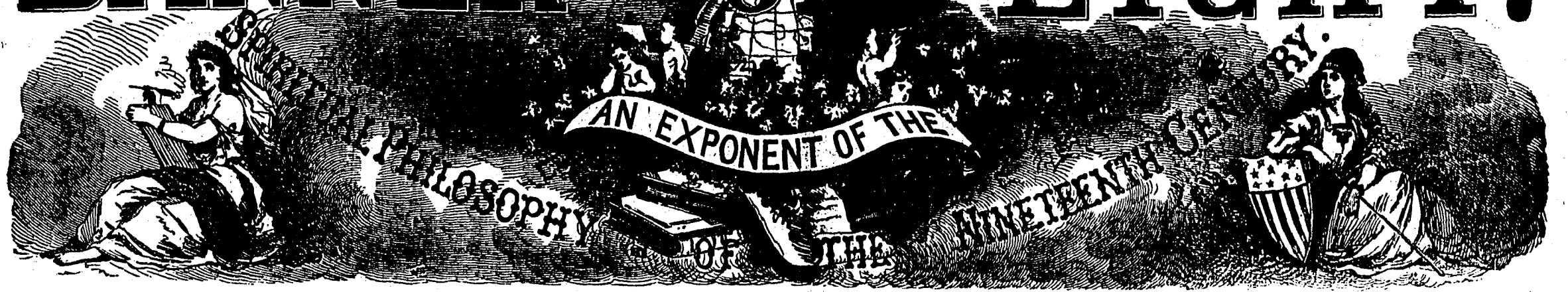


# BANNER OF LIGHT.



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## Spiritualism Abroad.

### REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,  
BY G. L. DITSON, M. D.

#### FRANCE.

*Revue Spirite*, Paris, for February, opens its attractive pages with an article from the pen of the distinguished French astronomer and Spiritualist, M. Camille Flammarion. This scientist has taken up, with natural admiration and enthusiasm, some of the discoveries of Mr. Wm. Crookes, more especially what he obtained from his study of light. In his introduction of what he has to say under the head of *la matiere radiante*, occurs the following: "Mr. Crookes is no longer only a chemist known to the scientific world. At present there is not an intelligent Frenchman who does not know his name and the importance of his labors; and his name is for science a brilliant one, a popular glory. It is also no longer possible that his special researches in the phenomena of Spiritism can much longer be ignored by the great public. The truth marches with great strides."

Mr. François Valles, a retired official, *inspecteur général*, &c., has here also a valuable dissertation on the "Vital Principle"—researches on the constituent principles of the vitality, *matérielle*, and intelligent in our natures; and starts with the assertion that this principle is essentially the organizer of matter. He enters largely into the opinions of M. Claude Bernard on the special laws of morphology in their relation to the development of matter as witnessed in the plant, the egg, etc. But several pages of this should be translated to give a fair view of the subject.

Following the above is a well-authenticated account of "A Haunted Chateau in the Nineteenth Century." "For more than a year," the writer says, "we have seen these phenomena produced almost daily before our eyes. The chateau de D— is in the environs of Saint A—, and of which M. Algot makes mention; and it seems to me that, for more than a century, been visited by the inhabitants of the other world. Noises and sighs have been heard. In the year 1878, about nine o'clock in the evening, mysterious lights appeared in the dark avenues of the park. They were red, vacillating, bizarre, and were visible for more than an hour. When one approached them they vanished in the air. The bells of the dwelling then began to ring of themselves, at first softly, singly, then in concert and violently. In vain we visited the wires of each—they were immovable. Three had no wires attached, and had not probably given forth any sound for a century; they rang till dawn. On the following day the noises increased, and for more than three weeks blows as if with a hammer were made upon the casks in the cellar. We descended, armed, but on our arrival all was tranquil. On our departure the pounding was resumed more gaily than before. Then there would come a frightful, tumultuous noise, resounding through the corridors above, and almost paralyzing us with fear; for, fancy, to yourself two or three hundred plates rolling with force along the floor and down the stone stairs. Added to this there were sharp cries and hissing, and rappings upon the walls, ceiling, furniture, while stones and fine sand fell around us; all this for three consecutive weeks every night. On a festive occasion the massive dining-table danced about like a wild beast. For more than an hour the spirit thus manifesting responded with heavy blows, and with perfect intelligence, to questions asked in three different languages. . . . Now I come to the fact of apparitions: more than twenty of my friends will declare that they have seen a gigantic figure traversing the park in the night—as much, however, like a column of phosphoric light as a human being. More than fifty times during six months this has been visible; and when this takes place all noises cease at the chateau. It is not well to brave this figure, for in doing so my friend, J. de E., received a severe blow in the face, and I myself have been assailed with stones without knowing whence they came. The priest, M. B., formerly a preacher at the chateau, the whole family of M. D. and his domestics, with numerous others, bear testimony to these statements. The spirit, further interrogated, says that for a crime in the past he is tormented here, where it was committed; and the table has even been able, by its peculiar sounds, to indicate that the horrible deed was strangulation."

The above is from the pen of Prof. Zahed Levy, and the editor of the *Revue* remarks that it is confirmed by other correspondents, and is inserted by the advice of friends.

M. T. Tonoeoph again resumes his mastery pen, and continues to dissect, without mercy, M. Soury and those who have called in question the genuineness of Mr. Slade's manifestations as described by Prof. Zöllner; but the article is lengthy, and its pungent paragraphs could hardly be separated without lessening their attractive force.

Baron du Potet, in a very graceful letter to Mme. Blavatsky, acknowledges the honor conferred upon him by the Theosophical Society of Bombay, which had sent to him a Diploma of honorary membership; and concludes his remarks concerning the importance of "seeking the truth at the cradle where it was once in honor," by, "Believe me, the rest of my life shall be consecrated to researches which you grand spirits have opened to us."

A new book has appeared in Paris, from the pen of a lady, Mme. Bourdin. It is entitled *La Consolée*, and is highly commended by M. René Caillié, who says of it: "This little work is a pearl offered to the Spiritualists for their comfort and consolation." The authoress has lately lost in Brazil a charming daughter of twenty years—"hence Mme. B.'s absence for a time from the field of letters;" but she has found in our faith those fragrant flowers of an immortal hope that cluster along the thorny path the soul must tread ere it passes under the bow of promise that touches the hill-top of the better land.

#### BELGIUM.

*La Messager de Liege*, of the 1st and 16th of February, with its usual amount of choice articles, is at hand. In a former number which I had not wholly reviewed, occurs a notice of Miss Fancher. It begins with: "Prof. J. R. Buchanan, occupying the Chair of Physiology and Anthropology in the 'Eclectic Medical College' of New York, has studied for forty years all that concerns the nervous system and made a number of marvelous discoveries." . . . In his careful examination of the case of the young lady just referred to, he says "that he sees little that is new or marvelous. The annals of medicine contain many well authenticated cases of abstinence from nourishment, even during longer periods than that named in connection with this estimable young woman of Brooklyn." . . . "It is evident," continues the writer, "that Miss Fancher herself, though surrounded by the influence of persons in little sympathy with Spiritualism, is as much a Spiritualist as was Swedenborg, Oberlin, Miss Frederica Hauffe, A. J. Davis, Judge Edmonds, etc., for, according to Drs. Durré and West, she sees the spirits and converses with them."

Though I have not seen it in any of the French papers, the *Messenger* reports that from a series of lectures on divorce which have lately been given in Paris by a Dominican, a Father Didon, the public may expect another addition to the ranks of such as commend *père Hyacinthe*; indeed so liberal were the views of the Dominican that he received orders from a higher source to discontinue his conferences.

"The Harpies" and "The Question of Spiritualism as Viewed by Science," are ably handled in the *Messenger*, but are too lengthy to be satisfactorily reviewed here. The above are followed by a slight sketch of what has been accomplished by an able indefatigable writer—recently producing his thirty-third volume on "Civil Rights," &c.—Prof. Laurent of the University of Gaud, and who has lately had conferred upon him the decoration of Commander of the Order of Leopold. That there is something liberal as well as learned in his productions, we may infer from what is said of him here.

#### SPAIN.

From bull-fighting to Spiritualism there is indeed a great stride; for few people, I think, so thoroughly hate violence and bloodshed as do those of our faith. Still this great stride is taken by hosts in Spain, as is evidenced by their many séances for spirit-communion and culture, and their many and well-sustained magazines. The Barcelonians and several others (Lerdans and Sevillians, for instance) do not favor us with their periodicals. I hope they get the *Banner of Light*.

