

1990

Spiritual Phenomena.

INTO THE UNSEEN.

REMARKABLE MANIFESTATIONS OF AN OCCULT AGENCY.

Communicating by Telegraph with the World Invisible and Involving Occult Powers for Beneficial Purposes. Phenomena that have defied the most rigid Tests of Scientific Experts—Transcendental Medicine and the Application of Strange Powers to Medical Practice.

Nothing perhaps in all the records of the manifestations of occult forces and in the experiments with psychical energies has been so remarkable, so perplexing and, after the most rigid investigation, more convincing than what relates to the development of telegraphic communications from an unseen world through a gentleman of this city. The facts have been well known to a number of people who have investigated them, but no statement has ever been made to the general public curious in these matters, except one or two fanciful and distorted accounts of the phenomena that got into certain papers. The writer, having had occasion to make a very careful and thorough inquiry into the matter, considers that an accurate narrative as to what these manifestations are, how they came about, and the remarkable utilization purpose to which ultimately they were put, would be of interest and some value perhaps as a contribution to the literature of

OCCULT SCIENCE.

Some four and a half years ago it became known to those curious in these matters that a gentleman living in this city had been able to obtain communications from unseen intelligences, or what purported to be such, through a modification of a telegraph apparatus, and without any intervention of his part. How this matter started, and what came of it, Mr. Rowley stated to the writer as follows:

HOW DISCOVERED.

"The influence or power, or whatever it is," said Mr. Rowley, "came to me in a singular way. I never was a Spiritualist, and was prejudiced against Spiritualism to a degree that amounted almost to bigotry. I was brought up in the Methodist Church and with my family attended that church. Some four years ago I noticed, when sitting quietly, a tapping on my knee and on my arm, a tapping, singular, but never gave it much attention. The tapping came in regular succession and quite distinctly. One evening we had some company at our house, and we got to talking about Spiritualism, and were all of the opinion that it was all humbug. I proposed that just for sport we sit at a table and see if anything would happen. We placed our hands on the table, and to our astonishment and consternation, we heard loud raps on the table. We proceeded to ask questions, and after awhile this message was rapped out:

"GET SLATES."

I went across to the grocery and got two slates and placed them on the table. The raps then began on the slates like the ticking of a telegraph instrument, and I was at once astonished and consternation, we heard loud raps on the table. We proceeded to ask questions, and after awhile this message was rapped out:

H. S. EVANS.

I was dumfounded. This man was a friend of mine, a telegraph operator, whom I had known well when living, but of whom I was not thinking then nor had thought of for a long time. But here was his name rapped out in telegraphic language, and a long message was received, recalling well-remembered incidents in his association with me. I asked him to repeat, asking him questions as to his age, birthplace, personal appearance and incidents in his life that other parties could not have known anything about, and every question was answered promptly and correctly. We subsequently repeated these experiments and readily obtained these telegraphic messages, the messages being received on the slates, and the tapping on the table, and the starting point of these manifestations.

DEVELOPING AN INSTRUMENT.

Mr. J. H. Wade, hearing of the manifestations, undertook an investigation of them, for which his knowledge of telegraphy well fitted him. He constructed a rude apparatus consisting of a key with a "sounder" attached, and shut it up in a box, and from there could be no contact with it from outside. When Mr. Rowley placed his hands on the box the instrument inside tapped off its telegraphic messages quite readily. This was examined thoroughly by a number of electricians and telegraphers of this city. Superintendent Wright of the Western Union telegraph office, and a great astronomer, the source from which they came was not apparent and could not be referred to any known cause or law of electricity. The operator, whoever he was, was invisible, and the means by which he caused the apparatus to indicate the messages could not be ascertained. There was an occult power at work possessing intelligence, but beyond that no satisfactory conclusion.

This instrument was defective in that it produced but one sound to each motion of the key, and had not the reflex action, causing the up and down of double click of the regular telegraph instrument. This led Mr. Wade to first construct a telegraph instrument of the ordinary type, which has been used since, and which will presently be described. It was then placed in the hands of many prominent gentlemen of this city, and the manifestations through it have been as remarkable as before. The order of these manifestations was as follows: First, a message was received in telegraphic language, but it was not a full and complete one. The message came from home, intelligent source, and they do not come from Mr. Rowley, nor through any collusion on his part with anybody else or through him. Messages have been received in various foreign languages, and some of a great many people have received personal messages which to them left no doubt as to the identity of their purporting author. Information has been communicated that could in no possible way have been in possession of Mr. Rowley, as on one occasion a prominent person of this city received a message from him, and the message was in telegraphic language, and the person who received it was not Mr. Rowley.

A PHYSICIAN SURPRISED.

Mr. Rowley was in a business that caused him to travel about the country a great deal, and made use of the strange power developed through him except to give occasional exhibitions of it to a few friends. Many curious and interesting cases were obtained upon these occasions, and were made in the presence of many prominent physicians, electricians and other persons of high standing, and no one could discover that the source of the communications was anything else than the occult agency indicated. Upon one of these occasions, which took place in the city of New York, a gentleman of high standing, a physician, was present. He was then treating a case that greatly distressed him, and he was able to do so, and the patient recovered. He was thinking of this case more than of the manifestations, which all these persons were taking place in the city of New York, and the physician was surprised to find that the source of the communications was anything else than the occult agency indicated. Upon one of these occasions, which took place in the city of New York, a gentleman of high standing, a physician, was present. He was then treating a case that greatly distressed him, and he was able to do so, and the patient recovered. He was thinking of this case more than of the manifestations, which all these persons were taking place in the city of New York, and the physician was surprised to find that the source of the communications was anything else than the occult agency indicated.

to diagnosis of the mysterious doctor in the unseen world, opened up a new field in medical practice.

TEST CASES.

To give the matter a test the writer called upon Dr. Sapp and Mr. Rowley, and submitted a case to be diagnosed, concerning which he is quite sure neither had any previous knowledge.

THE APPARATUS.

