvey sang and J. William Fletcher gave tests from the platform, among the spirits oited as present being Dr. John H. Currier who called to mind the fact that the attendants on the earthly festivities had almost lost sight of the larger and even more enthusiastic celebration which was in progress in the spirit-world on the same day and date), Mary Stearns, Mrs. Perkins, Alonzo Bond and others—whose names possessed—a public interest to Spiritualists in this city, from their earnest devotion to the cause while in the body—who joined with Dr. Currier in sending congratulations and oheering words to the workers yet left behind, and the people who gave their support to the movement: Mr. Fletcher also instanced isaliah White, Mary Bradford, Mrs. Densmore, Mrs. Baker, Rufus White, Mary Sisson. Zenas Bangs, and others—with the workers yet left behind, and the people who gave their support to the movement: Mr. Fletcher also instanced isaliah White, Mary Bradford, Mrs. Densmore, Mrs. Baker, Rufus White, Mary Sisson. Zenas Bangs, and others—with the work of the workers are the support to the movement: Mr. The work of the workers are the support to the movement: Mr. The work of the work of the work of four upright poles, standing very support to the movement: Mr. Fletcher also instanced isaliah White, Mary Bradford, Mrs. Densmore, Mrs. Baker, Rufus White, Mary Sisson. Zenas Bangs, and others—with the work of the work

"Alexis" furnishes us a rescript of matters pertaining to Spiritualism in New York, which will appear next week.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Epiritualisis holds its meetings every Sunday in Conservatory Hall, Bedford Avenue, corner of Fultun street, Morning service at 11 o'clock, evening at 7:45. Mr. J. William Fletcher speaks luring June. All are cordially invited. Spiritual literature ou sale in hall.

Church of the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Greene Arenues, every Sunday, at 11 A.N. and 7½ P.M. Sunday School at 2, and Conference at 3½ P.M. Mrs. J. T. Lillie speaker to July. Hon. A. H. Dalley, President; S. B. Nichols, Vice-President; C. G. Claggett, Secretary. All spiritual papers on sale.

The Eastern Districts piritual Conference meets

every Wednesday evening at Composite Room, 4th street, corner South 2d street, at 74. Charles B. Miller, Fresident; W. H. Comn, Secretary.

A Spiritualist and Mediuma' Free Meeting will be held every Sunday at 3 r. M. at Everett Hall, 398 Fulton street, Lectures, tests and messages by Dr. J. M. Shea and other mediums. The public cordially invited.

Walter Howell, of England, by the Brooklyn Spiritualists, on the evening of April 8d, came too late for use this week. It will appear in our next issue.

Special Notice.

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

California Camp-Hesting. The California Spiritualists' State Camp-Meeting Association has arranged to hold a Camp-Meeting at San José, fifty miles south of this city, commencing the last Wednesday in May. Its officers desire, through the columns of the Banker of Light, to extend a cordial invitation to all Eastern friends about to visit the coast to be present and participate with us on that occasion. Also to invite all public speakers and mediums, who have serious thoughts of coming to California this spring, to communicate with me in reference to taking part in our public exercises.

[211] Bush street, San Francisco.

Michigan State Association of Spiritualists and Liberalists.

The Nineteenth Annual Meeting of the Association will be held by adjournment at Newton's Hall, in the village of St. John's, on Saturday and Sunday, May Man 2d, 188.

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See Send for "How to Cure Skin Diseases." Feb. 28.

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LIST OF PICTURES OF MEDIUMS, LECTURERS, ETC., Which we are ready to deliver. We have secured pictures of the following well-known persons, and have the promise of others, which we shall add as soon as possible:

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18—April 11.

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