*El Criterio Espritista* comes to hand regularly but tardily. Its present issue opens with the most abstruse speculations concerning the subject and its startling phenomena—sonambulism, magnetism, apparitions, sounds, movements of objects without visible contact—are noticed. "We seek instruction concerning these," says the contributor, "from learned bodies, the universities; but these do not cultivate such studies, do not produce nor have they produced any discoveries or any advancement of any kind. Science is not formed in the universities; it is formed in the breast of humanity. The universities are conservative bodies, with little of progress in their organizations." . . . "Marvels are found in the study of Nature, under her material aspect, but greater are those discovered in the study of the spirit, as says Mirville in his *Pneumatologia*. Number the suns; like Laplace and Leverrier; bring down the lightning, like Franklin; decompose bodies, as did Berzelius and Davy; transmit thought by electricity, bring all distances together, unite all nations as one family—what a glory to humanity! . . . But restrain your pride. Let us understand if the phenomenal universe does not still have some occult mysteries, some grand truths to be developed." . . . The great facts that have simply been laid bare in the warp and woof of Nature's fabrics, all on the material plane, give hardly a hint, as this writer indicates, of what underlie them—of the majestic force behind them. Amid these scenes it should be the aim of the student of Spiritualism to make his home. The former has been adorned by a galaxy of names, here quoted, that makes the heart throb

with admiration. It is to be hoped that Don A. G. L. will continue to enrich *El Criterio* with such contributions.

The article following the above is from D. Vicente Torres. It is part of a very interesting discourse pronounced by him before the Spanish Society of Spiritualists, on the "Importance of Spiritual Phenomena," &c. He begins by saying: "I think I have demonstrated, in the first part of my discourse, that Spiritualism is a true philosophical system. . . . Demonstrated that Spiritualism has its philosophical conception well determined, that communion with spirits is possible, necessary and real; we ought to-day to insist on the examination of this under a practical aspect. . . . That the cause of the meagre mediumistic demonstrations lies with the experimenters. . . . We have sufficient evidence of the existence of these spiritual communications," &c.

M. Gonzales writes also a learned article on the same subject, and doubtless his many admirers will sustain him in his opinion that Spiritualism is philosophy—*es la filosofía*.

Manifestations in London, through Mr. Firman, Mr. Reimers and Miss Eliza are next considered. The *Medium and Daybreak* is its authority.

*El Criterio* announces with great regret the demise, in Egypt, of a young and able worker in our cause, Luis Daviggia.

"Spiritualism and its Traducers" is the title of a new work, highly commended, just published in Zaragoza. Its author is Don Miguel Sinnes.

The periodical published at Seville as *El Espritismo* is to appear weekly, which is certainly a pleasing indication of prosperity.

*La Luz Del Povoer*, of Barcelona. Five numbers are in hand of this stirring little paper, but I have room for noticing only a few of its more prominent contributions. Its first, on "The Grand Triumphs of Woman"—her success in being admitted to the best of the institutions of learning in nearly all parts of the world—might well be copied entire. Woman's higher culture, if she can retain with it that delicacy of sentiment which has ever been her shield, will not only crown her with additional beauty and lustre, but by her action greatly benefit the sterner sex.

Lady Soler introduces some judicious comments on the subject of "Death" by quoting from Friar Louis, of Granada, a couple of lengthy paragraphs, of which the few following words are a sample: "Oh, death, how bitter is thy memory! How secret thy ways! A prison into which all enter. Robbing in an hour what it has taken years to acquire! God washes his hands of thee—by the envy and hatred of the devil thou hast entered the world."

"It is incredible," says Lady Soler, "that so learned a man as Friar Louis could propagate the idea that God's hands should be free from this stain? and only the devil credited with it." She then goes on to show that it is a sad error; that ignorance of the eternal order of things is the fire that has reduced to ashes the happiness of man; but that the hour has come when the new phoenix, reason, arises and exclaims: "Do not say 'how bitter is death' for it is the stream of life; it is renovation; the image of spring. Do you deplore progress? etc. Her response to these old-time school-men is full of the energy, the higher, the diviner ethics of modern thought and culture."

#### SOUTH AMERICA.

I have in hand the closing number (of 1879) of the *Constitución*, of Buenos Ayres, and that which opens the new year, both full of good subjects elaborately handled. One of the most notable articles of the former is a continuation of Prof. Buchanan's lecture on the "Army of Heaven"—that portend relating to Prof. Mapes, A. B. Whiting, Giovanni Farinini and S. J. Finney, with some reference to Longfellow and Bryant.

Mlle. Candida Sanz contributes also one of her fascinating pieces, under the heading of "One Step More," in which she says: "It is necessary to distinguish between women, for there are two classes: one, of the woman dressed like an angel, and the other, the angel dressed like a woman." The former, she shows, have their glory at balls and parties, and may well be called "walking shops"—angels in appearance, but, perchance, vipers at heart and senseless in head. The angel in the drapery of a woman comes to soften the asperities of life, tenderly care for children, console everywhere with her love, "the ambrosia of her perfection and the prudence of her counsels."

Viscount Solanot's excellent account of the phenomena of materialization in Spain is all that could be desired by our adherents, but is too lengthy to be advantageously curtailed for the readers of the *Banner of Light*.

I find here also Napoleon's admirable reply to a clerical proposition made in 1807, in which the government was invoked to stop all work on Sunday. Briefly: "Man has the same necessities on Sunday as on other days. Imposing such a law, the government should take upon itself to give bread gratis to those not possessing it. Besides, the French people do not sin by working. We have seen the public force occupied in compelling the people to regard the tenth day, and to work on Sunday (during the Revolution the week was abolished), and we shall well guard ourselves against employing the gendarmes to prevent work on Sunday to those whose work is needed for their support on that day. In both cases there exists superstition, both religious and political. God has made work a necessity, and requires that men should work all days, because he has given to him necessities that are daily renewed. Should a distinction be made in that prescribed for the clergy, among whom really certain the religious laws and obligations which have been invented for the sole purpose of giving greater sanction, (i) (ensanche), to the author

ity of the ministers of religion? Laws to distinguish thus between Friday and Sunday would be secondary and insignificant—*Ayunar el Viernes y descansar Domingo*. The teaching that should especially pertain to the church is to be very careful not to mix itself with social order, do no damage to a neighbor, nor meddle with liberty. . . . Since my authority is invoked I give to my people, and forever, the right not to be interrupted in their work. *The more they are occupied, the less corruption there will be.* . . . The power of the church must be in its exhortations from the pulpit; but it should never occupy itself with the police, and with prisons to enforce religious duties." The "Inquisition" could not well have flourished either under Napoleon I. or III.

The *Constitución* opens a new year with a cheering résumé of not only what had been accomplished in the South, but the progress made at the North; in fact, giving such a lucid account of the firm hold our faith has now upon the public mind, that only the obstinately bigoted will refuse assent to it. The mysterious powers of the mind are also here partially discussed under the head of magnetism. Mr. Mansfield's mediumship is brought into favorable view, and at length. The *Banner of Light* Free Circle is highly commended. Lady Soler adds a few of her charming thoughts as "Sun-rays": while Mlle. Sanz treats of the "Dominion of the Soul Over the Body." Much more could be said of other subjects here discussed; but I have space only to say, that the people of Buenos Ayres should be proud of this noble periodical.

*Caridad*, is a new monthly, that comes also from Buenos Ayres. It has sixteen pages, quarto, large, clear type, and articles of a high order, taking up such subjects as "Spiritualism as Viewed by Science and Reason," "Humanity," "Justice and Liberty," etc. In some remarks on Spiritualism the writer says: "This is the only true religion preached by Christ, inspired by God, and whose excellencies are lifted high above those vagaries imputed to us by those ignorant of this doctrine; Spiritualism brings man near to his Creator, consoles him in afflictions, fortifies him, leads him in the path of good," etc., etc. May *Charity* ever be its watchword, and the good angels its guardians. *Revista Espritista*, of Montevideo, though less pretentious than almost any magazine that comes to hand, is ever extremely neat and abounding in the pith of what we are seeking to know. The editor's remarks on the "Actual State of Spiritualism"—on its philosophy, which he lays no little stress upon—are highly commendable. The "Law of Progress" has been also well portrayed; and as there is here a quotation from *La Ilustración*, of Mexico, there is reason to hope that this excellent periodical still lives.

#### ITALY.

*Annali Dello Spirittismo*, of Turin, for February, continues its translation of Viscount Solanot's "Catholicism before the time of Christ." The origin of polygamy and of marriage are here considered. Some important admissions are also made concerning a number of the Biblical heroes and those that grace the Hindu sacred writings. "The Immortality of Man," from a discourse pronounced by Mrs. Cora L. V. Richmond, occupies a number of pages of the present issue. This is followed by a short synopsis of a discourse pronounced in Australia by Mr. Tyerman. "Magnetism in its Relation to Spiritualism" is here also discussed at length. Edward B. Cox has a brief notice of his worth and work, from the pen of Don Niceforo Filalete. Mr. Oxley's account of his experiences with Mr. Firman will attract attention.

#### MISCELLANEA.

*Licht, mehr Licht*, though published in Paris, is in the German language, and from its very attractive appearance and great variety of subjects will win its way to public favor. Eight numbers of the eighteen that have been issued are at hand, and if only brief extracts were to be made from each, the *Banner of Light* would have to be enlarged. Materialization in London, as recorded by M. Oxley, is a prominent feature of the journal. The heads of Akosa and Lily are here well reproduced. Every branch of the faith or knowledge we cling to seems to find most able exponents here, and nothing seems lacking to make this work a family treasure. There are some comments, however, which leads one to suppose that a recent German rendering of the second work of Allan Kardec, by M. Palcoek, is not at all creditable to "the master," that, in fact, "the result is deplorable." The *Flandre Libérale* says: "There are different methods of insulting the memory of a defunct, but the most curious consists in claiming that the dead return. For this reason the tribunal of Laoc has condemned a man for maliciously propagating the story of the apparition of an honest farmer dead some years."

