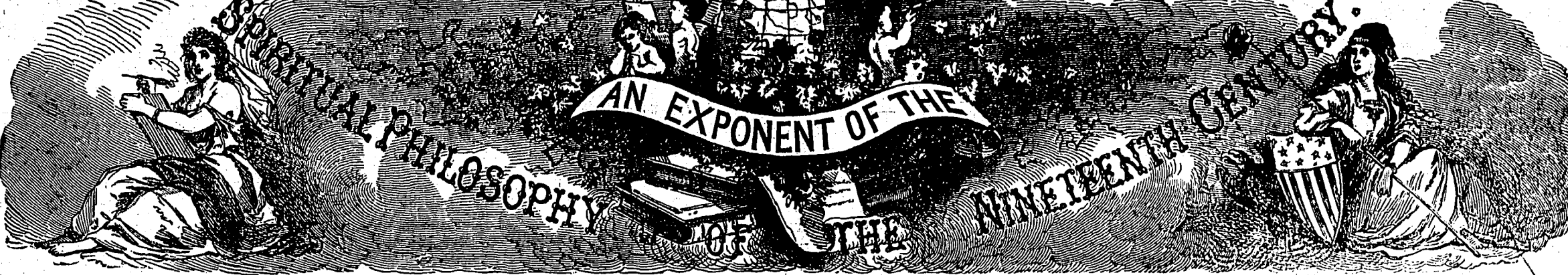


BANNER OF LIGHT.



VOL. XLIX.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 2, 1881.

\$3.00 Per Annum,
Postage Free.

NO. 2.

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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. This number of the *Revue* is replete with what is generous and good and the graces of God's best bestowment upon man—a knowledge of his momentous future. Mons. Leymarie, the gifted editor, leads the present issue with a masterly conspectus of the progress of religious development in by-gone epochs. He is called to this by the strictures of a "fervent Catholic, Mons. Dr. Minninghoff," who states in the *Lichte* that the Spiritualists repudiate the mysteries of the Trinity-Holy Trinity, and are hence to be shunned. Mr. L.'s first postulate is: "There is but one God. Second: The Supreme Spirit is of the same nature as the soul of man, thus according with Manou, who further considers Nature as the shadow of Jehovah. Third: Hinduism, that has been adopted by fifty millions of people, is founded on the theory of emanation and absorption, and that there is but one supreme force: that the burning wax is an image of ourselves, exciting the query, 'What was it before, what is it after it is burnt?' Fourth: Pythagoras, Plato, Socrates were monotheists, and monotheism as a reasonable doctrine was accepted by all the ancient philosophers; that the spirits of the dead returned to their old haunts, and that there was reincarnation for those who ought to progress and pay their moral debts. Sixth: Aristotle made known to Oriental Europe Buddhism and its ideas of the universal force. Under Caligula, Philo taught the doctrine of emanation; Plotinus regarded it as being not only applicable to the human soul, but furnished an explanation of the Trinity; for the Son emanated from the Father, and the Holy Spirit from the Son, exactly as the sun's rays, coming from the central sun, causes heat to flow out from the body it strikes with its rays, etc. It was the teaching of Porphyry, who, in his school at Rome, wrote against Christianity; . . . combated by Eusebius and Jerome in a treatise on matter, which caused P.'s works to be burned by order of Theodosius. Seventh: Up to this time the doctrine of the Trinity had obtained little recognition, and would not have been established but by the massacre of its opponents. The Buddhist doctrine passed from the Alexandrian school to the *philosophie Arabe*, the Arabians abandoning their anthropomorphism (after the conquest of Alexandria) and accepting Judaic views of the universal diffusion of divine intelligence, made expressive in these words: 'The soul of man appears to the past and equally to the future without end'—views subsequently enunciated by Averrhoes (Ibn-Roohd) in his '*Commentaires*,' etc. Eighth: That in India, for thousands of years before the Christian era, there was recognized the grand fact of the eternity and indestructibility of matter, and which is to-day called 'the correlation and the conservation of forces.' Before the definite construction of the Trinity in the Catholic heaven, it is established that the most eminent men of antiquity were monotheists, partisans of universal force, and enemies of the anthropomorphic conception of the trinitarians. Hence from remote India down to Aristotle, Averrhoes, Erigena (Scotus), whose works were burned, the honored geniuses of our race have sought to establish the unity of God. The accomplished scholar, Gerbert, for four years reigning as Pope Sylvester II, published, to establish this doctrine, *l'Evangile Eternel*, translated and spread through Europe by Michel Scot, and, later, by Roger Bacon and Spinoza. Thomas Aquinas combated Averrhoes, but had against him the Franciscans. The Council of Vienna wished to prohibit the reading of Averrhoes, for this impiety was manifest in all large cities. In 1552 the Council of Latræ condemned such heretics and infidels and burned them. The 'Syllabus' of Pius IX. breathes the same spirit."

