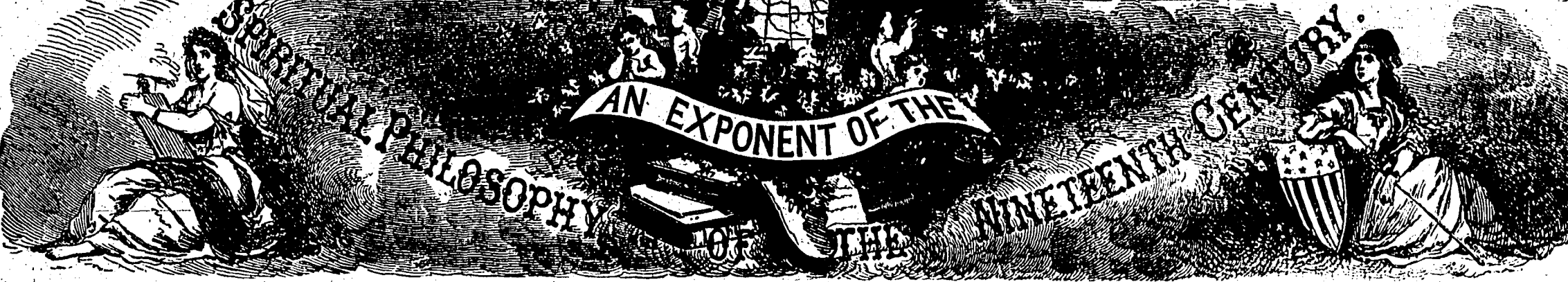


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## Original Essay.

### PROFESSOR THOMPSON ON SPIRITUALISM.

Professor R. E. Thompson, of the University of Pennsylvania, having given (in the *Penn Monthly* for February) a résumé of recent discussions on Spiritualism by certain distinguished German University professors, as noted in a previous paper, ventures to put forth some rather remarkable opinions of his own on the subject. That I may do him no injustice I will quote at some length:

"With us [Americans], however, the chief antagonists of Spiritualism have been those who had the least of real interest in it, and who only abandoned their own safe and legitimate position in touching the matter at all. We mean the theologians. To one who believes that the spiritual world is in actual and loving contact with this human world, not in the persons of a few specially endowed mediums, but in the heart of every child of Adam, mediumship can be of little importance. To one who holds that the Spirit of God speaks to the spirit of man with inspirations more precious and helpful than would be any revelations to our curiosity concerning the future world, there is slight reason for running after table-rapping or any other devilry. To one who holds that we are in fellowship with all faithful and just spirits, living and dead, through communion with the Father of our spirits, it is of no importance whether lesser beings, of whatever character, have spoken back to us out of their limited knowledge and imperfect understanding. Even if Spiritualism be all that its champions claim for it, it has no importance for anyone who holds the Christian faith, either scientifically, as a theologian, or with simple belief as a Christian."

Reader! do you rub your eyes and look again to see if you have read that passage aright? No wonder. And well may you ask, Can the writer of it, though a university professor and a publicist of high repute, be of sound mind? An actual, present demonstration of spiritual realities, of a life after death and realized communion with the spirits of just men made perfect, of "no importance" to the Christian believer! Can that be a healthy mental condition which so exalts "faith" in ancient records and disputed dogmas, that a personal, experimental demonstration is of no importance?

But further, our Professor says:

"He who believes in God as a God at hand and not afar off, has no concern with its dwellers" (i. e., those of the spirit realm).

And again Professor Thompson administers this sharp rebuke to those Christian divines and believers who have ventured even to discuss the claims of Spiritualism:

"The attention which Spiritualism has received from Christian theologians and believers is the outcome of unfaithfulness to their own position; and they have been unfaithful because they have been narrow-minded. Instead of teaching that the spirit of God is given to every man to profit withal (1 Cor. xii. 7), and that the worst men are simply those who most resist him (Acts vii. 51), they have taught that he imparted himself to a few prepared and gracious hearts, in which he made his presence felt by subtle and strange influences. Out of this denial of half the Bible teaching has come a doubt of the other half; and out of the doubt the tampering with notions and the condescension to discussions with which no Christian believer has any business."

#### THE MEANING OF THIS.

The meaning of all this seems to be that since the Infinite Spirit is believed to be at hand and accessible to every soul, Christians have no need of any knowledge of or communication with finite spirits, and, in fact, no concern or business to inquire or enter into discussions relative to their existence, their powers, or the world in which they dwell! An extraordinary assumption, truly!

But what a sweeping indictment is this against the Christian faithfulness of a long catalogue of distinguished divines of our time, from the doubtless reverend ex-President Asa Mahan, D. D.—once heralded as the "Giant of the West," who was to exterminate the last vestige of Spiritualistic heresy—to the scarcely less doubtless but more able Rev. Joseph Cook, of recent fame, who has become "almost persuaded" to be a Spiritualist—to say nothing of the host of minor clergymen, religious editors and laymen of more or less note, who have considered it their duty to condescend to the discussion of Spiritualism! How must all these stand abashed and condemned before this new censor of Christian faithfulness and narrow-mindedness!

#### WHAT FOLLOWS.

But if this extraordinary position of the Pennsylvania professor be correct, there appears no reason why it should not apply to all persons as well as to Christian believers, and to

all communication with spirits in the body as well as those out of it—in fact, to the acquisition of all other knowledge as well as to that relating to the spirit-world and its dwellers. Surely "the Spirit of God" must be supposed to be possessed of all possible knowledge in every department of inquiry, as well as of all desirable social attributes; and since that spirit is "given to every man," no one can have any need or "any business" to seek for knowledge from or society with any other being in the universe! What "business," indeed, had our Professor, under his own rule, to "seek unto" these German savants, to tamper with their notions, and discuss them before his thousands of readers in this land? To adapt his own language: "To one who holds that we are in fellowship with all faithful and just spirits, living and dead [sic], through communion with the Father of our spirits, it is of no importance whether lesser beings, of whatever character, [even though they be German professors of high repute,] have spoken to us out of their limited knowledge and imperfect understanding!"

Just here our Professor should be reminded that all spirits are living. A "dead" spirit is an impossible conception—except, perhaps, to a university professor! Jesus is credited with saying that God "is not a God of the dead, but of the living; for all live unto him." (Luke xx. 38.) Besides, how can one be in fellowship with a "dead" spirit? But, letting this pass as a probable *lapseus penne* on the part of the learned Professor, it may be remarked that if his position be true, then it must follow that all human teachers and teaching—all schools, colleges and universities—all books, libraries and magazines—all newspapers, telegraphs and telephones—all professors of whatever departments of science, literature or art—and surely all clergymen and divines who assume to teach their fellow beings about God and spiritual things, together with all methods of intellectual and social intercourse among men, are wholly superfluous, if not impious, and are "the outcome of unfaithfulness to the true Christian position!" For surely "the spirit of God" must be competent to teach directly to "every child of Adam" that which is "more precious and helpful in every department of desirable knowledge, than can be any revelations or instructions from 'lesser beings of whatever character' who speak to us 'out of their limited knowledge and imperfect understanding.' Hence "there is slight reason for running after" university professors, doctors of divinity, magazines, newspapers, telegraphs, telephones, "or any other devilry!"

Such are the absurdities to which the ablest opponents of Spiritualism are driven in order to make a show of argument against that glorious truth!

The writer has met occasionally with professed Christians who have maintained substantially this same "position," and who have, with some show of consistency, repudiated (in theory, at least) all the ordinary processes of acquiring knowledge, such as study, books, schools, theological seminaries, and the rest, and have sought to be taught and guided exclusively by what they imagined to be "the spirit of God." But such persons have usually been of the illiterate, narrow-minded, "hard-shelled," often intensely egotistic sort, who had little appreciation of culture of any kind. I had not expected to find their champion in a learned University Professor—especially one who holds the chair of "Social Science," and the office of librarian.

#### IS HE CONSISTENT?

But does the Rev. Prof. Thompson, in pursuance of his avowed theory on this subject, actually in practice refer the students of Pennsylvania University, who apply to him for instruction on the problems of Social Science, or perchance on theological questions—does he merely refer them to "the spirit of God," which "is given to every man to profit withal," and which "speaks to the spirits of men with inspirations more precious and helpful," etc., and does he tell them that they have "no business" to inquire of himself, or any other finite being? I know not. If he did, the trustees of the University would soon conclude they could dispense with his "chair" altogether.

#### THE MISTAKE.

If any serious argument were needed to show the mistake of Prof. Thompson's elaborately stated position, the following would suffice: Conceding (what I most heartily believe) the indwelling of the divine spirit in every human soul, and the readiness of that spirit to lead the teachable mind into all truth—scientific and secular as well as spiritual—yet the practical experience of mankind shows that the ordinary method of such divine teaching, as regards a large class at least of important truths, is through human or finite instrumentalities; and the legitimate exercise of our own powers of investigation. The elder or more advanced in any branch of knowledge or phase of experience become, in natural or divine order, teachers and guides to the less advanced. If "the Spirit of God is given to every man," it follows rationally that those who have been for a longer time than others, or with greater docility, under the tuition of that Spirit, may become qualified instruments through whom the spirit may teach others. Hence the child may properly learn of its parents and elders, the pupil of his teacher, the student of the professor, and so on; and in so far as those who take the position of teacher in any department have apprehended the truth, the Spirit of Truth may be said to teach that truth through them to others. If they have misapprehended it, they may teach error; and hence the danger of regarding any finite teacher as final authority.

Therefore, if by no means follows, as Prof. Thompson would have us believe, that those

who seek for and obtain valuable information through other channels than direct inspiration from the divine spirit to their own hearts, are chargeable with unfaithfulness and impiety. Man is constituted to learn by both methods. The one supplements and corrects the other. Either, followed exclusively, is likely to result in one-sidedness, misconception and error.

#### IS INQUIRY WISE?

But it will be claimed that the Professor's statement was intended to apply not at all to secular and scientific knowledge, but only to matters relating to spirits and "the future world." The former kinds of knowledge, he doubtless will concede, we may rightfully gain by research, or from each other; but the latter, he would have us believe, it is God's prerogative alone to impart by direct inspirations to the individual soul, and what he does not thus teach we have "no concern" and "no business" to inquire into!

But is there any tenable ground for making such a distinction? Is it not a sheer assumption, and contrary to the general principles of the divine government, so far as we know them? Is there any divine law against our learning what we may about distant countries and their inhabitants on this planet, or even of the inhabitants and their surroundings on other planets, if possible? Suppose, in the progress of scientific discovery and invention, means should be found of establishing inter-telegraphy with the people of Mars or Jupiter, as we now have with those of Europe and India? Would it be "unfaithfulness to their own position" for believers in divine inspiration to attempt to learn anything about such people and their dwelling place—an "impious prying into things which God has not revealed," as the study of astronomy was once piously regarded?

The spirit-world is a part of God's universe, as truly as is Europe or Asia, the planet Mars or Jupiter. Its inhabitants are our brothers and sisters of the human race—mayhap our fathers, mothers, our former teachers and intimate friends—many of whom must have acquired knowledge and experience far beyond our own. If what "the champions of Spiritualism claim" be true, namely, that modes of intelligible communication between this world and that have been discovered, why may we not learn from our relatives and friends who have removed thither, something of their state and surroundings, and why not confer with them upon any matters of doubt and difficulty respecting which they may have attained clearer light than we? Can that be a sane mind which declares that such intercourse, if available, is of "no importance?"

Suppose our parents or friends remove to the far West, or to some distant country on this globe, to which we expect to follow in a few months or years. What more proper and right than that we ask them to give us some account of their new homes, their surroundings and experiences, or than that they should continue to feel some interest in our welfare, and answer our inquiries? (Time was, before the institution of the telegraph, or the mail service, and especially before the invention of letters, that such communication was difficult, if not impossible—as it still is for such as have not learned to use the instrumentalities; but modern inventions have rendered it comparatively easy for all who choose to learn how.) But suppose that some learned University Professor or reverend divine should solemnly declare that since "we are in fellowship with all faithful and just spirits, living or dead," through communion with the Father of our spirits, it is of no importance whether "our distant friends speak back to us out of their limited knowledge and imperfect understanding!" Should we not regard such an adviser as offering an insult to our common sense, or showing himself a proper candidate for the lunatic asylum? And is this any less true as regards communication with our dear ones who have departed to that invisible realm to which we all expect soon to follow? Why may we not avail ourselves of any modernly discovered method by which communication may be carried on, thus enjoying the benefits of continued communion with our friends, and acquiring some knowledge of that region to which we are rapidly nearing?