Through which communication comes is simple, and consists of ordinary transmitting and receiving telegraph instruments that are used in all telegraph offices where the Morse system is employed, and where the messages are read by sound. The key or transmitter is inclosed in a box made with an ordinary school slate for the bottom, and another on the top, the latter working with a hinge so that it can be turned back. When this lid is shut the instrument is wholly inclosed, and all physical contact with it is impossible. The receiver or "sounder" is on the table, about a foot away from the transmitter, and a single cell battery on the floor is attached, making what telegraphers call a closed circuit, and a very short one, the receiver and transmitter being not more than two feet apart. If they were a hundred miles apart the principle upon which the telegraph operates would be the same. As the messages are read by sound, and the key of the transmitter, raising and depressing the key of the transmitter, closing and opening its circuit with a series of unequal movements that are translated in the "clicks" of the sounder at the other end of the wire. In this apparatus the message is sent and received in the same way, the only difference being that the sounder is only a foot or so from the transmitter. But in this case the transmitter is shut up in a box, and inaccessible through any physical means. Whatever operates the key is intangible and invisible, and shut up in that little box. There can be no contact from without, and yet something operates the key, and the message is rapped out by the other instrument on the table. The writer examined the apparatus thoroughly, and has sufficient knowledge of telegraphy to feel well assured that there is nothing in it except what has been stated. Experienced electricians and telegraphers, among them being Superintendent Wright of the Western Union telegraph office, and a great astronomer, the source from which they came was not apparent and could not be referred to any known cause or law of electricity. The operator, whoever he was, was invisible, and the means by which he caused the apparatus to indicate the messages could not be ascertained. There was an occult power at work possessing intelligence, but beyond that no satisfactory conclusion.

The writer gave the street and number of the house where the patient might be found, and the message came:

"I will see the patient."

After an interval of perhaps five minutes the instrument began again, and this message was received:

THE DIAGNOSIS.

"I find extensive uterine derangement, and back of that an impairment of the digestive processes. There is a thickening of the inner walls of the uterus, with a tendency to fibroid formation at the upper and right side of the fundus. There are already some fibroid processes arranged transversely, the interspace being filled with watery secretion. The right ovary is abnormally enlarged. The blood vessels are engorged even to their most minute ramifications, and the blood is impure and full of impurities. There appears to have been an abortion near the cervix, and a sore has formed there with a purulent discharge. The patient has frequently choking sensations and severe pains in the lumbar region, and the entire system of the blood vessels is over the entire uterine plexus. There is disturbance in the region of the ovaries, and the fallopian tubes are distended as to their structure. The round ligaments are abnormally developed, and the two folds of the peritoneum comprising the two broad lateral ligaments are contracted as they extend and expand as to breathe. The mucous coat is in a matured condition, or, as I should say, in a semi-asthenic condition. The fundus is more than twice its natural size. Owing to the pressure exerted on the small intestines there is a tendency to diarrhoea and sometimes obstinate constipation. The entire system is abnormal as to function and a trifle as to size and structure. The kidneys have, through sympathetic action, become involved, and the whole digestive processes have to some extent become involved. The disturbed circulation causes a chain of complications, and arises from the hypogastric as well as the inguinal vessels. The blood is filled with minute impurities, which naturally causes both rheumatic and neuralgic tendencies in the patient. Is there not at times a feeling of numbness in the limbs? (Yes.) This, too, is a result of impaired circulation. The purulent secretions of the diseased surfaces are taken up and reabsorbed into the system, and nature is not equal to the task of throwing these impurities out. In treating this disease we must go back to the primary cause and endeavor in every possible way to assist nature in throwing off the impurities. We give medicines not to cure, but to assist nature to cure. Medicine is like the plow and harrow that tear up the soil that the seed may grow."

Some questions were asked in regard to special features of the diagnosis, which were answered more explicitly and in greater detail, but what is given contains the essential diagnosis of the case. After this, medicines were prescribed and a course of medical treatment marked out with great care and labor, and the patient was put under the treatment of the case called "in all important particulars with the facts and with the symptoms and general aspect of the case." It was quite evident that it came from some one who knew, and certainly Mr. Rowley knew it.

A BLIND MAN.

Another case that came within the writer's observation was that of a well-known business man who has lost his eyesight. For some time he has been totally blind, but from what cause or with what hope of recovery no physician could tell him. He sat down in the doctor's office, and the following was obtained:

The instrument began to click, and various questions were asked, and the answers were obtained, and how it first began. Then, after a pause, the instrument delivered this message: "The difficulty in this case is evidently a disease of the optic nerve as primary, followed by disease of the retina, and later the disease of the eye. There is no breaking down of the retina, and the disease is not of the eye, but of the optic nerve. The optic nerve is thickened and hardened. The pupil is unnaturally dilated. As I said at the beginning, the disease is either of complete paralysis of the optic nerve, and the fluids have become somewhat thickened. The next day another diagnosis was made as follows: 'I find my diagnosis of yesterday is correct, and confirmed in by a pupil, whom I consulted. We found that there is complete paralysis of the optic nerve, a partial paralysis of the ciliary nerves, and an enlargement of the ciliary vessels, especially in the lower angle. A few more minutes passed, and the message was: 'The lamellae of the iris are also in a state of paralysis, and the iris is also in a state of paralysis. The aqueous humor is slightly thickened, and the vitreous humor is not so thickened as it should be. The only hope of cure in this case is to stimulate and irritate the external surface of the eye, and thereby cause the fluids to be absorbed, and the eye to be cured. The eye is now in a state of paralysis, and the fluids are not so thickened as they should be. The only hope of cure in this case is to stimulate and irritate the external surface of the eye, and thereby cause the fluids to be absorbed, and the eye to be cured. The eye is now in a state of paralysis, and the fluids are not so thickened as they should be. The only hope of cure in this case is to stimulate and irritate the external surface of the eye, and thereby cause the fluids to be absorbed, and the eye to be cured. 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THE SPIRIT MESSAGE DEPARTMENT
has for contents this week, in addition to many
varied and characteristic communications from
returning intelligences, interesting answers to
several questions regarding the continued pres-
ence of excommunicated spirits, the methods of com-
munion therewith, and the photography, and
B. Meaghan, whose name was everywhere syn-
onymous with the "Mediums' Friend" during his
earth-life, also gives his views on the "Plan of
severalty" measure for the redemption, to which
this editor's attention is hereby directed.

Telegraphic Congratulations.