The *Psychische Studien*, commenting upon Count Bullé's experiments with Mr. Firman, says that Mr. Harrison Green has so constructed for the medium a cage of perforated zinc, that the conditions exempted him from any suspicion of fraud.

T. DeWitt Talmage seems to be getting himself ready for another trial for heresy. He says, "I never was so badly cheated in my life as I once was by one of your perfect men. He had got so far up in morals that he couldn't see the rules of common honesty. These men go growling around prayer-meetings, telling how much like saints they are—look out for them; the man who goes around with a Bible under his arm, and rushes into the counting-room of a merchant who is adding a column of figures, and exclaims, 'How's your soul?' is a nuisance."

Eggs grow lighter as they grow older, by the evaporation of their fluid contents, causing the internal portion to shrink. This leaves a small air space at one end, which becomes larger as the egg is older, and if it is very stale it will float when placed in water. Such eggs should be discarded as unfit for food.—*Good Health*.

## SCINTILLATIONS.

FROM THE WRITINGS OF S. D. BRITTON.

The old theory of the theologians, that presumes labor to be an unmitigated curse, is utterly exploded; on the contrary, it is one of the greatest possible blessings. It is indispensable to the physical development of the young; it furnishes healthful exercise and profitable occupation for all; it makes the rugged earth beautiful and fruitful; it is the chief source of the wealth of nations, and the great civilizer of rude races and barbarous tribes.

Men of genius are not always like the stars that shine through the ages; rather are they brilliant meteors that shoot suddenly through the realms of mind and disappear in a blaze; or, like comets, they pursue their eccentric and lonely orbits far from the sphere of the common mind.

The man who makes a real discovery in science, or a new invention in the arts; who wisely lays the foundations of better social and political institutions, or gives an organized form and a practical application to the world's best idea,

"Leads the great host; while those who simply talk Of what men did, are laggards in the rear."

A mind of great brilliancy and power, if disorderly and ungovernable, may occasion surprise and apprehension, but it affords us no pleasure to see a star of the first magnitude fall from its orbit in the mental heavens. Such a man may overpower us by the momentary splendor of his transit, but for all the great practical and permanent interests of life we require a steady light to guide our footsteps.

The old college course—without the mitigating circumstances of modern Science, Art, Female Sophomores and the Boat Club—was something terrible to contemplate. It ruined many respectable constitutions. After the four or more years of imprisonment, the students returned to the world, emancipated in body and mind, and two out of three of them were never heard of after they graduated.

A man may acquire a knowledge of all arts, sciences and religions, and be little more than a cyclopedia endowed with consciousness and locomotion, or he may learn all languages, and only make a babel of himself at last.

The Olympic Games continued with slight modifications for more than one thousand years, and symmetry of form, vigor of muscle, and harmony of motion, were thought to be most essential to the true dignity and perfection of Man. To such an extent did this idea prevail that Homer immortalized it in his deathless verse, and Ajax in defending the Grecian battle-ships against the Trojans, is great, chiefly, in feats of physical activity and strength.

It is as true of the mind as of the body that proper exercise prevents the otherwise inevitable suspension of our powers. Above all things, we dread such a state of mental stagnation as the poet had in mind, when he referred to those empty writers and tame aspirants for fame, who are only able to

"Strain from hard-bound brains eight lines a year."

No one wishes to be subject to a life-long curse; hence those who regard labor in this light avoid it as much as possible, and those who have no honorable occupation are first to get into mischief. The man who does nothing, either to benefit himself or others, is sure to be mortgaged to Satan (evil) for all he is worth.

While indolence is a reproach and a shame to any people, the industries of common life—the hand hardened by honest toil, and the face bronzed by the mid-day sun—are always respectable and honorable.

Let all men know and feel that idlers, in the most important sense, are *paupers*; that slothful men and women, who perform no labor for the common welfare, are miserable vampires who extract the life-blood of the race.

The world is full of learned imbeciles; men who while living have fairly entombed themselves in books, and dying have left a mass of lumber to perish with their bones.

The brain of a mere scholar is but a sponge in the sea of mind, that absorbs the universal element without modifying its constituents.

Every one knows that his physical development does not depend on the quantity of food received into the stomach, but rather on the assimilation of suitable foreign substances. A similar law determines the growth of the mind. One may devour an author every day without increasing his mental vigor in the smallest possible degree.

Cramming the head with text-books is not *educating the faculties*. On the contrary, it often oppresses the brain and enfeebles all the powers of the mind. So much musty lore is more likely to produce a catarrh than to develop genius.

We winnow the grain we eat, and filter the water we drink, and why not sift our literature? We make use of sieves and strainers in the kitchen, but seldom in the library. We "strain at a gnat" in the water, and swallow an invoice of scorpions and a nest of adders in a bad book.

Filling a man with old ideas, that ought to be obsolete, if they are not, is simply starting him in an ancient groove, and leaving him to run quietly backward into the Dark Ages.

The career of the most brilliant mind may resemble a tempest or a conflagration. A life of storms is often the very cradle and nursery of Genius. As the mind is developed, the Universe itself is unveiled, and we discover that there is nothing hidden—that all things are forever revealed to the mind qualified to perceive and comprehend them.

We find no sustenance in Sanscrit; there is nothing exultant in Hebrew roots; and a man would starve in Babel, but even swine flourish in clover-beds and corn-fields.

Stuffing a man with dead languages may qualify him for a residence in a moral and intellectual graveyard, but certainly not for free intercourse and successful business among the men of the living age.

Life is a battle, and there are many heroes unknown to fame, of whose unobtrusive deeds and silent sufferings history makes no record. How many have achieved the noblest conquests, only the Recording Angel may know. On this field of common warfare let us not fall or be defeated. A true life is the greatest earthly victory.

Belshazzar the king saw the hand writing on the wall of his palace, which admonished him that his power had departed. To-day the veiled presence writes on the walls in thousands of Christian temples. There is still a profound significance in the vision. That hand is the index, coming out of eternity, that points to destiny!



a place insensibly in the heart-throbbings of the child and had been first and foremost at all times." Thus close her work with us, and the Lyceum session for the day.

36 Vanderbilt Avenue. A. G. KIRK.



## NEARER, MY GOD, TO THEE.

ROBERT COOPER.



## Brooklyn (N. Y.) Spiritual Fraternity.

ANNIVERSARY EXERCISES IN REPUBLICAN HALL, SATURDAY EVENING, MARCH 27TH.

To the Editor of the Banner of Light:

"The heavens were opened and the rain descended and covered the whole earth," might be truly said to-day. All day long it poured down continuously, and as night came on it seemed to increase in force and volume, and the prospect for even a fair attendance upon our anniversary exercises seemed very dubious. The ladies of our Floral Committee, Mrs. W. H. Ryne, Mrs. S. B. Nichols and Miss Kate Manning, were at the hall during the afternoon, decorating the platform with banners and flags, and the floral contributions were very fine, artistically covering the platform with their beauty and fragrance. Republican Hall is centrally located, and will hold double the number of people of any other hall used for spiritual meetings in Brooklyn. This large hall was nearly filled with earnest men and women, many of them representatives of the best thought and culture in Brooklyn. On our platform were Henry Kiddle; Dr. J. M. Peebles, the Spiritual Pilgrim; Mrs. Hope Whipple; Prof. J. R. Buchanan; Charles Partridge and J. V. Mansfield; and among the audience were Col. Eaton, of Kansas; Mr. and Mrs. John Young; Mr. and Mrs. Dr. Lines; W. R. Tice; Judge Col. Hemstreet; Judge Goode, Mrs. Jennie H. Foster; Mr. Keeler, the editor of *Celestial City*, and many others. The singing for the evening was under the charge of Deacon D. M. Cole, whose daughter presided at the organ very acceptably.

The President of the Fraternity, Mr. S. B. Nichols, made a very brief opening address, as follows: "We have assembled here to-night in our associate capacity to commemorate one of the most important events in human history—the establishment of communion between two worlds, the world of spirit and the world of matter. It is not necessary for me to speak in detail of the mysterious rappings which took place in the humble home of David Fox, at Hydesville, near Rochester, during the winter of 1847-48. Spiritualists, and those of you who are familiar with the earlier phenomena, are aware that the excitement was very great, and the news spread from the little hamlet to town and city, to the no small annoyance of the family. On the evening of March 31st, 1848, the youngest children Kate and Margaret, whose room the sounds occurred, were sent early to bed, and enjoined by their mother 'to be still' and 'keep quiet.' The children had hardly got into bed before the disturbances began with more than usual loudness, and their father and mother came into their room to see if they could not *exorcise* the invisible tormentors that had disturbed this Christian home—for the family were consistent members of the Methodist Church. At length Kate, the youngest child, who, in her guileless innocence, had become familiar with the invisible knocking, until she was more amused than alarmed at its presence, nimbly snatched her fingers and called out, 'Here, Old Split-foot, do as I do.' The effect was instantaneous; the invisible responded by imitating the number of her movements. She then made a given number of motions with her finger, and her astonishment and childish delight were redoubled to find that it could see as well as hear.