While it is true that "the spirit of God speaks to men with revelations precious and helpful," and also true, for aught we know, that *He might* communicate directly to us all that we wish or need to know about our distant friends, in this world or the other, as well as all other desirable information on all subjects whatsoever, yet the practical fact is that *He does not do it*. On the contrary, He leaves us to acquire a large portion of the knowledge requisite for the best discharge of our duties, and to satisfy the cravings He has implanted in us from intercourse with our fellow-beings, and by the exercise of the power of research He has given us.

#### THE ALLEGED DIVINE PROHIBITION.

All admit this as regards the affairs of this mundane life, but when we propose to look forward and to learn something of the life beyond, through communication with those who have entered upon it, the priests of an antiquated and narrow theology raise their hands in holy horror, and warn us of a divine prohibition! They affirm that a special statute forbids all inquiry or communication across that border! We may well deny it, and call for the proof. Our learned and Reverend Professor quotes the language of an ancient Hebrew prophet, as if it were conclusive on this point:

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter: Should not a people seek unto their God? Should the living seek the dead?"

What may have been the character of the "familiar spirits" and of the "wizards" that

peeped and muttered in this prophet's time, we have no certain means of knowing. But we know that there are spirits now with whom communication is unprofitable, unless it be intended for their benefit. While the free intercourse of the inhabitants of different lands on earth may be and is a good thing for worthy purposes, yet no sensible person advocates "seeking unto" the scallawags and vagabonds of any foreign country for instruction and advice. And no sensible Spiritualist advises a similar course as regards spirits of a corresponding grade. Surely no intelligent person will "seek unto" those whom he supposes to be "dead." And any people who have a "God" whom they deem to be intelligent, all-wise and powerful, and disposed to heed their supplications, surely would be very foolish not to seek unto him for all proper purposes.

It may have been very wise and proper, for aught I can say—seems at least very well adapted to the end and to the view—that the God of the Jews should strictly forbid through Moses any intercourse with invisible beings, except through the authorized channels of the priests and prophets of that nation. The object, doubtless, was to guard that "peculiar people" against the demon-worship of the nations about them, and especially of the Canaanites, whose lands they were to possess. (Canaanite spirits no doubt clung to their native soil, and sought to make their presence known to sensitive persons, as do the shades of aboriginal red men in our own country.) On the same principle wise parents restrict their young children from association and converse with the coarse and vile about them. But the time comes when children grow up to be able, and may properly be left to discriminate for themselves and to choose their own associates. So the time appears to have come when the Jewish people, under the spiritual teaching of the prophets, and later of Jesus and his disciples, became capable of judging for themselves as to their spiritual associations. At all events, it appears from the record that Jesus did not reaffirm the rigid Mosaic prohibitions on this subject, but on the contrary he himself set the example of spirit-communication. He took his three choicest friends to an interview with angelic spirits on the mountain (Matt. xvi. 3), and one of these friends afterward wrote, as no doubt expressing the views of his Master, "Beloved, believe not every spirit, but try the spirits, whether they be of God." (1 John. iv. 1.) Why or how should they "try the spirits" if they had "no concern" to know anything about them, and "no business" to converse with them at all?

#### A FUTILE SUBTERFUGE.

It is thus plain that Professor Thompson's extraordinary assertion of the non-importance of Spiritualism to the Christian believer, even if true, and his more extraordinary reason therefor, will not stand the test of scrutiny. If intended as a justification of the general shunning of inquiry on this subject by the great body of Christian teachers, or as a rebuke to those few who have ventured to give it some attention, in either case it is futile. It bears the marks of being far-fetched and devised to meet an emergency—that is, to escape a confession of the real reason for shunning these facts. That reason is no doubt more correctly stated by Prof. Frazier, formerly of the same university, in his treatise on "Mind Reading" (published in 1875). He says, page 7:

"It is true that certain classes of phenomena have been shunned by the Orthodox from their general resemblance to cherished mysteries, and the fear that they may be explained by natural laws now known; and also by a scattering few in the army of science for fear that they cannot be thus resolved."

Still more accurately, perhaps, was the reason of this avoidance expressed by an Orthodox friend of the writer, who frankly said, "I dare not investigate Spiritualism, for I notice that all who do so become convinced of its truth, and I fear I shall!" Here, no doubt, is the chief reason. "Cherished mysteries," and favorite dogmas founded on them, are often deemed of more importance than the actual truth, whatever that may be, by a large class of religious minds; while, on the other hand, the "scientific mind" is apt to be averse to anything it supposes cannot be "explained by natural laws now known."

But Prof. Thompson gives utterance to still other noteworthy opinions relating to the subject of Spiritualism, which may be canvassed in a subsequent paper.

A. E. NEWTON.

#### Vaccination in the United States.

Boards of Health make whatever regulations they think fit, and send round vaccination officers from house to house, and, with rare exceptions, old and young submit themselves to their lancets as to an ordinance of necessity. The New York Board receives, by way of remuneration, \$1 from the city for each person vaccinated, of which the vaccinator receives one-half, or 50 cents per head. Dr. Winterburn informed me that a smart public vaccinator in a densely populated quarter of New York would sometimes earn \$25 a day, or \$20 a week! In districts where a small-pox panic has been created, the vaccination officers frequently receive fees in addition to their official allowances. A high-class medical practitioner is paid from \$2 to \$5 for each vaccination, and in times of epidemics large incomes are realized. There are in the United States forty thousand registered doctors, or twice as many as in Great Britain and Ireland, a large number of whom are half-educated, and incapable of securing support and earning a livelihood. They are, nevertheless, not without friends, and manage by hook or crook to get billeted on the public purse as officers of Boards of Health and public vaccinators. Recently the English furor for sanitation has crossed the Atlantic, and these perfunctory officials have not been slow to take advantage of the wind and to poison the public blood with renewed energy in the name of the public health.—William Tebb, in *Vaccination Inquirer and Health Review*.

## The Rostrum.

Address of Emma Hardinge Britton,  
In Reply to a Lecture of Rev. C. V. Anthony, of  
San Francisco, Cal., Designating Spirit-  
ualism as the Work of the Devil.

(Reported for the Banner of Light by J. D. MacLellan.)

When Spiritualism first made its appearance in this modern dispensation, although for many centuries the world had been told to try the spirits, so ignorant, and it became of the meaning of spiritual gifts, prophecies, and other manifestations, that it did not recognize them, and instead of trying the spirits, the general disposition on the part of all mankind was to deny the spirits. Attempts were made to explain all spiritual phenomena on any hypothesis rather than the true one. The first attempt made to invalidate the character of the manifestations was on the plea of imposture. But the result of investigation proved the power to be a spiritual one, and the more stringent measures taken to avoid deception, the more positive became the proof of their spiritual origin. The next attempt to explain away the phenomena was on the hypothesis of electricity. When that was disproved, then they were attributed to a new force called "oil." But it was found that neither of these forces would account for the intelligence of the manifestations. These theories were abandoned for a more plausible one—that of the reflection of mind on mind. Mediums read the minds of the investigators, and thus became able to solve their questions. But it then appeared that a large amount of the intelligence came from the minds of persons long dead. Then mediums were called tricksters, jugglers and swindlers, and it was prophesied that Spiritualism must soon perish. But Spiritualism rose stronger, better and purer from all these attacks, and demonstrated the fact of a life beyond the grave. The last clerical thunder fulminated against Spiritualism proclaimed it to be the work of evil spirits, of the devil in propria persona. He would be reckoned as behind the times who should claim that the devil was dead, and buried, and his funeral sermon delivered. The clergy cannot so part with their friend, his Satanic Majesty. He must be used still to explain away the great facts they cannot account for. I will read you what the reverend gentleman said, as reported in one of your daily papers. His first statement is that "there has been more trickery in connection with spiritual manifestations, especially with the phenomena called materialization, than with any other subject before the public." I do not deny that there has been, and is, a great deal of imposture in the so-called materialization circles. There is not an auditor here who will bear me witness that I have announced from this platform the presence of trickery and deception in our midst, and the need of care, and caution, and perspicuity to sift the true from the false.

As the materialization of spirit-forms is one of the most stupendous phenomena the world has ever witnessed, so it should be demonstrated by irrefragable proofs. Let me the mediumship of D. D. Home, Slade, Foster, Redman, and multitudes well known in Europe and America try to demonstrate to you, in proof, the various degrees of materialization that have taken place. These proofs have been given by Home in the palaces of the Czar of Russia, the Emperor of France, and in the houses of many of the nobility of Europe—the Countess Cathleen, Lord Adair, Earl Drummond and others have described the tests given in their presence. Materialization can only be accepted as a fact when no chance for fraud exists, and when the medium is willing to submit to any test required of them. All mediums who submit themselves to such conditions put fraud out of the range of possibility. Mr. Anthony says, "Respectable citizens in this city have offered to put certain materializing mediums to certain tests, but they have declined." What does that prove? Merely that fraud and deception exist here as elsewhere. Will you charge to the army of progression the follies of its camp-followers? Does the work of the counterfeiter endear the value of genuine coin? No, no! I have no quarrel with the counterfeiter, but I have with the man who is inclined to think that some of these spiritual mediums are in league with the devil, and by his aid they can really materialize spirits." He cites the case of the witch of Endor, and claims that she was under the same infernal influence. Let us see how this case stands. This woman of Endor is the representative of the diabolical manifestations. Saul, the good, pious man, devoted to his Creator, was a medium. When he became rebellious and disobedient, he lost his mediumship. Does this look as if it was the work of the arch enemy? In his rebellious state he determined to banish all possessed with divination gifts from his kingdom, and took measures to carry out his will. But in the moment of desperation, at the last gasp, he bethought himself of the spiritual power he had once possessed, and sought out a woman who, like him, was a medium. There appears to have been no intention of any diabolical nature on the part of the woman, Samuel, the wise and good prophet, appears to her. There is no record that either Saul or his servant saw the spirit. Only the woman saw him, and Saul was dependent on her description. This was an act of clairvoyance, not of materialization. When Saul asked the advice of the spirit, only truthful words were heard in response. He foretold the destiny of the King: "To-morrow shalt thou and thy sons be with me." Did this come true? I would ask the reverend gentleman if this prophecy was a diabolical one? Surely the good Samuel would not subject himself to the influence of this woman if she were possessed with a devil. Where is the evidence of diabolism in this case? How could a base, bad woman have power over a good man? You may rest assured that if you do not give way to diabolism on earth, you need have no fear of its power over you when you are disembodied. The reverend gentleman thinks that the spirit who appeared was not Samuel, but by some hoc-pocus means it represented Samuel. Did not the spirit give the true prophecy, and what do Jeremiah and some of the other prophets say on this subject? "If the thing which is prophesied come to pass, then it is of the Lord."

I will cite you a case drawn from the printed sermons of Rev. Dr. Cummings, of London, who has a more intimate acquaintance with his Satanic Majesty than has any speaker. Dr. Cummings lectured in Exeter Hall, London, in 1877, on the signs of the times as predicting the end of the world, before thousands of persons. He says he had witnessed some spirit-rappings and had found the information obtained through



them to be authentic. Some of these manifestations came through his own little daughter, six years old. To his great horror he found her with her amiable mamma one day, tipping tables. He could scarcely be persuaded to question the rappings, though the child's mother was satisfied that they told the truth. He gives the conversation he held with the spirit. It is a specimen of the methods by which we may know what the Satanist work was in olden times. He asks, "Who is it tipping this table?" I answer, "I am Ezra Cummings, your grandfather." "It was my grandfather, but you are a liar!" "You're another!" "Are you not the devil and the father of lies?" "Will you answer me a question?" retorted the spirit. "I will." "All right. You are willing to give the devil his due. If the devil is the father of lies, who is his grandfather?"