During the progress of the union celebration of the thirty-ninth Anniversary in Boston a friendly dispatch was sent to the convention then in session in Cincinnati, O., by Captain Richard Holmes, in behalf of the Tremont Temple meeting, and was replied to by G. W. Hayes in the order and style appended:

BOSTON, MASS., March 31st, 1887.
To REV. SAMUEL WATSON, President of the Spiritual Convention, Greenwood Hall, Cincinnati, O.: On this beautiful morning of the day we mutually celebrate three thousand annual spirits now in convention at Tremont Temple send cordial greetings from the Bay to the Buckeye State; from New England's rocky hills to the luxuriant prairies of the West; from the Spiritualists of the Hub to the good and substantial folks fraternally allied to us by the spokes of Love, Charity and Humanity; and by the teachings of our beautiful philosophy, that knows no North, no South, no East, no West but through its mission all are blest.
RICHARD HOLMES, Pres.

CINCINNATI, O.
To RICHARD HOLMES, Tremont Temple, Boston: Spiritualists of the South, West and East in fraternal union assembled are sending glad greetings for the spiritual revelations dawned this natal day thirty-nine years ago. We are receiving eloquent truths, grand tests of spirit presence and sweet communion. As spokes from the hub of humanity to the Hub. Accept our hearty greetings. G. W. HAYES, Sec'y.

Worthy of Aid.

We are informed by reliable parties conversant with the facts, that in a locality near Boston are now living in the greatest need three good people—two sisters and a brother, all Spiritualists in belief—who are eminently deserving of assistance. Each of the trio is over eighty years of age; strength and health fall them in the battle of life, and they hope for pecuniary help in sustaining themselves yet a short time longer. We trust the generously inclined will, on reading this, forward such sums as they feel to spare to assist these worthy people. Such amounts may be sent to this office, when we will acknowledge their receipt in the BANNER columns, and see that they are placed in the hands of the parties for whom they are intended.

BANNER OF LIGHT.....\$10.00
G. H. Bonaime.....1.00

It would seem from all we can learn upon the subject at the present time that the London Society for Psychical Research has not made any great progress in its investigations and conclusions. Indeed, this is just what Light informs us. How can self-opinionated and bigoted people expect to fathom the esoteric laws which govern the manifestations in their presence? When these psychical researchers are willing to descend from their stilts and become imbued with clearer ideas concerning the naturally possible and impossible, then, and not till then, will they make any progress in the right direction. We have repeated this fact to Dr. Furness, chairman of the Seybert Commission; but he does not seem to appreciate what we have given, or else he is under the peculiar influence of one at least of the members. Most likely this last is the case, as we consider him a very good and a very able man. In the meantime the whole subject hangs fire, and undoubtedly will until the sixty thousand dollars set apart for a laudable purpose are expended. And that will be the last of the celebrated Seybert Commission. But the result thus far has turned out precisely as we expected it would. If what we get from Mr. Seybert at the present time is correct, he is terribly disappointed at the result of his scheme, which he considered a very important one.

A visitor to Philadelphia, as a journal of that voracious and somnolent city avers, could not find a separate printed copy of the Declaration of Independence in a day's search. That this should occur in the city where the Declaration was signed and where the Liberty bell is still kept, is another item to be set down in the count of unprogressiveness when Philadelphia is indicted. Yes, indeed; and it is on a par with the fact that that city "of unprogressiveness" is endeavoring to get a law enacted in its State Legislature that Spiritualists shall not worship God according to the dictates of their consciences!

VS. THE BOOMERS.—The United States Secretary of the Interior, so report avers, has requested the Secretary of War to place the western portion of the Indian Territory, including Oklahoma, under the jurisdiction of a single army officer, with instructions to exercise extreme vigilance in the matter of preventing an expected invasion by the persistent "boomers" who have so long sought to appropriate that section for their own use.

Seizing of spirit-forms, or the medium, and destroying the cabinet and furniture as a means of arriving at the truth, is a good deal like burning the barn to get rid of the rats. There is about as much sense in it as there would be in destroying the cabinet and his laboratory (Wm. W. Wood, because one did not believe in the results of certain of his scientific experiments.—Golden Gate

The Spiritual Offering of last week—which is for sale at our bookstore—is a very interesting number. The BANNER is informed that the number of the Offering of the present week will contain several articles of interest on the materializing mediums, especially in defense of Mrs. Ross of Boston and Mrs. Wells of New York.

The last Sunday Spiritualistic meetings in this city were unusually well attended, which goes to show that a greater interest than ever is being manifested in regard to Modern Spiritualism. See brief accounts in the local department.

Dr. Rogers's spirit artists have through his organ just finished a portrait for a party in New York, which comports as a splendid piece of work. The likeness, we understand, was fully recognized.

J. W. FLETCHER develops medium powers. 6 Beacon street, Boston, Mass.

Amos J. BROWN of Cambridge passed to spirit-life from his home on North Avenue, Wednesday night, March 30th, of pneumonia, after a short illness. He was born in Boston June 22d, 1815; subsequently, through change of residence, he was educated at the public schools of Cambridge, finishing his course at Andover Seminary. His occupation the greater part of his life was that of an accountant, being employed at the place in Cambridge, Mass. He was among the pioneers of the anti-slavery movement, and was active in the cause of the oppressed. He was a prominent member of the Unitarian Church, and was a liberal in his views. He was a man of high character, and was highly respected by all who knew him. He was a man of high character, and was highly respected by all who knew him.

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ALL SORTS OF PARAGRAPHS.

THE BANNER.
With conscience clear
And justice in its scale,
It calmly weathers
Every boisterous gale.

So live, that your lengthened years shall not upbraid your green. So live, that your transgressors shall hang their heads in shame when they learn of your virtues. So live, that when death calls you hence no repentance is needed. So live, that the tongue of calumny shall not in the least disturb your equanimity. So live, that your home in the spirit realm shall be beautiful to behold.

Mr. Stanley's present expedition includes about 1,000 persons, and his traveling outfit and trade goods have cost something over \$100,000.

The sauce ago followed very shortly after the spare rib was introduced. Poor Adam!

What we all need is growth—growth in wisdom and goodness; growth in every attribute and grace of character that makes us more manly or womanly, more truly Godlike. And we can grow only as we aspire for the highest and best. We must seek for models and types for our imitation from above us, never from beneath us.—Golden Gate

Bishop Warren of the Methodist Episcopal Church does not believe in gentle preaching to rich sinners. He says there are some pastors who go at it in this style: "Brethren, you must repent, as it were, and be converted, in a measure; or you will be damned, to some extent."

A singular case was that of the Methodist preacher, now in the Waikiki Island Asylum, suffering from brain trouble caused by overwork. The other day he took poison because he believed that the trial of the Andover theological professors had resulted in a verdict in favor of the doctrine of future probation for the wicked.