In how many millions of homes in the last thirty-two years have these tiny raps been heard from this simple beginning, succeeded by every phase of phenomena, to the full form materialization of the spirit. In every land, among all peoples, have these rappings been heard, and every attempt to explain them on any other hypothesis than that they always and under all circumstances claim to be—the work of intelligent, conscious beings who have passed on to another life—has utterly failed. No man or woman who has fairly examined the phenomena of Modern Spiritualism but has been forced to admit their genuineness, and that no other theory can explain their varied and mysterious manifestations; and the old tradition that 'he who comes from all the past ages,' 'If a man die shall he live again?' is answered in the affirmative by the millions of loving messages that come to us from the land of the immortals. How many a mother's heart has wept for joy, and sent up its prayers and thank-offerings to the dear All-Father, for this blessing.

The greatest of all the many blessings that have marked the New Dispensation has been that of removing the fear of death; and the old ideas of death as a grim archer have vanished before this new revelation, and we now know that the change from the visible to the unseen and eternal world can only be a blessing for God, our Heavenly Father, your Father and mine, in the economy of nature has wisely ordered that it should be; and, in the coming time, when we and our own loved ones are summoned to the spirit-world, we will rejoice, not mourn, that they have passed to a life continued, and a love immortal.

Spiritualism, in the last thirty years, has very much modified current theology, and to-day we hear much less of the old cry of the creeds, 'Believe, or be damned,' for our faith teaches and insists that a mere belief in any person, dogma or creed cannot save or damn any one. Our faith insists upon a personal responsibility and a personal accountability, and that every man or woman who would be saved from ignorance and a sinful life must work out his or her own salvation; and that living a noble, pure life is the best service we can give to humanity and to God.

The philosophy of Spiritualism has perhaps received more general acceptance among cultured and religious people than have the phenomena. Rev. Henry Ward Beecher in a recent sermon said that he believed in the philosophy of Spiritualism, but when his old father came to him through a medium, and told him that he must be more careful of his own personal health, he doubted if he were present. Would not this be the most natural admonition for a loving father to give a son whose public life and teachings had swayed and molded so many people? The Apostle Paul said, 'If Christ be not risen, then is our preaching vain, and your faith is also vain.' The Christian Church, Greek, Roman Catholic and Protestant, the Easter bells will ring out their glad anthems to-morrow. 'For Christ our Lord is risen to-day,' will be the spirit of their songs. In the same spirit we send out our thank-offerings, not that Jesus alone is risen, but that millions of loved ones have also arisen, many of whom are here with us, though invisible to mortal sight.

Spiritualism has passed from infancy to sturdy manhood, and it behooves all of us to make its teachings practical in the life that now is. We claim that it is the greatest philosophy evolved from all the ages, and that its truths are to become generally accepted by the world. If we are faithful to this great trust placed in our keeping, the angelic world will sustain, purify and bless us now and evermore.

Henry Kiddle said in substance as follows: When we consider the universality of spirit-communication, when we consider that spirits have always communicated with mortals, it would seem to be difficult to fix the date of the commencement of the great movement. Thirty-two years ago the spirits announced themselves

by rappings, but that was nothing new; why, then, do we now celebrate the advent of Modern Spiritualism? We celebrate as the birth-day of Modern Spiritualism, March 31st, because of the discovery on that day of the month, 1848, that the rappings were not simply physical phenomena, but an intelligent communication. We are now convinced not only that there is another world, with living beings in it, but that we can, under proper conditions, communicate with them. This epoch—the epoch of the commencement of this great movement—will be one of the greatest epochs of the world. It is singular that at this time Christians should be commemorating the commencement of what has since been called Christianity; the Jews are also celebrating the Passover to-day, and it is now that the sun comes above the equator, arising to us above the great circle, and bringing to us fruit and flowers. There is significance in this which affords food for contemplation. I do not suppose that anybody fully realizes what Spiritualism is. We are in the dawn that is to be succeeded by the risen sun; we shall see a new dispensation, for whenever men have been ready to receive the light, it has always come to them. The phenomena of Spiritualism are continuous. Spiritualism has been exploded and exposed every year, killed by very wise people, but it has proved to be a very lively corpse.

But we have not encountered much opposition, much trial yet. The opposition has not been developed. When it is, then will be the time for martyrs to the truth, for no new dispensation has ever been received without martyrdom. The indirect influence of Spiritualism has been vast; it has influenced the churches. I have no doubt that the converts to Spiritualism last year largely exceed in number those of previous years. I believe it is admitted that nothing but earnest inquiry is the forerunner of conversion. We must have the same standard that our brothers of the Christian churches have; we can have no higher standard than the Nazarene had; we cannot arise above it in its simplicity and absolute truthfulness. We may expand it, but we cannot rise above it. Many of the converts to Spiritualism have become too iconoclastic. The old and the new are bound together. We must not reject the whole past because we have something new in the present. Let us bind with the new what what is good in the old. I see already a movement in that direction. But the edifice has yet got to be built, and we have got to judiciously select our materials to erect the great coming Spiritual Temple. [Applause.]

Daisy and Rosie Howard, twin sisters, the children of Mr. Howard, and members of the Children's Progressive Lyceum, then sang 'The Child's Wish,' and were loudly applauded. Dr. J. M. Peebles, the Spiritual Pilgrim, received a very hearty greeting from the assembly and from the large audience who listened to his brief address. He said, in substance: This celebrating the Anniversary of Modern Spiritualism is truly a momentous occasion, and I am reminded of what Luther said: 'Peace if possible, but the truth at all hazards.' Philosophically speaking, no truth is new, though our conception of it may be. That there is communication with the other world, is nothing new. Zoroaster told the King of Persia that he communicated with the other world. The Apostles were mediums, and Wesley had spiritual communications in his house; but thirty-two years ago the

SPIRITUAL MANIFESTATIONS CAME TO STAY. I was a clergyman thirty-two years ago, but I knew no better. We prayed to God to overthrow this last device of the evil one, but the work went right on, and I see here in the audience to-night a lady who at that time was a clairvoyant and a medium. The spirits said that it should progress till man shall know that man is immortal. I have been all over the world—twice around the world in the last seven years—and everywhere I have found our mediums and our books. In Australia, in New Zealand, in India and Hindostan; in South Africa, at Cape Town. All the combined powers of darkness cannot stop us. We have a positive proof that we live beyond the grave. We have more than faith, more than hope; we have positive knowledge; we have proof. At Mr. Hatch's house, in Astoria, I saw last week fifteen spirits clothed in white—the spirit-daughter clasped in the father's arms—a slight robbing death of its terrors, and presenting us an inducement to make us honest, pure and Christ-like. I am raised above the world as I hear the loving voices of those who have preceded us. Let us live up to our principles, and others will see them and embrace them.

Prof. J. R. Buchanan was the next speaker, and said: We are commemorating not the dawn but the renewal of Spiritualism. The dark ages was the period of the rule of the Christian Church, which struck out knowledge. It was the period of spiritual death, of despotism; a Christianity that was an apostasy from the Christianity of Jesus. The religion of Jesus was the religion of universal communication, but despotic popes and priests drove out the spiritual element. We reach out our hands above the Church to clasp the hands of Socrates and Plato. It was the truth of the oracles that compelled the Romans to believe, and there were critical and skeptical men then as now. It is strictly natural and orderly that the spirit-world should keep itself in communication with us, and that communication was shut out only temporarily by the dark ages. It was an eclipse of Spiritualism by political priestcraft. In restoring our spiritual faith, we simply come out of the cloud that settled over our race. We are bringing about the universal sympathy of souls and faith, the time of the universal religion of spiritual communion and divine inspiration. [Prolonged applause.]

Charles Partridge was introduced to the audience as a battle-scarred veteran who visited the Fox family at Hydesville, and was converted, and through his influence first brought the Fox children to New York City. He said: 'At one time I was determined not to believe in Spiritualism; but, in spite of his opposition, he had to yield. He never had belonged to a Church, but had always attended one, and he did not think it policy for Spiritualists to withdraw from the churches. That is the place for us to work. Don't fail to come here, but go into the churches too. We can do a great good by keeping up our associations. The difference between the Church and Modern Spiritualism is, that the Church says, 'Have faith,' and we say, 'Have knowledge.' We believe that the spiritual will benefit us, and we must bring the spiritual influences down among us. [Applause.] Mrs. Hope Whipple said: I miss here to-night the enthusiasm that should exist in the meeting celebrating as this does a great event in human history. I differ with Bro. Kiddle as to the martyrdom that is to come to us who accept Spiritualism as a truth. I believe the world is accepting its grand truths. The times demand a grand universality of thought and purpose, and Spiritualism and the spiritual influences from the invisible world are to mold and lift humanity a step higher.