The above has a great license of abridgment, but space forbids even thus briefly to notice a great deal that follows; for Mons. L. goes on to cite the monotheism of the Arab philosopher, Al Gazzoli, the decrees and acts of Diocletian, Tertullian, Severus, Constantine, Arius—whose views were carried to Constantine, and who agreed with him "that the Father was older than the Son"—Hypathia, so cruelly put to death as an opponent of the Bishop Cyrille; the Nestorians; and, finally, the influence of the unity of God, so firmly held by the Mahomet-

ans, and which caused to the Catholics a loss of nine-tenths of their possessions.

Wonderful manifestations continue to be enjoyed in Messina, Sicily, by the family of Don L. Rotella, who, in his account of them, states that for more than a year he has given to these spiritualistic phenomena a persevering attention and scrutiny, an activity and *sang froid* that makes him repose confidence in what he witnesses. He admits that evil-disposed spirits not unfrequently attempt to impose upon him, give big names, etc. (and by such means many a "circle" is broken up), yet he says that an unbending faith, an indomitable courage, has and will put things to rights. Mystifications he even thinks may be a means in the hands of Providence of imposing the necessary precautions. He says too that "the superior spirits have expressions of face at once noble and serene, while in those of the inferior order there is something ferocious and bestial"; under these two aspects they have been presented to him. "Deceiving spirits, *moqueurs*," he says, "can take the appearance of another person"; (quoting, I think, from Kardoc) "*fantastique* it is possible, but a real appearance never; for thence would arise disorder, and God is a being of order." His medium "is an ecstatic, with the prodigious faculty of seeing spirits while she is perfectly awake." Always attending his seances was his friend, Mons. Maestra, and his daughter, a writing medium. Their parents all manifested themselves, and finally a priest, saying his breviary, who, when addressed, replied: "Leave me tranquil in my chamber." But he had not counted upon a little dog that came bounding upon him, and which he attempted to drive away with his breviary. In this effort the book fell to the floor and the dog at once began tearing it in pieces. "I talked with him," says Mons. R., "and he soon fell upon his knees, deeply moved, as all those in error seem to do who discover their true position; and we were implored to pray for and indicate the true way to the unenlightened. My prayer was not finished, when two bright spirits appeared near the priest. Those who deny the utility and efficacy of prayer, greatly deceive themselves." Another spirit appeared, imposing in appearance, wearing long robes, but emitting a *superior color* from others. "This excited much curiosity, and the cause of it was asked. 'You will find out,' was the dry answer. 'The next day,' says the writer, 'taking up Swedenborg, I was astonished to find the desired responses: 'Those by their knowledge of the sciences, (etc.), appear of a brilliant white, or flame color, or blue, such as is emitted by diamonds, rubies and sapphires.' . . . 'Swedenborg treats also of the hallucinated and even the fool (*de fou*), which he seems to have seen, and which he doubtless did see; for such proof is brought to us by our seeing medium and by other surprising events.' Other visions of marvelous beauty, including an infant, and a female, behind whom were twelve kneeling figures, were enjoyed. One of supreme splendor, of dazzling brightness, a man of about thirty, appeared without clothing. Swedenborg says that the angels of the highest heaven are naked, are indeed infants in simplicity."

Under the heading of "A Family Burnt Alive," comes a sad account from Cuffies, in the Department Aisne, which seems to confirm a common belief that a fatality enshrouds some households. "Five years ago," says Mons. H. Constant, "I announced to you that my mother had been burnt alive; to-day I hardly know how to express the horror that has seized upon us, for my sister, aged thirty, her little boy aged three and a half years, and the mother of my brother-in-law, aged sixty, have all perished in the same way. My brother-in-law, Bonnefoud, left into the fire a large bottle of inflammable material, and the consequence was as just stated. He saw his whole family thus burnt alive without being able to help them." There can hardly be a question, I think, that malicious spirits do haunt some habitations—vide the phenomena that for seven months made the house of the estimable Rev. Dr. Phelps, then of Stratford, Ct., a kind of pandemonium.

"Studies from *The Theosophist*": "Yogaism"; "Spirit Manifestations," in which it is announced that the distinguished medium, Mme. d'Alesi, is quite ill; the "Decesse of Mons. Chardounet," at whose civil obsequies three thousand persons attended; the "Death of Mr. Fon. Gustave," a firm friend of our cause, but much persecuted; and concerning new publications, M. F. Valli's "*Etude Psychologique*"; "Astronomie Populaire," by M. Flammarion; several minor works on Spiritualism, and Mons. Turk's "Spiritual Chateschism"—these are what remain principally inviting attention."