When a man braves danger to help his fellowman or to save human life, it is noble. When he dares all things for the sake of notoriety, it is ignoble.

The following is a proclamation made at the Market Cross of Inverary, Scotland, less than a hundred years ago: "Ta hoy! To either a-hoy? Ta hoy three times ill an' to hoy—Whist! I! By command of his Majesty, King George, an' Her Grace to Duke of Argyll: if anybody is found fishing about to loch, or below to loch, afore to loch, or ahint to loch, in to loch, or on to loch, around to loch, or about to loch, she's to be persecuted wi' three persecutions; first she's to be burnt, syne she's to be drowned, an' then she's to be hangt—an' if ever she comes back she's to be persecuted wi' a far waur death. God save to King an' Her Grace to Duke of Argyll!"

A certain class of pseudo-philosophers talk learnedly (they think) upon the whence and the whither, and then they wither.

THE CASHIER IN EXILE.
Why, all New York seems here,
And all of the crowd are here,
St. James street? Yes, I know,
But it might be old Broadway.
I've just been out for a walk,
And it had a bad effect.
For I met such a lot I knew,
And they gave me the cut direct!

Better the prison bars
And the convict suit of gray
Than the look of scorn that night and morn
Is eating my heart away!
Montreal, Canada.

Cass County, Dakota, which claims a population of over twenty thousand, boasts that it has only "eighty-nine persons of over ten years of age who cannot read or write."

"Teacher—" Miss Stanio, please parse the sentence, "Adolphus married Caroline." "Miss S.—" Well, "Adolphus" is a noun, because it is the name of a thing; "married" is a conjugation, because it joins Adolphus and Caroline; and "Caroline" is a verb, because it governs the noun.—Sphinx

There are seventeen Japanese students in the Michigan University at Ann Arbor.

The Sultan of Morocco has had his feelings hurt by the obstinacy of the press in complaining of the continued sale of young girls in his dominions. He wants editors bowdlerized and the newspaper business in Tangiers wiped out.—Ez

Some of Edward Atkinson's figures set a man thinking. Our national debt is 73 cents per acre, the debt of the six leading European States is \$30.00 per acre.

A notice posted in a certain town reads: "Cash paid for butchers' hides." This shows what popular indignation against butchers may lead to.—St. Albans Messenger

The 21st of June has been decided upon as the date for the national celebration of the Queen's jubilee. The day will be declared a holiday, and the Queen will attend a state service to be held in Westminster Abbey.

"Shocking unprincipled lot, those 'bus conductors! One of them passed a bad expense on me a fortnight ago, confound him! I've not been able to get rid of it yet!"—Punch

The great Hotel Del Monte, at Monterey, Cal., was burned on the night of April 1st; three hundred guests were there, but no life was lost; money loss about \$1,000,000.

The American Analyst records that the Minister of Justice of Denmark has set an example that will be followed by all those who have the power, etc., etc., in issuing an edict against permission for holding public exhibitions of Spiritualism, mesmerism, etc., within that realm. Denmark was not a free country to live in. Let us see—was it not somewhere in her dominions that a respectable and highly educated gentleman was a few years since thrown into prison by the authorities for merely giving away Homeopathic medicines to the suffering?

March went out—not exactly like a lion—but like a sociological garden full of foxes and loose animals (ill-digested flocks of geese to make the feathers fly.—Punch

Mr. John G. Saxe, the poet, has passed to spirit-life. We knew him well as a genial gentleman. He was a frequent visitor at the office of the Boston Post when we were connected with that paper.

An eating-house keeper advertises for "a boy to open oysters sixteen years old." When an oyster becomes such a veteran in his age should be kept a secret, the name as a spring chicken.

Edison says that he can do his best work at night. A great many bright men have the same notion until their wits take it out of them.—Sphinx

This talk about sentiment and love in a cottage is all both; says a poor married man with seven children. I believed in it once myself. I've changed my mind, however. Sentiment and love won't buy boots and shoes nor all hungry stomachs.

A spicery man nine times in ten is filled with malice. Shun such a character as you would the smallpox.

The Boston Evening Record says "Mighty glad we are that the new Sunday law will allow barber shops to be kept open, newspapers to be printed and sold, and a hundred other things to be done which always have been done and always will be done. And yet it is a comfortable thought to know that henceforth this will be all inside rather than outside of the law."

Concerning Spiritual Mediums.

To the Editor of the Banner of Light:
The columns of the BANNER OF LIGHT have of late been largely taken up with conflicting accounts of the unfortunate circumstances which took place at the residence of Mr. Henry J. Newton, of New York, during the progress of a materializing séance, conducted with Mrs. E. A. Wells as medium, who, in consequence of the violation of one of the commonest rules which all well-informed séance-goers understand, and for the most part observe, was prostrated by a severe nervous attack, from which as yet she has not fully recovered.

The lesson was one which it was believed would be a warning to a class of quasi-Spiritualists who, in ignorance of the infinitely delicate laws which govern spirit-manifestations, insist upon making their own conditions, which are never of the best, and not unfrequently intolerable to the invisible presences ever ready to satisfy the reasonable demands of honest inquirers, and no less a lesson to those who disregard the admonitions of their spirit-guides and set up for themselves as independent as if they owed nothing to them, nor to the most sacred of all causes, of which they have been divinely chosen as instruments. Indeed, mediums, for the most part, never consider that they do not belong wholly to themselves, but to this self-same cause, from which it is quite as impossible for them to separate themselves and yet maintain their hold upon the occult forces by which they are surrounded and sustained, as it would be to withdraw from the sunshine the tenderness of our garden flowers and expect them to blossom.

The point we wish to make is that mediums have no moral right to consent to conditions which are detrimental to the highest exercise of their mediumship. As the instruments of spirit-communion with mortals, by whatever form of expression, the strain upon them is severe enough at the best, and at the worst the strain is too much for them. They may not, on the one hand, be allowed to consent to conditions which are detrimental to the highest exercise of their mediumship, and on the other hand, they may not, on the one hand, be allowed to consent to conditions which are detrimental to the highest exercise of their mediumship.