In 1859 I attended a circle in New York one evening, in the company of Prof. Mapes, the chemist, and others. J. B. Conkling was the test-medium. Several persons communicated, when suddenly there was a change in the control. Laura Edmonds, the daughter of Judge Edmonds, wrote in a large round hand-writing, resembling that of a little child just learning to form the letters, very slowly and distinctly, "I am a little girl. I died of scarlet fever. I was six years old. I lived in Brooklyn with my papa and mamma. My papa had a store with beautiful bottles in the window. I want you to tell my mamma that I am not dead. I am alive and well and very happy. Aunt Cecilia is here, and my friends and brothers and sisters. Please tell her all this, because she thinks I am very unhappy. She thinks I am in a bad place, but there is no bad place here, and I am very happy. This control was written by an imitation of a full moon and the word "darkness." While we were wondering at the signature there came a knock at the door. It was opened, and a gentleman entered, accompanied by a lady dressed in deep mourning. He came to the table and asked, "Are you Spiritualists?" "Yes," the lady asked excitedly. "What has become of my dear child? where is she?" The gentleman said, "My wife's last child died lately. She was six years old. I do not believe in the theories of the church, and I would not permit her to be brought up in them. She was not baptized. Dr. Stephen T. says she is in eternal destruction, suffering the tortures of the damned. To save my wife from a lunatic asylum I have brought her here to see if you can give her any information about the child." We showed him the communication just received. He said that he was a chemist—hence the beautiful bottles in the window. The child's Aunt Cecilia had died, and so had several brothers and sisters. Her name was Cynthia (the moon) Knight (darkness). Mrs. Knight and her husband became Spiritualists. She showed them the communication which had saved her from a lunatic asylum and converted him to a belief in immortality.

Some of you may be familiar with the name of Dr. Robert Hare, of Philadelphia. He was an honored friend of mine. He invented special machines to try spirit manifestations. Genuine mediums ship him all the brighter from investigation. No mediumship in those days refused to be tested by the dial. Dr. Hare determined to sift the phenomena thoroughly. He had with him a medium, a young man, called the dial. He made out a list of names of dead children. In his possession was a lock of hair—a little yellow curl, cut from the head of his child, who had died fifty years previous. The great skeptic was determined to find out if this child still lived and loved. One evening, when with a party of friends, this child's name was spelled out on the dial. "What do I carry in my waistcoat pocket?" he asked. "Nothing," was the unexpected reply. He repeated the question, and "Nothing" was again the answer. At last I've caught these spirits tripping," he said. I have in my waistcoat pocket a worn bit of paper containing a lock of hair cut from the head of a dead child. Had I ever received any token concerning this precious curl, then I would have yielded my skepticism and believed that my child lived. Again the question was repeated and "Nothing" answered. "Behold the proof," he cried, and drew from his pocket a bit of paper and opened it, and found it empty. Then the dial began: "As you withdrew your hand from the bureau drawer it trembled and the curl fell out. You will find it, father, in front of the bureau on Chestnut street." Instead of saying "devil," he decided to investigate further to see if the intelligence manifested through the dial had power to find out what no one knew. So he sent his friend, Dr. Gourley, a physician of Philadelphia, to his room, on the plea of wanting some papers he had left there. Half an hour passed, and all awaited the result. At the end of that time Dr. Gourley returned with the curl cut from the dead child's head. Dr. Hare related this incident to multitudes as proof that his dead child still lived.

Some twelve years ago a man called on me from this city. He said he was a stranger here, and he made arrangements for a private seance for four persons the next day. The appointment was kept, and test after test given (chiefly to two of the party), much to the surprise of the sitters. The gentleman asked if these spirits could speak in foreign languages. The medium could not tell; she would try. He began, then, a series of questions in a strange tongue, and for fifteen minutes thus held control, the medium being controlled to write in strange characters, which were translated by the sitters. She asked if the communication was satisfactory. The man said "wonderfully so," and added that the language was Hindostanee, a tongue which he believed no woman in the United States save his wife understood. Then he added, seriously, "Madam, I advise you to leave this bad business." "Why?" she asked. "Because it is all the work of the devil." "Indeed, and is not the devil the father of lies?" "Certainly, and in these days he deceives even the elect. But I said the communications were correct. I said the truth, and the truth is that he persisted it was the work of the devil, and then she asked: "Do you believe in the Bible?" "Yes." "Do you believe in Christ?" "Oh, yes." "You believe him, then, when he said, 'The works that I do, ye shall do likewise, and greater works shall ye do.' Now if I am possessed of the devil, cast him out. If you believe the words of Christ you have power to exorcise the devil, and it is your duty to do so." The medium was the lady now on this platform: the gentleman, Rev. Dr. Scudder, then pastor of the Howard-street Church in this city. Well known as an able Oriental linguist. Several of his church called on him to ask an explanation of the phenomena he had witnessed. He said the communication was correct, but it was the work of the devil.

I have told you of the test Dr. Cummings received through the agency of a pure, simple child, that his grandfather was talking with him, but still he pronounced it the work of the devil. A broken-hearted mother obtained proof that her child still lived, under circumstances that would have melted the heart of a stoic and convinced of spiritual agency any dunce if the cry of devil had not stopped his ears. A profound man like Dr. Hare had evidence that his child still lived after he had been buried fifty years, under circumstances that proved collusion impossible, and a learned D. D. had to confess that the devil was one of the best school-masters of the age, since he could teach a woman to speak in a foreign tongue without learning his grammar.

At spirit sittings wonderful tables have danced, keeping time to music and giving answers proving the existence of dead people. Count Gasparin has given evidence of this fact. At a recent seance Joseph Crook, of Boston fame, has been called to believe the agency supernatural. But "it is dangerous business. Mediums and believers are demoralized by it." I deny it. I am not demoralized. Neither are Prof. Crookes, Prof. Wallace, Flammarion, the French astronomer, Dr. Higgins, the English astronomer. Nor were William and Mary Howitt nor Mrs. Browning. Their minds were not weakened by belief in Spiritualism. When Spiritualism has been one century in our midst, then can we judge of it by its fruits. Christianity has had centuries of its fruits. I am a witness to the power of Spiritualism. It has made me stronger in health, clearer in brain, more courageous to bear the trials of life, and taught me never to stain my soul with aught I dare not carry into the world beyond, and has made wonder-seekers among scientists to arise and call it blessed.

Look at the teachings of the very Rev. Mr. Moody, and of Mr. Spurgeon, of London; also the man who talked to the wicked Londoners, the Rev. DeWitt Talmage. They say, "Were the sinners to stand in a row in a room, I would be at the head of you." "Let me take the lowest room," said another. "I am lower," said another. But Paul said, "I challenge you all—I am the chief of sinners. I have obtained mercy through Christ. If Christ can save the greatest sinner, He is able to save you." One cries, "What shall I do to be saved?" Shall I give to the poor? "No." "Feed the hungry?" "No." "Heap benefits on the head of my enemy?" "No, none of these. Jesus asks you to believe on him. God wants none of your works—they are but filthy rags. The blood of Jesus alone can save you. For what did he die but to save you and me?" A most comfortable doctrine! Go give it to your bank defaulters, your corrupt politicians, your adulterers of food, your robbers and murderers. Nothing you can do will help you—the blood of Christ can alone atone for your sins. Feeding the poor, reforming your lives—that is only filthy rags. No other name but Jesus can save you. Believe that one is three and three is one, and trust that the good shall pay for the guilty. Is not that the devil's doctrine?

Dr. Eugene Crowell, of Brooklyn, N. Y., a physician of culture, standing, wealth and position, has written a book entitled "The Spirit-World." He says, "Sin and pain are sowing and reaping; cause and effect. You will reap compensation and make full atonement in the life to come. Sincere repentance and good works alone can save you." Again, "Spirits can return to earth and communicate with mortals. Good spirits commend our good acts, but they never flatter. They sustain the good, and inculcate virtue, truth, charity and love. Spirits must be known by their teachings—whether they agree with strict morality or otherwise."

I claim that the reverend gentleman's case is not proven. That Spiritualism is caused by the devil, the father of lies, is not proven by the fruits of Spiritualism. I admit that many evils exist in man's nature, and that he must exorcise them that he may carry no unrepented wrongs to the life beyond. I do not deny the existence of fraud in our ranks. Look over human history. For the first six centuries of Christianity what is it but rivalries and wars between the different sects? Come down to the twelfth century. See the Lollards and the Albigenses persecuted, the Knights of Malta roasted alive for the edification of their brethren. Then see the thirty years' war of Germany, the horrors of the inquisition of Spain, the wrongs perpetrated in Italy, France, England, in the name of religion. Look at Ireland, and see how she still regards the curse of Cromwell's massacre to the time when Theodore Parker was hounded from his pulpit for asking questions the scholars could not answer. What effect has the teaching of the vicarious substitute had of letting the sinner go free because of the slaying of the life of the good man, and then question if in thirty-two years we can reform the great evils that have accumulated in eighteen centuries? We must teach men that they live for themselves, die for themselves, and atone for themselves. We must sit at the feet of this spirit power and search to see if our dear lives be beyond the grave. Then can we comprehend the utterances of the Bible, the character and mission of the Good Master; can realize that God lives, that man has a life beyond the grave, and that judgment must be rendered for every act and deed done in the body.

### BELSHAZZAR'S VISION.

An Address Delivered by  
MRS. NELLIE J. T. BRIGHAM,  
Before the First Society of Spiritualists,  
New York.

(Specially Reported for the Banner of Light.)

Oh thou most sacred presence, thou whose clear sight penetrates through all the folds of human misunderstanding, thou who lookest down through the dark and rainy clouds that hang over the earth to-night, and dost read every line and every word written in the human soul, we look to thee, Oh Spirit of Wisdom, Oh Spirit of perfect penetration and wise understanding, and we would come before the altar of prayer, not to lay our lives before thee, saying, "Oh, Father! children we are," for thou knowest us already far better than we can ever hope to know ourselves. Oh Father! free our hearts from that which burdens us, from that which blinds us, from that which overwhelms us with life's sea of sorrow; thou hast set the ladder of prayer by every soul, and we climb, by this to thee and know how good thou art, how strong, how continually kind, and how infinite in thy wisdom. Oh, thou whose love is endless; thou who hast shown thy kindness to every one who can see it—and if we see it not it is because our eyes are dimmed—oh, Father, we know that thy law is the law of harmony; thou hast written it upon the rocks; the law of compensation rolls on the tides of the sea, in the waves of the deep, and in the wonderful ocean of air that folds around the globe; and thou hast written it in starry letters, this law of compensation; thou hast written it on the red tablets of the human heart. As thy law lives and thy goodness speaks through it, we know that for all pain there shall come peace; for all tears, clear vision; for all burdens borne, for all oppression that we may know, there shall come salvation. Thou dost teach us that if we strive for good, though we often seem to fail, yet we know that in the end we shall receive it. Teach us, oh Father! the good that we all may do; teach us to look upward, not downward; not around us, but above. Oh Father! we would not lift our hearts to thee in mere murmurings, but we would pray for the light, and having found it we would apply it. We lean upon thy strong arm, that can never fail us. With all our weaknesses and all our faults and all our sorrows we would turn to thee, knowing that thou dost understand our needs and will always receive and help us.

### DISCOURSE.

The subject for this evening's remarks is Belshazzar's Vision. It seems naturally to follow after the subject which we took some evenings since in relation to the dream which was given to the great king of Babylon, Nebuchadnezzar. It appears that Belshazzar was the grandson of this great Babylonian king. Belshazzar's life and character were certainly degraded and dissolute, he being filled with greatest evils and vices, and earning nothing either for the good of his people or for the things of religion. But evil days came darkening over him, and his father was led into captivity, and at last, when the enemies were at the gates of the city, when Cyrus was without and the greatest of evils and dangers threatened Belshazzar, it said he made a great feast to his lords, and they were gathered together in the midst of great rejoicings; all that was brilliant and beautiful was gathered there to make the feast marked, and in the midst of it they took from the sacred place the holy vessels that had been used in the services to Jehovah. It seems that the queen had spoken against using the holy vessels; nevertheless, regardless of what she said, these holy vessels were brought and they drank the wine from them, and suddenly there appeared a hand writing on the wall.