It is pleasant to notice that the *Revue* has adopted the plan of the *Banner of Light*—i. e., giving a synopsis of what is found in foreign journals. "The solid *Banner*," as it is called, comes in for a large share of commendation, and in its extracts our eminent co-religionist, Prof. Buchanan, is made to do service.

BELGIUM.

Two numbers of *Le Messager*, of Liege, (1st and 15th of February) are in hand. Their principal and very attractive features are, "Spiritualism in America"; Dr. Wahu's "*Spiritisme dans L'Antiquite*"; and "A Girl with Double Sight." Of the latter I will write first—taking from *l'Etoile Belge* what, in part, it has gathered from a work just issued by Dr. Jos. Theyskens under the title "*De l'abus du surnaturel*." Dr. Theyskens is Inspector of the hospitals for the insane in the Arrondissement of Malines. "Marie van Regenmortel," he says, "a girl of twenty years, inhabitant of Dussel near Antwerp, after some hysterical manifestations of great intensity, had frightful fantastic visions, then tableaux of beauty; a state of syncope su-

pervening that continued, without her taking any food, for weeks. For the last year, however, this invalid has had no hysterics, properly so called, nor hallucinations, but represents now the phenomenon of a *double life*.—There is in her actually two intellectual existences well separated: one normal, ordinary, and another that I will name as nervous, a second state. When one pays her a visit, no matter at what hour of the day, she is always found in the second state, which has now become the habitual one. Persons not in the habit of seeing her cannot think that she is ill. She converses perfectly well, reasons as do others, and writes better than in her normal state. She executes marvelous work with the crochet needle, which she had never learned to do, and could not do in her former ordinary life. Her hearing is also excessively acute. In a word, her sense and intelligence are intact. A peculiar symptom accompanies this condition: she absolutely cannot swallow any liquid, and with difficulty solids. The oesophagus seems almost completely paralyzed. On the other hand, in her first condition, she is more sad, more prostrated; but she can swallow liquids and solids, though she absolutely cannot utter a word. The paralysis is moved from the oesophagus to the larynx. She replies, by writing, to questions put to her. In this state she has no recollection of what has passed in the other, and in the latter nothing of what occurred in the former. *En résumé*, there are with this girl two perfectly distinct existences, and they are never confounded. In the one she recalls perfectly, and no matter at what epoch, what had transpired in the same state previously, no matter if weeks or months have intervened. . . . I am asked which of these is her real normal physiological state. One is greatly deceived who supposes that the second is, in which she talks and reasons lucidly; and this is clear, as here she has an aptitude she has not in her normal state; here too her spirit is more vivacious, her look more piercing, her language more animated than before her illness. . . . There are to-day five of us who can almost instantly draw her from this second to her first, or original condition. While engaged in conversation with her, I command her to get and to drink (we know in this case she can do neither), I repeat the order. She looks at me fixedly, and one discovers that there is some slight movement of the muscles of the body, more especially of the superior part. After one or two minutes hysterical convulsions ensue that are prolonged for two or three minutes; then she awakens, smiling, in her normal state. For only about an hour does Marie remain thus, before falling spontaneously into the second condition, no more to come out of it till one of us, who has authority over her, arrives; and this must be to allay her thirst." The above is from the pen of Marie's physician."

Dr. Wahu's "Spiritualism in Antiquity" will be likely to prove as attractive as that which the *Banner* has frequently commended as appearing in the *Annali* (of Turin), translated from one of Spain's famed scholars, the Viscount d'Irres-Solano. The Doctor is traversing, in fact, precisely the same ground, and is imparting much valuable information where much is needed. Availing himself of such works as those of Mess. M. Chavé (*Leologie Indo-Européenne*, etc.), Jaccoliot, Burnout, Colouene (one of the most learned commentators on the Vedas), and the *Rishis* (the sages of India), he has a grand field in which to display his own erudition and collaborative capacity. He will doubtless elicit learned criticism. "A long time before the promulgation of the Code of Manou," he says, "the savants of Saptasindhou had neatly posed the terms of the question of the relation of God to the universe: . . . that there was only one Supreme Being, and he was to be adored in secret, but that this grand knowledge of one God was not to be revealed to the vulgar; that if he revealed it would be productive of great evils—showing that monotheism was reserved for the initiates who partook among themselves of the historical, philosophical and scientific virtues, while allegories and symbols *superstitieux* were carefully prepared for the people. . . . that India many thousand years ago had agitated and solved those questions which we are experimenting upon in our day, . . . that in refuting the general belief that before the time of Moses down to Christ all nations were plunged in the grossest ignorance, quotations need only be made from Manou, viz., Sloca 92 of Book VI., where in a few lines (the purest and most exalted sentiments being promulgated) we can see what moral progress we have made: 'Resignation, the action of rendering good for evil, temperance, probity, purity, the repression of the sensual, a knowledge of the Sastros, of the Supreme Soul, veracity, abstaining from anger—the ten virtues devolving upon us as duties.' . . . that one can see" (by what has been by far more elaborately set forth) "that the epoch, called of the Hymnes (of the Vedas), has preceded by many ages the organization of the official priesthood."