To return to Mrs. Wells: It has come to our notice that she has been induced to consent to a second series of sittings at her own house, resembling those recently held at Mr. Newton's, with individuals mainly, if not wholly, of Mr. Newton's selection, and in a cabinet similar to that of the late séance. It is given out that these séances are to run through three months, and embrace at least twenty-four sittings, and that during their progress the medium is not to be allowed to hold other sittings. To our mind this exclusiveness is objectionable as withdrawing from the theatre of our common life a class of persons, great good and obliging but to the hurt of the cause, and asking for some crumbs of comfort at her door. Ostensibly this movement has a double purpose: first, to convince certain skeptical persons of the verity of materialization, and second, to bring to Spiritualism new aids by their conviction, but the first is of too little consequence, and the second of too speculative and unjustly and selfish a nature, to really good mediums who, relying upon their own honesty, does not seem to take into account the injury she may bring upon the spiritual cause by a failure, out of no fault of her own, to meet the expectations of the circle, or having indeed fairly achieved a success finds herself able to obtain only a selfish and selfish aim.

It is a wise saying that "If I am deceived once it is not my fault, but if I allow myself to be deceived by the same party a second time it is my fault." and when a medium insists upon submitting herself for a second time to so overwhelming a strain, out of any consideration to her lukewarm friends, not to say traducers, it is only just on the part of Spiritualists that they should repudiate the act and remain indifferent to its consequences. This oversteering of the rudder of deception is justly and upon offering themselves as targets for poisonous shafts, is by no means a profitable employment for Spiritualists.

It is this continual backward movement which so greatly retards their onward march; and so far as mediums are concerned, they should assist in putting an end to it, by exercising the utmost circumspection in respect to the conditions under which they allow themselves to be used.
NELSON CROSS.
New York, April 1st, 1887.

When a newspaper has existed for thirty years it is an indication that it must have been appreciated by its readers. Such a publication is the BANNER OF LIGHT, a spiritualistic journal of Boston. It has since its first issue presented the spiritual phenomena to public attention; and many who were formerly groping in the darkness of materialism have become convinced through logical proofs of a continued existence for man in the beyond. Many of the most learned people in all parts of the civilized world have been fellow-workers with the publishers of this paper, and have given their testimony of the verity of the phenomena in its columns. The publishers, Messrs. Colby & Rich, No. 9 Bowditch street, Boston, have stood at the head of the movement all these long years, and to-day still vigorously defend the truth, in conjunction with many other spiritual papers which during that period of time have made their appearance in various parts of the world.—Deutsche Zeitung (published in the German language at Charleston, S. C.), March 24th, 1887.

Movements of Mediums and Lecturers.

[Notice for this Department will reach our office by Monday's mail to insure earliest publication.]

Mrs. Jennie K. D. Conant, of Scotland, will lecture and give tests and psychometric readings in Lynn, Mass., April 10th. Will call engagements for April 11th and 12th, also for May. Can be engaged for summer camp meetings. Terms reasonable. Address 20 Bennett street, Boston, Mass.

Dr. J. K. Bailey is now on a Western trip. He spoke in Uden, W. T., March 20th at Detroit, Mich., in Cleveland, Ohio, and in Cincinnati, Ohio, April 1st and 2nd. Home address, Box 123, Brighton, O.; or immediate, Battle Creek, Mich.; General Delivery.

Dr. F. H. Roscoe would be pleased to receive lecturers for the Sunday in April and May. His address is No. 30 Stewart street, Providence, R. I.

Frank T. Ripley will make engagements for the last two Sundays in May—also the first two. He can be secured on liberal terms. Address care BANNER OF LIGHT.

J. Madison Allen has been lecturing with success in New Orleans, La., since Feb. 20th. His labors there closed with Anniversary exercises, which took place on the 21st March. He is now ready to make engagements for the summer months in the North, for camp meetings and general work. Address 200 Camp street, New Orleans, La.

Mrs. Sarah A. Byrne will occupy the platform next Sunday at Good Templars' Hall, Worcester, Mass. G. V. Webster addressed. She addresses that filled G. A. B. Hall at Northampton, in Northampton, on Sunday, the 13th inst. particularly marked. He speaks there again Sunday next. Address him at Boston.

Dr. W. L. Jackson has been lecturing in Philadelphia on the 2d and 3d inst. He will be continuing on the 4th inst. at the same place. He is a man of high character, and his lectures have been highly appreciated by his hearers.

Horatio and R. W. White, of Chicago, will be lecturing in New York on the 10th inst. They are men of high character, and their lectures have been highly appreciated by their hearers.

For Sale at this Office:

FACTS. Monthly Magazine. Published in Boston. Single copies, 10 cents. Per year, \$1.00. Postage, 5 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published in Boston. Single copies, 10 cents. Per year, \$1.00. Postage, 5 cents.

THE SPIRIT OF THE FUTURE. Published weekly in Ottumwa, Iowa, by D. M. and N. F. Fox. Per year, \$2.00. Single copies, 5 cents.

THE ILLUSTRATED MONTHLY MAGAZINE, containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published in Oakland, Cal. Single copy, 10 cents.

MISCELLANEOUS NOTES AND QUERIES, with Answers in All Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH. Utica, N. Y. A monthly. Price 10 cents.

PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Per year, \$2.00; six months, \$1.25. Single copy, 5 cents.

THE FORTHINKER'S MAGAZINE. Published monthly at Buffalo, N. Y. Single copies, 10 cents.

THE NEW THOUGHT. Published weekly in Des Moines, Iowa. Per year, \$1.00. Single copy, 5 cents.

THE WASHINGTON. Published monthly at Chicago, Ill. Single copy, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 5 cents.

THE MIND, CHURCH AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO. Published monthly in Shaker, N. Y. Single copy, 10 cents.

THE THOUGHTFUL. A Monthly Journal, published in New York. Single copy, 10 cents.

THE CHATTEAU. Published weekly in Chattanooga, Tenn. Single copy, 5 cents.

THE GARDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy, and Aryan Philosophy. Single copy, 10 cents.

MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copy, 10 cents.

THE BANNER OF LIGHT cannot well undertake to couch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper means are used in procuring advertising columns, they are at once discontinued.

A request is made to patrons to notify us promptly in case they discover any dishonest or improper means of procuring advertising columns, as they have proved to be dishonorable and unworthy of confidence.

ADVERTISEMENTS TO BE RENEWED AT CONTINUED RATES MUST BE LEFT AT OUR OFFICE BEFORE 12 M. ON SATURDAY, A WEEK IN ADVANCE OF THE DATE WHEREON THEY ARE TO APPEAR.

Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

Electricity of pure type matter will not be accepted. The publishers reserve the right to reject any and all advertisements.

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

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Now on Sale.

The Grandest Spiritual Work Ever Published.
Voices from Many Hill-Tops—
—Echoes from Many Valleys;—
OR THE
Experiences of the Spirits Eon and Eona,
In Earth-Life and Spirit-Spheres;

In Ages Past, in the Long, Long Ago; and their Many Incarnations in Earth-Life and on Other Worlds.

A Spiritual Legacy for Earth's Children.
This book of many lives is the legacy of spirit Eon to the wide, wide world.

A book from the land of souls, such as never before published. No book like unto this has ever found its way to earth-land shores, as there has never been a demand for such a publication.

The book has been given by spirit Eon through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world.

It has 650 large-sized pages, is elegantly bound in fine English cloth, has devoted heads and all cut copy. Will be sent by mail on receipt of \$3.50. Send amount in Money Order or Registered Letter.

Catalogue, giving contents of the Book, mailed free to every one. Please send your name and address. Address all letters

JOHN D. FAYETTE, Oswego, N. Y.

Box 1263, Oswego, N. Y.

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Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, 9 Bowdoin street (formerly Montgomery place), every Tuesday and Friday afternoon. The hall (which is used only for public meetings) will be open at 2 o'clock, and service will be rendered at 2:30 o'clock. The doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

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

It is our earnest desire that those who may recognize the messages of their spirit-friends will try them by the following of the fact of publication.

Natural persons upon our circle-room tables are gratefully appreciated by our angel visitors, therefore we solicit donations of such from the friends in spirit-life who may feel that it is a pleasure to place upon the altar of spiritualism their dear offerings.

We invite suitable written questions for answer at these meetings from all parts of the country.

Miss Elizabeth, Staten Island, writes: "I have given no private sittings at any time; neither do I receive visitors on Tuesday, Wednesday, or Friday afternoon. Letters of inquiry in regard to this department of the BANNER must not be addressed to the medium in any case."

SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Session held Feb. 4th, 1885.

Invocation.

We lift up our hearts to thee, oh God! not with servile speech, but with the still, small voice of the spirit. We praise thee in thought, in aspiration, in deed. We would send forth an earnest petition for the guardianship of angels, that we may walk with them, hand in hand, daily receiving from their lives and their influence something that will aid us in our earthly journey. Oh our Father, may thy angel workers be given power to go forth into every home, bearing glad tidings of love and peace, giving consolation to the sad, strength to the weak, all things that are bright and comforting to the afflicted and mourning ones. To the ignorant we would have light and understanding conveyed; until they can look upward above the clouds of error, and receive clear rays of wisdom. May each one present, spirit or mortal, be brought into holy cooperation with each other, and may we all have peace, that all may do a part in spreading thy great truths to mankind, and in performing thy work as it is given them to do.

Questions and Answers.

Controlling Spirit.—We will now consider your questions, Mr. Chairman.

Ques.—[From Elizabeth, Staten Island.] Can the spirits of our departed friends be present with us? And if so, can they know our wishes, and communicate with us through a medium, reliably? Could dear ones speak to me—especially my mother?

A.—Spiritualism teaches that the so-called dead can, under certain conditions, enter into communication with their mortal friends. Spirits departed from the physical form yet retain an affection and remembrance for those they have left on earth, and this affection and remembrance works as an attractive force, drawing them back into close contact with their friends; and being in sympathy with those loved ones of earth, they can realize and understand their movements, and even the thoughts which well up in their minds. Under the best conditions—such as providing a well-developed medium, who is sufficiently unfolded in her spiritual nature, to receive the voice or represent the thoughts and words of the spirit—these loved ones from beyond may communicate intelligently to their dear ones on earth. A loved and loving mother from the spirit-world, as well as other kindred and friends, can in such a way be brought into close association with your questioner, as with others on earth.

Q.—Is there any mode of communication in the spirit-world between those who had no acquaintance when on earth? And can one spirit speak for another through a medium?

A.—On earth are constantly enlarging your circle of acquaintances; year after year you are coming into contact with individuals whom you have not known before, and with them forming friendships which may be lasting if they are based upon sympathy and the law of true affection; so with spirits, in passing to the other life, they enter into a world that is large and filled with activity. Pursuing their employment, they are constantly brought into contact with spirits whom they may not have known before, and they are, in this way, enlarging the circle of their acquaintances, forming new friendships, coming in contact and communication with souls whom they have not previously known. As a general thing, spirits are kindly disposed toward each other, and just as here on earth; they desire to accommodate, or in some way to be of service to each other. A spirit who comes in rapport with a medium, and is able to use her organism freely, will be very glad to voice a communication for spirit friends, or for strangers who may desire to make themselves acquainted with the powers of personality manage the medium themselves.

Q.—Is it necessary to be present with the medium in order to receive messages of a personal nature?

A.—Not always; but it is generally best to be present with a medium when such communications are desired, so that you may see the presence of a medium with a desire to hear from some loved and loving spirit-friend, he or she will carry with them a strong personal magnetism, with which the spirit friends are familiar, and which will assist the spirits in approaching the medium, forming an attachment with her organism so as to convey their messages in expressing themselves. It is occasionally the case that a spirit becomes attendant upon a medium, visits her frequently, familiarizes itself with her powers and general organism; then tries to take control, succeeds in a measure, and communicates with some friend on earth, but is not altogether satisfied with the something more to impart to that friend; but if that friend cannot frequently visit the medium, this spirit may at times do so, operating upon her organism, experimenting with her forces, communicating some little word or thought through her agency, and in that way learn to communicate through the medium, even when the friend is absent; and the medium forwards the message given to the one for whom it is intended.

Q.—If a spirit can be present at a meeting of Spiritualists, could not that same spirit go elsewhere, if requested, and be able to return and describe the room where it had been, and the persons there, and what they were doing?