The Howard Sisters sang one of their spiritual songs, and Dr. J. R. Mansfield occupied the platform, giving tests of spirit presence. Dr. Mansfield sees the spirits and gives the names,

many of whom were given in full, some by entire strangers to Dr. M., who stated in the audience that Dr. M. could have no means of knowing any of the facts. Among those who testified as to the facts were Dr. Buchanan, Dr. Peebles, Charles Partridge, S. B. Nichols, Henry Kiddle, Wm. H. Tice, Dr. Oimstead and many others. Prof. F. R. Backus, by special request, sang 'When the Mists have Cleared Away,' with great pathos and power, and received a prolonged ovation at its conclusion. The Doxology was sung by the large audience, standing, and Dr. J. M. Peebles pronounced the benediction. And thus closed one of the most important and successful meetings, taking the unfavorable condition of the weather, ever held in Brooklyn, both as to the moral, spiritual and religious character of the audience, as well as the transcendent power and eloquence of the speakers, who kept the large audience for three hours in rapt attention. The outlook for our Fraternity and the great cause so dear to us all is bright, the coming year with great usefulness and activity, and we begin another year of active, earnest labor with great hopes. May all who are in our household of faith be guided by wisdom and divine love. S. B. NICHOLS.

467 Weerly Avenue, Brooklyn, N. Y.

Written for the Banner of Light.

## BURY ME WITH MY FATHERS.

BY GRANVILLE T. SPROUT.

(One of the chiefs of the Poncas—on that tribe's being unjustly removed from their reservation in Dakota to the Indian Territory far south—after seeing two hundred of his band die of malarial fever, determined to return again to his home in the North. He took a portion of his band with him, preferring to die on the graves of his kindred rather than perish in that death-doomed and far-off land of strangers. A son of the chieftain implored his father with his dying breath to take him with him and bury him with his fathers. This his father promised to do, and the strong man marched, bearing his dead with him, through the morning and evening, the noon and twilight, over mountains, rivers and plains, till he reached the home of his fathers and laid his son in his last resting-place.)

I stand upon my native hills  
In the old forest bowers;  
I hear the murmuring of the rills  
In the sweet Moon of Flowers.  
I waken—it is all a dream;  
There's fever on my brain;  
I ne'er shall walk Dakota's woods,  
Or climb her hills again.

But take me with you when you go,  
With all your warrior band;  
Oh, bury me with my fathers,  
In my dear native land!  
Last night I heard the Wind howl;  
It sang so sweet to me!  
It sang about our wigwam door,  
In the old forest-tree.  
"I come from the Spirit-Land," it said,  
"I bear sweet words to you:  
They are waiting for you by the river—  
The noble, brave and true."  
Then carry me with you, that we all  
May join that radiant band;  
Oh, bury me with my fathers  
In my dear native land!

Wall out no funeral dirge for me,  
When the sun is setting low,  
As through the forests, old and gray,  
Your weary way you go;  
But chant a hymn to the Spirit of Life  
That guides your feet afar,  
Away from the land of death and gloom  
To the land of the Northern Star.  
Let joy and strength and courage high  
Inspire your valiant band,  
As you bury me with my fathers,  
In my dear native land.

And now farewell to the burning plains  
Where the Red River lies;  
Farewell to the pools and noxious fens,  
And the blazing southern skies.  
I go, I go to the Land of Souls—  
The beautiful Spirit-Land,  
To the Hunting-Grounds of the brave and true—  
The forests, noble and grand.  
But take the empty casket,  
And bear it with your band;  
Oh, bury me with my fathers,  
In my dear native land!

Canaan, Shaker Upper Family, N. Y.

"The Indians say that the spirits of their friends are often seen hovering around their graves after their departure from this body. The spirits of those who have loved here on earth. Hence they often bury their dead close by their own doors, and may often be seen sitting around their graves, a loving and quiet spirit-circle, conversing with them and with each other. The old men of the tribe assemble here, smoking the pipe of peace, and women and children gather there, here and there, at the evening rest, while the little ones play among the graves, and often bring flowers to decorate them. They hang above the graves, the favorite bows and arrows for hunting, also many of the ornaments that the deceased wore. Flumes of eagles' feathers, strings of wampum, robes taken from the enemy in war, all are here. They also light a fire by the grave by night, to cheer the spirit of the departed one. They shrink from the thought of dying in a land of strangers, where there are none to cheer and comfort them on their last journey. Hence the request of the dying youth, 'Bury me with my fathers,' had with them a peculiar significance."

"(Tahkomaish.) The whippoorwill. The Indians believe that it always hovers around the wigwam of the dying, and bears a message to them from the Land of Souls."  
"(When the sun is low.) Many of the tribes bring their dead to the Spirit-Land. After depositing the body in the grave they march in solemn procession around it, chanting thus: 'Demotep! demotep! nekashin,' 'Go on thy journey, brother. Go on thy journey, brother. The sun is set. Tremble not for the river that is before thee! Step lightly over and go on thy journey.' Then comes the chorus, in which they all join: 'Demotep! demotep!' etc. 'Go on thy journey, brother, go on thy journey!' When asked the question, 'Why do you bring your dead to the grave at sunset, and not at some other hour?' they will reply with this question: 'Has not the journey of a day closed? Has not the sun of life gone down?'"

"(The Northern Star.) The Indians have three ways of directing their course through the forest: 1st, By observing the direction of the Northern Star. 2d, By examining the bark of trees. 3d, By watching the flight of migratory birds."

## Passed to Spirit-Life:

From South Duxbury, Vt., March 10th, 1880, Mrs. Betsey Towie, aged 76 years 10 months and 15 days.

"Here has been a long and useful life; patiently and cheerfully she performed every duty, and with kind words and sunny smiles sought to lighten the burdens of others, lending a helping hand as opportunity afforded. Those who knew her best loved and respected her most. An elderly gentleman, who had known her from his boyhood, remarked to me at her funeral: 'Too much cannot be said in praise of her virtues. Always a devout Universalist, she in life became a believer in spirit-communication, which was a source of comfort in her declining years, brightening her pathway. In accordance with her request, the committal service of her funeral service was the singing of her favorite song, 'Nearer My Home,' by her children and grandchildren. She leaves behind her a host of relatives and friends; but without hope do they mourn her loss.'

From Decorah, Iowa, March 8th, C. L. Child, aged 70 years 6 months and 3 days.

He was a firm believer in Spiritualism for over twenty years, and long a subscriber to the *Banner of Light*, which he read with interest. Having a large library of spiritual books, he enjoyed very much having others read the spiritual truths as well as himself. Although suffering for months on a bed of sickness, he never complained, but patiently waited the coming of the messenger that was to bear him over the river to meet the loved ones that had gone before. His loss is deeply felt by his children and many friends.

LIDIA BACLES.

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## "NEARER, MY GOD, TO THEE."

Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by the well-known Bank-Note Engraver, J. R. RICE.

The Devotional Hymn suggesting the title of this picture has been "musically hallowed," translated into many languages, and sung by the civilized world. Its pure and elevating sentiment, charming versification and melody of music, have shed it among the never-dying songs.

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, and heavenward eyes, most beautifully embody the very ideal of hopeful, trusting, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the one idea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The beaming drapery, all of the accessories, the admirable distribution of light and shade—all these details, indispensable to the perfection of art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect—the embodying of pure devotional sentiment. As we gaze upon it we instantly imbibe the spirit of its inspiration.

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THE RETAIL PRICE IS \$2.50.

## "LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal light." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-weathred seraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pilgrims on the shore. "Be kind." Near the water's edge, mingling with the sunlit grass, in flower letters we read, "God is love." Just beyond sits a humble waif, her face radiant with innocence and love, as she lifts the first letter of "charity." "Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men." Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's "Thanatopsis." "Thy will be done" has fallen upon the bow of the boat, and is the voyager's bright utterance of faith. Trailing in the water from the side of the boat is the song of the heavenly messengers, "Gently we'll wait him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES.

THE RETAIL PRICE IS \$2.00.

## "THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN.

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fear gave way to composure and resignation, as, with a determined and resolute impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tenderness, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES.

THE RETAIL PRICE IS \$2.00.

## "HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY.

DESIGNED AND PAINTED BY JOSEPH JOHN.

"The curfew tolls the knell of parting day," . . . from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my coat." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me." Now fades the glimmering landscape on the sight. This Grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world. This art enrichment of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soul of the verse finds eloquent expression. Here the "inspired" song of home and the affections is beautifully painted, affording another striking example of the versatility and talent of that highly gifted artist.

"Homeward" is not a Steel Engraving, but Stein—Copied in Black and Two Tints in a high style of that art, by that eminent German Artist, THEODORE H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

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## "THE DAWNING LIGHT."

ART ENSHRINEMENT OF

THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS.

In 1827 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and uplying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art! To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits—sixteen in number—without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the "Immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawn well, with its chain and oaken bucket. A little further to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toll. While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

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 Those who intend forwarding notices of spiritual meetings, etc., to be in our columns, will please to remember that the **BANNER OF LIGHT** forms go to press on Tuesday of each week. Their notices, therefore, to insure prompt insertion, must be forwarded in time to reach this office on the preceding Monday.

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SPIRITUALISM, like an enlivening rock, rises up amid the conflicting elements of ignorance and passion—a rock which the surges of Time and Change can never shake. On whose Heaven-sent pinnacle the Angels build their altars, and kindly benediction is to illumine the world. Prof. S. B. Hutton.

