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BANNER OF LIGHT.

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Biographical Sketch of Alonzo Elliot Newton.

After a period of invalidism and varied employments, Mr. N. returned to his former occupation of printer and proof-reader, and the summer of 1863 found him residing in Somerville, and employed, not very satisfactorily to himself, at the *University Press* in Cambridge. While thus engaged, he one day received a visit from a prominent "medium" who was noted for being sent about the country, as he believed, by spirits, on "missions" for various purposes, and who was then on his way to England on some alleged important errand. This singular man spent a night at Mr. N.'s house, and at midnight was impelled to arise from bed and indite a long message addressed to Mr. N., signed by the names of persons claiming to be spirit-guardians, in which he was told, among other things, that ere long an application would be made to him to fill an important office; and that office he would accept, though not at first to his mind in all respects; yet it would assist him to reach a higher and more useful position. This was encouraging, though vague; but several weeks elapsed, with no signs of the fulfillment of the prophecy; and it was laid on the shelf with other seemingly unfulfilled predictions, and nearly forgotten. At length, one day, an old friend of former years, who knew nothing of this prophecy, called at Mr. N.'s house, in his absence, and after inquiring about his health, occupations, etc., seemed to be seized with the idea that Mr. N. ought to be at the National Capital, where he would be sure to find a broader field of usefulness than was likely to open to him where he was. The gentleman became quite enthusiastic on the subject, and declared, as he took leave, that he would set himself to work among influential friends to obtain for Mr. N. a position in the Government employment at Washington. When Mr. N. returned at night, and was informed of this proposal, he regarded it as worthy only of an incredulous smile. Its accomplishment did not seem within the bounds of possibility. However, a few days later, he was surprised by receiving a ponderous letter under the frank of Hon. Henry Wilson, then Senator in Congress from Massachusetts, in which was a document addressed to Hon. E. M. Stanton, Secretary of War at Washington, asking him to appoint the bearer to a clerkship in the Quartermaster-General's office, in place of another who had declined. It appeared that the friend spoken of had been effectively at work, according to promise, and this was the result. Matters now began to look serious, and the strange midnight prophecy was recalled.

Having never been a politician or office-seeker, and thoroughly averse to the ways of such, Mr. N. hesitated at first about accepting a position which was usually regarded as a reward for party services; but reflecting that he had made no effort to obtain the place, and that possibly it might afford an opening for usefulness in a new field, he decided to go to Washington and see what would come of it. He had no difficulty in obtaining the place for which he had been recommended, and found its duties not difficult or irksome, though little in accord with his aspirations.

It was in the midst of the great civil war. Washington was then, with its environs, one vast military camp and depot of army supplies, with hospitals filled with sick and wounded soldiers, and hosts of ebony "contrabands," newly escaped from slavery. It was the scene of stirring events and exciting rumors of every description.

Mr. N. had been but a few days at his desk in the Quartermaster-General's Office, as he supposed among entire strangers, when he was approached one afternoon by a young man who proved to be a clerk in another division of the same office, who inquired,

"Are you not Mr. A. E. Newton, from Boston?"

"I am."

"Formerly editor of the *New England Spiritualist*?"

"The same."

"I was a subscriber to that paper, and lived in Newburyport. Glad to find you here," etc.

After further conversation, the gentleman proceeded to say that a society of Spiritualists had recently been formed in Washington, for the purpose of maintaining public lectures, the first of which had been given on the previous Sunday evening by Rev. John Pierpont, then a resident of the city, and Thomas Gales Forster had been expected to follow with a series of discourses, but unfortunately was ill, and

would be unable to speak. Would Mr. N. be so kind as to take his place on the following Sunday?

He protested that he was quite out of the lecturing field, and indisposed to undertake any public labor in that line, for the present. But the exigency of the case was pressed so hard—there being no time to secure any other speaker—that he reluctantly consented, "just for once." The lecture was given. At the end of the following week a similar emergency occurred. Mr. Forster was still an invalid, and Mr. N. again consented. This continued for nearly three months—so that it fell to Mr. N.'s lot, quite against his own intentions, to give probably the first course of public lectures on Spiritualism ever presented at the National Capital.

About this time he learned that a free evening school for "contrabands" (escaped or freed slaves) had been opened in one section of the city by a government clerk, and that volunteer teachers were wanted to open other schools in other sections—it being represented that numbers of these freed people were extremely anxious to learn to read, a privilege which had been rigidly denied them in slavery. Mr. N., having been an ardent abolitionist from his boyhood, was anxious to do anything in his power to aid the unfortunate victims of slavery, and gladly offered his services to assist in such a school. On going to the place designated for the school, he found a number of would-be pupils gathered, but no one but himself to teach them. He was thus obliged to assume charge, arrange classes, and obtain such help as he could. The eagerness of the people to learn was something phenomenal, and the work awakened an absorbing interest. Other similar schools speedily sprang up in different parts of the city, taught gratuitously chiefly by government clerks, who, in addition to contributing their own labor, were obliged to a large extent to pay the expenses of fuel and lights, and even to find books for the pupils, who were mostly too poor to provide these requisites for themselves. This expense few of the teachers could well afford.

At length it occurred to parties interested that friends at the North would gladly furnish both money and books to carry forward this work, if made aware of the need. Accordingly a general meeting of the volunteer teachers was called, an association was organized, of which Mr. N. was made secretary, and he was requested to prepare an appeal to the people of the North, asking for the needed aid. This was done—the appeal was endorsed by well-known members of Congress and prominent citizens of the Capital, and it speedily brought the required supplies.

Through Mr. Newton's labors in these gratuitous evening schools, which were mainly for adults, his attention was turned to the pressing need and shameful lack of educational provisions for colored children at the National Capital, no free schools for this class being in existence when his labors began. Soon afterward, a few such schools were opened by Freedmen's Aid Societies of the North, but these were far from sufficient to meet the need. He further found that the public schools for white children in the same city were not only of an inferior character, but sufficient to accommodate only a fraction of the school population—a state of things which he regarded as not only discreditable but dangerous, existing as it did at the very seat of a republic whose stability must rest on the intelligence and virtue of the people.

After the lapse of more than a year, engaged in these occupations, Mr. Newton obtained a brief vacation for the purpose of visiting his family in Massachusetts (from whom he had been in the meantime separated), and of depositing his vote in the presidential election of 1864. On the evening of the last day before his return to Washington, as he was engaged in conversation with his wife, at their home near Boston, her clairvoyant vision was suddenly opened, and she saw approach a spirit in the garb of an orderly, holding in his hand what appeared like a roll of paper. Much to the surprise of both, he addressed her and her husband in language substantially as follows, which she heard and repeated to her companion:

"I come as a messenger from John Brown, in the spirit-world. He is now entering upon his true work, for which what he did while in the body was merely preparatory. That work is the education and elevation of the African race in this country to fitness for the duties of American citizenship. He has selected you [Mr. N.] to be one of his agents in this work, having made your acquaintance and learned your capabilities when you were associated with some of his friends a few years since, and you will soon be called into active service."

(This was understood to refer to the fact that three or four years previously, and soon after the execution of John Brown at Charlestown, Va., Mr. N. had been thrown into business relations with some personal friends and admirers of the old hero (including one of his sons), and had learned to have a high respect for the old man's intentions, though, from a worldly point of view, the Harper's Ferry raid had seemed the height of folly and fanaticism.)

The messenger then partially unrolled the scroll in his hand, and permitted Mrs. N. to read the first line written upon it, which she said ran thus: "Commission as Superintendent of Freedmen's Schools." Such a commission, the messenger declared, would be soon issued to Mr. N.; and then, without further explanation, disappeared.

This announcement was received not only with surprise but with incredulity, as Mr. N. had no aspiration for such a position, and did not think himself qualified for it, being without experience in the line of school-superintendent.

However, on his return to Washington, one of his first duties was the preparation, as secretary, of a report of the work of the "Volunteer Teachers' Association." Into this report he incorporated certain statistical and other information he had gathered regarding the educational needs of the Capital, as respected both its white and its colored population, with an appeal to the friends of good government to take measures to supply the need. It so happened that when this report was presented in a meeting of the society, the Secretary of the Pennsylvania Freedmen's Relief Association—Miller McKim, Esq., of Philadelphia—was present. After the reading, Mr. McKim arose and said, in substance, that the report contained information of great importance to the public, which he had been for some time endeavoring in vain to obtain; and he moved that a large number of copies be printed for general circulation. The motion was carried. A few days later, Mr. McKim sought out Mr. Newton at his desk in the Q. M. G. office, and stated to him that it was the intention of the Pennsylvania Association to enlarge its work at the Capital, where they were convinced, it was greatly needed; and he then proceeded to say that a local superintendent of their schools was required at that point, and that he had been authorized to offer this position to Mr. N.

A greater surprise could hardly be imagined, notwithstanding the singular announcement received some weeks previously five hundred miles away. He hesitated to accept the position, for reasons already intimated, and was given a day or two to consider the matter. "But, mind you," said the Secretary, as he took his departure, "you are not to say No!" Two or three days subsequently, as he had not positively refused the place, he received by mail a formal "Commission as Superintendent of Freedmen's Schools in the District of Columbia," from the Pennsylvania Freedmen's Relief Association. Thus were literally fulfilled both the prophecies so strangely uttered in his Massachusetts home.

Other Freedmen's Relief and Education Societies at the North about the same time began to give attention to the needs of the National Capital, probably in part as a result of the appeal put forth by Mr. N.; and soon afterward the New England Society, and then that of New York—the largest and most potent of all co-operating with the Pennsylvania Association, united in placing their schools and other operations in the District of Columbia under the supervision of Mr. Newton. It thus came about that for a time about eighty teachers, employed in between sixty and seventy different day schools, besides several night schools, with a depot of clothing and other supplies, and four or five teachers' homes, were under his superintendence—the salaries of the teachers and most of the other expenses being paid by remittances from the North through his hands.

In the meantime, a number of religious agencies, "or missions," acting in behalf of various ecclesiastical bodies at the North and West, had entered the same field and opened schools for colored children, conducted largely, of course, in the interest of rival sects, and very diverse, if not defective, in the educational methods employed. On the establishment of the Freedmen's Bureau, by act of Congress, in 1863—the chief object of which was to protect and facilitate the education and material advancement of the freed people—all agents and superintendents engaged in labor among this class were called upon by General Howard, chief of the Bureau, to report to him the work they were performing, with any suggestions they thought proper to make regarding its future prosecution. In complying with this request, Mr. Newton took occasion to recommend, among other things, that measures be taken to bring all the schools for colored children at the Capital under a uniform educational system, with a view to turning them over, at a future date, to the charge of the local authorities as public schools—Congress having already made some provision looking in that direction. Soon afterward, Mr. N. was sent for by General Howard, and informed that his report, among all that had been received, had been found to contain the only suggestions of any practical value; consequently he was considered, as entitled to the first choice of such facilities as the Bureau could offer in the prosecution of his work. These facilities in the way of vacated government buildings for schools and teachers' homes, and various other advantages, were at once placed at his disposal, and were an immense assistance in the work. Next, all Superintendents and teachers of freedmen's schools at the Capital were invited by the Bureau to meet for consultation and cooperation, and then were advised to unite in an association for the promotion of uniformity and proper system in the educational work. This was proposed as a condition of receiving government aid through the Bureau. The advice was generally accepted. An educational association was formed, of which Mr. Newton was chosen Secretary, and in this position it devolved on him to devise and introduce the plans by which eventually uniformity and system were brought out of the former chaos. And when at length the northern Associations were about to withdraw and leave the educational work to the local authorities, Mr. N., finding that the latter would not be able, for lack of funds, to maintain more than one-third of the schools and teachers needed, put forth earnest personal efforts to induce some of these Associations to continue their aid for a longer period. In this he was successful, and he was jointly employed by the Associations and the local trustees to continue the superintendence of the schools.

It thus came about without seeking on his

own part, that the original organization and systemization of the colored schools at the Nation's Capital, and their supervision for several years, was the work of Mr. Newton. It was estimated that not less than \$75,000 for educational and relief purposes in the District of Columbia were disbursed through his hands, and a large share of this aid was secured through his personal exertions. How well and successfully his work was performed was amply testified at the time by prominent educators from all sections who visited the schools; and it was also freely recognized by the local press. As a sample, the *National Intelligencer*, a well-known conservative journal of that period, in describing a visit to some of the schools in 1867, said editorially:

"This group of schools, in all its grades, is under the most remarkable discipline, and the average attendance for the two years has, we think, hardly a parallel in the history of free schools. Mr. Newton deserves the greatest credit for the wisdom and success which have characterized the school in its whole history. . . . The hours which we spent in these schools in our last visit, like other previous visits, were hours of exceeding satisfaction, full of hopeful inspirations."

The *American Freedman*, of New York, in April, 1867, used this language: "By sending into Southern communities such men as Mr. Newton, we are giving them more than teachers; we are providing them with educational architects; we are not only teaching the fifty thousand pupils whom we have gathered into our schools, but also teaching the communities themselves the art of public instruction." The Board of Trustees, in a report concerning the schools made to the U. S. Senate in 1870, referring to the reappointment of Mr. N., said: "We know of no one to whom our colored citizens are more indebted than to Mr. Newton; his untiring zeal in the cause of popular education, with his former success as superintendent, give us assurance that we have committed our schools to the supervision of an able and experienced educator."

These schools became one of the attractions of the Capital. They furnished to the nation an emphatic demonstration of the edibility of a hitherto despised and down-trodden race, if only allowed opportunity and provided with competent teachers; they were visited by members of Congress, by publicists and educators from all sections; they were a source of often-expressed astonishment to visitors from the South, who were skeptical as to the capacity of the negro for education; they became the models for similar schools throughout the reconstructed South; and they were inspected by diplomats and representatives of foreign nations. A report written in 1867 says, "Our schools are attracting great attention, not only of people from all parts of the United States, but of foreigners visiting the Capital. Some days they are thronged with visitors, and the names of Marquises, Counts and Barons appear on our registers."

But the results above mentioned were not all. The managers of the white public schools in Washington were aroused to the need of improvement. They saw and frankly acknowledged that the despised "nigger schools" (to use the elegant term at first commonly applied to them) were out-doing, in excellence of methods, in efficiency and in general progress, the long-established schools of the alleged "superior race." Hence these managers were incited to put forth efforts to avoid falling shamefully in the rear. As a consequence, the condition of the white public schools at the Capital was greatly advanced.

Who shall say that this beneficent work was not planned in the councils of the Upper World, as seemingly indicated by the mysterious midnight prophecy of '63, and more markedly by the singular John Brown message of the following year? What more probable or rational than that the ascended hero of Ossawatimie and of Harper's Ferry, whose "soul" was said to be "marching on," was from his higher home still efficiently engaged, with higher wisdom, in efforts to promote through education the welfare of the down-trodden race for whose emancipation his earthly life had been sacrificed?

This work was not accomplished on Mr. Newton's part without encountering obstacles and difficulties. The opposition and contumely of old residents, the former partisans of slavery, were often manifested in various ways; but this was not unexpected, nor was it hard to bear. The chief and most trying difficulties arose from among the people of color themselves—the beneficiaries of this service. There was among them a limited class who had obtained a little education in former days, sufficient to generate a feeling of superiority and a conceit of their own importance, but not enough to make them aware of their own deficiencies. This class aspired to the control and direction of all affairs relating to the people of color—especially educational matters—and viewed with jealousy what they regarded as interference from whites; seeming unable to comprehend such a thing as disinterested philanthropy. This faction at length succeeded in effecting the removal of Mr. Newton temporarily from the superintendency of the schools, and the appointment of one of their own class in his place.