A.—For instance, a spirit may take possession of a medium and communicate freely to his friends, and those friends may request that spirit to visit some distant place, where there are mediums, and return and communicate to the friends what it heard and saw at that point. The spirit promises to do so, and visits a distant locality. But it may be possible that the medium who is present is not adapted to that spirit's use; their magnetism does not, in any sense, assimilate with his or can it find a connecting link between itself and the spirit guides of that circle, consequently it cannot come close to the external surroundings. While it is not possible that those mortals present, it may not behold the physical forms, nor realize what objects are in the room around them, consequently it will be unable to describe to its friends that which it has seen and heard. Another spirit may be positioned in close contact with the medium, by being in close rapport with the medium, and be able to take within their own sphere of action, and thus become, for a time, a part of the medium. This spirit will have no difficulty in receiving the thoughts of those present, listening to their conversation, or beholding the external surroundings. If it is desired that the spirit should come close to the external surroundings, it may not behold the physical forms, nor realize what objects are in the room around them, consequently it will be unable to describe to its friends that which it has seen and heard. Another spirit may be positioned in close contact with the medium, by being in close rapport with the medium, and be able to take within their own sphere of action, and thus become, for a time, a part of the medium. This spirit will have no difficulty in receiving the thoughts of those present, listening to their conversation, or beholding the external surroundings.

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ing that request as plainly as though it was written before me, felt bound to comply with it. I tried to come, but without success, and I have given up that quest for some time. I came in to-day to look around and see if there was anything new that I could learn, and here I knew it seemed drawn right in close to the medium, ready to say a few words to my friends in general, and to my good old friend flicker in particular.

First, I will say to him that I understood his request, and I desired to respond—so it was not a fault of the heart, but want of power. I would have been pleased to give him the advice he wished, but now it is of no consequence, for the time is past when it would be of use. However, he may believe I take an interest in his welfare. I am always anxious and ready to do anything in the world that I can, to be of use to him or any of my friends who are in need. A few years have passed since I went from earth, but I still hold on to many of its associations; they are pleasant to me; they make me feel that I have a part here, that the links are not all broken that once bound me, for I had much to claim my attention on earth—much to make me feel that I could learn, and here I am, and then when all these things seemed to be sundered almost at once, so suddenly did the summons come to me, I for a moment rebelled, until I looked around and discovered that the chains were not broken. They were not chains that did me any harm, for they were very pleasant to me. I am glad generally to have no thought that I am lost, or that I have gone so far away that it is impossible for me to know aught of their doings; and I do not say this especially for myself, but I mean that none of their departed friends are lost, or that anything has happened to them which is unbearable. The fact is, that each one who goes out, so far as I can understand it, only improves his condition. It is true that some are unhappy and restless, and seem to be in anything but a heaven for a good while after death; but all the same, I say it improves one's condition, because whatever it brings to him it is the forerunner of something higher and nobler; it will lead to that which will inspire the heart to rise and to struggle upward.

I am not a preacher—I never was a business man in the mercantile line. I do not come here to make a long harangue, yet sometimes those thoughts will out before we know it, and I am sure it will do my friends no harm to listen to them.

My name, Mr. Chairman, is Robert Childs. My home was in New Haven. I have friends there, and I feel that I shall not be unwelcome among them if they can only realize that I live, and that I desire to communicate with them.

George Follett.

I hear the name of George Follett. I once claimed a residence in Newton, and I have friends in the vicinity of the city of Boston. It seems to me that I shall not be denied in coming to them. I held a certain amount of influence, because of my business associations, and perhaps, too, because of the energy which was pent up within my system, and which came out at times. It is not pleasant for a man to think that after he has spent quite a long life on earth, and has closed it so far as the body is concerned, he is of no more account among those who once knew him and listened to his words, or perhaps deferred to his judgment. But that man, finding himself in the presence of all his faculties and the full growth of his senses, and filled with more animation and power than he seemed to possess in the past, desires to be recognized by his friends and counted as one of their number, and to have it known that he can still exercise judgment and reasoning power in connection with the same things that once held his interest. That is the way I feel, and that is, perhaps, what moves me to come here, to send greeting to friends I have known, and to tell them my regard and affection are strong for them, and it is my desire to come into vital communication with them. I do not always pass through the same scenes or follow the same pursuits that engaged my time and attention here, because I am lifted up a little beyond them, and spend my energy in devising ways and means for the higher advancement of myself and my fellows; but I think I can, at times, come within the sphere of my friends and give them such advice as might be needed concerning these laws—not only for my own unfoldment, but for the benefit of those whom I may reach.

I thank you, sir, for listening to me.

Margaret Dyer.

If I were in the body, Mr. Chairman, I would tell you that I have been growing old while waiting to get to my friends and give them something of spiritual light and knowledge from the unseen world; yet in spirit I do not age; I feel strong, fresh and young—much more so than I did on earth, because here we are not come to the end of our journey, which left their impress upon the physical form. I bring much love to my friends. I would tell them that the spirit-world is indeed a beautiful place, for it affords a home to those who go there weary, sad and worn with the trials of earth. I know there are some who are not altogether happy here, but after all, there is loving sympathy, tender care, regard and affection in the spirit-world for such as they, and it is exercised over them when they little know it—drawing their thoughts away from that which is unholy toward something more pure and sweet, and in that way calling out the best powers within, making them feel the importance of trying to do right.

My name is Margaret Dyer. I have a daughter on earth, and many times I have tried to reach her understanding. I have whispered to her spirit, and she has caught my thoughts, and sometimes I have heard her voice. I have said, "If mother were here, she would tell me to do this, and I will do it now, for her sake," not knowing that I stood by her side, gratified at her thought of my wish, and at the same time trying to give her strength, and help her in the cares of life. My daughter's name is William, and I know that many of her friends who have passed from this life, at times to bring her strength and comfort. Her father has been with her, but he is not so closely attracted to the earth-life as I am, because there are other duties which call him elsewhere, but I feel, while my child lives here, that my place is by her side, so I keep myself constantly with her and with those whom I love, and am in the spirit-world myself; yet I am not unhappy; I can find a heaven in this work, which brings peace and contentment to my spirit.

I would like James to know that I come from the spirit-world. I bring him love and affection and sympathy. His way has been a rough one, sometimes hard to travel, but after all it leads onward, and by and by he will find that it stretches right into the spirit-world itself, where there is much awaiting him that will compensate for the troubles and difficulties which he has passed. I am from Philadelphia.

William Holt.

Will you kindly say that William Holt has approached you, hoping to reach his friends in Terie Haute, Ind., for that is my mission at this time. I have been investigating Spiritualism ever since I went from the body. I knew nothing of its claims when here, and I had little thought of what was really awaiting me on the other side. When I learned that spirits would come back and manifest to my friends, I thought there was something for me to undertake, and I have been following that ever since. I have been looking for the road that would lead me to my friends, and I have found it. I have been looking for the road that would lead me to my friends, and I have found it. I have been looking for the road that would lead me to my friends, and I have found it.