It was not something due to fancy, to intoxication or imagination, but there appeared what seemed to be the fingers of a man's hand. "And wrote over against the candlestick upon the plaster of the wall, of the King's palace; and the King saw the part of the hand that wrote." After the hand had vanished the writing still remained; there was not one person who was able to read or interpret what still remained written upon the wall. Suddenly all the revelry was quieted, all the wild manifestations of mirth became still, and a feeling of shivering horror settled down upon them. Then Belshazzar sent for the wise men, magicians, astrologers, Chaldeans and sooth-sayers, those who were skilled and capable of unfolding mysteries, and he offered great things to them if they would read and interpret the mystery on the wall. But they stood before it dumb, not one of them could read it or understand it, though the writing on the wall was visible to every one. Then the Queen—she who had known of the days of Babylon's glory, she who had known of the prophet, the medium Daniel, who had stood before the people in all the might of his spiritual

gifts—advised that they send for him to interpret the handwriting. She remembered the time when the most powerful of kings had dreamed a dream that he could not remember, and none of the wise men or magicians who were called to tell the King his dream and interpret it could do it. They might have called on fancy for some flattering interpretation of the dream, but they have first heard the dream, but the King commanded that they should tell him the dream as well as its interpretation, for the substance of the dream had passed away from him. And she remembered how at last the prophet Daniel appeared before the King and not only gave the interpretation of the dream but also told the King what the dream was. Not only this did she remember, but many other things, and by reason of this manifestation of his exceeding power he was made the chief of all the magicians; for this was the name which was then given to those who possessed spiritual gifts, who were wise in spiritual things. The Queen, remembering these things, gave her advice, and the King following it, sent for the prophet Daniel. He came and stood before the King, and saw the mystical writing upon the wall, and read the words: "Mene, mene, tekel upharstun." And we read in the book of Daniel: "This is the interpretation of the thing: Mene, God hath numbered thy kingdom, and finished it; Tekel, thou art weighed in the balance and art found wanting; Pares, thy kingdom is divided and given to the Medes and Persians." It was a prophecy, and it was one that filled the King's heart with still greater terror.

The King had been weighed in the balance and found wanting—wanting in morality, wanting in honor, wanting in humanity. But we desire more particularly to fix the attention upon the single point of the spiritual manifestation which was called the vision. Now in these things there must be an explanation. Theology has taken so much for granted that it has seemed to cultivate in the minds of the people a desire merely to accept that which theology gives without asking why it is so, how could it be so, not questioning if these things did take place, or was it without the existence of the law. Theology has said God moves in a mysterious way. That is true. But his ways are only mysterious to us because we are as little children—our understanding is but feeble. How can we hope to measure measureless wisdom? How can we expect to comprehend the laws of the Omnipotent while we are in the feeble limits of human intelligence?

Theology has decreed that man's reason is a common thing, and that it should not be called upon to settle any important question; that we should simply believe in the mysteries; that we should believe that God has at times manifested his special pleasure through the messages of angels; that he has at times manifested his burning indignation by some wonderful spiritual manifestation; and to-day, while the church holds its belief in the mystery of angels in ancient days, if we ask for an explanation they tell us these things cannot be explained—that we should accept them without explanation. But in these latter days we find throughout all the world that materialism seems to be growing deeper and wider, and the river flows stronger and stronger, and theology does not stay the tide of skepticism. All over the world you can see that this is true. We say to the church that unless you are willing to accept the light of spiritual things the time will very soon come when you, too, will be weighed in the balance and found wanting. The church by-and-by, when it is compelled to do it, will open its doors just a little, then wider and wider, until science and philosophy shall enter in—science with its stately greetings, philosophy with its broad brow, and the two shall stand together, side by side with religion, the whole constituting that natural common sense trinity which shall be the salvation of the people.

What shall bring this about, you may ask. We bring the answer, Spiritualism, but we do not use the term in any narrow sense. God is the God of all the people, from the least to the highest, from the smallest to the greatest, and we find this beautiful truth of Spiritualism everywhere in the world, and we need no stronger evidence of its old-time existence than the record of its manifestation at the feast of Belshazzar. When we remember these things, and look back to the past we know that it is by a constant repetition of them, that it is by familiarizing the people with the real power of the spirit and the demonstration of immortality that comes from the spirit-world—it is by this that men shall be rescued from materialism; it is in this, we say, that we receive consolation and comfort, and in it we have the greatest reason for joy and thanksgiving.

(The writer of the following communication has chosen to employ an anagram upon his name as his *nom de plume*; yet our Washington readers will doubtless easily decipher it and recognize the author as one of their number who has in former years been a zealous and effective worker in spiritualistic fields—who still holds a deep interest in the work, and improves the opportunity to speak a word for the truth when, as in this case, there is a special call for it.—E. J.)

### "The Immortals" Corrected.

To the Editor of the Banner of Light: Please allow me space in your "waving Banner" to vindicate the truth of history by correcting an error fallen into by Hon. Stephen W. Downey (delegate in Congress from Wyoming Territory). In the preamble to his bill recently introduced in the House of Representatives, "providing for certain paintings on the walls of the National Capitol, to commemorate the birth, life, death and resurrection of our Saviour, Jesus Christ, as told in the four gospels of Matthew, Mark, Luke and John," which bill, with its appended *prosy* poem entitled "The Immortals," after having been copyrighted, was printed in the *Congressional Record* of the 22d of April; and has since been issued in pamphlet form on tinted paper, and is for sale at twenty-five cents per copy. (No charge for this advertisement.)

In the preamble of the bill, which serves as a *point d'appui* for Downey's delectable brochure, the honorable gentleman prefixes to the Apostles' Creed a fragment of his own fertile, not to say poetically-vivid imagination, as follows:

"Whereas, the people of the United States are a Christian people, and firmly believe in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell, etc., etc."

The Constitution of the United States (Article VI.) provides that "this Constitution and the laws of the United States which shall be made in pursuance thereof, and all treaties made or which shall be made under the authority of the United States, shall be the supreme law of the land."

The foregoing provision will serve to indicate the legal quality and authoritative force of the following language employed in "A treaty of peace and friendship between the United States of America and the Bey and subjects of Tripoli." concluded Nov. 4th, 1796, certified at Algiers on the 3d of January, and ratified by the Senate June 7th, 1797:

"As the Government of the United States is not in any sense founded on the Christian religion, as it has no character of civilty against the laws, religion or tranquility of Mussulmen, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries." (*Public Treaties—Revised Statutes of the United States*, page 706.)

The treaty of which the above extract is a part, was negotiated when George Washington was President, and Timothy Pickens Secretary of State, and it was ratified by a Senate composed largely of men who had participated in framing the National Constitution, and were familiar with the principles and plan of government inaugurated by that instrument. At least the language which the senatorial ratification sanctioned, in regard to the religious or Christian character of the Government of the United States, or of the people of the United States, (ours being a government "of the people, for the people, by the people," may safely be taken as a better and more accurate and reliable expression as to what was the original intention of the "Fathers of the Republic," than is a mere allegation promulgated a century later by a delegate from a Territory not yet born into the family of States.

In the light of the facts above presented, I leave your intelligent readers to judge between the language employed and sanctioned by the founders of our Government and that which this modern theological Solon and Christian statesman proposes to engrave upon the statutes of the United States.

I only trespass upon your space to add that Delegate Downey's movement to emblazon upon the walls of the National Capitol a solemn procession of sectarian,

religious paintings, is evidently of a piece with the "God-in-the-Constitution" project, which certain sectarian zealots have been nursing and fondling for some years past. The Downey bantling is more likely to die in the "burning" than the other, because it excites general ridicule in the secular press, while some of the religious journals sharply criticize the so-called poem, which he finally succeeded in getting permission to have printed in the *Congressional Record* at the expense of the public treasury.

Yours anagrammatically,  
J. A. RANWOLD.  
Washington, D. C.

For the Banner of Light.

TO THE AGED.

BY MARY DANA SHINDLER.

Crushed beneath the weight of years,  
Saddened by earth's weary cares,  
Yieldest thou to chilling fears,  
Aged, weary heart?  
Hast thou struggled manfully?  
Then thy record is on high;  
From thine upward-gazing eye  
Let no teardrop start!

Seest thou not a cheering gleam?  
Aged pilgrim, 'tis no dream—  
That beyond life's turbid stream  
Lies a better land,  
Where intrude no mournful fears,  
No deceitful hopes, no snares,  
Where the end of all life's cares  
Thou shalt understand.

Wee betide thee if in vain  
Heaven has sent thee grief and pain;  
They were sent thy soul to train  
For eternal joys;  
Wee betide thee if thine hours  
Have been spent in galling flowers,  
Wasting thine immortal powers  
On earth's fleeting toys!

Joy to thee, oh, joy to thee,  
With trustful energy,  
With strong faith and spirit free,  
Thou hast found thy part!  
Joy to thee if thou hast been  
Looking, with an eye serene,  
Far beyond this changing scene,  
Aged, weary heart!

## Banner Correspondence.

### Maryland.

BALTIMORE.—B. T. Tanager writes, May 18th: "The Holmeses left here to-day for home. I attended last evening a private seance at their rooms, No. 26 N. E. St. The guests were present Mr. Clement, Mrs. Burton, Dr. Morrell and myself, and it was certainly the grandest seance I ever attended. The sickness of Mrs. Holmes prevented her going into the cabinet, but the spirits who manifested with Mr. H. were beautiful; among them was a small babe just able to toddle along. After parting the curtain a few moments later, it was taken up by the spirit daughter of Mr. Morrell and held at the aperture. It put out its little hand, clasped its hands, and nodded to all quite merrily, while those completely and happily satisfied with this one was. Many other forms came, just as plainly as these, but the baby was the crowning event of the seance."

The Holmeses are certainly good and truthful mediums, and though not as successful as they desired in a monetary way, were able to achieve some friends while here. Of one thing I desire to put myself on record, and that is, of the perfect truthfulness and good membership of the Holmeses. As a general thing they speak of such things as to be fully satisfied with what they attended. That God may keep and prosper them, is the prayer of all members of last night's circle."

BALTIMORE.—J. V. writes, May 22d: "An effort was made in the earlier part of last winter to bring together, in one common fold, the entire body of Spiritualists of this city, in view of that by an united effort great good might be the result. Our most sanguine hopes were not fully realized, yet such was the success accompanying the effort that our little Society will be reorganized in September next, and as the re-organized style was more favorable to success, the fruitages cannot but be eminently satisfactory."

We were fortunate in securing the services of Mrs. C. Fannie Allen, of your city, during the month of December. She is a popular speaker, and drew crowded houses as often as she lectured. Her glow and handkerchief readings were surprisingly accurate. During the months of January, February and March, we held conference meetings, at which free discussions were had, and some friends while here. Of one thing I desire to put myself on record, and that is, of the perfect truthfulness and good membership of the Holmeses. As a general thing they speak of such things as to be fully satisfied with what they attended. That God may keep and prosper them, is the prayer of all members of last night's circle."

On the first Sunday in April the services of Mrs. Allen were again secured. She remained with us till about the middle of the present month, during which time her lectures increased in interest, her best and most successful effort being on the last night of her stay with us.

We were so fortunate in engaging the services of a large choir of excellent voices, accompanied by the violin and organ. To Miss Ella Hellam, the Misses Wooten, Edward Wright, Esq., and several others, the Society are largely indebted for its success.

In due season, when the writer is a member, another was organized in the western part of the city. While Mrs. Allen was helping us, Thos. Gates Foster, Esq., a very philosophical and otherwise meritorious lecturer, was giving good work there.

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good work. Also at Manchester, where Mrs. Lizzie Manchester, of West Randolph, Vt., has been creating great interest. A student of her work still goes on."

WEST NEWTON.—Mrs. M. S. Townsend-Wood writes May 24th: "I received a communication in the *Banner of Light* of May 8th from Anna P. DANFORTH, wife of Lemuel Danforth, of Taunton, in which she lovingly referred to me. I knew her well, as she sang in the choir when I was the engaged speaker for one year in that city, and by her death I was made acquainted with her funeral, which I find by reference to my diary occurred on the 21st of January, 1861, nineteen years ago. She was a dear good woman, and I think her for her kind remembrance, one whom many earthly friends have forgotten. I do not think I have ever seen your medium (Miss Shelhamer) through whom communications are given. I am still the same earnest advocate of spiritual truth, that teach us our common brother and sisterhood, that all are members of a common family, who should love and bless each other instead of abusing."