Passing over the details of this interruption of his educational labors, suffice it to say that, immediately on being relieved of the charge of the colored schools, Mr. Newton was applied to by the mayor of Washington, to take the place of confidential clerk in his office, and subsequently that of book-keeper or financial clerk to the city corporation—a position of great labor and responsibility, which he held for nearly two years. During a portion of this time he served also as a member of the Board of Trustees of the white public schools of Wash-

ington, and in that capacity rendered valuable service, using his influence for the introduction of improved methods and advanced ideas. On one occasion, in the discharge of his duty, he unwittingly caused a public commotion which well illustrates the strength and the unreasonableness of color-prejudice as it exists in Southern communities. The Board of School Trustees received a petition from inhabitants of a somewhat isolated section of the city, in which there was no school of any grade, asking that a primary school might be established in that quarter, and stating that though the number of either white or colored children alone in the locality might be deemed insufficient to justify a school, yet of both together the number was ample, and the people were willing that all should attend the same school. This petition was referred to a Committee, of which Mr. Newton was made Chairman, for investigation and report. Mr. N., in pursuance of the duty, visited the section at an appointed time, but neither of his colleagues made an appearance. He found the facts to be as set forth in the petition; the district was cut off by railroads from the rest of the city, and the parents deemed it unsafe to send their young children across these roads to any existing school; the white people in the neighborhood were chiefly of German origin, and hence destitute of the intense colorphobia which characterized ordinary white Americans in that region; while both white and colored were anxious for the advantages of school, and willing to enjoy them together. The case seemed a clear one, and the request reasonable. Mr. N. accordingly prepared a report, setting forth the facts as he found them, and recommending that the petition be granted, provided the Trustees of Colored Schools would cooperate and bear their proportionate share of the expense.

To his surprise, both his associates shrank from signing the report—although one was the publisher of a leading Republican journal, and the other a prominent colored citizen! The presentation of the report to the Board of Trustees raised an extraordinary excitement in that body, and Mr. N. found himself standing entirely alone in proposing such a startling innovation. Its publication next morning in the newspapers called forth a furious storm of indignation from "old residents." Mr. Newton was denounced as a "Northern fanatic," who was seeking to inflict a most grievous wrong on the people of Washington, and by an anonymous letter he was threatened with assassination! Such is the mania of colorphobia!

In his service as book-keeper to the city corporation of Washington, Mr. N. discovered that, by an oversight of the proper officials, a sum of ten thousand dollars and over, due to the fund for colored schools, had not been paid; and by his efforts it was secured to the schools.

After the lapse of two years Mr. Newton was recalled to the superintendence of the colored schools, a reliction having taken place in his favor. He found them, as might be supposed, in a somewhat deteriorated condition, requiring much hard labor to bring them up to the desired standard. But the severe labors and heavy responsibilities he had borne for years had so impaired his health that he was unequal to the task; and after some months of difficult and painful service, he was obliged to tender his resignation. He then returned to Massachusetts, and rejoined his family, from whom, save during brief vacations, he had been separated for about eight years.

This period of his life spent at the Capital had been a most busy and eventful one; for aside from his school work and other official duties, which were at times sufficient for two or three ordinary men, he spent much time, chiefly on Sundays, in the hospitals and camps of the soldiers, and in the cabins of the poor "contrabands," ministering to their needs—often using the "gift of healing" (of which he possessed a considerable share when not overtaxed by hard labor) in relieving sufferers with whom he came in contact. An instance or two, among many, may be mentioned as samples:

Visiting a ward in the Armory Square Hospital, one Sunday morning in war time, he found a young soldier lying on a cot, delirious from brain fever. His groans and shrieks were incessant, and evidently very annoying to the many other suffering occupants of the same ward; the attendant seemed unable to quiet him in the least. Seating himself at the young man's side, Mr. N. laid his hand upon him, and then made gentle meesmeric passes over his head and chest. The sufferer soon became calm, and dropped into a quiet slumber. The grateful groans of the poor boys from the surrounding cots were sufficient reward; but as Mr. N. was leaving the room one of the attendants came forward, and with much emotion said, "Sir, we thank you very much for what you have done. That man has been going on in that way ever since yesterday afternoon, and we have had no sleep in this ward all night. God bless you, sir, for this relief!"

On another occasion, Mr. N. was informed by some teachers that an aged, colored preacher, whom he had never seen, but who had grandchildren in one of the schools, was sick and in great want, and in danger of being turned out of his little cabin for non-payment of rent, it being in the midst of winter, and a sum of money was placed in his hands, to be used if he saw fit, in making his way to the old man's cabin. Mr. N. found the white-haired patriarch all alone, sitting wrapped up in such rags as he could command, with little fire, unable to move from his chair, and suffering acutely from rheumatism. Gradually Mr. N. drew from him his story: He had been a slave on the James River in Virginia, yet a member of his master's cooping establishment. In his

(Continued on fourth page.)

(From the Christian Register.)

THE UNIVERSAL PLAN.

-BY ELIZA LAMIE MARY.

Oh, may we gain that lofty tower
That overlooks the world's highway,
And from its summit, looking down,
Observe the perfect workings of that plan—
That out of evil embryo good
Evolves, through countless ages, complete, divine,
Man's dual nature, high and low combined,
The higher struggling for supremacy,
Absorbing, conquering, using attributes,
That silently receive aid and are dissolved,
As night's dark shade that, changing, melts away
When touched by sunlight morning's single wand,
Bursts forth in blushing skies and golden beams.

The pathway lies through death, not of the form,
Not the material garb of dust and clay,
But of the crude and undeveloped traits
That clog the soul's unfolding and its growth;
While from the attributes absorbed and changed
Through economic and wondrous laws,
The spirit's mystic garment's warp and woof
Unfolds, and, blending every tint and shade
Harmoniously, the beautiful fabric forms.

To reach that height is peace,
To feel our kinship with all forms of life,
To greet all men as brothers, part of God,
Great whole. The unit God; the universe
The God, and God the universe.

There to abide is life,
Full-fledged and strong, above contentions thought,
That sharpens envy's slim envenomed tongue,
Bespeaking littleness, horizons small,
Distorted views of life, of man, of God.

There to remain is gain;
For you, true child of heaven and arms,
Dethroned upon that heavenly plane.

How vain all strivings are,
With sordid, selfish ends and lesser aims,
How grand experience, though 'twixt wings with woe,
That bears us upward to that brighter realm—
That elevation with its rarer air,
Where sunlight melts the mists of sense
And thick miasma of the vale below!

There find we heaven,
Where God doth dominate and harmonize,
The good develops and the ill transforms;
The lower natures change by steady growth
When touched by power divine through contact close
With the first Cause, unfolds a human soul.
Oh man, developed, noble, godlike, grand!
Mount up the stairway of infinity,
Fair offspring of the Deity. Thou art
Co-eval with eternity and God.

The Anniversaries.

Forty-First Anniversary of the Advent of Modern Spiritualism: Reports of Services Commemorative of the Event held in Fall River, Mass., Springfield, Pa.; Utica, Saratoga Springs, Troy, N. Y.; Willimantic, Ct.; Portland, Ore.

Fall River, Mass.

To the Editor of the Banner of Light:

The Spiritualists of Fall River celebrated the Forty-First Anniversary at Music Hall March 30th to April 1st. The hall was illuminated with electric lights, and the platform tastefully decorated with potted plants and cut flowers.

Saturday evening a grand entertainment was given by the Williams Bell-Ringers and Miss Edith Williams—of which the following constituted the programme: Medley Overture on Table Bells; Our Steam Piano, Mr. and Mrs. R. T. Williams; Banjo Solo, Miss Edith Williams; Crystal Chimes, Mrs. R. T. Williams; Solo on Staff Bells, Miss Edith Williams; Duet on Sleigh Bells and Banjo, Mr. Williams and Miss Edith; Duet on Table Bells, Mr. and Mrs. Williams; Violin Solo, Miss Edith Williams; Ocarina Solo, R. T. Williams; Character Song, Miss Edith Williams; Finale, on Table Bells, "America," Williams Bell-Ringers.

The above numbers were interspersed by interesting speeches from Jennie Rhind, Abby N. Burnham, Mrs. M. W. Leslie, and an inspirational song by Mrs. Emma Miner (of Clinton, Mass.).

On Sunday, March 31st, at 10:30 A. M., excellent music was furnished by Williams & Lucas's Orchestra, and a song by Mrs. Emma Miner. An interesting speech was made by Miss Rhind (of Boston), defining the progressive stages from the animal to the spiritual—which is the starting-point of the divine within, through which a noble manhood is unfolded. She also gave several fine tests.

Music by the Orchestra.

Mrs. M. W. Leslie then gave a very pleasing address on the development of soul-life and the steady advancement of thought. She concluded by presenting several satisfactory tests, which were fully recognized.

After further music, Mrs. Abby N. Burnham (of Boston) made an excellent address: If man be great, she said, it is evident he has been associated with some great fact. There is no limit to human endeavor, or the possibilities of mental and physical culture. Those forty-one years have been links in the grand chain of human advance.

In the afternoon the session was opened by orchestra and choir, in a fine rendition of "The Sweet By-and-by" followed by an invocation by Hon. Sidney Dean (of Warren, R. I.). Mrs. Emma Miner sang, and there was further instrumental music by the orchestra.

Mr. Dean then addressed the people: In his preface he alluded to Spiritualism as nothing new in its fundamentals, being as old as the first death of a man and woman; and gave as a reason for observing the forty-first anniversary of Modern Spiritualism the fact that forty-one years ago the law of Spiritualism was first set to the alphabet, and that day became history.

He then began his discourse: The plane of knowledge is an open one. It is as broad as the universe, and as high as our highest conceptions of the natural or spiritual heavens, and deeper than the finite plummet ever sounded. It is limitless, in fact. The capacity for the storage of knowledge has never been measured by an individual. In the babe that died the instant he was born, and in the old man who has lived a long life, the capacity is the same. The plan of the great Architect of the universe is broken up. The real question to us is, what are the laws under which the personality must work to secure the best results?

This is a moral and practical world, and our powers of observation and acquisition sweep the plane of life. If in tracing the laws of knowledge we find that they melt into the unseen immortal vision, that they have an inseparable connection with the continuing link beyond the veil, then it is our privilege and even our duty to enter the field of the spiritual, pursue our investigation, and harvest the fullest garner of knowledge.

No sane man has ever yet found a solution of the great mystery of human life within the barred gates of his entrance to it and his exit from it. The eternal realm must be added to our field of investigation, and these laws are proclaimed no admittance to investigation in this line stifles the longings of his heart, and relegates his whole being to the sphere of the mortal and material. Gather knowledge; not fiction, not folly; but knowledge. Discriminate, use your reasoning faculties and discriminating powers, and if you're a good brother of the church, you sift your creed with a fine sieve. Keep the good, and cast the bad away.

No field was ever yet cultivated, however, which presented such a rich harvest of truth. Take care of the hindrances as well as the helps to investigation. You must comprehend the nature of the forces and obstacles to be overcome. Let us get out of our cradles, crawl if we can't creep, creep if we can't walk, walk if we can, and get strength in our bones, and become men.

What are we to overcome? I speak of the race as a whole. Why are not the race presented a very array of philanthropists, scientists and investigators? Why, with such endowments, are we such a race of plodders? Content with knowing little, and more than one-half of that little mere guesswork. Admit that the race is six thousand years old, and that only that, would give two hundred generations of thirty years each since materialized spirits stood at Abraham's tent door, and talked and ate with him, and foretold future events in his life. Since then the force of an adverse, harmonious, nay, brutalizing heredity is disclosed.

The earlier generations disclosed the supremacy of the animal; whole nations of men were cannibal warriors, fighters, bloody-minded and bloody-handed men. How long has it taken to eliminate that virus and scourge from the blood? Why, bless you! It is not eliminated from the host nations of the earth today. Churches and societies cannot live with each other, and split up, in order to have their own sweet way. The world in this respect is better than it was. We can largely overcome every inherited wrong in our nature if we will, and we must overcome them if we would reap in the harvest-fields the rich, ripe fruitage of celestial knowledge.

The second obstacle to our progress in this direction is adverse environment. Now, parents make their children's environment. At this point Mr. Dean told the story of a boy who was a born musician, but whose mother wanted him to be a cobbler; such a boy might peg and fiddle, and fiddle and peg, and be neither cobbler nor fiddler, and a cent. Some are ushered into this world, a home of wealth and luxury, and the natural outcome of their environment is a young modern dandy. How much do they know of real life? How much will they ever know while in this environment? A man should make his own environment, as far as possible. On the other side of the line we shall find that the law of environment changes not. This leads us to consider whether we are building our mental and spiritual environment aright.

There is one other hindrance: a false education. Intellectually, we should not be trained so that we can believe a lie. Religious training should not be stopped with credal falsehoods covered over with mystery, simply because they have a sanctity of age about them. God alone is the standard of true orthodoxy, not man. It is truth, as I understand it, after thorough investigation, that I accept; and it is truth, as you understand it, after thorough investigation, that you accept; and here is where you must hand, if you are honest; but you must be honest. The credist says, believe, or be damned, eternally; that's the short way to put it, you know. But the palmist, in the book, says, "Wisdom is the principal thing; therefore get wisdom, and not only wisdom, get understanding; take fast hold of instruction; let her not go, for she is thy life." There is moral wisdom, mental wisdom, material wisdom; get all of them. Let me think, create, and get all of them; let it live in the vastest measure of a pure, spiritual life; and let it take truth from the very fountains of life itself.

The second requiring law is that there shall be perfect honesty of intent. The intent is a governing force in the character. Let it be fundamental: let it exist in the nature, to be a man and a whole man, to be a woman and a whole woman, till you have stored yourselves with a perfect wealth of knowledge. There must be perfect honesty of purpose. If we ourselves if we would acquire the spiritual law is, "first pure, then peaceable." You must go straight to the fountain-head of knowledge, without the interference of man or church.

Finally, there must be absence of prejudice. He who prejudices places a barrier between himself and the source of knowledge. This investigation should be for the purpose of building character. Build up in intelligence as well as in heart.

The audience then sang "Nearer, My God, to Thee," with orchestra and piano accompaniment. The meeting closed with the benediction, pronounced by Mr. Dean.

In the evening, as in the afternoon, Mr. Nicholas U. Lyon presided.

The first exercise, after a number by the orchestra, was the recital of a poem by Mrs. Abby N. Burnham, of Boston. The effort was one calculated to stimulate faith in the true and unseen. After prayer by Mr. Dean, both orchestra and band accompanied the audience in the rendition of the hymn, "The Spirit of the Lord is the Spirit of the Lord."

Mr. Dean then began his second discourse. After amplifying the remark that the material embodiment of a conception is always far below the fact or the form created, he proceeded:

In the great spiritual laboratory and domain of spiritual music, is to be found not only perfection of design, but also the perfection of working in all departments of skill and power. Who are you that have a consciousness that cannot even the orbit of an infinitesimal God? And who am I? We are largely copyists, and our copies in execution are far inferior to the originals to be found in the realm of spirit-being. Could we feel the music of heavenly harmony fill our being, how tame would every antitype appear to our senses! One thing, in this connection, we must observe: that in passing from the lower to the higher plane of knowledge in spiritual perception, each materializes his own perception, and that the material in the spiritual. An atheist finds no supreme, creative design woven into the earth-life; the Materialist enthrones the body which he inhabits, for he denies spirit existence; he lives in a material grave, and only finds a smaller and narrower one when the breath goes out of his lungs and returns not; the Buddhist's life is made up of destructive philosophies or creeds which have been accepted by him—the more ignorant and unenlightened, the more materialistic the gods of the uneducated, and the more heathen will carve his god out of a tree or stone, and the god will be as ugly as the worshiper's vindictiveness or anger; it is himself the man is carving. The Chinese have a very literal and real type of the future state; the Hindu, a very Nirvana of repose and rest; the Christian conception is a walled city, beautiful beyond compare, with a sea of glass, lambent with brightness, unnumbered singers, always filled with the ecstasy of music, and real peace and eternal enjoyment. And the Christian has also what I term transferred existence. The Christian conception is the best of all because the most enlightened, most spiritual, most intellectual and the least material.