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flouty, who can come at once, because of some element of his nature which attracts him and gives him power; but the great majority are given in studying this law. I have met with many who tell me they have been trying year after year to accomplish that one object, and are still at work. But they do not give up in despair, as we on the earth would be very apt to do.

Well, I didn't think of speaking of these things when I came in; the thought of how long I had been trying to come brought it out. If my friends could talk with me they would ask me if I am happy, and what I am doing in the spirit-world. I am comparatively happy, but not altogether satisfied. I never was satisfied on earth; it always seemed to me that when a man gets completely satisfied with his means, he begins to stagnate, the growth is all out of him, and he will make no effort to get anything better. Some very pleasant things are mine, but I can see others who have more than I, and I don't think it is altogether selfish if I want to get up to their position, I mean spiritually speaking, so I have been more anxious to look forward than I want my friends to know I am going right ahead. I didn't remain at home here in the locality where my friends reside. I went out to make a way for myself. I didn't succeed as I wished; I found difficulties unexpected. I overcame them as well as could, but after all I was hampered and hindered by my efforts to come back my friends will see that I am, in a degree, hampered still, but I am going out of this condition, and going forward, and I think they may be pleased to hear my report. Much obliged to you, Mr. Chairman.

Clara Baker.

My name is Clara Baker. I too, come from the spirit-world, and I reach dear friends on earth. Not that what I have loved friends and companionship in the other life, and the days are very pleasant to me; they are filled with employment and with duty; but I cannot forget the friends whom I left on earth, and they are still dear to me now as in the past, and I have more time to be present with them. No little misunderstandings arise between a spirit and her loved friends, because she can see more clearly.

Here on earth we do not always understand each other, and so we may misjudge. I bring my friends all the tokens of love and affection that I can, and I can see them spiritually, and the force of beautiful flowers, rich with fragrance, when they are sad and lonely, and in need of rest. I know these flowers bring refreshment, that they make the heart grow stronger, and the spirit is filled with peace, even though the physical eye does not behold them. I can see them in the spirit-world, and I can send them my love, for they are all united, and send their blessings to those loved ones who are still struggling along with the cares and experiences of mortality. My friends live in Vineland, N. J.

William Richards.

Good afternoon, Mr. Chairman. I am called William Richards, and I am from back here because of friends and acquaintances in Buffalo. I desire to greet them. I do most strongly desire to meet them privately, but I hardly hope for such a privilege. The thought has come to me that I had better come and give a little account of myself—because friends want to hear from me, and I want to be present with them. I do not accept Spiritualism, and perhaps will soon feel that I have returned from another life; but that is their own misfortune and not mine. I come with a heart filled with strong desire to reach them and give them some light on things that they are ignorant of. If they accept me, and so I find me in the spirit-world, I shall simply await the time when they will understand these things more clearly.

As a spirit, I am neither senseless nor idle. Here on earth I had many things to take up my time and attention. I scarcely knew what I was to have an idle moment, and did not allow myself much time for recreation. I have had the physical world, and I have held on a little longer, and perhaps not; I cannot tell. However, I could not be myself, even as a spirit, and remain idle, because there is that within me which pushes me on to something new, and I follow the bent of my own inclination and will.

I have traveled somewhat since I left the body. I have visited localities I heard of, which I had promised myself sometime to see. I have beheld much that was interesting, and I think I have enlarged my understanding by those observations. I would like to impart to my earthly friends some of these things, but cannot do it in a public place. If the time comes when I can reach them privately, I will be very glad to do so, and promise them a knowledge of what I have gained on the other side.

John O'Brien.

[To the Chairman.] Good day to ye, sir. [And to welcome you.] I am very glad to come. I've been a long time getting here, but I am here. I am after all, sir, speaking after the manner of the spirit-world, I am from Cambridge, and it is not long that we're making that journey usually. I was a tailor by trade, an occupation I followed a good while, till I got worn out, I suppose.

Well, sir, I went over to the other life, and I did find it a bad one, either. Sometimes when I was in the spirit-world, I looked over what I had been and seen, and I found that I had been a good deal of a fool, and I was a little longer, and perhaps not; I cannot tell. However, I could not be myself, even as a spirit, and remain idle, because there is that within me which pushes me on to something new, and I follow the bent of my own inclination and will.

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sincere in his movements, and not necessarily wicked. Yet this earnest enthusiasm may be very foolish in his undertaking, because he does not reason upon the fact that the wrong-doer is steeped in ignorance, that the sin is committed because of this lack of knowledge, and that he cannot reform until he is educated to a higher understanding of life, its laws and its duties, and the man who calls himself a Christian and believes that the blood of Christ will atone for all sin, he also must be informed upon the true nature of life, of the destiny of the soul, its duties and its relationships to existence and to humanity at large.

[By a Photographer.] Scientists affirm that an exposure of the sensitive plate in a camera for a longer time than usual to parts of the heavens where no stars are visible, reveals clearly the fact that they do exist, nevertheless, in those spaces. What would be the result of such longer exposure in a room during the night-time, as to photographing the forms of spirits and other substances invisible to mortals?

A—Physical and spiritual science have revealed to our understanding that the entire infinitude of space is peopled by worlds, planets, stars, moving bodies of light, and that most of the great number of these planets, and bodies of light, are peopled with human beings, even with the appliances of the strongest telescope that can be produced; yet we know, from our studies, that these worlds do exist, and that there is no space without them; so we are taught that the entire atmosphere around this world, not to speak of the atmosphere of other worlds, is thickly peopled with human beings, spirits, and other substances, and that the longer this plate was exposed the greater would be the number of objects or images impressed upon it. Experiments of this nature might readily be made by mankind, for it is a fact that the atmosphere not only holds within itself these invisible objects, and forms of human beings, but also holds within itself the light of the external eye of mortals, as real and tangible as any article that you behold in your homes at the present time—but it also holds in solution all the chemicals, all the elements that go to make up any mortal body in this universe around you. This is a great fact, and it is a fact that will be of infinite mind to the worthy of their attention

The extremely interesting work of the students concerned with the problem of the "faded" Fox, which is the subject of the present paper, and undoubtedly the most important of the work of the students, is the subject of the present paper.

CANARY CROWN TYPE - This variety has
the pure yellow color and shape of the
flower. It is one of the best.