### The Religion of Spiritualism.

From the far-off isles of the sea come voices that convey fresh and vigorous thought in respect to the great and living truths of Spiritualism. While an orator of Joseph Cook's standing is mounting the colonial pulpit of the Old South Church in Boston to declare that, if there is even a grain of truth in Spiritualism it is as yet an undefined mystery, from distant New Zealand we have the report of a thoughtful and impressive discourse preached by Mr. Edge, at Auckland, in which he admits and announces that "the spiritual character of the Church, including its perfect Catholicity and unity—they can never be separated—is now represented by Spiritualism."

Two more opposed opinions on the same subject could hardly be framed. The one shows, on its face, a mind that is predetermined to deny both outward and visible facts and profound spiritual truths—which he finds it impossible to subordinate to his purpose; the other manifests a mind open and receptive to the sunlight of truth from whatever side it may shine in upon it—a spirit that is athirst for the truth of heaven, and that does not pause to inquire whether it comes down filtered through the sieve of ecclesiastical authority, or descends like the silent dew on the needy earth.

In speaking of Spiritualism on its merits alone, the New Zealand preacher freely allows that "as a form of religious belief and feeling, apart from the extravagance that generally belongs to religious movements in their imperfect stages, in spite of popular contempt, it is without doubt one of the greatest powers of the age." Then follows his impressive statement of belief and conviction thus: "That there is an unseen world far exceeding the visible in greatness and worth; that that world is the most real world, and as near to us as our inward thoughts and sense of inward life; that the influence of that world reaches into this, to be experienced and cherished by us; that by a continuity of existence those who are no longer visible are none the less present with us, none the less capable of mutual intercourse; these are conceptions that must lie at the foundation of any religion, if religion is to be anything more than a system of ethics, and is to have an influence over the affections commensurate with its power to guide the judgment. And this is Spiritualism!"

No simple statement on any purely religious theme could well be more lucid and impressive. The most that the theological carper and critic could say in reply and in derogation would be, that religion is all a mystery—a mystery all; past finding out; that what little is definitely known about it has been committed to the custody of ecclesiastics, who themselves can agree in nothing; that there is no safety, whatever that may be, except in the dogmas and damnation of the iron-clad creeds, against which, we must add, mankind has been wearing out its better life for century after century; and that all speculation without priestly permission is dangerous, as all reception of the truth except at their hands is damnable. That would be the best answer which these opposers of Spiritualism could make, and it would constitute about the whole of it.

Now hear our New Zealand preacher once more, upon whose inward vision the true heavenly light has dawned. "If, then," says he, "the lament is general that material ideas and tastes—I mean something more than intellectual theories—have debased the moral tone and life of the age, acting with concentrated force in the deterioration of the Church, it should be apparent to the thoughtful that the only possible antidote to this melancholy tendency must be found in more powerful convictions of unseen things. Unseen things, however, without unseen beings, will never have reality to us; nor will invisible beings have much reality when severed entirely from our own earth-life. This is the feeling that justly gives cogency to Spiritualism. And it will do so."

And he concludes in the same impressively thoughtful manner—"No less certain is it that a connection which brings us into fellowship with the great past—not as a dead past, but as a past living on into the present—must by its grand immensity put an end to all remnants of narrowness and make us truly catholic. A spiritual catholicity must precede a renewed faith and life. . . . The minds of men must come into that dispassionate condition in which

they can prove all things and hold on to the good only. There will then remain the most precious residuum of the reality, and nearness, and unfolding of heaven, which neither the unbiased judgment nor the heart, pure in its affections, will be at all likely to abandon at the bidding of a few crowded professional liars."

Here is at last one man who rejoices in the truth wherever he finds it. Is it not time that the world at large received the baptism of belief in a new way, and as if it were illumined with a fresh revelation?

### The Utes and the Rest.

It was a quarter of a century ago that Joshua R. Giddings, a member of Congress from Ohio, pronounced the Government policy in relation to the Indians wicked and indefensible on any other theory than that "might makes right." So that it is not a new policy, and it has shown its real character by mercilessly pushing the Indians from their grounds and their homes, and has been marked all the way by acts of bad faith which have continually accompanied it. These two features are of themselves enough to stamp it as essentially inhuman and wicked, and unworthy of a great nation like our own.

The very confession which we are obliged to make, that our treatment of and dealings with the Indians have been marked by a violation of our solemn pledges and the betrayal of the spirit and letter of our treaties, should itself cover us with shame. It is not a question of party politics, but has been a conspicuous characteristic of all parties alike. The shame is all the greater because we are the stronger party, and have been able to dictate the terms in our treaties with the Indians wholly according to our wishes. We have not made equal bargains with them, but have compelled them to accept just such terms as we sought to impose, and even then have failed to keep our word.

The treaty which we made respecting the Black Hills region is one of the freshest illustrations of both our absolute power and our unwillingness to keep our pledged word. When the invasion of that region began, the very men whose signatures were appended to the treaty were the ones to take open ground in favor of setting the treaty aside. After such a display of bad faith as that, on what grounds can we call Indians treacherous or vindictive? The recent difficulty with the Ute Indians was of a like origin and character. The agent of the Government six years ago made an agreement with them to purchase a tract of land, seventy-five miles by one hundred in extent, near the southwest corner of Colorado. It was to pay the Ute tribe an annuity of twenty-five thousand dollars, and Chief Ouray a thousand dollars a year for ten years.

Before the purchase was concluded, the tract was overrun with mining prospectors, it being understood that it abounded in mineral wealth. The larger portion of the San Juan mining district is embraced in it, some of the mines being the best in the State of Colorado, and valued at millions of dollars. The treaty was formally ratified, and the first payment was made to the Indians at the time it was signed. Since that date, however, which is over five years ago, no other payments have been made, and the annuities are wholly in arrears. The Indian Bureau and the Interior Department have received the complaints of the Indians, but have paid no attention to them.

This Ute question has been the subject of a lively debate in Congress within the past week or two, coming up in the form of the bill ratifying the Ute agreement. One of the Colorado Senators, Mr. Teller, attacked the bill vigorously, while the other, Mr. Hill, sided with the Secretary of the Interior, and defended it. Mr. Teller wished the Utes to be sent to the Uinta reservation in Utah, where the people of Colorado would not be menaced by them. He demanded to know why the Secretary of the Interior had so earnestly pressed the bill. Ostensibly it was to avert a war, but he surmised it was really from anxiety to divert attention from the inevitable results of bad administration of Indian affairs in recent years.

That administration was criticised by Mr. Teller as the worst ever known, and in support of the assertion he cited the frequent occurrence of Indian wars. This bill, he said, would not avert a war. Flushed with victory in war and in diplomacy, the Indians would go back to renew their outrages on the people of Colorado. He said the people of that State were unjustly treated by being exposed to this menace. We should not forget that we are dealing with savages. He insisted on the punishment of the murderers of Thornburgh and his men and of the outragers of the Agency women. Yet, he said, this bill falls to propose or provide any such punishment! Injustice to the people of Colorado would be sure to reënt upon the Indians themselves.

It looks as if there were fears in certain quarters that the Utes are to be treated too handsomely by the Government. In the bargain which they have made with Secretary Schurz, however, they have been forced to surrender about twelve million acres of land, a large part of which, according to the Secretary's own admission, is valuable mineral land. In return for it they are to be paid an annuity of \$50,000, or at the rate of nearly two and a half acres for a cent. The Utes number about 4,000, which, as the annuity is to be distributed *per capita*, will give them about \$12.50 each per annum. This is what Senator Teller calls too generous treatment. Between himself and a Colorado representative in the House, there are propositions to cut down this \$50,000 annuity one-half and more, by paying out of it to sundry relatives of the white people killed in the White River Agency troubles.

Senator Teller furthermore wants the inalienable character of the new severalty Indian farms to be qualified, by giving it into the power of the United States Circuit Court to grant permission to sell or to withhold it. Then it is also proposed that none of the annuity money so long overdue to the Utes shall be paid over to them until the chiefs have caught the warriors who are marked for trial and hanging in consequence of the part they took in the White River Agency affair. Although, as before shown, this money belongs to them by virtue of a solemn treaty, it is proposed to go behind the treaty, and set up conditions. The secret is, that certain men want the money held back and the lands taken for nothing.

Our thanks are respectfully returned to those ladies and gentlemen, resident in various portions of the United States, who have so speedily and briefly responded to our request for reports of the services held concerning the Thirty-Second Anniversary, just passed. In addition to those printed in another column, several others have been received, for which we have not room in the present issue, but shall give them to our readers next week.

### The Great Anniversary.

The Anniversary of the birth of Modern Spiritualism, which occurred last week, March 31st, was appropriately celebrated in Boston and other cities and parts of the country by the believers in its truths and the friends and advocates of its principles. The gatherings here and elsewhere testified unmistakably to the rapid and strong growth of the belief in spirit-communion, which is silently displacing the iron-bound creeds and emancipating thousands and tens of thousands of human minds from the thralldom of arbitrary forms and authoritative dogmatism. As these anniversaries accumulate, and make a longer and longer series, each becomes more deeply interesting than its predecessor, and marks a still clearer prophecy of the long era of spiritual freedom whose beginning has fairly dawned.

The exercises in which the assembled Spiritualists of Boston and vicinity participated are before the readers of the *Banner of Light* for their perusal and gratification. They show a decided deepening of feeling and a larger comprehension of purpose and aim. Old and young, male and female, united with enthusiasm in the celebration of a day that is to be placed among the great turning-days in history's calendar. All seemed to feel that it was no ordinary event which they were met to memorialize. If they fairly understood the deep significance of its origin, they likewise seemed to comprehend and appreciate somewhat of the vastness of its influence in the future of earth experience.