Mr. Dean then inquired, *apropos* of the conception of Christianity, Does not Christ's philosophy take hold of the very fundamentals of man's spiritual nature? Does it not teach man the highest development of law? Does it not teach the spirit of each to which all the race must be subjected. Since the body is the vessel, and the faculties and environment gradually release the spirit from its grasp; hence, it is not true that Adam's sin has paralyzed the soul forever, and made true the eternal wreckage of a single soul. The forces of the spirit in man are supplemented by the forces of the spirit in spirit realms. Some men's conception of the hereafter is that the Almighty will take a generation of men, more in number than you can count, and as a group of faces in blotting out and making a new unknown face by the process of the camera, blot out, by the blazing sunlight of his power, all personality, and make of all that generation a single soul. If that is so, then why all these thousand questions about right and wrong? Why the stamp upon you and me of a personality and an accountability for that personality?

Once living and knowing, and we shall live and know forever. But the character of that life will depend upon our actions. The spirit-side of life has its own environment; consciousness crowns it, and love or hate, in ascending or descending grade, dominates it. With these forces build into his life, man may be said to be the architect of his own character. There yet remains the force of right and wrong in the world and in the man. Right lies along the line of law; wrong is its antagonism; the choice between these must be the result of his choice. Choice is an act of the spirit of man, and it sweeps the whole horizon of his spiritual life. Choice, then, is the real basis of human

character. This invests man, then, with creative power, for he creates his own character. He will find the same house in both worlds. He lives with himself in this world; he will always live with himself. But there are strata of society in this world and spheres in the next. Man's character-home will be a harmonious and pleasant residence, or it will be a hateful residence, and filled with the discords and hates of his earth-life.

Now, man from his interior sense carries the image which represents power over himself, both here and hereafter. The nearer he approaches the triumphant crowning of life, the clearer will be his conception of his Creator and his everlasting home.

Do you not see that a life thus lived is a natural one, under the law for full harmony with the observed and acknowledged law of progress? If the deepest desires of such are for truth, and for the highest future life, then obedience to this highest law is man's highest duty. We cannot afford to take a lower plane. If we cannot afford to take a lower plane, and to just conceptions of our Heavenly Father. Intense earthliness brings weakness to the spiritual character. Above the low, sordid attachments of earth we should always be.

Has not nature and her laws a lesson for us to study in order to our most perfect spiritual development? (Here the speaker pointed out the extent of the forces of perfume and beauty in the rose, the magnolia, the balsam, the pine.) Kindness and charity are the emotions of human heartiness, and by the use of the hidden senses of adversity, see how they act upon us! (Reference to his own recent bereavement was here made, and the subject of loss of friends was touched upon, after which this was said:) From all such experiences we should emerge wiser and more tender of spirit, and possessed of a love that is spiritual.

If you and I welcome these (spirit) voices, then indeed shall we rise to higher life. Will you learn that it is by the crushing process in that part which has to do with its tuition? In the law by which you are to bloom out of the baby life into the full-grown man that God desires you to become, you must pass through the wringings of sorrow that almost separate soul and spirit. There is no philosophy for you while you are in sorrow but to be still; but in the calm moments sweeping all life, when you shall measure up God's designs in you, you shall learn that it is by the crushing process that the highest, holiest, and most glorious man spring into existence; and you shall know that, as John of Patmos said, "these are they that have come up out of great tribulations." Come up, then, men and women, taking the philosophy of life, manfully and womanfully; then, when we strike hands on the Jordan side, we shall be broader, better, stouter, purer men and women than we are in this world.

Music by the orchestra followed the address, which was listened to with the closest attention; and P. J. Manuel gave a cornet solo which was highly appreciated.

Abby N. Burnham then paid a glowing tribute of praise to Hon. Sidney Dean; also to Mr. Lyon, the Chairman, an earnest worker for the cause of truth, whose efforts were nobly assisted by his devoted wife; also to Mrs. Ann Hibbert, who had been the successful manager of the present occasion—through whose unfailing efforts, and the generosity of her kind husband, the present occasion of the anniversary services. Great praise was stated as due the Williams Bell-Ringers, and the gifted Edith; to Williams & Lucas's Orchestra—the Janitor, Mr. Gifford; the Caterer, Harry Carter, and others who had done so much toward making the occasion a success.

Closing remarks were then made by Mrs. M. W. Leslie, Miss Jennie Rhind, the Chairman, and others.

We have another grand time on Monday evening, April 1st, when Dr. F. Roscoe and wife, of Providence, were with us. The doctor gave several very fine readings, which were much enjoyed by the large audience present—as was also the music.

We concluded our jubilee by an anniversary ball, and closed at one o'clock in the morning. The celebration of '89 is admitted on all hands to have been the grandest time that the Spiritualists of Fall River have ever known, and one that will never be forgotten.

The Daily Evening News deserves thanks for its extended and appreciative notice of the services.

Pittsburgh, Pa.

To the Editor of the Banner of Light:

For the first time, the Society of Spiritualists of Pittsburgh celebrated the Anniversary of Modern Spiritualism. It proved a very creditable effort—resulting in much public notice and considerable financial success.

March 28th and 29th, the Ladies' Aid Society held a Fair and Supper. All the friends donated contributions of articles for sale, or edibles for the supper. The ladies worked heroically. The beautiful appearance of the hall was due to their excellent taste: Festoons of evergreen were harmoniously draped; American flags decorated the walls and woodwork; lace drapery made beautiful borders of the booth. An illumination in the spirit of labor and patronage was generally prevalent.

Saturday evening, March 30th, Mrs. Zaida Brown-Kates held a test séance in the hall, and a large audience assembled.

After the tests by Mrs. Kates—which were of her usual excellent character—the remaining goods from the ladies' Fair were "auctioned off," and netted a goodly sum.

Sunday, March 31st, the Anniversary exercises were held. At the morning session Mrs. Kates, under control, improvised a song upon "The Day we Celebrate," and spoke as follows:

We have caught the inspiration of the occasion and sense the necessity of your minds. On this day we desire no sad thoughts to contemplate. The sadness of life is greatly dispelled by the knowledge that there are no dead. Forty-one years ago the spirits brought a gladness to the earth. There are many rejoicings now in all lands because of the demonstrated truths of Spiritualism.

The whole of truth should not be expected from one person, nor the perfect representation of Spiritualism by one medium. The mediums are but an expression or result of the imperfect opening of the barred gates. It requires usage to adapt them to perfect working. It is asked by a local critic, Why the necessity for mediums? Why do not the spirits come without them? We might as well expect to telegraph over the wires of earth without the use of instruments and operators at each end of the line; or to operate the modern ship without steam; or to till the soil without plows. Did the questioner ever consider the use of a medial agency to produce his life from which he drank the fluid of existence? All things and all forces employ mediums; and spirits need them equally with the rest of their work.

The gates of the spirit-world can only be opened by spirits; and they must employ mediums in order to do so. Do the people who are so severely denouncing the "pecuniary" side of Spiritualism expect mediums to live on air? Why do not those who occupy pulpits live without dollars?

Spiritualism has not come for what you may think it ought to do and be—not to represent what you believe in, but to develop your knowledge. We have been told that the spirits are the spirits of what the world calls "the dead." Give us proof that spirits cannot communicate with us. Meet our facts with demonstrated proof of error, and not by mere opinion.

But you ask: "Why do not my friends come to me personally?" Why do you not help unbar the gates, and give them a chance to come in? The artist without inspiration cannot portray beauty and his concept of form and color. Could Niagara be heard without a trumpet? To be played upon by the disturbed atmosphere?

These forty-one years have ushered in atomic developments that are agitated by the vibration of forces played upon by spirits, that men may be lifted to immortal understanding. Why have not the ancient and modern ministers of gospels brought this? Have they had only faith? Why has not knowledge been developed? Has the material world ever caused such a vibration? We say "No!"

Let there come to-day the hosts of immortals! the child, the parent, the friend, the saint and sinner, to say: "All is life!" Does the spirit-mother cease to love the soul she held and whirled in to earth-life as a part of herself? Would she be satisfied in spirit-life unless she could stand by your side? You may have no medium-power, may not know she is at your side, but can you prove she is not often with you?

Come into the presence of a sensitized and electrified form, and you will most likely obtain a message—no more strange and mysterious than the messages over the telegraph wires of earth.

Shall I tell you of the principles of spirit-communion, and what it has scientifically proven? It has not been nor can it be used entirely to benefit the medium. Its accomplishments are varied and extensive. I cannot do it justice in an hour, nor state its fullness of power and use. From the components of the past, through crude and uninviting, come forth the beautiful, the beautiful crystal; see the combination of the elements, arsenic, nitro, etc., and witness the magic result when the worker takes it from the retort. Thus the glass through which we see truth is becoming more transparent.

This day should be held in sweet remembrance. It marks a period of progress. Spiritualism has been in the fire of criticism, and instead of decreasing, its progress has been so rapid that the church is holding conventions to see what can be done. Spiritualism has not stayed! It can never be crushed! These forty-one years have shaken the world of thought to its centre. In the United States alone millions of people are to-day celebrating the advent of spirit-communion. I feel like shouting: "Praise God, from whom all blessings flow!"

If you will not welcome the angels, why not permit these sensitive instruments to welcome them? As I behold the mediums working honorably and wisely, I am glad. Let us consecrate ourselves anew, and ask for a shower of blessings—and thus shall we receive.

No matter what people may now say about Spiritualism, they will all yet be glad to celebrate this date as a period when a saviour was born. It is a coming anew of a power for good, even as great as that heralded by the star of Bethlehem.

Science will never disprove the foundation of Spiritualism; for fact, not a Stryker Commission can overthrow it by reprehensible means.

As the flowers bloom to-day and send out sweet perfumes, so does each one of you exhale a sweetness if your life is pure, but the reverse if defiled.

Welcome, forty-first Anniversary of a joyful message! Thank God that you are living when the age of reason has come! Your friends are drawing near to you; all is life! All yet is life; hear, then, say: "We live, and can never die!"

The writer cannot quote the full text of her rapidly-spoken lecture (which was followed by a poem), but gives a fair synopsis of the terse sayings that characterized the effort. Hearty applause greeted the speaker as she resumed her normal condition. Mrs. Kates followed the lecture with some excellent tests of spirit presence.

The afternoon was occupied by an exhibition of the talent possessed by the children of the Lyceum, under the Conductors of W. L. Hughes. It was a fitting addition to the celebration, and admirably filled all requirements. The recitations and songs were all excellent.

At night G. W. Kates lectured to a hall full of interested people, upon "The Philosophy of Spiritualism." Mrs. Kates followed with some tests. This being the close of the engagement of Mr. and Mrs. Kates, the Society's President, McCleary, offered a personal tribute to their services, and extended a cordial invitation for their early return.

Mr. Fleming then presented resolutions of thanks to Mr. and Mrs. Kates and their controls for services rendered, which were unanimously approved.

On Monday afternoon, April 1st, Mrs. Kates held a meeting for ladies only. Mr. Kates was called in at the close of the exercises, when Mrs. Law, in behalf of the local Society, presented to Mr. and Mrs. Kates a beautiful gift of silver-ware as a token of loving regard and appreciation. Feeling remarks were made by the recipients, and "good-byes" were spoken.

Taken altogether, the Anniversary date has marked an epoch in the history of Spiritualism in Pittsburgh, and augurs well for the future observance of the day, the progressive march of the cause, and the prosperity of the local Society.

Utica, N. Y.

To the Editor of the Banner of Light:

The Forty-First Anniversary was celebrated appropriately in Odd Fellows Hall.

The celebration began at 10:30 A. M. with a song and service. J. C. Rowe, Jr., the Chairman of the meeting, made a speech of welcome, after which an experience meeting was held.

James Barker, of Utica, formerly of Utica, spoke in reference to the three spiritualistic organizations of his city. He had been visiting in Canada, and related several incidents of the progress of the belief there.

William Case also gave an experience.

George W. Varian presented a brief paper. Every true heart, every sound mind, is a living seed, he said. Its death is its liberation. After death, free from stain, its faults forgotten, its limitations passed, all that was vital in it, ascends. At the moment we are all added, sustained, enlarged in heart and made happy in life by many whose names we know not.

Remarks were also made by Mrs. J. L. Channer, Theodore P. Cook, and others. The morning service then closed.

The Society reassembled at 2:30 P. M. when the meeting was opened with song and invocation by the Chairman. Mr. Rowe then read a lecture on "The Progress of Modern Spiritualism according to the record of 1888," which was published in *Banner of Light*, Boston, December 30th, by J. William Fletcher, and afterward published in the *Banner of Light*.

The hall was filled in the evening with an interested audience. After the opening exercises, Mr. Rowe read a paper, which he prepared while in a trance, upon the subject "Death." Death, when fully understood, he said, will no doubt present such a collection of facts and principles as to be appropriately termed a self-education. We are surrounded on all sides by the influences of what we call death, and would seem to have quite as much to do with our existence as life.

Death is evidently but a state of rest—or quietude—a release from all suffering and pain. It has been called by most men a curse rather than a blessing, and we have been taught to look upon it with dread and unnatural horror. It has been regarded by a large portion of the human race as a state of unconsciousness, or a suspension of the natural faculties, but as coming into existence as an after-thought of the Creator in consequence of an act committed by a man. Eve and her husband Adam, in a beautiful garden called Eden, they have taught us authoritatively that this extensive department of nature was brought into existence solely because this innocent pair were persuaded to eat a forbidden apple.

Death is as natural as life, and quite as necessary to the well-being and unfoldment of all living beings. It is a state of rest, and should be cherished as one of the truest blessings which nature reserves for us in her grandest house. That death existed long before Adam and Eve is written in the rocks. It is a scientific fact which underlies the philosophy of progression. It is by continually dying to one condition and merging into another that nature has unfolded herself. How many untold billions of deaths must have occurred before the human organism could have been constructed. Man has not inhaled a breath of atmosphere or drank a cup of water but his life was attended by the deaths of unnumbered forms of life.

Death is deliverance, and the time will come when the ridiculous custom of mourning will pass away. The expensive displays, which are many times inconvenient for the sorrowing friends, are by no means satisfactory to the departed. Long continued indulgence in inordinate grief gives rise not only to the happiness of the survivor but militates against that of

the departed. It is perfectly natural for the departed spirit to remain for some time in and around its own home, and for this we should make our homes as cheerful as possible after the death of a member of the family, as the spirit is an invisible guest of the household. Nothing exerts a more depressing effect upon a new-born spirit than sighs and groans of mourning. Nature never makes any mistake, and if your friends die it must surely result in their hands.

Mr. Rowe's address was closely listened to. After a hymn, the meeting adjourned.

A circle was afterward formed, and several of what were considered to be very good "tests" were received.

The thanks of the friends hereabout are due to the *Morning Herald* of this city for its kindly report of our sessions.

Saratoga Springs, N. Y.

To the Editor of the Banner of Light:

The First Society of Spiritualists, for the fifth time since its legal organization, met to celebrate the recognition of spiritual communications, on Sunday, April 7th.

The meeting room in the Town Hall had been beautifully decorated with palms and other plants, wreaths of evergreens, spirit-pictures, mottoes, and the words "Welcome" being conspicuous above the head of the presiding officer. Three services were held, viz., at 10:30 A. M., at 2:30 and 7 o'clock P. M. The exercises on each occasion were made additionally interesting by good music.

At the morning service Prof. J. W. Kenyon gave the lecture. It was devoted to "Evolution." As plants have developed to the production of beautiful flowers, and weeds have evolved from the seed, so Modern Spiritualism has come as the result of the growth of the world, and when men were prepared to receive it. Numerous scientific and learned men have been moved to investigate the phenomena of Spiritualism, expecting to discover and expose the deception of mediums, but they have become convinced of their honesty, and many have had the courage to confess their conversion, and maintain the truth of the phenomena. Every person is a living book, in which is not only recorded every thought and feeling of his own, but those of his ancestors as well. Jesus did not threaten people; he preached love, and asked us to do good. Paul or some one else, however, engraved upon the name and fame of Jesus Persian or other mythology.

In the second service Mrs. Harvey Lyman gave a brief description of the spirit pictures which she had brought to the hall.