### Oregon.

PENDLETON.—Dr. Dean Clarke writes that the readers of the *Banner of Light* have not heard from him, but not because his interest in Spiritualism is abated, but on account of having been obliged to centralize his labors for local efforts in those fields in which his lot has been cast. He says: "Since leaving Puget Sound, last fall, I have labored principally in the Grande Ronde and Powder River Valleys in eastern Oregon. Being isolated from commercial thoroughfares by high mountain ranges, this beautiful and mostly fertile region is rather sparsely populated, and there are yet some of the crudities incidental to border life, and the necessarily more of effort for the things of this world than of knowledge of the things of another. But even here light from above has dawned upon several, and I have found a few co-operators to aid me in my efforts to promulgate our divine philosophy. At Baker City, the southern limit of my circuit, Judge D. B. Scofield, of the main office of our *Mountain Sentinel*, Mr. E. S. McCune, was my principal coadjutor and friend. His columns were open to my articles, and in nearly every issue during the winter improved the opportunity to advocate free thought and to expose the errors of the priest-hood, who tried to create prejudice against me. I have now finished nearly six months' labor in this region, and have received orders from my 'commanders' to return to the commercial emporium of the Northwest, Portland, to commence the new year on the basis of operation. Mrs. Dr. Lou Peterson has been in the Grande Ronde Valley during the winter, devoting her efforts to the healing art more than to her 'fortified' test of mediumship. I have seen her very little, but fear that she is a good deal more good than she is credited to be. I find Mrs. F. A. Logan, so long known to the spiritual public, quietly ensconced in the little village of Pendleton, at the foot of the western slope of the Blue Mountains, practicing the divine art of healing by the laying on of hands, which she has been remarkably successful, having performed several cures which have given her a high reputation in all the region round about, and given her means enough to secure a pleasant living in a few months. The people of this section, Southeast Oregon, are largely from the Southwestern States, and as a whole are hardly educated enough to understand and appreciate our advanced ideas; but in all progressive minds Spiritualism finds congenial soil, and some of our most devoted believers. The harvest of our labors is not plentiful, but the laborers were not so few, and eastern speakers who combine tests with lectures would reap abundance among a people of great curiosity, who have a desire to learn the all-wise teachings of our social and spiritual enjoyment I often long to return eastward among my loved co-workers, more akin in thought and spiritual growth than the average inhabitant of this border land; but considerations of climatic change and of the health of my wife and child can do, still keep me far away from my old friends, whose honored names I so often see in connection with places and scenes of spiritual labor and enjoyment in which I would so joyously mingle."

### Alabama.

HUNTSVILLE.—Will H. Bryant, Jr., writes: "In my travels I make it a point to inquire concerning the strength and standing of our glorious and beautiful philosophy, and this is the first place south of Nashville, Tenn., coming down the great Southern railroad, where I have found regular sitters at seances and mediums in course of development. I have found that Spiritualism save what I have read and heard proclaimed from the rostrum. For a year, until last fall, I had devoted all that fell in my path of my pure and noble literature, and you may imagine I was in no wise weakened upon the subject. I have been in the Denton in Lawrence, Kan., and in my attendance upon the meetings of Bismarck Grove Camp-meeting last September. The absolute treatment which Dr. Van Horn, of Lawrence, Kan., gave to the City of Dreadful Night, served only to increase my ardent love for the cause. I miss the dear old *Banner of Light* very much; I cannot always get it on the road, but when I am located, I shall be a steady visitor and companion. I attended my second seance in the city of Lawrence, Kan., of a kind old gentleman, and had the pleasure of getting some of the finest tests my heart could possibly wish. The control is an Indian, calling himself 'Wakema,' who confuses himself with the most ordinary matters, rendering aid where it is sorely needed, and in a manner wholly compatible with the principles of a pure and true Spiritualism. The medium prefers that his name be withheld, for reasons known to all who embrace our faith—or our faith, showing many of our knowledge and facts—and who in business are dependent upon the 'Orthodox' element for support. I can say of him: I never met a more high-minded and truly conscientious couple than he and his general. He is not laboring under any of the 'isms' of the not far distant, I think, when he will have to surrender everything to this high and noble calling. He has been promised much that is extremely comforting by other high and fine controls through other good mediums, but he is not laboring under any of the 'isms' of the not far distant, I think, when he will have to surrender everything to this high and noble calling. He has been promised much that is extremely comforting by other high and fine controls through other good mediums, but he is not laboring under any of the 'isms' of the not far distant, I think, when he will have to surrender everything to this high and noble calling. He has been promised much that is extremely comforting by other high and fine controls through other good mediums, but he is not laboring under any of the 'isms' of the not far distant, I think, when he will have to surrender everything to this high and noble calling. 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Paper, 30 cents, postage 2 cents.  
For sale by COLBY & RICH.



WANTED—At this office, the full *post-office* address of Bro. Isaac Rehn. We have an extended article from his pen in type awaiting revision. We have sent him proof-sheets (which have been returned to us by the Postal Department) and have written him several times with no reply. Will some one possessed of the knowledge we require inform us of his present whereabouts?



## BRIEF PARAGRAPHS.

Some one has said that Lavater, whose books introduced Physiognomy to the world, must have been a military man, because he was bound to write about face.

The "Indian outrages" in Colorado are regularly manufactured by the Denver Outrage Bureau. That bureau is composed of landholders who are desirous of stealing the land of the Ute Indians. A cold-blooded set of schemers are these Denver outrage-makers.—*Louisville Courier-Journal*.

It indicates something of a spirit of fair-mindedness in Joe Cose when, during the heated term, he declared that all he wanted was *just ice* and nothing more.

Some of the Canadian clergy are opposing a bill to legalize marriage with a deceased wife's sister. It is feared they will soon declare it wrong for a man to marry his widow's sister.

As when you see a viper, or an asp, or a scorpion, in an ivory or gold box, you do not love or think it happy on account of the magnificence of the materials in which it is enclosed, but shun and detest it because of its pernicious nature; so, likewise, when you see vice lodged in the midst of wealth and the swelling pride of fortune, be not struck by the splendor of the materials with which it is surrounded, but despise the base alloy of its manners.—*Pictet, a stoic philosopher, originally a slave, H. C. 100*.

"I know where there's an imposing stone better than this," said Joe to Digby as the two looked at a printing office. "Where?" murmured the latter. "In the cemetery; imposing and grand."

Pinch tells of a marriage engagement that was broken on account of the lady's incompatibility of complexion. It didn't harmonize with the gentleman's furniture.

We call the attention of our readers to the advertisement of the *Banner of Light* on our fourth page. A Spiritualist paper, those interested in the subject will find the *Banner*, without doubt, ahead of any other sheet published.—*Weekly Tribune, Hornellsville, N. Y.*

The sad news comes that the King of Central Africa, whom Stanley converted, has backslidden.

There are no such tyrants in the world as fashion and authority; and yet fashion is only what certain people wear and authority only what certain people say. Let people change their clothes, and fashion changes. Let them change their opinions, and authority changes. How cheaply do we surrender our independence!—*L. K. Washburn*.

The *San José* (Cal.) *Mercury*, noting that some one proposes the name "telephum" for a message sent by telephone, rather suggestively asks: "Why not call it telephib?"

Nothing is more notorious than the fact that a man may carry the whole scheme of Christian truth in his mind, and yet be entirely without any real effect upon his character and aims. It is there, but it fruitlessly nothing. It has less influence than the multiplication table.—*Holland's "Every-Day Topics"*.

There are no cats in Greenland. But they have a native dog that can howl a hole in the side of an iceberg, so the natives don't miss the cats.

The Press Association says: "Strange stories have lately been current of supernatural apparitions having been witnessed at Capperthwaite Chapel, near Maryborough, Queensland. According to the report, the Virgin and beautiful lights ascending from the altar of the humble little church are asserted to have been seen by several persons. One Sunday evening, a number of respectable people visited the church, and one young man is said to have fallen in a swoon. The Virgin and the other persons emphatically declare that they have seen visions of the nature described."—*Reynolds's Newspaper, London, Eng.*

## W. J. Colville's Meetings.

On Sunday last, May 30th, Decoration Day was celebrated in Berkeley Hall, Boston, the services being throughout appropriate to the occasion. Mrs. F. E. Crane, a well known soprano, who has delighted the most critical audiences in Boston and elsewhere, favored the congregation with her charming rendition of "He Shall Feed His Flock," from the "Messiah," "Angel Eyes," and "O Salutaris."

Mr. Colville's guides lectured on "The flowers that adorn the soldiers' graves," and pleaded for a continuance of any practice which tends to call out the finer sentiments of the human heart. After alluding in glowing terms to the bravery of America's fallen heroes, they urged all their hearers to fight the good fight against oppression of every name and form in their own homes and society at large. The lecture was very warmly received, and the congregation was a very large one. Winona concluded the service with an appropriate poem.

In the evening, owing to the inclemency of the weather, the attendance was scarcely as large as usual, but the nature of the exercises did not suffer by reason of the rain. The musical portion of the service was very effective, and Mrs. Steckney's recitation of a poem added to the enjoyment of the evening. Mr. Colville's lecture on "The Future Republic" embodied an earnest plea for the rights of the red man, and set forth unmeasured terms the necessity of extending the hand of fellowship to all foreigners from whatever quarter of the globe they may come. It was contended that as various nationalities commingled fraternally here they would send out an influence across the seas producing brotherhood in the lands where they were born. America's future is very bright, according to Mr. Colville's guides, and California is pictured as the brightest point of all.

Next Sunday the services in this hall will be at 10:30 A. M. and 3:15 P. M. The morning lecture will be on "Free Religion"; the evening lecture on "True Spiritual Communion."

## In Providence.

Through the kind exertions of Mrs. Dr. Day, of 24 Broadway, interesting spiritual meetings have recently been held in this city. This lady's exertions have been indefatigable, and we are glad to know that they have not been unavailing. On Tuesday, May 25th, Mrs. Day invited quite a large company of friends to meet in her pleasant parlors, where Mr. Colville held a reception. Several persons present were comparative strangers to Spiritualism, and many were of the opinion that what could be advanced as evidence in its favor; others were Spiritualists of over twenty years' standing, but nevertheless delighted with the opportunity of discussing spiritual problems with the guides of Mr. C. The evening passed away very pleasantly, every one seemed happy and at home. The questions were all of a highly intelligent order, and the replies were lengthy and lucid. "Winona's" poetical improvisations were very acceptable to those whom she favored with those tributes.

On Wednesday and Thursday, May 26th and 27th, Mr. Colville delivered public lectures in Hopkin's Homestead, Westminster street, before intelligent audiences. The Providence Spiritualist gives the following notice of Wednesday's proceedings:

"SPIRITUALISM.—W. J. Colville, of Boston, announced as an eminent spiritualist, pronounced a two hours' oration in the Temple of Spiritualism last evening, in which he gave his views of the distinctive mission of Spiritualism. He believed that the mission of Spiritualism in distinction from all other beliefs was to perfect our knowledge of science and religion, while the philosophy appeals to the reason and affections of man, and its phenomena in scientific ways reveal the reality of the existence of the spirit after death and the best of feelings of the human mind, and that the general temperature of the room and surroundings should be conducive to health. In conclusion he announced to receive additional persons on subject of immortality, and proceeded to poemize 'Immortality,' 'Pond Lilies' and 'Faith'."

Mrs. C. Fannie Allen is announced to lecture in Providence on Sundays June 6th and 20th.

## In Philadelphia.

Mr. Colville will hold a reception at the residence of Col. Kase, 1601 North 15th street, Philadelphia, on Monday, June 7th, at 8 P. M. Ladies and gentlemen in any way interested in Spiritualism are cordially invited to attend through this announcement. On Tuesday and Wednesday, June 8th and 9th, Mr. Colville will deliver public inspirational lectures in the hall corner of 4th and Spring Garden streets, corner of 5th and 6th streets, "The Future Republic" (by request); on Wednesday questions will be taken from the audience.

**Musical Concert for Benefit of Brooklyn Spiritual Society.**  
To the Editor of the Banner of Light:  
Jesse Sheppard, the distinguished musical medium, has accepted the invitation of the Brooklyn Spiritual Society to give a benefit concert or musical séance in Everett Hall, 338 Fulton street, Monday evening, June 7th, at 8 o'clock. Admission 50 cents.  
Mr. Sheppard has within the last few weeks given several musical séances at private parlors in Brooklyn, which have been fully attended, his musical performances uniformly eliciting great applause. He gives the cause of Spiritualism in Brooklyn, and the Executive Committee have fixed the price of admission at 50 cents, which is only half the price that all have gladly paid who have attended his Past Concerts. We look for a grand house.  
P. O. COLVILLE.

## The "Editor-at-Large."

To the Editor of the Banner of Light:

I am glad to see that the "Editor-at-Large" project is meeting with substantial approval on the part of Spiritualists. I wish I were able to contribute largely to the fund required to carry it forward; but lacking the material means, perhaps you will permit me to say an earnest word or two to such as are more fortunate in that respect.