In the public speaking on this occasion, in the happiness that reigned all around, in the countenances of those present, was to be clearly seen the cheering and elevating influence of faith in the constant intercourse of the invisible ones with the dwellers on the earth. Of the fact that such an influence should be, and is, one of the most powerful that could operate on mankind, there can be no sort of doubt. This parting of the thick clouds, this dissipation of the fogs that have so long enveloped the occupants of earth, this dawning of the new day and descent of the new illumination out of the heavens, is a fact of such great significance to all that it would naturally manifest its effects at once in the conduct, and speech, and faces of those who joyfully accept it on the strength of its many and multiplying evidences.

No Spiritualist, who once truly accepts into his heart and life the truth of the modern revelation will ever desire or be likely to forget the anniversary of its coming, and to testify in an unmistakable way his profound sense of gratitude for the great gift which makes of this our life on earth an entirely new matter. It is a day to be forever remembered with songs of praise and addresses of prayerful satisfaction and delight. Only let the full meaning of the Anniversary be kept faithfully in mind, and its annual commemoration will become a theme of universal joy and profitable meditation.

### Another Veteran Worker Gone Home.

Mrs. Mettler, a widely-known and much-esteemed medical medium of Hartford, Ct., recently passed to spirit-life from her residence on Prospect avenue, that city. Her remains were interred in Spring Grove on March 26th, her funeral obsequies calling together a large concourse of witnesses. The *Hartford Daily Times* gives an excellent notice of the occasion, including a stenographic report of the remarks made by Rev. J. C. Kimball, of the Unitarian Church. In the course of its comments the *Times*, in speaking of those present at the funeral, pays the following high tribute to the worth, usefulness and standing in community of her who has now gone to be with the angels:

"In the assemblage were many—and perhaps these comprised the larger number—who had personally experienced the value of her peculiar remedial gifts, and who were drawn to her funeral not alone by a sense of esteem for her worth, but by a strong feeling of gratitude. Among these were some who had been the subjects of her saving ministrations nearly thirty years ago; and, mingling with these, were her later friends who in more recent times have experienced in one or another form their share of the blessings which have been dispensed with such self-sacrificing liberality, and through so long a period, by this remarkable woman."

### Was Rev. Mr. Weiss a Medium?

Some people may recollect, says the Boston correspondent of the *Providence Journal*, that Mr. Weiss vehemently opposed Spiritualism at one time—I do not know but at all times. "Dr. Bartol says, though he thus opposed it, he was himself a medium," but after one trial on the nerves of others," which frightened the spectators, and the operator himself still more, he did not dare put forth his power again; "that he felt like a child, who, touching a spring, has drawn a deluge and set the mill-wheels turning." The doctor also tells Mr. Weiss resisted the animal magnetism that he possessed. In this connection he tells of curious facts concerning his "telegraphic" power, as he calls it, where he saw, out of sight, a powder train laid to an arsenal, where the occurrence actually took place with the consequent explosion; and at another time and in another house relates how he was fearfully excited at beholding some catastrophe that was befalling in another town, which was presently verified by fact.

Augustus Day writes us from Detroit, Mich., March 31st: "I have just returned home from Battle Creek after attending the Annual Convention. We had a very large attendance, continuing from Wednesday until Monday evening. Many speakers and mediums were present, and the meeting was a decided success, spiritually, financially and socially—as the President and friends did all in their power to make it so. Some changes were made in the articles of Association so as to conform to the law enacted at the session of the last Legislature, and now we have a legal existence, with very promising prospects for the future."

Miss Belle Bacon made a decided "hit," by her initial public reading in Berkeley Hall, Thursday evening, April 1st. The *Commonwealth* of the 3d inst. endorses the view we thus express in the pointed paragraph we give below. Miss Bacon was employed to read professionally before the societies at the Wesleyan Academy, Wilbraham, Mass., on Monday evening, April 5th. Says our friend the *Commonwealth* in re the entertainment on the 3d:

"Miss Isabel Bacon, the daughter of Mr. George A. Bacon of this city, well known in reform circles, gave a *debut* entertainment of select readings at Berkeley Hall, in the Old Fellows' building, on Thursday evening. The young lady showed extraordinary dramatic power, and was wholly at home on the platform. Her voice, gestures, conception of the authors quoted were all good, while her youth and brightness added zest to an intrinsically excellent rendering."

Nancy R. Batchelder writes from Mt. Vernon, N. H.: "Received the engravings all right. They are very fine. I am charmed with their beauty and the inspiration they teach. I consider them in the light of a gift."

### Spiritualism Admitted to be True by an Opponent.

Rev. Geo. Campbell recently preached a sermon in opposition to Spiritualism in Glasgow, Scotland, in the course of which he said: "The newspapers may pooh-pooh it if they like; it is a reality nevertheless. There is a great deal of imposture in the world, and Spiritualism possesses some in consequence; but to say the whole thing is imposture is utterly impossible to any man of judgment. I have long made up my mind that it is genuine; its facts are as patent as the coins of the realm, a counterfeit of which now and then never shakes our confidence in the existence of the original. The real must exist before any counterfeit appears. It must be borne in mind that Modern Spiritualism has been before the public more than thirty years, a fact in itself opposed to the imposture theory, and those who have witnessed the phenomena believe in them, which is another important fact. All scientific men should investigate the subject. Dr. Wm. B. Carpenter admits seventy per cent. of the phenomena to be genuine, and he has a theory for them, but any one who is acquainted with the subject knows that the theory is not large enough even to cover the facts Dr. Carpenter admits to be true. Prof. Huxley has pooh-poohed the whole thing, saying: 'If true, it does not interest me; an unscientific spirit truly, and unworthy of so great a man.' It is the duty of scientific men to investigate all subjects under heaven, so that the people may know the false from the true."

The speaker closed by saying: "Spiritualism, although permitted by God, as all things are, is the work of demons for the trial of the saints, and the perfection of the church."

It strikes us that if the "saints" are to be tried by such a jury, they stand a very poor chance for acquittal, and that the church which is to be made perfect by devils will be more of a profane than a sacred institution.

### New Books Soon to be Issued from the Press of Colby & Rich.

"THE SCIENTIFIC BASIS OF SPIRITUALISM; Being a Presentation and Digest of the Admitted Facts." By Epes Sargent, Esq. This is a timely work of great merit, and we have no doubt will command an extensive sale, as its talented author is already widely known in the field of literature.

"IMMORTALITY AND OUR EMPLOYMENTS HEREAFTER; with what a hundred spirits, good and evil, say of their dwelling places." By J. M. Peebles, M. D., author of "Around the World," "Seers of the Ages," "Jesus, Myth, Man or God," "Spiritualism Defined and Defended," etc. (This will be a large 8vo., 400 pp.)

AFTER DOGMATIC THEOLOGY, WHAT? Materialism, or a Spiritual Philosophy and Natural Religion." By Giles B. Stebbins, Esq. Cloth and paper, 12mo., 144 pp.

"PNEUMATOLOGICAL PHENOMENA: Those of Departed Spirits in General Character the Same in Both Hemispheres. Modification Thereof Due to the Same Class of Causes that Affect Variety to the Life and Conduct of Undeveloped Spirits." By Joseph P. Hazard, Esq. (Pamphlet, 49 pp.)

Our old and valued friend, Mrs. Mary Webster, of Amesbury, Mass., (through whose mediumistic instrumentality we have often in the past received important advice from the denizens of the thither shore of life) passed on from her home in that town on Sunday, April 4th, at the ripe age of eighty-five years. Her funeral occurred on Tuesday, the 6th, Dr. John H. Currier officiating.

An extended report of a highly satisfactory séance for form materializations which we attended in Boston on Monday evening, March 29th—Mrs. John R. Pickering being the medium—was put in type for the present issue, but its appearance is unavoidably delayed (through the pressure of anniversary and other matters in our columns) till next week.

A. G. Kipp, of the Brooklyn (N. Y.) school, writes us, March 29th: "I thank you for the great interest exhibited by you during the visit of the New York and Brooklyn Lyceums to Boston, and for the large amount of space which you have since devoted to the account of the proceedings during our stay."

The friends of Mr. and Mrs. (Nellie) Nelson assembled in goodly numbers at the residence of this worthy couple, Hotel Norwood, Boston, on Friday evening, April 2d, to celebrate the 25th anniversary of the lady's public mediumship.

By reference to our eighth page it will be seen that the Brooklyn Spiritual Fraternity now holds its meetings at Fraternity Hall, and on Friday evenings instead of Saturday, as heretofore.

Read the card of C. Frank Rand (under "Meetings in Boston") concerning the forthcoming testimonial to Mr. J. B. Hatch, to take place at Amory Hall, Tuesday evening, April 13th.