A. S. Pease followed, recalling the days of 1848, when spirit phenomena were first recognized and acknowledged.

J. W. Kenyon then spoke briefly regarding the power and effect of Spiritualism, and metaphysical treatment, and advised the cultivation of the best elements of one's nature.

At the evening session music by Miss Julia Mills, as organist, and Bros. Freeman and Leonard as cornetists, opened the service.

C. Fannie Allen then began her month's engagement. She announced "Evolution" as her subject, and that it means progress. Every nation gathers around it; all shades of life are required to bring out the life within; there is no such thing as annihilation, but only a law of change. Spiritualism came in pursuance of natural law, and has a concern with every subject calculated to advance and improve the world. Everything good belongs to all the world. The government of this country is a result of evolution. It is the duty of every one to investigate himself, and find out what he is capable of. The lecture was followed by poems on subjects given by the students.

Dr. W. B. Mills concluded the services by seeing and describing spirits who manifested to his vision.

Gen. E. F. Bullard was elected Vice-President of the Society, to take the place of Peter Thompson, who has removed from town.

E. J. HULING.

Willimantic, Ct.

To the Editor of the Banner of Light:

The Annual Convention of the Connecticut Spiritualist Anniversary Association opened at Excelsior Hall, Willimantic, on Saturday, March 30th, with a good attendance, and continued in session two days.

The following officers were elected for the ensuing year:

President—G. W. Burnham, Willimantic.
Vice-Presidents—Mrs. A. E. Pierce, Hartford; E. B. Whiting, New Haven; Mrs. F. A. Hart, Loomis, Meriden; Mrs. M. A. Twilight, Stamford; Mrs. Carrie Holly, Bridgeport; Mrs. W. Ruff, New Britain; Mrs. Flavia Thrall, Poughonook; Mrs. E. R. Davis, Putnam; Mrs. J. A. Chapman, Norwich; James Wilson, Bridgeport; Miss Harriet Johnson, Waterbury; Claudius Harvey, Rockville.
Secretary and Treasurer—J. C. Robinson, Willimantic.

It was voted to meet in Norwich, May, 1890.

The subjoined resolutions were adopted:

Resolved, That we thank the Convention are hereby given to the President and the members of the association in which he has presided over its deliberations, to the other officers for the satisfactory manner in which they have fulfilled their duties.

Resolved, That the railroad law prohibiting Sunday travel, obtained by priestcraft, and the desire for the suppression of the Sunday papers from the press, are in accordance with the teachings of Jesus.

Resolved, That any innovation of our free public schools, either by introducing books or promoting separate schools for the introduction of sectarian religious education, is in accord with the true principles of a democratic government.

Resolved, That this Convention recognizes in Spiritualism a truth which demonstrates the immortality of man, and point out the way by which he may attain the highest development of body and soul.

Resolved, That the great scheme to incorporate God and Jesus Christ into the Constitution of the United States is in strict violation of the Constitution, and that no citizen ever be required as a qualification to any office of public trust under the United

[Continued from first page.]
vigorous days he had felt "called of de Lord" to preach; he for a time declined the call, because he "had no larnin'" could not read the Bible, and did not think himself competent; but "de Lord" insisted, and disciplined him severely until he consented; he had gathered a small church on the plantation, to whom he had preached as the spirit gave him utterance. During the war most of the members had escaped to Washington, and he had accompanied them. But they were too poor to support him, and he had been obliged to sustain himself as he best could, by sawing wood and other odd jobs; but of late rheumatism had disabled him, his rent had fallen in arrears, and next day he expected to be turned into the street, with his little family and effects. "But," he added, as his face lighted up with hope and faith, "I b'leve de good Lor' hab'n't forsaken me. I tink He hab some great good in store for me yet, but I do n't know 'zac'ly how it's comin'." And then he added, hesitatingly, "I had a vision las' night—I do n't know as yo b'leve in sech things, but I'll venture to tell it to ye—p'raps ye'll understand it and tell me what it means." He was encouraged to go on, and added:

"Las' night, 'bout midnight, I was lyin' in my bed dere, in dat little room," pointing toward another very small apartment, "an' I could n't sleep fur pain, an' was a thinkin' what I would do if I was turned inter de street; when all at once dere was a great light in de room, an' lookin' up I seed de faces ob angels all 'roun' de ceilin'; an' dey all looked so smilin' an' happy dat I felt sho' some great good was a comin' to me. It allers does come when I see 'em look dat way." An' I waked up my wife, an' she say, 'Wife, do n't see dem angels?' An' she say, 'No, I do n't see nuffin'. Ye mus' be goin' crazy.' Ye see, she do n't b'leve much in dese things. But I know I seed 'em, 'cause I's wide awake all de time. An' I feel sho' de good Lor' has some blessin' in sto' fo' me."

While the old man was talking, Mr. N. quietly placed his hand on the sufferer's hip, where the latter had indicated that the chief pain was located, in the hope of imparting some relief, but saying nothing of his purpose. Suddenly the old man paused in his story and exclaimed, "Why, de pain an' all gone! Ye've cured me! Sho' de Lor' hab giben ye a great gift! Ye can heal de sick an' de lame! Dar, I knew some great good was comin' to me to-day! I b'leve I can walk now!" And he rose to his feet and began walking about the room, uttering exclamations of joy and thankfulness, and saying he had not been able to do that before for many days. "Wife! wife!" he shouted, "come and see what de good Lor' hab done fo' me!" In response, the bedroom door opened and an ebony face was projected, wreathed with smiles, but with an expression of mingled astonishment and incredulity as she saw her aged husband actually walking the floor. Then glancing at the strange visitor with a half-frightened look, as if she imagined him to be a wizard, or her husband had gone stark mad, she quickly withdrew and closed the door.

After making suitable inquiries of neighbors, and finding that the story of want and the danger of eviction was true, Mr. N. handed the old man a sufficient sum of money to pay his rent and relieve his immediate necessities. This, as may be supposed, called forth a new outburst of surprise, joy and gratitude to "de good Lor' and de angels," also to "de teachers" and the almoner of their bounty; and the venerable preacher was left to rejoice in this renewed proof of providential care and angelic ministrations.

During his sojourn in Washington, Mr. Newton was brought much in contact with public men, members of Congress and various officials of the Government, particularly in his efforts to obtain proper legislation and other advantages in behalf of the schools; he was privileged to be present at many stirring debates in Congress, and to participate in or witness many of the exciting scenes of that eventful and historic period.

After his return to Massachusetts he located at Arlington, near Boston, and was occupied for some months, though a suffering invalid, in preparing and publishing a small work on Anatomy, Physiology and Hygiene, entitled *Lessons for Children about Themselves*. This has been largely used as a text-book in Children's Lyceums. But the climate of New England proved too harsh for his enfeebled condition, and he sought a retreat in Southern New Jersey, in a location he thought to be specially favorable to sufferers from bronchial and pulmonary weaknesses. Here he remained for nearly nine years, in comparative seclusion, occupied partly in the cultivation of fruits for the advantage of out-door life, but occasionally using his pen in behalf of educational and reformatory objects. During this period he wrote and put forth the pamphlets entitled *The Better Way*, and *Pre-Natal Culture*, in which are forcibly presented the duties of parents of both sexes regarding the right generation of offspring, which publications have been widely circulated. Here also he edited the volume called *The Modern Bethesda*, being an account of the life and labors of Dr. J. R. Newton, the noted Healer—a work which contains a mine of modern facts as well as historical evidences in proof of the reality of spiritual healing, and of the beneficence of the Modern Spiritual Movement.

In 1881, Mr. N., having somewhat improved in health, was called to New York, to take the editorship of a new weekly journal entitled *The Two Worlds*, devoted to the exposition and advocacy of Modern Spiritualism, projected and published by Dr. Eugene Crowell, a wealthy Spiritualist. The paper was elevated in tone, and commanded high respect among intelligent and cultured Spiritualists; but, after a brief career of about five months, the proprietor thought necessary to discontinue it on account of his failing health. It is probable, however, that had the paper continued, Mr. Newton would have long been obliged to retire from its management, for a like reason, since the labors and responsibilities of the position were proving too great a strain upon his impaired energies.

After the suspension of *The Two Worlds*, Mr. Newton spent two or three years in Philadelphia, and in Ireland, N. J., engaged partly in literary and partly in horticultural pursuits. In 1883, again somewhat recuperated, he ventured once more to return to Massachusetts, hoping to be able to endure the climate, so as to reside near his children and grandchildren, located at Arlington, on the shore of the ancient "Spy Pond," now called Arlington Lake—one of the most attractive localities in the suburbs of Boston. Here he devoted himself to gardening, alternately contributing to the *BANNER OF LIGHT*, as the variable state of his health allowed. Several essays from his pen we yet have on file, which will appear in these columns as space permits. He has now entered upon the enjoyment of the reward which in the spirit-land awaits the performance on earth of useful and honorable action for the benefit of universal humanity!

BANNER OF LIGHT BOOKSTORE.

NOTICE TO PURCHASERS OF BOOKS.

Colby & Rich, Publishers and Bookellers, 9 Bosworth street, Boston, Mass., keep for sale a complete assortment of SPIRITUAL, PNEUMATIC, PSYCHIC, AND MENTAL LANGUAGES, of Whole and Retail. Terms Cash—Orders for Books to be sent by Express, must be accompanied by all or at least half the cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps to the sale of books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

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SPECIAL NOTICES.

In quoting from the *BANNER OF LIGHT* care should be taken to distinguish between original articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important facts brought to our notice, and we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not permit anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee 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 pencil or ink line around the article he specially desires to call our attention to.

When the post-office address of the *BANNER* is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notices of Spiritualist Meetings, in order to insure prompt insertion, must be sent to the office of each week, as the *BANNER* goes to press every Tuesday.

Banner of Light.

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

Trial Subscriptions.

For the purpose of inducing parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various phases,

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POSTAGE FREE. Remittances can be made by postal note, or by one-cent postage stamps.

Notice.

Owing to the absence of Mrs. M. T. Longley from this city on Tuesday, May 7th, there will be no circle at our establishment on that date.

Mrs. Smith's Friday circle will be held as usual. Circles will, however, be held on each subsequent Friday and Tuesday until the summer vacation begins—notice of which will be given in these columns in due time.

Religion on Compulsion.

Rev. Mr. Savage writes in the *Boston Sunday Globe* that the attempt to turn the world back to some form of the union of Church and State is perpetually being made by those whose pious zeal is much superior to their knowledge of history. He insists that all sensible people should see clearly what it means, that the price of tears and blood which man has paid for liberty be not thrown away. This country, of all countries on earth, now enjoys this freedom.

If religion is to be established, he asserts that it cannot be religion in general; then whose religion is it to be? No one has such absolute confidence in any other as to be willing to put his conscience in another's keeping. The history of the past is not encouraging on this point. Sometimes the Church has injured the State; quite as often the State has injured the Church. This is the first time the world has had a chance to try perfect freedom in this matter, and it is best to give it a fair trial. We can go back again if we find it to be best, but that is not the way the world has usually gone.

After putting God into the Constitution, it might be a difficult matter to decide whose God it is. The Mormons have their God; so have the Hebrews; so have the Buddhists; so have the Orthodox; so have the Liberals. All worship a God of their own conception. The word cannot possibly mean the same with all of them. So that to put it into the Constitution is to enslave some one sect and oppress all the rest. People may be made conformists and hypocrites, but they cannot be made good by compulsory process. The farmer who told the minister that he had knocked his boys down on to their knees, and even sworn at them, to make them religious and say their prayers, is a ludicrous illustration of the whole business.

People do not usually question the fact that there is a God and a future life because they want to; it is the intellectual and moral difficulties that they stumble over. What they want is light and guidance. Mr. Savage pertinently asks if a police force, backed by an amendment to the Constitution, is likely to be a source of light. And, again, if it is not simply morality, but "Christian" morality, that is to be taught in the public schools, how is the word "Christian" to be defined? Each sect has its own definition. Consequently it would be the enthronement, not even of Christianity, but of some one sect. There is danger in trying any such experiment.

Louis F. Jones, spirit artist, will be in Onset the month of July.

An Old-Time "Exposure"!

Asa Mahan, formerly a clergyman of considerable note in this country, passed to spirit-land from Eastbourne, Eng., the early part of last month, at the age of ninety. He was one of the first who assumed to destroy Modern Spiritualism. In Oct. 1885 his method of doing this was announced as follows:

"SPIRITUALISM DEFUNCT."

THE GIANT WORK OF THE AGE.

The disciples of Spiritualism met in open field, and driven back, not with the weapons of blackguardism and abuse, but by the more potent and ponderable blows of the logic and man of science.

President Mahan, of Ohio, one of the giant intellects of the age, has been preparing, with great research and care, a work such as has never yet been offered to the world, in which he meets and explains scientifically and completely all the well-attested facts of the Spiritualist. The learned men of the East and the West, who have been so much perplexed with facts which they have been unable to explain, are satisfied that Dr. Mahan has untied the Gordian Knot of the age. This giant work will stir the waters to a foam both here and in Europe.

The book was published in this city by John P. Jewett, the publisher of Mrs. Stowe's "Uncle Tom's Cabin." Just previous to it E. C. Rogers, of Boston, published a volume, in which he attributed the phenomena to "The Dynamic Laws of Nature," which was its title. From this book President Mahan took forty or more pages without giving due credit, and a suit for infringement of copyright followed.

The Mahan book was entitled, "Modern Mysteries Explained." The "foam" predicted failed to put in an appearance, and if "the learned men of the East and the West, who had been perplexed with facts which they were unable to explain," were satisfied with its explanation no very palpable proof of that satisfaction has been apparent from that time to this. A third of a century has elapsed since it was announced that Spiritualism was defunct. Mahan, Rogers and Jewett have passed from earth, but Spiritualism lives to demonstrate the fact of a future life; it has survived hundreds of attacks since then; exhibited greater life immediately following every announcement of its death, and will continue to live and grow until all mankind accept it as a truth, are guided by its counsels, and blessed by its presence.

The One Hundredth Anniversary

Of the inauguration of George Washington, as First President of the United States, was observed with some of the grandest displays, military and civic, which America has yet known, on Tuesday, April 30th, New York City being the central point of the great national home-gathering.

The character of the Father of his Country has nobly stood the test of time—passing years but adding to the fulgurance of his name. While in hearing of the united voices of the daily press we attempt no report of the proceedings on Inauguration Day, and offer no panegyric, we desire to join with all in the hope that the lessons of the 30th ult. may sink into receptive hearts, and prove another patriotic bulwark in defense of American liberty, now so sorely menaced on every hand.

While the air is yet ringing with the joyful cadences of official and widespread recognition of a great man's goodness and glory, let us not forget the countless humble ones—"the unnamed demigods," as Louisa Kossuth calls them—of his time, who upheld with their lives and fortunes his heroic efforts, and made Inauguration Day possible. Just indeed is it, as stated by a writer in the *Century Magazine*, that "the plain people" of Washington's day should not be denied the merit, great in any people, of a prompt and whole-souled recognition of their ideal in the great man as he came into their horizon.

"They did not kill the prophet who had been sent to them, but followed him reverently, affectionately, and to their country's highest good. One place of honor after another was thrust upon him, and not one of them with the trace of an effort to obtain it. His most confidential correspondence shows invariably the same sincere conviction, whenever any such advancement was proposed for him, that it was entirely beyond the range of his abilities, and that it was his duty to urge the selection of someone else. The popular recognition of his sincerity deserves to be recorded. It was an honor to both sides—Washington's unaffected reluctance to accept the offices provided for him, and the people's intense belief that he was their Heavenly occupant."

Another Doctors' Bill Dead!

We noted recently the grand column of States ending in Wisconsin, which have, through their legislatures, repudiated "doctors' plot laws," the present session. Rhode Island has just joined the procession. A friend in Providence telegraphs us: "The Doctors' Plot Killed. Let the eagle scream!" The bill was crushed in the Senate, April 26th, by indefinite postponement. We shall print next week a summary of the history of this latest victory of the people over the meddling mediocrities, written specially for our columns by Wm. Roster, Jr.