It has seemed to me a very happy thought on the part of the originators of this project, whether in this sphere or a higher, to thus attempt to carry the war more vigorously into the enemy's lines, and at the same time to secure to the cause a more full measure of the services of one who has proved himself eminently fitted for this special work.

Surely no one acquainted with the labors of Dr. Britton in behalf of Modern Spiritualism, antedating even the period usually assigned as the origin of the movement, can doubt his special qualifications for the service for which he has been nominated. Nor can there be any question—in view of the facts that he early sacrificed the emoluments of a prominent position in an ecclesiastical body in order to advocate an unpopular truth, and has received no adequate pecuniary return for an ordinary lifetime of arduous toil—that in undertaking this service he should receive a suitable remuneration, such as will enable him to lay aside other avocations and devote his energies to this.

Of course no one is expected to contribute to this movement except those who see the desirableness of the work proposed, and who feel that Bro. Britton is fully competent to its acceptable performance. Probably most Spiritualists, who are not professional writers or speakers, will feel that he is able to do the work far more satisfactorily than they themselves could do, even could they command the time. Certainly all such have an undoubted right to employ him to act in their own behalf. If they see fit, and to compensate him for it as they choose.

It is difficult, then, to perceive the reasonableness of objections that have been raised against this proposal in certain quarters. I cannot but think its purpose and animus have been strangely misconceived by those brethren in the household who have imagined it to be a step toward popery, or a scheme to betray Spiritualism into the hands of its enemies, or even an eleemosynary project, contrived to give one Spiritualistic journal some advantage over others. Since the "Editor-at-Large" is invested with no control over any body's opinions, or over any portion of the press, Spiritualistic or other, and since Bro. Britton's veteran services in the cause give a guarantee of his future faithfulness at least as secure as we have on the part of any new-fledged advocate, and since, moreover, his productions are to be given to the public, when possible, through the channels of the opposition, it is not apparent how the project can result in any of the evils prognosticated. True, that journal (*the Banner of Light*) which has had the good judgment to encourage and aid this plan is entitled to whatever credit for enterprise and generous public spirit may be justly due in the case; and this, who I am confident, will see no occasion for evil surmises or petty jealousy in the matter.

All that Bro. Britton can possibly do in the line proposed, either in his own behalf or that of others who see fit to employ him as their agent, will not detract from nor render unnecessary the volunteer and gratuitous work in the same line which competent defenders of Spiritualism always feel incumbent upon them to the extent of their ability. This will doubtless continue to do, whether specially pledged to it or not. But this plan cannot fail to ensure the accomplishment of much that would otherwise be omitted, and that, too, in a very efficient and judicious manner.

Let, then, the good work go on. Let Dr. Britton be supplied, by those who have the will and the means, with sufficient funds to relieve him from all pecuniary anxieties. Those who aid in this work will be sure of an abundant reward in the approval of their own consciences, and of that better world which rejoices in all unselfish effort.

A. E. NEWTON.

Amorica, N. J.

The amount of funds previously acknowledged and placed to the credit of Dr. Britton, ending May 25th, 1880, is as follows:

	Amount Pledged.
H. Brady, Benson, Mass.	2.00
Peter McAuliffe, Yuba City, Cal.	5.00
E. Whipple, Hampshire, Ill.	4.50
Religio-Philosophical Journal, Chicago, Ill.	25.00
G. J. Durand, Lebanon, N. H.	5.00
Henry J. Newton, 124 West 42nd street, N. Y.	100.00
Charles Partridge, 20 Broad	50.00
Laura M. De Lane, St. Paul, Minn.	5.00
C. D. New Britain, Conn.	1.00
H. Van Gilder	25.00
W. B. Newark, N. J.	5.00
J. Tanner, Baltimore, Md.	5.00
Total to date	\$1,230.00

## Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.)

Mrs. Emma Hardinge Britton will speak for the first Society of Spiritualists of Cleveland, O., at Hall's Hall, 333 Superior street, the four Sundays in June, commencing the 6th. This will probably be the last opportunity which the Cleveland friends will have of hearing this world-wide celebrity.

J. Frank Baxter closed his present engagements at Worcester, last Sunday. The Sundays of June he lectures in Springfield and Gloucester; July is appointed for Massachusetts, including Shawheen and Onset Bay Camp-meetings. He would like to give the timely announcement that during August his Sunday and other engagements will be wholly in Central and Western New York State; and parties desiring week-day lectures there can address him at their earliest opportunity at 181 Walnut street, Chelsea, Mass.

Dr. L. K. Cooney cannot yet leave Newark so as to be in Boston the 1st of June. For future engagements address him at 82 Magazine street, Newark, N. J., until further notice.

P. C. Mills spoke at St. Louis Springs, Sunday, May 23d, also May 30th. He will make engagements during June and July anywhere in the State of Michigan for week evenings and Sundays; will also speak on Temperance. He would like to conduct grove-meetings or attend camp-meetings. His terms are so reasonable that all can avail themselves of his services. Address him St. Louis Springs, Mich.

Information reaches us via Amherst that Dr. W. L. Jack is now recuperating in Western Massachusetts previous to his going to Lake Pleasant.

## Brooklyn Spiritual Society Conference.

Meetings

At Everett Hall, 338 Fulton street, every Saturday evening at 8 o'clock.

After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con, under the ten-minute rule.

J. DAVID, Chairman.

## The Brooklyn Spiritual Fraternity.

Meets at Fraternity Hall, corner of Fulton street and Gallatin Place, Friday evenings at 7½ o'clock. The themes thus far decided on are as follows:

June 4th, "The Gospel of Humanity," Mrs. Hope Whipple.

June 11th, "The Baptism of the Spirit," D. M. Cole.

June 18th, W. C. Bowen.

Thirty minutes allowed last speaker, followed by ten minutes' speeches by members of the Fraternity.

S. B. NICHOLS, Pres.

## Passed to Spirit-Life:

From Hyde Park, Pa., May 20th, 1880, J. Burns Walker, aged 60 years 3 months and 14 days.

Mr. Graves has completely annihilated his opponent, and buried him under a mountain of facts. His work contains a startling revelation of historical facts, and is thoroughly substantiated by authentic history. M. K. WILSON, *author, Ind.*

"Sixteen Saviors of None" or the Explosion of a Great Theological Error. Reprints to John D. Terry's "Sixteen Saviors of None" published and twelve copies are printed out and thoroughly exposed, by Kersey Graves. For sale by Colby & Rich, 9 Montgomery Place, Boston, Mass.

Young and feeble mothers with frail children will both become strong by the use of Hop Bitters.

Kidney-Wort has cured thousands. Try it and you will add one more to their number.

## Subscriptions Received at this Office.

MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2.50 per annum.  
THE SPIRITUAL RECORD. Published weekly in Chicago, Ill. \$2.00 per annum.  
THE SPIRITUALIST: A Weekly Journal of Psychological Science. London, Eng. Price \$3.00 per year, postage \$1.00.  
THE THEOSOPHIST: A MONTHLY JOURNAL devoted to Spiritualism. Price \$2.00 per year, postage 50 cents.  
SPIRITUAL NOTES: A Monthly Epitome of the Transcendentalist, published by the Transcendental Society, published in London, Eng. Price 75 cents.  
THE THEOSOPHIST: A Monthly Journal, published in London, Eng. Price 75 cents.

## For Sale at this Office:

THE RELIGIO-Philosophical JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$2.50 per annum.  
VOICE OF ANGELS: A Semi-Monthly Spiritualistic Journal. Published in West Yonmouth, Mass. \$1.65 per annum. Single copies 5 cents.  
MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 5 cents per copy. Per year, \$2.50.  
THE SPIRITUAL RECORD. Published in Chicago, Ill. \$2.00 per year; single copies, 5 cents.  
THE HERALD OF LIGHT AND JOURNAL OF PHYSICAL SCIENCE: Published monthly in New York. Price 30 cents.  
THE SHAKER MANIFESTO: (official manifesto) published by the United Society of Shakers, N. Y. 40 cents per annum. Single copies 5 cents.  
THE OLIVE BRANCH: A monthly. Price 10 cents.  
THE THEOSOPHIST: A monthly. Price 75 cents.  
THE COMMONER: Published weekly, 419 Broadway and Labor Reform. Single copy, 4 cents; 40 cents per year.

## RETAIL AGENTS FOR THE BANNER OF LIGHT.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers street, New York City.  
NEW ENGLAND NEWS COMPANY, 14 Franklin street, Boston.  
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J. H. BROWN, 919 Washington street (south of Pleasant St.), Boston.  
T. F. WITT, 235 Tremont street corner Elm St., Boston.  
A. HALL, 17 G street, South Boston, Mass.  
RICHARD ROBERTS, 1000 Broadway, Washington, D. C.  
W. M. BARNARD, 71 North street, New York City.  
S. M. BOW, 43 West 22nd street, New York City.  
W. H. LEECH, 61 Hudson street, New York City.  
W. A. C. S. HOUGHTON, 72 and 73 street, Sacramento, Cal.  
LEE'S BAZAAR, 10 Woodland Avenue, Cleveland, Ohio.  
WILLIAMSON & HIGGINS, 62 West Main street, Rochester, N. Y.  
JACKSON & BURLEIGH, Arcade Hall, Rochester, N. Y.  
D. HENCK, 446 York Avenue, Philadelphia, Pa.  
W. A. DANSEN, 705 Saratoga street, Baltimore, Md.  
N. CHIVYSSER, 31 Geary street, San Francisco, Cal.  
SMITH'S PERIODICAL DEPOT, 12 Dearborn street, Chicago, Ill.  
J. MORTON, 162 Vine street, Cincinnati, Ohio.  
S. M. HOWARD, 51 East 12th street, New York City.  
G. H. HIGGS, 112 West 10th street, Oswego, N. Y.  
J. A. ADAMS, 327 Seventh street, and 31 E street, Washington, D. C.  
WILLIAM ELLIS, 130 Wisconsin street, Milwaukee, Wis.  
WILLIAM WADE, 820 Market street, Philadelphia, Pa.  
E. M. ROSE, 57 Trumbull street, Hartford, Conn.  
HENDRAN'S LITERARY EMPORIUM, 23 Union Square, New York.  
C. H. MATTHEWS, Central News Stand, Northeast corner Broad and Thomas streets, Columbus, Ga.  
J. H. DENNIS, 555 Bedford Avenue, Brooklyn, N. Y.  
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D. W. CANN, Main street, Greenfield, Mass.  
D. H. DENNIS, 555 Bedford Avenue, Brooklyn, N. Y.  
D. R. LOONEY, New London, Conn.  
E. J. CALPENTH, Hingham, Vt.  
W. E. RAYBOLD, 152 Main st., Salt Lake City, Utah.  
(Other agents who keep the *Banner of Light* regularly on sale at their places of business can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich publishers, 9 Montgomery Place, Boston) of the fact.

## RATES OF ADVERTISING.

Each line in *Advertisements* costs for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page.  
Business Cards, thirty cents per line, Agate.  
Notices in the editorial columns, large type, inserted number, fifty cents per line.  
Payments in all cases in advance.  
No advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

## SPECIAL NOTICES.

**The Wonderful Healer and Chiropractor**—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street, F. 7.

**J. N. M. CLOUGH**, Electric and Magnetic Physician, office 84 Montgomery Place, Boston. Hours from 9 A. M. to 4 P. M. Will visit patients. My I.

**Special Notice.**  
DR. F. L. H. WILLIS—DR. WILLIS may be addressed until further notice at his Summer residence, Glenora, Yates Co., N. Y. J. 5.

**Magnetic Treatment of Diseases of the Eyes, Brain and Lungs**, specialties with Dr. CLOUGH. Office 84 Montgomery Place, Boston. My I.

**J. V. Mansfield, TEST MEDIUM**, answers sealed letters, at 61 West 42nd street, New York. Terms, \$3 and four 5-cent stamps. REGISTER YOUR LETTERS. Ap. 3.

Colby & Rich have on sale at the *Banner of Light* Bookstore, No. 9 Montgomery Place, Boston, Mrs. Maria M. King's new works, just issued from the press, and constituting the second and third volumes of *PRINCIPLES OF NATURE*, by this talented writer and inspirational medium. An idea of the extent of ground and diversity of subjects involved in these additional volumes may be gained by a glance at the announcement made concerning them on our fifth page. Their perusal on all hands is earnestly recommended.