### New Publications.

We have received the QUARTERLY REPORT OF THE KANSAS STATE BOARD OF AGRICULTURE for the quarter ending Dec. 31st, 1879, the publication of which has been delayed on account of the illness and death of Hon. Alfred Gray, Secretary of the Board. Its contents, which will be found of great value, comprise comparative estimates of the wheat crop of Kansas of 1878-9, and a general summary of all crops; school statistics; meteorological statements; a history and description of "sheep-husbandry" including that of various breeds of sheep; a map showing the railroads of the State, and other matters of vital importance. The Report has been completed and issued by the newly elected Secretary, J. K. Hudson.

THE STANDARD SERIES, published by I. K. Funk & Co., New York, has been increased by the recent addition of *The Life of Christ*, by Canon Farrar, in Two Parts, at 25 cents each, and *The Imitation of Christ*, by Thomas à Kempis, for 15 cents.

The Representatives of the Religious Society of Friends, for Pennsylvania, New Jersey and Delaware, have issued an ADDRESS ON THE USE OF INTOXICATING DRINKS. It embodies the views of the Friends generally in regard to the subject. Copies may be had at the Friends' Bookstore, 304 Arch street, Philadelphia.

### Good Words from Our Subscribers.

MOULTON, ALA.—Thomas M. Peters writes: "The *Banner of Light* comes promptly, and is always most welcome."

DIMONDALE, MICH.—Simeon Corbit writes: "I find the *Banner of Light* so interesting it seems as though I could hardly do without it."

OCONOMOWOC, WIS.—E. Stebbins writes: "I can endorse the views of the many who speak in favor of the management and sterling worth of the *Banner of Light*. Long may it wave, is the wish of one of its earliest patrons."

DETROIT, MICH.—William Sanborn writes: "Enclosed find post-office money-order for three dollars, for the *Banner of Light*—truly named and worthy of the cause it advocates. . . . May success ever attend you."

The aim and methods of science are the same in all its branches; its highest law is the truth, and nothing but the truth; its instruments are observation and logic, and nothing else.—Edward Zeller.

### W. J. Colville and his Work.

On Sunday last, April 4th, at 10:30 A. M., this hall was largely attended by an audience of more than average intelligence and culture. Several prominent members of Masonic Lodges were present, as the subject of discourse on this occasion was Freemasonry. W. J. Colville's guides spoke very acceptably on this somewhat difficult subject, and the lecture was frequently applauded. The ground taken was that Freemasonry was as old, or older, than any historic civilization. The claim made by Masons that their Order can be traced back to the days of Solomon is a very moderate one. Mr. Colville's guides consider the Great Pyramid an embodiment of the knowledge of ancient orders expressed in symbolic architecture. Those ancient occult orders were in high favor with monarchs and priests in days gone by, and were brotherhoods for the study of the hidden laws of nature, both in matter and mind. Magical rites were always practiced in those ancient days, and from Egypt and Persia were introduced into Palestine. Jesus, at twelve years of age, was initiated into Masonic mysteries, and became the most powerful adept of the age on arriving at the age of thirty.

Certain ornamental lodges in connection with modern Freemasonry have originated within the last few centuries—these being peculiar to England, Scotland, &c., but Freemasonry itself is thousands of years old. Secrecy was enjoined at first, because the people generally were not prepared by culture to tamper with occult forces, and afterwards perpetuated necessarily in times of persecution.

Masonry has not been a foe to woman, though men only take the degrees conferred by it—as Masons are all bound by solemn oaths to help each other, and frequently provide for widows and orphans of deceased brothers. Morality is protected and enforced by the rules of the various lodges, and the advance of Freemasonry is equivalent to the weakening of immoral practices. No doubt in the near future man and woman will stand side by side in the study of all things, and Masonry may enlarge its boundaries and embrace both sexes.

Freemasonry may be no more needed when the idea of universal brotherhood has fully developed among men, but till the millennium appears its influence will hasten the day when fraternal bonds will unite the whole race. A great deal of interesting information was given with reference to the different degrees and lodges, which greatly interested the audience, though no attempt was made to divulge any of the secrets of the Order. The controlling spirits denounced the pretended exposures of Freemasonry in Music Hall and elsewhere, and expressed it as their conviction that no truly honorable man would try to make money by betraying sacred oaths, and thus that the assertions of those who endeavor to make merchandise of their sense of honor cannot be relied on.

Dr. Gates lectured to a good audience on "The Laws of God in Matter and Spirit" at 3 P. M., and in the evening, at 7:30, a vesper service was held. The hall was crowded, so that many had difficulty in obtaining seats. W. J. Colville, under influence of his spirit-mother, gave a lecture on "Marriage." The interest manifested was marked throughout. As our readers were favored with a report of a recent lecture given on the same subject by the same speaker, we shall content ourselves by simply stating that the whole tenor of the discourse was an earnest appeal to all to look well ahead before taking so important a step in life. The lecture was illustrated by numerous historical and present-day facts. The service concluded with an impromptu poem by "Winona" on "Marriage in Heaven."

Next Sunday, April 11th, at 10:30 A. M., the subject of Mr. Colville's inspirational discourse will be, "Our Present Privileges, as Enumerated in Hebrews, Chapter XII, Verses 22-23." At 3 P. M. his guides will deliver an oration, subject, "Emanuel Swedenborg, the Spiritual Columbus." All seats free in the afternoon. At 7:30 P. M. a lecture will be given either by Dr. Gates or Mrs. Kendrick.

### Spiritual Meetings in Chelsea.

Fraternity Hall, Broadway, near Everett Avenue, was crowded last Sunday at 3 P. M., when W. J. Colville lectured, under spirit influence, on "William Ellery Channing, the Influence of his Life." The lecture was heartily appreciated, many important questions were answered at its close, and "Winona" gave a fine poem. At 7:30 P. M. a conference was held.

Next Sunday a conference will be held at 2:30, and Mrs. Bagley will lecture and give tests at 7:30 P. M. On Sundays, April 18th and 25th, Mr. Colville will occupy the desk at 3 P. M. The meetings now in progress in Chelsea are drawing crowds of intelligent people together, and the Ladies' Aid Society, which meets in the same hall every Friday at 7:30 P. M., is doing noble service.

### W. J. Colville in New York.

On Monday, April 12th, Mr. Colville will deliver an inspirational lecture in Phoenix Hall, South 8th street, Williamsburg, at 8 o'clock P. M., subject, "The Coming Crisis, and How to Meet It."

On Tuesday, April 13th, he will be in Harlem; and on Wednesday, April 14th, in Everett Hall, 303 Fulton street, Brooklyn, his spirit-mother will discourse, through his organism, on "True Marriage, its Basis, Objects, and Perpetuation in the Spirit-World." Questions will be answered at the close of each lecture and poems improvised.

N. B.—Mr. Colville is open to engagements in the vicinity of New York or Boston. Address 8 Davis street, Boston.

### Movements of Lecturers and Mediums.

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

Dr. J. M. Peebles speaks the second Sunday of April in Camden, N. J., and the last two Sundays in Stafford, Conn. He also delivers eight lectures in this last-named place upon travels in foreign lands.

Abby N. Burnham spoke March 7th, 8th and 20th in Peabody; March 10th, 14th, 17th, 25th, 28th and 30th in Salem; April 4th in Hartford, Conn.

Mrs. Annie Lord Chamberlain, we are informed, is lying ill at the residence of her father, Dr. Lord, in East Somerville, Mass. This is the occasion of her being dilatory regarding her correspondence. As soon as she is able, she will resume it.

P. C. Mills's engagements are as follows for April: He speaks in Wells, Me., on the evenings of the 6th, 6th, 7th and 8th; probably at Sanford the 9th and 10th; at Waterboro the 13th, 14th and 15th; Shapleigh, the 17th; Brownfield the 19th and possibly the 24th; Conway Centre, N. H., on the 20th, 21st, 22d. Will make arrangements to speak the last Sunday and every night during the last week in April anywhere between Conway and Boston. Address as above.

Geo. A. Fuller, of Dover, Mass., will lecture in Bell's Hall, Beverly, Mass., April 4th and 11th, and in Lake Village, N. H., April 18th and 25th. Parties in New Hampshire desiring the services of Mr. Fuller for week-day evenings during his stay in the State, will please address him immediately, care of J. M. Cook, Lake Village, N. H.

Bishop A. Beals spoke, April 4th, in South Haven, Mich. He will be there again on the 11th.

G. B. Stebbins will speak in Longwood, Pa., Sunday, April 25th, in Brooklyn, May 1st, in Harlem, May 4th, and in Byron, N. Y., Sunday, May 9th.

Miss Jennie B. Hagan, inspirational poetess, closed her engagement in Lynn Sunday, April 4th. She will speak in Peabody, April 11th; in Chelsea, April 18th; in Portland, Me., April 25th. She would like to make engagements in that vicinity for Sundays and week evenings.

E. V. Wilson, of Illinois, the veteran Spiritualist and test medium, will lecture at Osceola on the 9th, 10th and 11th of April.

Mr. Joseph D. Stiles, of Weymouth, addressed the N. S. F. in Washington Hall, Natick, Sunday, April 4th, afternoon and evening. In the afternoon the audience was fair, in the evening quite large. Both lectures were well received, the poems were fine and the tests truly marvelous.

The keen-eyed sentinel in the tower of the Baptist *Free Press* remarks that "It is a question whether the Monday lecturer has not given us away to Spiritualism."—Boston Herald.



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