"How to Live a Century," Etc.—J. M. Peebles, M. D., published last year a brochure

whose intent is clearly outlined in its title: "How to Live a Century and Grow Old Gracefully." It has had a good circulation. The balance of the edition is now on sale (as will be seen by the advertisement on our fifth page) at the reduced price of 25 cents per copy—half the original charge. Colby & Rich have the work at the Banner of Light Bookstore.

The Homeopaths and chemists of Paris, France, have held a banquet celebrating the anniversary of the birth of Samuel Hahnemann, the founder of the medical system to which they belong which the Allopathic "regulars" tried hard in this country to suppress, but signally failed. We shall print next week an account of how Hahnemann came to change his mode of treatment in the cure of disease.

Read on our sixth page what the Spiritual Intelligence said, in reply to a question given at our Public Circle, in regard to the best method to pursue in developing the quality of magnetic healing, as it is in our estimation of vital importance, not only to the patient, but to the healer as well.

In another column will be found the highly appreciative words to which JAMES REDFERN, Esq., of New York, feels to give expression regarding the late Mr. A. E. Newton and his life-work.

We shall print in the next issue of THE BANNER an article from the pen of our townsman, Dr. Jos. Rodas Buchanan, headed "HINDUISM IN THE UNITED STATES."

The Triumphal March (words by J. F. Snipes, music by Aurelio Ceruelo), whose rendition on the First Anniversary was so marked a feature of the First Spiritualist Society's exercises in New York City, is now issued in sheet form, and can be obtained at the BANNER OF LIGHT Bookstore at 15 cents per copy.

The American Spiritualist Alliance.

It will be seen by the notice on our eighth page that the AMERICAN SPIRITUALIST ALLIANCE calls for pecuniary aid in order to keep it in good working order. The Alliance was inaugurated at the earnest request of the Spirit World Forces as a necessity, the latter forecasting that the time was ripe for such an institution. The Bureau connected with it was established several years ago, under the auspices of the late Prof. S. B. Brittan—by direction of Judge John W. Edmonds and eleven other spirits, a list of whose names we have on file—he having been selected by the said band as the most proper person to become Editor-at-Large; which position he filled for several years with marked ability, as many of our readers are fully aware. Bro. Brittan was succeeded by Prof. Henry Kiddle, who has wielded a pungent pen for some time in repelling the ignorant and groundless attacks of certain of the public press and pharisaical theologians who are ever ready, on the slightest pretense, to attack the Spiritual Philosophy.

This organization all good and true Spiritualists everywhere should gather around and foster, to the end that it may not only become a spiritual power in the land, but a material one as well, under the direct management of native workers, such as its members may from time to time legally choose to manage its affairs.

The Alliance is, it should be distinctly understood, an incorporated institution, whose special objects are to promote and develop spiritual science and true spiritual religion, as shown by enlightened reason and the highest teachings of the spirit-world. It is now anxious to enter into more practical work than ever, hence it calls for funds wherewith to strengthen its hands, in order to promote the important work it has been called upon by the higher powers to perform.

Platform Clairvoyance in England.

A recent copy of the *Sunderland, Eng., Daily Post* thus details the doings of the Spiritualists in that old and quaint seaport town, and the doings of a medium who is rapidly rising to note among our British brethren as a very remarkable psychometrist and lecturer. Says our contemporary:

"The local Spiritualists are having to-day what they call a great fete, the chief item being an 'inspirational' address to be given to-night in the Cooperative Hall, Green street, by Mr. W. Victor Wykes, a 'medium,' whose wondrous clairvoyant gifts are said to have created great excitement in spiritualistic and scientific circles. Last night there was a large attendance at their ordinary meeting-house, when Mr. Wykes gave an eloquent and masterly address, followed by 'psychometric' illustrations. Of these latter we can only say they were wondrous strange—various articles were borrowed from non-spiritualistic ladies and gentlemen in the audience, in such a way that the medium could not possibly know to whom they belonged, and with these in his hands he proceeded first to delineate the character and constitution of the respective owners, which were all acknowledged accurate; and afterward he went on to give the chief events of their lives, such as the age, year, and month of certain illnesses or domestic troubles, age when leaving school for apprenticeship, age when married, etc., etc. Truly, without giving any opinion as to 'how it was done,' we can say it was a marvelous performance."

By which we suppose the sapient scribe was for once honest enough to admit that the Spiritualists' hypothesis is the best.

"They Have Risen."

Easter came the present year Sunday, April 21st, and much ecclesiastical and other display was called out as usual. One of the best evidences of human progress is to be observed in the sermons preached in many places on that occasion. The Christian world—notwithstanding the creeds and the prayer-book—is steadily coming to regard the old doctrine of a physical resurrection as a survival of mortal ignorance and a legacy from the childhood of the race, and to believe, in the language of the Rev. Dr. Goodwin in *The Christian Union*, that "the resurrection" typified by Easter "is from death and not from the grave; that it takes place essentially at death; and that the spiritual body, or the germ of it, already exists, within and not without, in the man and not in the tomb; and this is the body that is raised up. . . . Over every grave which the spring will soon adorn with grass and flowers; on the walls of every darkened house and lonely chamber where death has been; over every vacant chair and empty cradle we may write these words: 'They are not here; they have risen!'"

This fact of personal and immediate resurrection at death has been persistently proclaimed by returning spirits ever since the advent of the New Dispensation, and thinking minds everywhere—whether they realize it or not—are becoming permeated with the light of this and kindred truths which the decarnated ones are bringing to our day and age.

Social Tyranny.

Under the above caption the *Boston Herald* of April 26th contains a long article setting forth the whys and wherefores of social tyranny among our people, concluding it as follows:

"What we most want is individual independence in American life, and the concession to our friends that they shall have the same freedom which we demand for ourselves. Every set of people, religious, political, social, needs to recognize this individual freedom among its members before we can make effective the social reforms that are to elevate the whole community."

We fully agree with our contemporary in regard to individual independence in American life. But does *The Herald* practice what it preaches? By no means. It says "every set of people—religious, political and social—needs to recognize this individual freedom," while upon every possible occasion *The Herald* denounces our faith, our belief, our knowledge of direct spirit-communication, thus prejudicing its readers against the Spiritual Philosophy of the nineteenth century. We know there are many high "society" people of this city who admit privately the fact of spirit-communication; but who do not wish to be known as Spiritualists, through fear that they will be ostracized by "society!" "Consistency, thou art a jewel!"

J. J. Morse in Washington, D. C.

On Sunday next the above able speaker will commence an engagement for the Sundays of May in Washington, D. C. This will be Bro. Morse's final visit to the Capital City prior to his return to England. No doubt he will, as heretofore, be greeted with excellent audiences, as he is eminent in his line of thought.

We shall publish next week the report of a lecture delivered by Mr. John Wm. Fletcher, in Berkeley Hall, Boston, in consideration of the query: "Why are there so many Souldiers?"

A New Work in French.

Our old friend and correspondent, Henry Lacroix, who has been in Paris for a year, this time, has forwarded to our address a most valuable two hundred and eighty pages, which work he has lately written for the purpose of enlightening the French Spiritualist Fraternity on the American Phenomena and certain advanced stages of the doctrine which spirits have been able to communicate in the United States—on account of the advanced thought of our people. The book is entitled *Les Esprances avec les Esprits*, or "Mr. EXPLANATIONS WITH SPIRITS," edited by *L'Esprit des Sciences Psychologiques*, rue Chabanauld, No. 1. It is illustrated with fourteen portraits and a sketch, the whole included in four separate pages. The first is the author's likeness, the second represents his twelve spirit children, who died in infancy, and are represented as six boys and six girls, now grown up. This group or tableau was executed mechanically by the author under the control of his spirit children, and the reduced copy, by the process of photo-engraving, presents a fair and distinct aspect. The third picture is of Dolphine Gay (maiden name), or Madame de Girardin, well known in literary circles, and who has been, as the writer claims, his spirit companion since 1st June, 1877, some months after he was a widower. The fourth picture reproduces the author's Spirit Home, from a direct spirit sketch (large size) executed 1st January, 1878, in the cabinet of H. C. Gordon, Philadelphia.

The writer's style is *bonhomie*, or of the familiar kind, which renders the reading easy and pleasing. Facts are constantly brought forward to illustrate and illumine the points at issue—and they are generally of a personal character, which lends strength to the exposition. The fact is, that our old friend, like Bro. Hazard now in spirit-life, has given much attention to the phenomena and spared neither time nor means in their investigation. He tells his first spiritual experience, when 10 years of age, which took place in 1842, in a "confessional." While his confessor was reciting the formula of absolution, in Latin, a spirit's audible voice told him: "Do not believe it!" He looked around immediately, but saw no one. He learned many years after that his mother had then spoken those (then to him) mysterious words, which subsequently opened a new epoch in his life. A brief history of the Modern Dispensation is given, from the Hydesville starting-point. The first mediums, lecturers and writers are noticed agreeably, and the *BANNER OF LIGHT* is favorably alluded to.

Friend Lacroix was born at Monroe, Mich., 10th August, 1828. In detailing many of his experiences, through his own mediumship, he shows that the compass of his mind spreads out and takes in a vast amount of knowledge of a practical sort.

The author gives long descriptions of his séances with many American materializing mediums, East and West, where his spirit children and others came readily to greet him, weeks and months at a time with each medium. Thus he speaks of the Eddy Brothers, at Chittenden, Vt.; of Mott, Memphis, Mo.; of Mrs. Stewart, Terre Haute, Ind.; of Mrs. Lindsay, New York City; of H. C. Gordon, Philadelphia, Pa.; of the Berry Sisters and Mrs. Fay, Boston, etc. Many of the experiences related, with Mrs. Stewart and Mr. Gordon more particularly, are quite remarkable.

This work is indeed a valuable contribution of aid to the Cause where most needed on the Continent of Europe. As a suggestive tableau of the Unseen World—the direct Experiences of the author with his spirit children and others—which transcend those usually recorded anywhere, this work will be found quite instructive to those of our readers who can master the elegant French language.

The price of this work is four francs, or 80 cents, which can be sent to the author direct, by Postal Order, addressed thus: *Henri Lacroix, No. 4 Rue Vivienne, Paris, France.*

A. B. Richmond's New Book.

This book will be recognized as a valuable auxiliary to the agencies already in operation to convince the world of the great fact of immortality, and that those who have passed the boundaries of this life are often with us, and able at times to make their presence known and their influence felt. For this, if for no other reason, Mr. Richmond's book should be in the possession of every Spiritualist and placed by them in the hands of every one who, though he may not feel disposed to go out of his way to obtain evidence of this truth, is honorably disposed to it and willing to give the subject a fair consideration.

Long experience in eliciting evidence from willing and unwilling witnesses, and placing it in its most effective bearings before the minds of judges and jurors, has qualified the author to deal with this subject clearly, concisely and with a directness of argument and appeal that is irresistible in behalf of its truth. He who reads it must be a phenomenal exception to the generality of mankind if at its close he can suppose it possible for Mr. Richmond to arrive at any other conclusion than that which he does when, using the words of Prof. De Morgan, he says:

"I have both seen and heard, in a manner which should make unbelievers impossible, things called spiritual, which cannot be taken by a rational being as capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

To this he adds:

"I care not for the sophistry of creeds or the denials of dogma. I know what I have seen and heard on the border-land of so-called spirit-life. The facts of ten thousand utterances showered upon me, and by the surd arrogance of reverend oracles, and reinforced by the cruel wit and senseless jokes of a great Commission, cannot make me doubt the evidences of my senses. After ten years' experience in scientific laboratories and forty years of the bar in investigating evidence, I cannot resist the conviction forced upon me by what I have seen and heard, and all that 'saint, sage or sophist ever writ' cannot lessen the force of the evidence. My belief is not voluntary; it has been forced upon me against all my former predilections, against the logic of early education, and the conclusions of more mature years; and I sincerely believe that the phenomena of so-called spirit-manifestations deserve the candid investigation of both science and religion, and that eventually they will reveal to the hands of all save those who are blinded by bigotry or prejudiced by creeds."

The book has for illustrations a view of the entrance portion of the grounds of the Cassadaga Lake Free Association, and two pages of independent state-writing. See advertisement on fifth page.

OCCULT TELEGRAPHY.

—It is somewhat amusing to see how the regular Old School doctors are coming down from their high horses and acknowledging that there is something beyond their great knowledge. (?) We understand that very many of them are submitting their difficult and obscure cases to the well-known Occult Telegrapher, Mr. W. B. Rowley, of 80 Euclid Avenue, Cleveland, O. Of course this is done *sub rosa*, but it pleases us to see them come to time at last. Rowley's Occult Telegraphy has withstood the most rigid tests that could be devised by electrical experts, who were also skeptics. He is meeting with great success in every way, and is kept extremely busy, we hear. Well, the world moves. *What will come next?*

A RECEPTION TO RED CLOUD.—The National Indian Defense Association tendered a reception to the celebrated Sioux Chief Red Cloud on the evening of April 22d, at the residence of Dr. T. A. Bland, Washington, D. C. Col. Jordan, of Rosebud agency, interpreted Chief Red Cloud's speech, which was a review of his progress to civilization life. Short speeches were made by Rev. Dr. Kent, Rev. Dr. Domer, Rev. F. D. Power, Mr. J. L. McGroery and Judge Hildbrand. The same Association also held a largely attended meeting Sunday evening, April 21st, at the "Church of Our Father," on which occasion Red Cloud, Dr. Kent and Dr. Bland addressed the people.

G. W. Kates and wife were to lecture and give tests at the Spiritual Temple, (Newbury and Exeter streets, Boston,) Wednesday evening, May 1st. These workers are well known in the South and West. Mr. Kates (formerly editor of *Light for Thinkers*) is doing good work on the rostrum, aided by his wife (née Miss Zaida Brown), who is making a splendid reputation as a trance lecturer and descriptive test medium. We bespeak a cordial welcome to Boston for these earnest advocates of spiritual truth.

Our thanks are returned to Mrs. W. A. Dunklee for a gift of choice "Mayflowers" from the woods of Plymouth, N. H., to grace our Free Circle-Room table; also to S. Stockbridge, for floral offerings for the same kindly purpose.

Mr. Tuttle on Psychic Science.

Hudson Tuttle has for many years held a prominent position in the foremost ranks of the ablest advocates and elucidators of the ethics of Modern Spiritualism. As such his reputation has been and is world-wide, and anything now in the shape of a volume from his pen is a welcome acquisition to the literature of this progressive age. When, therefore, it was announced a short time since that as soon as a sufficient number of copies were subscribed for he would issue a work on Psychic Science, the promptness and fullness with which the proposition was accepted led to the manuscript being immediately placed in the publisher's hands, also to the appearance of the book at a much earlier date than was at first anticipated, and it is now before the public in a substantial volume of two hundred and fifty pages, entitled, "Studies in the Outlying Fields of Psychic Science."

It is needless for us to say that the book exhibits far extended research in realms of thought that only one possessed with "the gifts of spirit" ever enters, and treats of subjects upon which instruction is greatly needed, and for which there is a constantly growing demand.

Mr. Tuttle claims that there is a psychic ether, related to thought, as luminiferous ether is to light; that an individual so constituted as to be sensitive to the thoughts of others can, by means of this atmosphere, receive thoughts from others or transfer his own thoughts to others, regardless of distance, and that proofs of the existence of this ether are seen in what are termed clairvoyance, trance, somnambulism, and psychometry. This psychic ether is correlated to and explains, Mr. Tuttle argues, not only the above phenomena, but others of a similar class: mesmerism, mind-reading, dreams, and visions; all of which lead to a consideration of immortality, inasmuch as they imply an intelligence that has survived the death of the physical body.

The sensitive state is largely dwelt upon, and a great number of facts given in illustration of its many conditions, capabilities and experiences. Every page sheds light upon matters little understood, because having hitherto not been a subject of study, rather set aside as "the mysteries of God" which it was "a sin to pry into," the people have had bequeathed to them an inheritance of ignorance which books of this class are destined to supplant with knowledge.