## BUSINESS CARDS.

**NOTICE TO OUR ENGLISH PATRONS.**  
J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* and *Reformatory Works* published by Colby & Rich, at his residence, 22 Palestine Road, Stoke Newington, N. London, England. Mr. Morse's key for sale the *Banner of Light* and *Reformatory Works* published by Colby & Rich.

**LONDON (ENG.) AGENCY.**  
J. W. F. CROFT, No. 22 Gordon street, Gordon Square, is our Special Agent for the sale of the *Banner of Light*, and also the *Reformatory Works* published by Colby & Rich, at his residence, 22 Palestine Road, Stoke Newington, N. London, England. Mr. Croft's key for sale the *Banner of Light* and *Reformatory Works* published by Colby & Rich.

**AUSTRALIAN BOOK DEPOT.**  
And Agency for the *Banner of Light*, W. H. TERRY, 40 Russell street, Melbourne, Australia, has for sale the works on *Spiritualism*, published by Colby & Rich, at his residence, 40 Russell street, Melbourne, Australia. Mr. Terry's key for sale the *Banner of Light* and *Reformatory Works* published by Colby & Rich.

**PACIFIC AGENCY, SAN FRANCISCO.**  
The *Banner of Light*, and also the *Reformatory Works* published by Colby & Rich, at his residence, 40 Russell street, Melbourne, Australia. Mr. Terry's key for sale the *Banner of Light* and *Reformatory Works* published by Colby & Rich.

**THE BANNER OF LIGHT.**  
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**PHILADELPHIA AGENCY.**  
The *Banner of Light* and *Reformatory Works* published by Colby & Rich are for sale by J. H. HODGES, M. D., at the Philadelphia Book Agency, 440 North 3rd street, between Chestnut and Arch streets, Philadelphia. The *Banner of Light* can be found for sale at Academy Hall, 40 Spring Garden street, and at all the Spiritualist meetings.

**TROY, N. Y. AGENCY.**  
Parties desiring any of the *Banner of Light* and *Reformatory Works* published by Colby & Rich will be accommodated by W. H. VORHIES, at Rand's Hall, corner of Congress and Third streets, on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week, Mr. V. will prepare any work desired.

**HARTFORD, CONN. BOOK DEPOT.**  
E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Reformatory Works* published by Colby & Rich.

**CHICAGO, ILL. PERIODICAL DEPOT.**  
SMITH'S PERIODICAL DEPOT, 12 Dearborn street, Chicago, Ill., has for sale the *Banner of Light* and other Spiritual and Liberal Papers always for sale.

**PHILADELPHIA PERIODICAL DEPOT.**  
W. H. VORHIES, 32 Arch street, and 37 E. corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each Saturday morning.

**ROCHESTER, N. Y. BOOK DEPOT.**  
WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Banner of Light* and *Reformatory Works* published by Colby & Rich.

**ROCHESTER, N. Y. BOOK DEPOT.**  
JACKSON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Banner of Light* and *Reformatory Works* published by Colby & Rich.

**CLEVELAND, O. BOOK DEPOT.**  
LEES'S BAZAAR, 10 Woodland Avenue, Cleveland, O., keep for sale the *Banner of Light* and *Reformatory Works* published by Colby & Rich.

**NEW YORK BOOK DEPOT.**  
D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the *Banner of Light* and *Reformatory Works* published by Colby & Rich.

**WASHINGTON BOOK DEPOT.**  
RICHARD ROBERTS, Bookseller, No. 100 Seventh street, above New York Avenue, Washington, D. C., keeps constantly for sale the *Banner of Light* and a supply of the *Banner of Light* and *Reformatory Works* published by Colby & Rich.

**BALTIMORE, MD. AGENCY.**  
W. A. DANSEN, 705 Saratoga street, Baltimore, Md., keeps for sale the *Banner of Light*.

## ADVERTISEMENTS.

Sparkling, Cooling and Invigorating, that most benign and popular preparation.

**Tarrant's Seltzer Aperient.**

Overcomes function of the liver and bowels, conquers dyspepsia, purifies the blood, subdues feverishness and sleeplessness, banishes indigestion, and is celebrated for its alternative properties.

SOLD BY ALL DRUGGISTS.

**ONSET BAY GROVE.**



## Message Department.

**Public Free-Circle Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, corner of  
Province street and Montgomery Place, every TUESDAY  
AFTERNOON. The Hall will be opened at 2 o'clock, and the  
doors will be closed, neither allowing entrance nor egress  
until the conclusion of the service, except in case of absolute  
necessity. The public are cordially invited.  
The messages published under the above heading indicate  
that spirits carry with them the characteristics of their  
earthly life, for that beyond—whether for good or ill—con-  
tinued state, eventually progress to a higher condition.  
We ask the reader to receive no doubt, but forth by  
spirits in these messages that does not comport with his or  
her reason. All express as much of truth as they perceive  
to be true.  
For it is our earnest desire that those who may be per-  
meated by the spirit-world will verify them by in-  
forming us of the fact for publication.  
For as our angelic friends behold natural flowers  
upon our Circle-Book table, we solicit donations of such  
from the friends in earth-life who may feel that it is a pleas-  
ure to place upon the altar of Spirituality their floral offerings.  
Mrs. Shelhamer wishes it distinctly understood that she  
gives no private test sessions at any time; neither does she  
receive visitors on her Circle-Book table.  
Letters pertaining to this department, in order to  
ensure prompt attention, should be given in every instance be-  
addressed to Colby & Hild, or Lewis H. Wilson, Chairman.

Messages given through the Mediumship of  
Miss M. T. Shelhamer.

**William Hutchings.**  
If you please, sir, I would like to try and get  
a message to my friends. I seem to be blessed or  
otherwise with weak lungs, in coming this way,  
but I hope I shall be able to manifest. I desire  
to reach particularly my sisters and daughters,  
to tell them that those who were dear to them,  
who have passed on before, watch over, guard  
and guide them. We desire them to realize that  
their spirit-friends are with them, and return  
frequently to assist them in their earthly lives.  
I would like to tell my sister Lizzie that I am  
all with her, anxious to assist her in her work.  
We desire her to do as the spirit prompts, for  
the higher powers have a work for her to do for  
humanity and for themselves, and as the desire  
enters into her spirit to go forth and be of use  
to others, we pray her not to resist it, but to  
give the power expression, for she will be able  
to be of great benefit to others. I would tell  
her I have met Henry, and it is not because he  
has lost an interest in her that he does not re-  
turn; he has been able to do so but once or  
twice, because of lack of means. We must have  
an instrument to use before we can make our  
voices known, and it is not possible to make  
use of every instrument which is presented to us.  
Henry sends his love to her, and his chil-  
dren; he wishes me to say to her with every  
guardian, he gives them counsel and af-  
fection; he will meet them all when they come  
across the river of death. There is no death  
in reality; it is only in seeming; the separation of  
the body does not mean the parting of the spirit,  
and those who are in sympathy with each other  
are never separated; they are together at all  
seasons, and can give and take of the love, sym-  
pathy and comfort, and as comfort, I desire  
my sister remember this, and she will feel  
strengthened for her work. Henry also wishes  
to bless her companion for his kindness and his  
goodness. We appreciate him, and although he  
cannot accept this philosophy as we would have  
all our friends do, yet it is well, for we see that  
he has a good spirit and little opposition. I have  
so much that I desire to say, but at this time, a  
first attempt, I find myself unable to keep con-  
trol of the instrument. I wish to say I find all  
my belief a reality now. I was not disappointed  
when I entered the other life. I want to tell  
there is a great deal more than I could realize  
or understand, but it was so beautiful and true  
that I accepted it gladly, and with my parents,  
brothers and friends I go on, striving to be of  
use to those who remain, also seeking for higher  
knowledge for our own spirits. I send my love  
and blessing to my friends in New Hampshire.  
My name is William Hutchings. I desire my  
message to reach my sister, Mrs. Lizzie Kendall,  
of Charlestown, Mass. April 20.

**Nettie I. Maynard.**  
To the Chairman: Do you allow strangers  
to come? [Yes; we cordially welcome all.] I  
was fifteen years old when I died. I didn't  
know that spirits could come back. I didn't  
know we were called spirits, but I am real glad  
to find it so. I have a mother who is ill, now;  
she is very old and wants to reach my brother,  
who is in Philadelphia. I want to tell him  
mother is pining away because she has not heard  
from him, because she is anxious to know what  
has become of him. She is very ill; we think she  
will die if he doesn't go home and see her soon.  
Father doesn't feel now as he did, and I want  
George to write to mother, and then go home.  
I know father was stern; he thought that no  
matter how old a child was, he ought to obey  
the parent, whether it was right or not. Father  
didn't want George to go round with his  
friends, because he thought it might give him  
bad habits, and so he was very strict. George  
was of age, and he ought to be treated as such.  
I have been away from home, and I want to be  
home again, so they had a rupture, and my brother  
went away, and my mother has been grow-  
ing sick ever since. It is about fifteen or sixteen  
months since then, and George went to  
Philadelphia. I know just where he is. He  
has dropped his last name, and goes by his middle  
name; he has drifted into a boarding-place  
where people read the Banner of Light; he sees  
it on the table every week, and most every week  
picks it up and looks at it. I want him, when  
he sees my message, to come and see me, or  
else to write right away, and see if he is ill,  
just as I say. I want him to go home and see  
her; it will be all right; father has learned a  
lesson now, he feels different from what he did;  
he is coming to the conclusion that children  
have rights as well as grown people, and I think  
it has been discipline for him.  
I have been away nearly three years, now. I  
believe that is all I want to say, only to send  
my love to father and mother and George. If  
George finds out that what I say is true, as he  
will, I will be glad to hear from him. I want  
to be a medium, and take mother with him, after  
she gets stronger, and let me and Aunt Carrie  
come to him—Aunt Carrie is mother's sister—  
so she'll find out about these things before she  
dies. Father is strict; he's a deacon in the  
Church. I guess he wouldn't care; if he does, I  
can't help it. I must come. My name is Nettie  
I. Maynard; my brother's name is George A.  
Maynard. He goes by the name of Andrews, now;  
he is in Philadelphia. May 18.

Seance March 23, 1880.

**Invocation.**  
Oh, thou Beautiful and Eternal Spirit of Truth, who  
art worshipped in every age as the vanquisher of error  
and the illuminator of wisdom and knowledge, we in-  
voke thy presence here, and sacred light and wisdom  
to spread forth thy light, that all may see and un-  
derstand the true way which leadeth to life immortal.  
We bring to thee an offering of innocent blossoms as  
an expression of our love and gratitude, which ever  
swells out in one triumphant song of praise, be-  
cause thou hast opened the gates of death and showed  
the full glory of immortality to shine through upon  
these mortal souls. We bring to thee an expression of  
our love, of our sympathy with thee, of our aspirations  
which ever go forth nearer the throne eternal, and we  
would bring down from heaven a new light, a new  
knowledge, a new dispensation of truth, and spread it  
abroad freely unto all mankind, that those who walk  
in darkness may see which way to go, and those who  
are already in the light of day may receive new strength  
and encouragement to press onward in the true path.  
Give unto each soul new strength, new encouragement  
to go forward, for the journey of life is indeed rugged  
and thorny to mortal feet. May every soul receive  
that which it most needs, and be lifted up out of the  
shadows, out of the turmoil, into the pure blessedness  
of thy eternal sunlight, and receive from thee and thine  
angel hosts love and sympathy and friendship, that  
shall draw their spirits ever onward into the perfect  
day.

**Rosanna C. Ward.**  
I have a fondness for the Banner of Light,  
which I carried with me beyond the rolling  
river. I have been extremely anxious to man-  
ifest at this place for years, and I am indeed  
glad that I can do so. I have been very much  
tired, but I have taken place since I passed over.  
I left a companion; he is in turn has passed away  
and left a companion. I wish to say that we  
are united in the spirit-world, and that we hold  
circles to receive light and knowledge from in-  
fluences who are above us; we also return to  
spread what we receive among those on earth  
who are anxiously waiting and longing for tid-

ings from another life. I was a medium when  
in the body, and was subject sometimes to  
strange influences. I understood well what the  
life of a medium is; I knew its perplexities, its  
trials, its thorny path; I also knew its blessings  
and its joys, and so I was fully able to sym-  
pathize with those who among earth's children  
were despised as mediums. Although my lot was  
not cast in such public places as some of my sis-  
ters, yet I could fully realize all they had to un-  
dergo. I wish to send out to my friends my love  
and sympathy. Tell them I am still interested  
in them, and shall always be. I wish to tell those  
associated and connected with my husband, that  
he sends through his love and sympathy; he  
still cares for, and protects those in need,  
those who were dependent upon him, and he  
returns daily to counsel, instruct and bless.  
We have many friends in the spiritual cause,  
and to each one we would send our best love  
and this word—that we are engaged in spread-  
ing the light. I know that I should pass away.  
I know that I was going to my spirit-home; I  
gave directions as to what should be done. I  
wish to say now, at this place, that all my wishes  
were respected and all my desires fulfilled. It  
was a source of great comfort to my spirit, be-  
cause the connecting link binding me and the  
material form was thus severed more quickly,  
and I was allowed to rise free and untramm-  
eled. I lived in Cincinnati, Ohio, Rosanna  
C. Ward.