Tribute from James Redpath.

To the Editor of the Banner of Light:

Mr. A. E. Newton and I were associated in business many years ago, and I came to know him very intimately. For months I was in his company all day long, constantly consulting him and working with him.

The result of this intimate association was a respect, profound and cordial, for his moral and intellectual integrity. I never have met a man who was more to be trusted, whose words more truly and unvaryingly expressed his sincere opinions, or who possessed in a greater degree the courage of his convictions. I have known men who were more lavishly endowed with mental gifts, but never one who was richer in noble moral traits. Had Diogenes met Mr. Newton he would have dropped his lantern and saluted him as the absolutely honest man whom he sought.

He was one of those rare characters of whom it is familiarly said that "they wear well." Though the words are homely, there can be no more eloquent praise. There was no tinsel in his mental character; no shoddy in his moral nature. I repeat that while I have known men of more brilliant gifts, of more dazzling qualities, I never met a man who was more of a man than Mr. Newton. He seemed to me to have all too free a man to be "tolerant." He could not tolerate "tolerance," for he believed in the untrammelled liberty of every soul to be, to do and to utter itself. He was as brave as he was honest. John Knox, in the pulpit, said: "I am in a place where it is commanded that I speak the truth, and the truth I speak, impugn it whooseth." Mr. Newton was constantly inspired by the spirit; but—perhaps unlike Knox—he did not arrogate that he was infallible; he spoke the truth fearlessly but in love, and with a deference to the sincere belief of others—which was as far removed from intellectual feat as from moral cowardice. Honest, trustworthy, brave, candid, gentle and forgiving, his memory will be cherished as long as their lives last by all who knew him well.

New York City. JAMES REDPATH.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

J. J. Morse has unexpectedly vacated two Sundays in May—The 14th and 21st. Managers of camp-meetings desirous of securing him for either date can do so by addressing him at 541 Pacific street, Brooklyn, N. Y., at once.

Mr. and Mrs. C. P. Longley were at Lynn Sunday, April 26th. In the afternoon Mrs. Longley lectured on "The Story of One Hundred Years." In the evening she answered questions from the audience. Mr. Longley, Mr. and Mrs. J. B. Hatch, Jr., and Mr. F. B. Sholhamer rendered several choruses at both these meetings. Mr. and Mrs. Longley will appear before the society of Stamford, Ct., the first two Sundays in May.

Mrs. Ada Foye, lecturer and platform test medium, will be in Philadelphia, Pa., during the month of May. Spiritual Science at that vicinity desiring her services for week evenings can address as above 2209 Thompson street.

Frank T. Ripley returns to Boston, Mass., with the month of May, and can be engaged for camp or grove meetings anywhere. Address him in care of this office.

Mrs. Clara A. Field can be found at her new rooms at Hotel Hollis, 84 Washington street, Boston, where she will be pleased to see her friends, and where all letters and communications should be addressed.

Mr. John Wm. Fletcher lectures in Providence, R. I., during the Sundays of May, and will be found on Mondays at the Hotel Perrot; every other day at his Boston office, 6 Beacon street.

Frank Algerton lectures in Salem, Mass., the first two Sundays in May, the last two in Lynn; he can be engaged at the Hotel Mass, 120 N. Union street, Boston, Mass.

J. Frank Baxter will lecture on Sundays May 8th and 12th, in Fitchburg, Mass.; on Sundays May 19th and 26th in Berkeley Hall, Boston.

Prof. J. W. Kenyon's engagements are, Saratoga, N. Y., during May; Queen City Park Camp, Va., the last Sunday in July and first in August; Saratoga Lake Camp, N. Y., the second and third Sundays of August; Albany, N. Y., during September. Will answer calls for June and July. His time is well filled till 1880.

G. W. Kates and wife will be located at Worcester Square, Boston, during the month of May, where Mr. Kates will hold receptions, give sittings, and be pleased to have friendly calls. They speak in Lowell, Mass., May 12th. Would accept calls for week nights in vicinity of Boston.

James A. Dills, developing medium and lecturer, will on and after May 7th lecture at 18 Park Place, Detroit, Mich.

Prof. W. F. Peck has just finished a successful month's labor at Brockton, Mass., and goes to Philadelphia for May. Address, till further notice, 2130 Union Place, Philadelphia, Pa. With the exception of one or two Sundays in Camp-meetings season his dates are all taken up to April, 1880.

Mrs. Myra F. Payne's time is partially engaged for the summer, but she would like engagements for the first and fourth Sundays of May, June and July in places easy of access from Palmerville; she is engaged the second and third. Permanent address, Palmerville, O.

Expression of Thanks.

At a regular meeting of the First Society of Spiritualists of SARATOGA SPRINGS, N. Y., held Sunday evening, April 26th, 1880, it was, on motion of E. J. Huling,

Resolved, That the thanks of the First Society of Spiritualists of Saratoga Springs be and are hereby tendered to Messrs. Colby & Rich, Publishers of the BANNER OF LIGHT, Boston, Mass., for the handsome donation of books for the Society's library.

Resolved, That a copy of the foregoing resolution be transmitted to Messrs. Colby & Rich, at their residence, 115 E. 11th street, New York, N. Y., by W. H. Miller, President.

E. J. Huling, Clerk.

NEWSY NOTES AND PITHY POINTS.**THE ANGEL VISITANT.**

I saw her once, once only, long ago,
Yet now she often comes to me by night,
Known by the hair, so silken, soft and bright,
That tells warm cheek where crimson roses throw
A tender flush o'er pallid lips and snow.
She speaks not; only her golden head is light
Above my heart, that throbs with wild delight—
Dreaming she takes the love she cannot know.
Dear distant love, doth some sweet spirit voice
Breathe in thine ear, when slumber is most deep,
All I were fain to tell if I should meet?
And dost thou come because the world is sweet,
By shadowy paths we tread not save in sleep,
To bid me trust the future and rejoice?
—Chambers's Journal.

We are in receipt of an anonymous letter from Fitchburg, which speaks disparagingly of a certain medium who has advertised in our columns. We have never heard anything against the character of the lady; and we must have something more definite than the vague charges of an anonymous writer before we can form any opinion upon the subject.

A father at Blue Run, Pa., hanged to death his four helpless children, and then strangled himself.

The Daily Kennebec Journal, Augusta, Me., speaks highly of "Chas. W. Hiden, the hypnotic and magnetic healer," (THE BANNER'S late correspondent in Newburyport) and states that he is now "a regular physician," having received the orthodox degree of "M. D."

The subject of mechanical schools is engrossing much attention in this State at the present time from those especially interested in the future welfare of our mechanical industries on the one hand, and on the other of that army of young men who as the years go by must be brought up either as trained and competent mechanics, or only indifferent or bungling workmen and unskilled laborers. It is high time this matter was attended to by competent parties, and it is said the most feasible method to be adopted would be such schools. It is understood that the Massachusetts Mechanics Association is moving in this direction.

It is said that the Samoan Conference between the United States and Germany will be brief and Pacific.

The confounding of Count Leo Tolstoy with the new Russian Minister, Count Dimitri Tolstoy, is a distant relative of the novelist and philanthropist, has led to some curious blunders in the daily press, and made Count Leo appear even more inconsistent than was necessary. They have nothing in common except the name. Dimitri Tolstoy, according to Mr. George Kennan, is cold, ambitious, remorseless, an implacable hater, and a reactionist of the worst sort. He opposed all of the late Czar's reforms, and would like to see Russia governed, as it was under Nicholas, with the whip.

Rev. Dr. Daniel Dorchester, of Boston, has been appointed Superintendent of Indian Schools.

Emmeline, Stanley and Stevens are playing pica in clover on a large scale. Emmeline is lost in a strange country and Stanley goes to find him. Stanley gets lost and Stevens goes to find him. Stanley finds Emmeline, and new shows that Stevens is right. It will take some patience and dexterity to find these three gentlemen all at once. —Waterbury American.

"A work will shortly appear," says the London Academy, "on Sir John Franklin's fate, claiming to show that its discovery was through a revelation made to a little child seven years of age, to whom was revealed the locality where the ships would be found, and how they could be reached; and that, after the great expeditions of the Government, extending over a period of seven years, had proved fruitless, the efforts of Lady Franklin, guided solely by the revelation of the little child, were crowned with complete success."

THE MARRIED PRINTER.

He took a wife,
And lived in strife
For over forty years;
And when he died
His form was p'd,
And she shed pica tears! QUAD.

NEW MUSIC.—We have received from the publishers, White, Smith & Co., 638 Washington street, Boston, the following: For pianoforte—"Little Fishermen Waltz," Ambrose Davenport; "Rockland Schottische," J. W. Walker; "Je Suis Prêt," for four hands, M. Lafuente. Vocal—"I Guess Not," Walter Neville.

A Burlington shoemaker hung out a placard the other day, but it had not flapped in the wind for more than two hours when it was whisked away in the proprietor's car, and he whisked the sign in quicker than a hot house's tongue. The placard read as follows: "Don't go elsewhere to be cheated. Walk in here." —Burlington Free Press.

OIL-SPREADING ROCKETS.—A German patent covers a rocket carrying a cylinder of oil, together with an explosive charge which scatters the liquid when the projectile reaches its journey's end. In experiments at sea the rockets have been thrown nine hundred feet against a strong gale. By this means oil can be distributed in different directions, securing to the storm-tossed vessel a large area of smooth water.

SPRING.

Nature's hallelujah!
Robins, bluebirds sing;
Diphtheria, pneumonia,
Et cetera. Spring!
Nature's resurrection!
All that's dead and lying,
Microbes, disinfect!
Sarsaparilla. Spring. —From Puck.

(GOOD FOR PENNSYLVANIA.)—A well-preserved copy of Gordon's Geographical Grammar, published in London, in 1719, was purchased from a New York bookseller the other day—says an exchange—and it was found that the geographical and grammatical Gordon observed, under the head of Pennsylvania: "The length of the days and nights is much the same here as in New Jersey."

Rhode Island has now joined the procession of the intelligent and progressive States that refuse to create a "doctors' trust." We congratulate the Legislature of Little Rhody on the killing of the Medical Monopoly Bill. Massachusetts will no doubt kill hers just directly. —Boston Globe.

Be over kind

To one who's blind.
"Old Mr. Grumbly, the doctor says, is suffering from elephantiasis." Mrs. Grumbly—"Caught it at the show, I suppose. Hereafter no boy of mine shall go to see the elephant without having been vaccinated. You can't tell exactly what the elephants feel over here in their trunks." —Drake's Magazine.

The limited express on the Grand Trunk Railroad was wrecked near Hamilton, Ont., on the morning of April 23rd. The engine jumped the track and smashed into a tank. Two cars were telescoped; twenty persons were killed and many wounded. Most of the killed were burned to death in the ruins of the train. The accident was due, so reports aver, to a broken axle.

Oh! let us not speak of the "useless" or "vile";
They may seem so to us—but be slow to arraign;
From the savage wolf's cry to the happy child's smile,
From the mite to the mammoth, there's nothing in vain. —Eliza Cook.

MEIGS ELEVATED RAILROAD.—A mass meeting of prominent Lowell citizens packed Huntington Hall Wednesday evening, April 24th, whose enthusiasm recalled scenes enacted at the early war meetings of 1861. This spontaneous testimonial to the integrity and energy of the plucky inventor of the Meigs system of elevated railroads, Capt. J. V. Meigs, has been gratifying in the extreme to the man who has seen so many ups and downs during his eventful career. He was introduced to the audience by Mayor Palmer, and held the close attention of his auditors for upward of two hours, while he explained the safety, economy and durability of his system of rapid transit by means of models, stereoscopic views, etc. The business men of Lowell, among whom are very many bankers, brokers and horse railroad magnates, under whose auspices the meeting was held, have taken hold of the enterprise in earnest, and will furnish the capital necessary for the construction of the first section of the road at once.

Medical Monopoly not Wanted.

[Boston Daily Globe, Feb. 7th, 1880.]

"In the Legislature of Massachusetts a bill is now pending whose object is to prohibit, under penalty of fine and imprisonment, the practice of 'medicine, surgery or midwifery' by any other than the 'regular' physicians. The attempt to pass such a bill has been made before, but failed. It is a measure, which ought not to pass, because it invades the personal liberty of the citizen; not the personal liberty of the 'irregular' physician only, but of the patient."

"Only yesterday Dr. Holt, in a paper read before the Massachusetts Medical-Legal Society, an organization of 'regular' physicians, complained of the ignorance of his professional brethren as shown in the notorious Robinson poisoning cases." "This crime," said the doctor, "one of the greatest in our medical history would never have been discovered but for the suspicions aroused outside the profession." And he called attention to the fact that in five of the poisoning cases the regular physicians certified the cause of death to be pneumonia, typhoid fever, meningitis, bowel disease and Bright's Disease respectively.

"This shows how far the 'regular' physicians are from being infallible."

It would seem to be more in accordance with the common sense of the people that they should perfect their own knowledge before they appeal to law to prohibit others from healing. "Not long ago a Globe reporter called upon ten 'regular' physicians on the same day, and described his symptoms in exactly the same language to each. The ten physicians informed him that he was suffering from ten different diseases, and gave him ten different prescriptions, each utterly inconsistent with the others."

"The regular' medicine as at present practiced, is absurd. All medical practice, outside of the simplest complaints, is more or less guess-work and experiment, whether regular or irregular."

"When Garfield was shot, five of the most famous regular physicians left the country spent three months probing for the bullet in the region of his left hip, and after his death it was found under his right shoulder-blade." We have but a word to add to the above—their doctrine Messrs. H. H. Warner & Co., proprietors of Warner's Safe Cure, have fought for and promulgated for the past ten years. We know of scores of cases, and so does the reader, where doctors have treated the wrong disease. They say advanced Kidney Disease cannot be cured, yet thousands of cases have been cured with Warner's Safe Cure; yet so bigoted are the medical profession that the majority of them will not use it, although they know it to be a remedy for many valuable lives, because, forthwith, it is against their fossilized code. Out upon such bigotry! Every method to prolong life should be utilized, and the regular medical profession should be the first to welcome it instead of encompassing themselves in self-conceit and bigotry, doctoring symptoms instead of disease, and sending their patients to the cemetery, poisoned with drugs, but on the death certificate that they died from typhoid fever, meningitis, pneumonia, or some other equally foreign cause.

Acknowledgments.

Since my last report of receipts for our cottage I have received: From J. H., Lisbon Falls, Me., \$2.00; Dr. J. Morse, collection at Cleveland, O., Lyceum, \$13; Dr. A. B. Dobson, Maquoketa, Ia., \$30; Mrs. M. A. Patrick, Los Angeles, Cal., \$1; Wm. Foster, Jr., Providence, R. I., second remittance, \$1; A. Friend in California, \$4; Dr. G. B. Crane, St. Helena, Cal., \$20; Mrs. O. G. Abbott, Oriskany Falls, N. Y., \$3; Charles Waterman, same place, \$2; Dr. J. P. Graves, Riverside, Cal., \$5. Making \$61. Whole amount received to date, April 28th, \$381.

The contractor will have the cottage completed by May 20th, and want the remainder of his \$600. I still have hopes that it will come, and thus leave the home unencumbered. My spirit-friends have constantly assured me the amount would come. It would be an easy way to raise it if our speakers would name my case to their audiences, and take up collections, as did Bro. Morse in Cleveland. WARREN CHASE.

Maverhill, Mass.—Unity Hall.—Mrs. Sarah A. Byrnes spoke for the First Spiritualist Society, April 28th, in her usual forcible and eloquent manner, before good audiences. The 2 p. m. subject was "The Inherent Possibilities of the Spirit."

The evening service began with two fine violin duets by Miss Jessie M. Little and Miss Flora Nichols—Miss Emma Nichols, accompanist.

Mrs. Byrnes prefaced the lecture of the evening by reading a poem from the pen of Mrs. Emma Miner, and then proceeded to the subject of the evening, "The Saviours of the World," speaking for nearly an hour to the undivided attention of her audience.

Mrs. Emma Miner, of Clinton, Mass., well and favorably known to the readers of THE BANNER, will occupy the same platform next Sunday. W. W. CURRIER.

Newburyport, Mass.—Sunday, April 28th, our Society had the pleasure of listening to the boy me dium, Frank Algerton. His afternoon lecture was delivered in a forcible manner; it was filled with facts of a convincing nature, and was received with close attention by his hearers. His tests were very clear and direct proof of the spirit's return. In the evening he answered questions handed in from the audience, and they were ably considered; next he delivered an instructive lecture on spirit manifestations as found in the Bible; then followed tests, convincing to all, and a choir sang music.

Since Feb. 1st we have slowly advanced, and can and do pay all of our debts, and have not asked a cent for subscriptions. The hopeful prophecies made by the angel-world to encourage us to continue our meetings have been fulfilled. No meeting will be held next Sunday. F. H. F.

Saratoga Springs, N. Y.—E. J. Huling informs us that Mrs. Ada Foye spoke and gave tests before the First Society of Spiritualists at the Court of Appeals Room, on the evening of April 25th. The Union of the 26th gave a good account of the meeting—saying of the lecturer, "Mrs. Foye is a womanly woman, self-possessed, who tells us accurately what is in the mind of the spirits. Her specialty among the Spiritualists is with phenomena which have attended her" from her earliest youth. Of her tests THE ATTENDED reporter (while he did not scruple at times to make use of "saving clauses") states that "as to names and dates the spirits were exact, and none of their statements were challenged, though even to a skeptic it seemed improbable that the medium could have been informed on all of these matters."

Maverhill and Bradford.—The session held Sunday, April 28th, by the British Hall Union Spiritualist Fraternity was one fully equal in interest with any of the April meetings, and was largely attended by an audience in which many intelligent and earnest investigators were represented. Mrs. A. L. Pennell was the speaker, and gave many interesting and convincing platform tests.

Next Sunday the speaker is to be Dr. Wm. H. A. Simmons, one of the Vice-Presidents of the Fraternity, who has recently taken his position as a clairvoyant and healer. In his platform addresses next Sunday he will give some account of his way out of the church into the acceptance of the Spiritual Philosophy. E. P. H.

Norwich, Ct.—Mr. J. Wm. Fletcher closed his engagement with our Society Sunday, 28th ult., having addressed good audiences very acceptably at each session. The Easter address upon, "The Reunion of Friends After Death," was a very excellent presentation of the Spiritual Philosophy, and was well received by the audience. Mr. Fletcher will occupy our platform, and close our course of lectures for this season. MRS. J. A. CHAPMAN, Sec'y.

Fitchburg, Mass.—E. S. Loring, Secretary, writes that the Society had the services of that veteran worker, Mrs. Lizzie R. Manchester, of West Randolph, Vt., on Sunday last. She gave two fine discourses; had given the Spiritual Philosophy much thought and personal investigation; is a close student, a logical reasoner, and is highly educated. He should be kept constantly at work for the Cause.

For Sick Headache Use Horsford's Acid Phosphate. Dr. M. W. GHAY, Cave Spring, Ga., says: "I have used it with perfect success in habitual sick headache."

Topexia, Kan.—Interesting exercises were held on Sunday evening, April 14th, consisting of a lecture by Will C. Hodge, on the rise and progress of Modern Spiritualism. A communication from the late Bishop Kingston, formerly of the M. E. church, was read by Miss Norton. The exercises concluded with answers to questions by "Starlight," the spirit guide of Mrs. B. L. Stevens. F. P. JAKZEL.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publisher to give the BANNER OF LIGHT the extensive circulation for which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work. COLBY & RICH, Publishers.

To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums, and to whom to apply for information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator might not be able to meet the requirements of another. It is therefore best for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read the pertinent work by Allen Putnam Esq., entitled, "WITCH-HAMMER, OR THE EXPOSURE OF THE SATANIC SYSTEM OF SPIRITUALISM." Colby & Rich, 9 Bowdoin street, Boston, have it on sale.

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bowdoin street, Boston. Price 10 cents.

For Sale at this Office:

THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

THE JOURNAL OF HAZARD, A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

THE JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 20 cents.

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Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment.

ON TUESDAYS AND FRIDAYS.

AT 8 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 7 o'clock; the services commence at 8 o'clock precisely.

J. A. SHELLAMER, Chairman.

Mrs. M. T. SHELLAMER-Longley will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

Mrs. D. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give incarnated individuals an opportunity to send words of love to their earthly friends—such messages are reported at considerable expense and published each week in THE BANNER.

It should be distinctly understood that the Messages published in this Department indicate the way to carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane plane to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All excesses as much as truth are to be received.

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

Natural forces of our table are gratefully appreciated by our angel visitors, therefore we solicit donations of the food and drink which we use in our meetings, as a pleasure to place upon the altar of Spirituality their mortal offerings.

Letters of inquiry in regard to this Department

may be addressed to COLBY & RICH, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shellamer-Longley.

Report of Public Séance held Feb. 12th, 1889.

Spirit Invocation.

Ye bright and beautiful spirits of purity and goodness, we would ask your presence at this hour; we invite your counsel and aid. Surrounded as we may be by the limitations of this mortal life, and by the perplexities, by which is external and belongs to the physical, we may not be able to reach your worlds of light and your methods of study, your planes of association, and so we invite you to visit our hearts and homes, that we may receive from you the strength, the good cheer, and such helpful influences as will uplift and strengthen our souls through the journey of life.

But we would not attract your attention to that which is repelling to your higher nature, to that which is lowly and unwelcome to your spirit. We would have our spirits and our aspirations may be elevated, so that they will understand your good works, and indeed take part in your holy associations.

To this end, oh ye bright ones, we aspire for that which is high and good; we would become receptive to the teachings of those who have passed on, who have explored the realms of spiritual life, taken up its lessons, and come into sympathy with its holiest and purest influences, and cast its light upon our lives, our deeds, our thoughts, and our feelings, that we may receive into our lives something from them that will be a blessing to us as we journey on in search of experience, undergoing the discipline which the hour and the time have laid upon us.

Oh may we at this time, and at all times, send forth an earnest desire, a soulful prayer for helpful guidance from the great beyond; and as we receive from those who come to us from that great beautiful world of light, instruction and good cheer, or helpful influence, be ready to cast it about upon those in need, unto all human brothers and sisters who are in darkness and cannot see the way to go. Oh, ye holy angels of light! go forth on wings of love, bearing your peaceful ministrations unto all who are in darkness, who are lost and who are in need of the light. Comforter, that they may be uplifted into the light. Amen.

Annie E. Lewis.

I am permitted by your Spirit Chairman to say a few words this afternoon to my dear papa, whom I wish to reach in spiritual presence, that he may feel that I have redeemed my promise, and I am not far from him, and that it is indeed but the thinnest veil that hangs between his spirit and mine. I cannot express my happiness and gratitude to the kind friend who has penned those words, "Only a Thin Veil Between Us," and given them musical expression, for they exactly meet my spirit in its outpourings to those who are near and dear to me; and sometimes when the sweet melody floats out to me in my spirit home, it seems to give me strength and power to return again to those who are sad and sorrowful on this side of the river of life.

It is impossible for me to tell papa how enchanted I was when I opened my eyes in the spirit-world, and beheld all its beauty and light. It far surpassed even my highest thought of what might be, and was so far in advance of even what he had said I should find that I could not express my feeling of joy and thanksgiving. I realized that I had truly found a home, a bright and beautiful one, although that which I left on earth was dear to me, although mother and father and brother were very near, and I had so much opening before my pathway that was alluring and promising, yet, after I had laid down all these, and passed from the weakened frame, I found that a home of beauty, of loving attention and companionship awaited me on the other side.

I desired at once to return and express this and much more to my papa, for he had given me strength in his words, and he had given me weakness and doubt came over me, given from his spirit to mine a support and comfort which I could find nowhere else, and I thought if I could only assure him that all that he had said and thought concerning my future in the spirit-world was beginning to be more than realized, how happy it would make him feel. I tell him now, that while it is impossible for mortal words to transcribe the beauties and the loveliness of the angelic world, that I have been satisfied, and I think he will understand. The harmonies of the spheres seem opening before me. I am pressing onward, trying to learn, to study closely, that I may come into sympathy with those bright souls who are themselves all melody, all sweetness, and who give forth such musical expression in their lives, as well as from their hearts.

I am not deprived of teaching, nor of the companionship of those who are competent to instruct; and I think the time will come when my dear father will say to me, "My child, I am satisfied that my child passed on as she did; that she has opened before her such advantages, such advancements, as she could never know on earth." I bring him my enduring love. I wish him to feel that there need not be even a veil between him and myself, because we are spiritually in sympathy, because I am often by his side, bringing my love and influence, seeking to cheer and strengthen his heart, as he journeys along from day to day. By all these things, I am sure, I may still reach him. I wish to understand that I am seeking to prepare for him that home which he is to find in the bright and beautiful morning when his spirit shall pass to the other shore.

I wish also to send my love to all at home, and to tell mother that I have seen the bitterness sometimes dwelling in her heart. She could not be reconciled and feel that it was all for the best that I should be taken away so early in life. Could she look into my beautiful spirit home and realize its advantages, all the opportunities that it opens before me from day to day to pursue my studies, to unfold my nature, and to reach out in spiritual growth; could she realize this as I realize it in the world beyond, she would not only be satisfied, but would feel that all had been for the best.

Tell her and papa that the precious ones still with them are links to bind their souls to mine, and that through their love, and I may still reach their home. The shadow of pain that now hovers near will be lifted, and the peace and comfort that heavenly influence can bring may yet be felt at home by each one.

I thank you, Mr. Chairman, for permitting me to speak. I am Annie E. Lewis. My father is James Lewis, of Springfield, Mass.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

Ques.—[By W. J. Green.] Does a magnetic healer absorb into his own system the disease of his patient? If so, in what way can he protect himself from ill results therefrom?

Ans.—It sometimes happens that a magnetic

healer will take upon himself to an extent something of the disease affecting the physical frame of his subject, but it is not the disease of the operator to be long affected by those conditions. In imparting his magnetic vitality to his patient, the operator may come into such close sympathy with that suffering one as to give out more of his vital forces than he can for the moment afford to do, and therefore he brings himself into a negative condition. At such a moment, perhaps, he may absorb, to a degree, something of the poisonous magnetism of that disease by which his patient is troubled, but if he understands his power, and has confidence in those unseen intelligences who attend him, and who are ever ready to afford him such magnetic forces as they can supply, then, when he has ceased treating his patient, he will understand how to throw off or to detach from his system those detrimental elements which it has taken up, and he will be immediately replenished by his spiritual attendants with such vitality and forces as he may require at the time.

It is well, always, for a magnetic healer to study his own system, his various elements, and also its peculiarities, that he may know just how to guard himself against taking on such elements or conditions as may prove of injury to him. It is also well for him to seek to understand his spiritual guides, that he may know just how far to rely upon them.

When a magnetic healer comes in contact with a patient, he should have his mind in prayerful, aspiring mood; he should invoke the presence and assistance of wise and good spirits who are competent to treat such a case, and he should be willing to allow those good spirits to make use of his magnetic forces. By doing this the operator will bring himself into a spiritually-receptive condition, through and by which he may imbibe those higher elements which are brought from the world beyond, and which will in a measure fortify him against the encroachment of those more gross material elements which come from the physical system of his patient, and therefore he will not under these circumstances be so liable to be affected unpleasantly as he might otherwise be.

After an operator has finished treating his patient he should be particular to make passes with one hand down his other arm and hand, and repeat the operation *et cetera*. He should also make passes over his head and brain, and especially back of his head, and throw off those adverse magnetic elements which he may have taken up. He should be most careful to bathe his hands well after each operation. It is also very necessary for a magnetic healer to frequently bathe the entire surface of the body. We should advise this to be done once daily during such seasons of practice as bring the operator cases of disease to be treated day after day, for in this way he will be able to throw off from his person such effluvia, such effects as magnetisms, as he may have gathered up from his patients which would be detrimental to his own health.

An operator will also be obliged to pay special attention to his habits of life, live largely in the open air, walk in the sunshine, take exercise daily, and also attend to his diet, that he may not take into his system such articles of food as may prove unwholesome, indigestible or poisonous to the blood and to the various organs of his body.

Q.—[By the same.] After a person passes to spirit-life, do the facts of his existence prior to his life on earth become known to him?

A.—Not always. We have seen a great many spirits who have passed through quite an extended experience on earth, upon entering the other world, presently became aware of all the circumstances, events and experiences which have taken place in their lives while in contact with the earth-planet; the entire history, so to speak, of their past unfolds before them, and they are able to trace each circumstance and event with unerring accuracy. Studying these lines of life, such spirits, if they are thoughtful and can use good judgment—will be able to understand more of their past and more of the events of life than they possibly could on earth, where they were in these experiences; but these same spirits, on entering the spirit-world, even after they have lived there many years, have not gained the knowledge of that which came to them previous to their birth and experience upon the earthly plane.

So far as we can judge of the matter, it seems to us that spirits must be unfolded very largely in mental ability, must understand how to apply the wisdom that has been taken through great experience to their human life, before they can understand that which preceded the mortal birth and its discipline. They may learn that they had a preexistence; that at some time in the remote past they came into being as individual entities; that, indeed, they have been, in the great eternal ages of the bygone, offshoots, so to speak, from the Supreme, Intelligent Mind; and they may understand that, as atoms of light or of matter, they were obliged to await the time of their activity, when the mental power became quickened, under the impetus of law, to such an extent as to bring them into contact with external form and association; but what has been their experience, just what the discipline has been under which they have passed through those ages which may have preceded their birth upon this planet, has not yet been unfolded to them.

There are spirits who claim that they have a certain knowledge of what has come to them in the past. Some of these affirm that previous to their birth upon the earth they dwelt on some other planet, passing through an experience and reaping a discipline in contact with that other planet which prepared them, mentally and spiritually, to take up this new existence upon the earth, reap its discipline and experience, and then pass on to other grades of unfoldment. We are not at all disposed to question the truth of these affirmations. The attitude of these spirits, or their affirmation, they seem to know whereof they speak, and are undoubtedly as well qualified to express themselves on this subject as are any spirits equally intelligent, who may return into communication with mortals.

There are other spirits who affirm that they have been able to see enough of their past to realize that they did not exist as active, vitally conscious individuals before their birth upon the earth; that they were really in a state of latent activity, or in a state of unconsciousness, until they became quickened into consciousness and animation in contact with material things. Some of these spirits believe that, after passing through an experience in the spiritual world which lies in conjunction with this mortal plane of yours, they will be prepared to ascend to other worlds, passing through a new birth, upon some planet in advance of this one of yours, and gain an experience there. These spirits are intelligent; they are studying the laws of the universe, and especially those pertaining to astronomical life, and they seem to be qualified to express at least an opinion upon the subject.

One thing we are assured of, and that is, that life is eternal, that intelligence is also eternal and can never be quenched, nor can it fade away. An individual who comes into activity, and gains consciousness and animation, who knows that he is a person, that he is distinct and apart from all other entities, and that his individuality has gained within himself some comprehension of the great law of life. Such an individuality quickened into activity, vitalized by consciousness and animation, must forever reach outward and upward for more of experience, greater discipline, grander unfoldment for its own spiritual life; such an individuality must grow and expand, must have opportunities to express itself, must have space in which to dwell, must be able to pass on, and a home. Now if such an individuality expanded, ripened in the experience of one world, finds that it has gained all that it is possible to extract from that world, then we believe it will be given the opportunity and the power to pass on to some other condition of life, some other world, if necessary, there to take up higher experiences and grander unfoldments. Remember that eternity is limitless; it stretches on and on through endless time, and therefore through eternity there is ample time and opportunity for the soul in its upward march to explore every region in space, to gain every unfoldment in contact with the various worlds, and as the soul expands, finds its nobility becoming more and more beautiful and increased, realizes its relationship to the Di-

vine itself, and therefore puts forth greater power and grander effort to grow, to rise, and indeed to gain all the experience and knowledge that it possibly can attain.