**William Anderson.**  
I come from New Orleans, and in company  
with friends of mine desire to send out a word  
to associates in the body. You may register me  
as William Anderson; fifty years of age. I left  
New Orleans to visit friends of mine in Tennes-  
see. While absent on my journey, I contracted a  
sickness which took me upon a longer journey—  
that is, materially speaking, to the spirit-world—  
and I have been a number of years striving to  
return and say to my friends that my passage  
was easy, that I had no regrets; kind friends  
ministered to me, and although away from  
home and relatives, yet I found nothing to com-  
plain of. I wish to say that my effects were re-  
turned, precisely as I desired, and the directions  
given were in accordance with my expressed  
wish, a few hours previous to my death. There  
has been some misunderstanding and dissatis-  
faction, in regard to certain affairs, which I  
wish to try and clear up. If my friends do not  
believe—but I cannot see how they can doubt  
that I come to this place—I would respectfully  
request them to give me a hearing privately,  
through some medium, and I will reiterate my  
statements, as was not possible to do so, be-  
cause I presented it to the friend who watched  
over me night and day for seven weeks; every-  
thing else was returned intact, with my direc-  
tions. My friends wish to know how I am sit-  
uated. You may tell them, comfortably; I am  
in an exquisite heaven now in a burning  
hell. I am in a land that is as natural as this.  
I sometimes experience discomfort as I do here,  
but I have been sufficiently long to under-  
stand that all this discomfort I feel is of my  
own making. If I desire to be always happy  
and comfortable, and at ease, mentally, I de-  
sire to be entirely upon myself, and I desire  
I have no one to find fault with, or to praise.  
I am particularly desirous of finding a friend  
who was in New Orleans at the time of my  
death, but who, I understand, has since married  
and removed away. Now, if my friend Jackson  
knows what has become of Nellie A., and he  
will be kind enough to forward my message to  
her, I shall be exceedingly obliged. I know he  
will see my message, and I hope he will ac-  
cording to my wishes. I believe this is all, Mr.  
Chairman. I thank you kindly.

**Lillie Curtis.**  
To the Chairman: May I come, sister? I  
felt and got hurt, and then I died after that.  
Do you want to know my name? It is Lillie  
Curtis. I am eight years old. I was hurt aw-  
fully. Tell me, sister, what I can do. I don't  
feel bad any more now, I want to tell you, I  
am real nice, and I want to send my love home  
to everybody. I don't want mother to feel bad  
and to cry, because, you know, that makes me  
cry, too. Do you want to know my father's  
name? It is Joseph Curtis, of Portsmouth,  
N. H. Is that far from here? Do you believe  
I can come back often, so they will know I  
come? Please tell them I've got a real pretty  
home, won't you? And the lady says I can go  
to school again now, and shall know all I  
ever wanted to. I think that's real nice.  
I'll bring some flowers to decorate the house if  
they want me to. I'll come in the summer and  
try to make them know I can come. I think  
there's a medium I can come to and speak at  
home. I want to send my love and tell them I  
am all right now. Thank you.

**Dr. Seth Smith.**  
I would say, Mr. Chairman, that I am con-  
ducted here by one of the controlling influences  
to make an explanation. I am very glad to do  
so, not only to explain myself, but to have an  
opportunity of manifesting. In a com-  
munication that I gave at this place I find that  
I then said, "I shall be recognized," as I was  
somewhat identified with Spiritualism. Allow  
me to modify that, if you please. As I said,  
more properly explained, I was not recog-  
nized, because I have been somewhat identified  
with Spiritualism since my departure to the  
other life, having returned through other medi-  
ums at New London and elsewhere, manifest-  
ing myself so perfectly that my friends realized  
my presence. I do not think that any friend  
of mine will deny that I was liberal in my ideas  
and that I was interested in reformatory mea-  
sures. I class Spiritualism, now, with them,  
and would say that, although I was not but-  
wardly a Spiritualist, yet inwardly I was favor-  
ably impressed with its messages, and its im-  
port, feeling that it was possible Spiritualism  
bore a grand message of light and knowledge to  
humanity. Since my departure I have tested  
that fully to my own satisfaction, and can say I  
am thoroughly identified with Spiritualism, and  
shall be in all places and at all times. I would  
reiterate my statement by saying, were I in the  
body now I would do as I did, with my effects  
when here, but I would also, perhaps, extend a  
portion of my belongings toward the spiritual  
world. However, I am satisfied with what I  
did. I can say it has been an assistance to help  
me onward in the spiritual life, and has given me  
more light and knowledge than anything else I  
can conceive of. I have no regrets to make  
concerning material life. To be sure, I observe  
spots and blemishes upon my habitation, but  
they can be blotted out, and I find I have nothing  
to hold me down; therefore when I return  
to my friends let it be known I return only in  
love, to give unto them some tidings of the  
eternal world, and to speak some message of  
comfort to those in need. Dr. Seth Smith, of New  
London.

Seance March 16th, 1880.

**Maggie N. Ramsay.**  
To the Chairman: I want to get to my family.  
I was brought here by a friend, who told me  
I could send out a letter from this place, and that  
would be the means of drawing me nearer home.  
I am very anxious to reach my husband, to tell  
him that I am by his side in the daily walks of  
life; that I still do counsel and advise him, and  
direct the steps of the little ones. I have my  
baby with me here. I wish to tell Daniel that I  
am happy; that all is beautiful and sweet over  
the river of death. There are no longings, no  
real separations, because I can be with those  
dear to me, and I can play and game with them  
they could see me, but I want to get so close  
that they will fully realize that I am beside  
them. I am so glad to find that when we die  
we are not obliged to go away off from our dear  
ones; that we can come back and influence them;  
we can assist them, and straighten the way  
before them. It is such a peaceful knowl-  
edge to me that I am very happy, and I want  
my husband to know too, that little children  
grow up in the other life, and become matured,  
just as the same as they would here, and so, when  
they come over here, they are not like the little  
ones they were; they will be. I would like to  
come to him through some medium, some-  
where, and tell him a great deal about my spirit  
surroundings. If he feels so disposed, and at-  
tends some circle, as you call it, or has a private  
interview with some medium, I shall try most  
earnestly to come to him and speak. My friend  
tells me that I shall be able to do so by coming  
here. My name is Maggie N. Ramsay. I lived

in Roslindale, Mass. My husband's name is  
Donald Ramsay.

**Gorham Young.**  
To the Chairman: I am a stranger this way,  
but I have a desire to send out a few  
words to my brother. I have long thought I  
would like to do so through the Banner of Light.  
My brother is a thorough believer in the Spirit-  
ual Philosophy, and has enjoyed more real bene-  
fits to his spirit from the manifestations he has  
witnessed by spirits than from any other expe-  
rience he has had in his long life, therefore I  
think he will be prepared to welcome my few  
words. First, I would like to say to him, we  
are at work earnestly, wisely, and as we believe  
honestly, in preparing the way for further and  
better manifestations. We have performed won-  
ders in the past, but in the future, the large  
spirit band who are engaged in these mani-  
festations intend to so extend their work that  
it shall be known far abroad, and not only known,  
but have a true deference and regard paid to it.  
I want Stephen to always remain as passive as  
he can; to do as he has in the past, defend his  
medium friends, and he will be the gainer for it.  
We rejoice that he has had all these mani-  
festations come to him while in the earth-life,  
because when he passes over the river of Jor-  
dan he will be prepared then to work wisely  
and earnestly in spreading the light of truth to  
humanity. That is one part of our mission now,  
to prepare him for future work. Phoebe sends  
her love. She would not come with me here,  
because she desires to stay by his side, and to  
bring a strength from the spirit-world which  
she declares is needed at this time. He will  
know that she is his guiding star, guiding him  
always, leading him onward, and giving him  
evidence of the divine power of the spirit. I  
would say that I have always taken a great in-  
terest in my brother, and I am frequently  
by his side, ever striving to direct his mind  
toward spiritual things, and although he is not  
as receptive as his father, yet he travels the  
right way and the good way, and we know his  
soul will be able to pierce the mists, and rise  
into the clear, pure light of truth. I passed  
away very many long years ago, sir, young and  
inexperienced in mortal things, but my life in  
the spirit has been one of labor and study. I  
take a great interest in striving to give a little  
light to humanity in regard to the dual life.  
I feel that from this time I shall be enabled  
to give more than I have in the past, and that  
I shall also be able to bring strength and  
magnetism to the mediums where I often go. I  
thank you, sir very much indeed. I am called  
Gorham Young. Tell my brother that, for the  
last few years, beginning two or three years be-  
fore Phoebe's departure, and since that time, his  
steps have been directed entirely by spirit-  
workers, who have led him on because of the  
light that was to come to him, and who bless his  
spirit from the other side. To Stephen Young,  
of Memphis, Mo.

**MESSAGES TO BE PUBLISHED.**  
March 14.—Cora Lenox; Samuel Maxwell; Andrew Mead;  
Dr. William S. Chittley; George A. Redman.  
March 22.—Martha Boyd; William Goddard; Emma L.  
Bentley; Joseph J. Smith; Theodore Kittredge; Bright  
Star.  
March 23.—George Thompson; Harriet Samson; Ed-  
ward Wilson; Joseph Wright Davis; Nellie Fletcher;  
Isaac Buttrick; Red Wing.  
April 6.—Almira M. Chandler; Dr. William Porter; Jon-  
nie Thompson; Albert Smith; Annie Temple;  
April 12.—Mrs. Alice Dixon; Annie Gray; Margaret  
Beane; George Lawrence; Mary Lavett; Rosa T. Amodeo;  
April 13.—Mrs. J. M. Anderson; Mrs. J. M. Anderson;  
April 14.—Mrs. J. M. Anderson; Mrs. J. M. Anderson;  
April 15.—Mrs. J. M. Anderson; Mrs. J. M. Anderson;  
April 16.—Mrs. J. M. Anderson; Mrs. J. M. Anderson;  
April 17.—Mrs. J. M. Anderson; Mrs. J. M. Anderson;  
April 18.—Mrs. J. M. Anderson; Mrs. J. M. Anderson;  
April 19.—Mrs. J. M. Anderson; Mrs. J. M. Anderson;  
April 20.—Mrs. J. M. Anderson; Mrs. J. M. Anderson;  
April 21.—Mrs. J. M. Anderson; Mrs. J. M. Anderson;  
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April 24.—Mrs. J. M. Anderson; Mrs. J. M. Anderson;  
April 25.—Mrs. J. M. Anderson; Mrs. J. M. Anderson;  
April 26.—Mrs. J. M. Anderson; Mrs. J. M. Anderson;  
April 27.—Mrs. J. M. Anderson; Mrs. J. M. Anderson;  
April 28.—Mrs. J. M. Anderson; Mrs. J. M. Anderson;  
April 29.—Mrs. J. M. Anderson; Mrs. J. M. Anderson;  
April 30.—Mrs. J. M. Anderson; Mrs. J. M. Anderson;

## REPLIES TO QUESTIONS.

GIVEN THROUGH THE MEDIUMSHIP OF  
MRS. CORA L. V. BUCHANAN.  
At the Banner of Light Free Circle-Room, during her lec-  
turing engagement in Boston, January and February last,  
in the absence of the Editor, the following questions were  
asked, and the answers given, in full, in the presence of  
the audience.

**Invocation.**  
Oh, thou Infinite Presence, we seek thy truth, we  
ask thy light, thy love, thy power, thy wisdom, thy  
mercy, thy grace, thy peace, thy joy, thy comfort, thy  
consolation, thy strength, thy aid, thy help, thy support,  
thy guidance, thy direction, thy counsel, thy advice, thy  
instruction, thy teaching, thy knowledge, thy wisdom, thy  
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