Q.—Should a person not of sound health undertake to cultivate mediumistic gifts?

A.—That depends on other circumstances besides the question of health, for it has happened in special cases that individuals of unsound health, of weakened physique, and even of debilitated mental powers, have been restored to a condition of mental and physical activity under the development of mediumship and the ministrations of attendant spirits. Therefore it is possible that a person of unsound health might be benefited by seeking the development of his mediumistic powers. At any rate, that the very excess of magnetism, physical or mental, that weighs upon his organism may render him of unsound health. He is disturbed, restless, cannot understand why he feels so ill at ease, while if that surplus of magnetic force was utilized by some intelligent spirit, and made of service to mankind through mediumistic work, the individual might be benefited, as well as be of benefit to the world.

Again, we have seen delicate, fragile females, whose real life seemed to hang precariously upon a thread, so weak and attenuated had it become, and yet this condition had only been induced because of the absorption of their magnetic forces by individuals coming in contact with them. These delicate, fragile females were highly mediumistic, and only required to be brought under the care and influence of some intelligent band of spirits, who would understand how to guard and protect their charges from the encroachments of those evil forces, and thus they might be able to unfold the mediumistic qualities of their charges as to make them of service to the world. Having been brought under such direction, such cases have been brought up into health and sound mental vigor, so that they have been restored to strong vitality from beds of sickness, and have been of great service to the world.

However, one must try and understand his nature, realize just what the condition of his organism is, if possible, because one may be in such an unsound condition of health that the development of mediumship would prove disastrous to him. We have seen those who have been weak and debilitated seeking earnestly the unfoldment of medial gifts, and as the spirit-world has come in contact with them, as attendant spirits made effort to put forth manifestations of their presence through the organisms of these delicate mediums, the friends who were congenial and sympathetic, and of vitality, to weaken and droop, even as the flower of summer droops beneath the scorching rays of the sun.

Very much depends upon the environment, upon the daily association and habits of the individual and upon the surroundings of those who come in contact with him. If these are harmonious and congenial, if sympathy is given to his life from those who are in daily association with him, then will his support and strength from the mortal side, which will be of assistance to him in seeking the development of his mediumistic gifts.

We do not advise that those who are very delicate, whose hold upon external life seems frail, should come in contact with promiscuous circles, or mingle with inharmonious conditions, and seek to force the development of mediumship. It might answer for them to sit quietly in their own homes, with one or more friends who were congenial and sympathetic with them. It might assist them to sit occasionally, not more than once or twice a week, in their own private apartment, asking the help of good spirits. Under such circumstances we have no doubt that new magnetisms, new life-forces might be imparted by those who try to reach external life from the other world.

We would not advise forcing mediumship or its development in young children, or those who are growing, who have need of all the vital force which belongs to their organisms in their daily associations, or those who are studying closely the lessons of school and college. It is far better that the moments of leisure of these young minds should be spent in the open air, in contact with outward life; that vigor and health may be maintained; and if mediumship exists it will do no harm to lie dormant for a time, since eventually it will manifest itself, and perchance be brighter, more beautiful and serviceable to mankind because it has been held in abeyance until the mental and physical powers and characteristics had gained firmness and strength.

Q.—[By J. W. Brown, Spokane Falls, Wash.] What is the best course to adopt for the development of magnetic healing power?

A.—One should first be assured that he possesses a sound mind in a healthy body before he desires or attempts to impart magnetism from his own person to that of another. Having been assured of this point, he may then attempt to grow, and to manifest his qualities and how he can best apply them for the alleviation of human suffering. It may be that such an individual will find, from experience, that when he comes in contact with a person who has bodily pain, he will be informed that the patient feels better in his presence. If such be the case, it may be understood that magnetism has gone out from the healthy physique to the sufferer. It may be, however, that he will not discover that he has assisted the suffering patient unless he knows that one with his hands. Then he may feel himself depleted of vital force, or the patient may say: "I feel better; the pain is passing away," which will prove that the operator has indeed such qualities as will strengthen the suffering one, supply elements which are required by that body, and impart strength and renewed health.

The best method to pursue in developing the quality of magnetic healing is for the operator to live a life in accordance with nature's laws. As every one who desires to become a magnetic healer to pay strict attention to himself, to see to it that he does not partake of unhealthy food or breathe impure air, or indeed come in contact very largely with any vitiated thing, because his physical system is liable to partake of that which is poisonous, and, in that case, there will be danger of his imparting detrimental forces to those whom he desires to benefit.

We will suppose, then, that the operator attends to his daily life, seeks to live in accordance with natural law, but he finds that the power which he feels within does not sufficiently show itself to do much service to his kind. The best way of developing any power, mental or physical, is by practice. The child who seeks to learn a lesson must study it closely before he can gain a comprehension of it. The musician who wishes to execute a fine performance upon his instrument must practice constantly, and he must be able to play in that direction. The physician who desires to be of service to his fellows must study the laws of health as well as those of disease, scrutinize closely the human system, and understand its various organs and parts; he must then begin to practice, and even, if necessary, experiment upon those brought to him, before he will become a proficient and successful practitioner. A magnetic healer also must apply himself to his work, and he must be brought into his presence, either from bodily or from mental or externally, with those suffering ones. There are magnetic healers sufficiently powerful to affect beneficially those who suffer in their presence, merely by the exercise of their will-power upon the patient, and mentally desiring the disease to depart. During such a moment as this, the mind of the operator is brought into a spiritual condition, and thus becomes receptive to magnetic influences from above. These magnetic influences assimilate with the magnetic qualities of his physical body, pass out from his person through the atmosphere to the patient who is suffering from bodily pain, and if the patient is sufficiently in sympathy with the operator and his attendant guides as to grow receptive to his magnetism, then will he or she feel benefited by that which has come to the system, even though no bodily change has taken place, and even though no external cause may be perceived for the removal of the pain.

All magnetic healers are not thus endowed. It is necessary for some of them to come into

the presence and to touch the persons of their subjects, to lay their hands upon the head, or arm, or portion of the body affected, in order that a cure may be performed, and it will be necessary for one who desires to unfold his power to practice with the sick who come to him, to lay his hands upon them, and earnestly desire, at the same time, that he may be guided and assisted by high and intelligent spirits, who understand the cause and the cure of disease. He should then follow his impressions carefully and closely, allowing his hand to operate as it seems to be moved upon. In such cases he will very often be impressed to mention certain localities that he thinks are affected, and usually he will be correct, the patient confessing that his impressions have been true. There may be uncertainty or even failure at first; but if the operator is convinced that he can benefit his patient, he will follow creation, and he will not be long before he is impressed to do, and at last he will find the power flowing freely forth in the impartation of physical and mental strength to those in need of his assistance.

Q.—[By S. W. Kelley, South Coventry, Ct.] Are the earth and its inhabitants at all times visible to the residents of the spirit-world; or are there times when they desire to see their former homes and are unable to do so?

A.—There are times when certain spirits may be unable to see their former homes and friends on earth, even though they strongly desire to do so; but they have themselves erected the barriers which prevent them from coming into such vital association and contact with the former homes and friends as will allow them to see and to associate as they desire to. The earth is visible from the spiritual side of life—that is, from that spiritual counterpart of this world which spirits passing from the body here enter upon. Indeed, this earth and the spirit-world seem to mingle and commingle, and become almost a part of each other, and spirits who dwell there may, if their own interior conditions are favorable, closely and clearly perceive their former homes and friends, and many of them can travel to various parts of this earth, coming in contact with its localities and its people, studying its various conditions and habits of life, and gaining much information concerning the planet which perhaps they never did acquire while they were in the body. There are spirits, however, who are so cramped and limited, so surrounded by adverse conditions, that they cannot follow their line of thought and desire in this direction. It is these individuals when on earth were highly favored with the opportunity and means of traveling from point to point, of coming in contact with various lands and peoples, of studying the laws of this planet, and perchance of becoming cultured and informed, as culture and information are understood in this external life of yours; but nevertheless their spirits may have become so narrow, they may have been so cramped and confined, that when they passed from the body and were obliged to stand aside, their worldly possessions—wealth, influence and power—they found themselves, as it were, standing upon barren ground, surrounded by high walls over which they might not gaze, which they seemingly could not surmount. What is the cause of this? Why, simply that they were dwarfed spiritually; they were surrounded by elements crude and gross, conditions which provided the material for building those walls of which we speak.

Another spirit, high-minded and pure in aspiration, seeking always to know and to live the best life, not so much for his own aggrandizement as that he may make the world better and happier because of the good things that have come to him, may stand by the side, personally speaking, of that other of which we have spoken, and there will be no high walls, no barriers to the second spirit; he will be able to see at a distance, to find his friends at their homes, as he desires, without difficulty, to travel from point to point, and to take up great experiences and unfoldments, while the first complains that he is so cramped and confined, so surrounded by high walls, that he may not see how it fares with his friends on earth, whether they care for him still, or not.

You will perceive, then, that it is largely a condition of mind, of mental and spiritual growth, just what shall be the external state of the spirit while he is in this life of yours. One who is in the best of health, who is in the best of mind, who is in the best of body, who is able to understand what is taking place here upon the earthly plane or in its lower circles of life without difficulty. Another may live so far in the spiritual atmosphere as to lose that vital attraction which he has held for the earthly conditions and circumstances of life, and turn his thought and attention more to those things that belong to eternity which he wishes to explore. Such a spirit may have to make an effort to come back to the earth, to contemplation and study of those other laws and pursuits of life, if he desires to come in contact with the things and people of earth, and therefore he may not always be able to perceive that which is taking place on earth. Rest assured, however, that any spirit who is largely in sympathy with you, his friends of the past, with the homes he has known, will be able to find opportunities of reaching those homes, of going upon the friends, and of taking cognizance of the things that are passing around them. There are no limitations for the spirit who desires to grow and to advance; but there are many limitations for the spirit who has never put forth effort for spiritual growth, who is dwarfed and stunted in his interior nature, and whose whole life has been spent in the pursuit of material things at the expense of a higher and better nature. He must pass through an experience akin to that of imprisonment before he can realize what it is to be free. But this spirit will, in time, out of his own desire, and aspiration to grow out of his limited condition, he will cease to murmur or to complain, for complaint and murmuring are not the means by which he may rise. He will put forth a strong desire; he will pray for assistance and for light to show him the pathway upon which he may climb to higher things. When this compelling force takes possession of his mind, he will find that he has been stunted and dwarfed in the past, and wishing to unfold and to grow, he will put aside the things of temporal concern and take up those that are really abiding and of the spiritual, thus finding avenues out of his depressed condition, with opportunities of reaching the light.

Q.—[By Fay McFadden, West Pawlet, Vt.] Are there any instances of two spirits occupying one body during earth-life?

A.—We do not know of two spirits confined in one body, not even by entrancement. When a medium is exercised upon by a foreign attendant spirit, the medium may hold possession of her own body at the time, but her mental senses may be subdued, or her attention may be taken by the attending spirit who manifests his presence through her organism; thus she may be said to reflect or transmit to mortals the thoughts, ideas or communications of that attendant spirit. The influence comes operating upon the medium for his own special work; he does not possess her body at any time, nor can he possibly do so, because to do that the spirit of the medium would have to be fully withdrawn, and the medium, or body, containing her spirit with the physical form, would have to be entirely severed. We understand that the spirit of an individual infiltrates every part and portion of the human organism; it inhabits; that there is no atom, no point in the entire body but what is acted upon, but what is permeated by a foreign spirit to take full possession of it would be necessary for him to supplant her magnetic or vital force, or spiritual influence by his own. This is a possibility, but possibly the two spirits would fully possess or take control of one body at the same time.

However, we have seen individuals on earth acted upon by some spirit so closely attached to the mortal as to make it seem, at times, as if two spirits were really in possession of one body. We have known of cases where a spirit has attached himself to a mortal organism, has kept in close contact with that individual on earth for a long time, manifesting his presence through his mind, and imparting certain of his own influence and magnetism to the external form, and even to the mental structure of the individual on earth; but yet the one who lived

in the body, whose outward form passed to and fro on earth, was the spirit who had the strongest, fullest possession of the external tabernacle, and not until that spirit could be withdrawn from every atom and part of the body could it be possible for the other spirit, or any other intelligence, to take possession of it; and this we think, has never been done, although we have heard it related that certain individuals have seemingly died on earth and have been reanimated and brought to life again, when the mortal organism seemed to have been controlled or influenced by some nature foreign to that which primarily manifested through it. The theory has been put forth that the individual or spirit that formerly possessed the body really did pass away, and sever its connection with the external, and that another spirit had taken possession of the form of clay. However, we are not satisfied that this has occurred; it appears to us to be more of a sensational story than an authentic fact.

SPIRIT MESSAGES.

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. H. A. Smith.

Report of Public Séance held March 1st, 1889.

(Continued from last issue.)

Mary A. Evans.

It has been proved beyond a doubt that we do come, and what more can we do? The question has often been asked, "How do I know it is you?" Let me ask a question: If you go on one of your principal streets, and meet a friend that you thought was in London, how do you know that it is he? Perhaps it is some one personating your friend. There would be as much sense in that as in many questions asked by mortals. Do not be so distrustful, for I know you deceive yourself by so doing.

It is plain, if you are going to believe anything in the record, that spirits always came to earth, for it is only a step, remember—not a great distance. I well remember in my girlhood's days hearing a great deal spoken of heaven, of hell, and the devil, and I trembled for fear I would find the last, but I never heard a word about spirits.

Now I understand for myself that it is a truth that spirits did come, they do come, and they always did. Do not doubt us, dear mortals, for there is but a thin veil between us and you. When you sit and converse with a loved one, do not say, "How do I know this is you?" You are looking with mortal eyes, we look at you with the spirit eye, and we see you plainly when an instrument [medium] is present.

How I longed, soon after I passed on, to make them know that I was not dead. How many times did I hear them say, "Oh, they are dead, and I hope in heaven." Dear friends, your heaven will be just what your life here makes it; therefore it remains with you what sort of a heaven you get when you leave the mortal life.

How many have said, "Why will they not assist us?" Dear friends, this is a part of our work, but we cannot make your life; you build your own home yonder, and you are the ones who are to live in it. It is pleasant for us, as we come into mortal life, to know that we are remembered, and to hear our names spoken; but sometimes we are grieved when we hear them say, "No! I will have nothing to do with it." You might as well say you will have nothing to do with us.

It is just as real to us as if you said that to us in mortal life. Remember, dear friends, as Aunt Sarah has remarked, it crushes us in spirit to hear these things said. You must open the way or we cannot come with you. All we can try the spirits and see if we bring you evil; if so, keep away from them; but when we bring you good, receive us with welcome. I think, if my memory serves me, in the Good Book it tells us to commune with each other, and to try the spirits and see if they are of God—that is, if they are good. I know you wonder sometimes why it is we allow trials to come to you; we are governed by spirit-law; we do all we can to aid you.

I am very grateful for the privilege of speaking here. I was a resident of Chicago. Mary A. Evans.

Ebenezer Gunnison.

I am anxious that this message should reach Montpelier. There are some who have said I was dead. I am going to contradict it, I point-blank. I know better. I am more alive to-day than the man who said Ebenezer Gunnison was dead. Oh! when you talk of death, you little know what it means. I look at it now as the key that unlocks the mystery.

How many times I thought if I was sure that I would land safely in heaven I would not trouble about the other side. Well, I've got it, and I'm glad I made it. I've got the home I built, and you'll find it so, as the lady that was speaking before me told me.

It is blessed to know that we lose none of our identity, that we know our own, and that we learn to know others on the spirit-side, and it is a great privilege to come to earth and be able to speak to some one.

I have heard mortals ask: "Why did such a spirit come to me? It was no relative of mine." We are all related by Adam. Don't be too particular about that. When you get on our side, you'll think so much of kinship. I am happy to be able to speak to a few words here, but little would I have done it were it not that I was in the mortal form—that is, to acknowledge what I have found since. I was a resident of Montpelier.

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