"The History of Spiritualism in America," which the *Messenger* begins now to publish, is principally taken from Mrs. Hardinge's work, and embraces only the first manifestations which took place at Hydesville.

La Voix de St. Petersburg gives two articles to a consideration of the Church in Russia, from which we may infer that the people are generally withdrawing from it and assuming the doctrines of Mess. Radstock, Paschkow, and among the higher classes, adopting Spiritualism.

Le Devoir says that the people of Bertolla, in Mr. Sargent's almost exhaustive work, "The Scientific Basis of Spiritualism," I find narrated several of these extraordinary cases, that sweep as psychological comets through spiritual spheres, and that will have a lasting impression. Mrs. Reynolds, Mrs. Howatt's and the French girl Felicia's, I particularly recall.

near Turin, about two thousand persons, have passed over to Protestantism. The Bishop ordered the church of the *bourg* to be closed, but the people, indignant, have protested, and appealed to Turin for a reversal of this and for a Protestant minister.

SPAIN.

El Criterio Espritista, of Madrid, for January, opens with an admirable "Discourse, pronounced before the *Sociedad Espritista* of Madrid," by its Vice-President. It is on the "Incompatibility between Spiritualism and Catholicism," and while it is concise and clear, embodying irrefragable arguments, it is nevertheless respectful toward its opponent.

Sr. M. Gonzales continues his learned dissertation on "Spiritualism is a Philosophy," in which occurs such passages as the following: "Outside of God there is no being, for God is the source (the *Ser*) of all there is. God has formed the universe from his own proper being (*esencia*). He is the beginning (*Principio*) and end of all things; the *Principio*, because all things emanate from his *esencia*; the end (the *Fin*), because all things tend to the perfection *manifestativa* of his being, his *Ser*," etc.

The spirit Estrella gives here also two pleasing articles, in which she says, among many encouraging things, that "the spiritual world constitutes the vanguard of this perilous period; it prophesies to man the approximation of the reign of love and justice, as anciently through incarnated spirits upon the earth there was announced the coming of Christ to teach humanity to be its own redeemer, *à redimisse à si propia*; old truths are being re-taught, a new era approaches, the end of the reign of error draws nigh."

It seems, too, that India is awakening, in all quarters of the globe, that very profound interest in her literature, laws and religion she merits, and which ages of error and oppression had nearly annihilated. From Mexico, from Rodolfo Menendez, comes a graceful poem, which the *Critic* publishes, on this "Garden of the magical spirit, this sacred land whose veiled temples guard the history of universal beliefs; in whose immortal monuments are found the treasures of the *Mayas*, the *Incas*, the *Yazas*; source of the genesis, the dogmas, the *historias* of other races; Eden of those prodigious poeses in which reveal the most ardent fancies; in whose mystic ark are the treasures of a divine light; the earth exhibits no country with grander legends—land of deathless glory!"

Culling these few thoughts is only pulling a thread here and there from a well-woven fabric; but space warns me to hasten to notice other things; for instance, that Malaga is just publishing a new spiritualistic magazine, entitled *La Bandera de la Luz*; that in Belgium, where the question of primary education had been brought before the Chamber of Deputies, it was stated "that the bishop and curates had rebelled against the law of July 1st, 1879; that the object of the clericals was to produce a desertion of the municipal schools; that the faithful had been prohibited from giving or selling anything to the official teachers, and that from the pulpit there had been expressed a wish that the parishioners would arm themselves with guns and kill the ministers, bandits as they were—*se armarían con fusiles é tirían á matar á los ministros, como bandidos que eran*."

I have in hand, also, four numbers—up to Jan. 27th—of the sterling little paper of Barcelona, *La Luz Del Porvenir*, edited with so much ability by Da. Amalia Domingo y Soler. "The Tracks of a Criminal," "A Rich Man very Poor," "The Testimony of Various Spirits," that I find here from her pen, have much to commend them to every lover of humanity. Other writers, especially Mlle. Candida Sanz, add other graceful features, thoughts, suggestions, which make *La Luz* a star of the first magnitude. But I must confine my present observations to that number in January which is taken up wholly by a "Discourse by Da. Soler en el Fomento Gracioso." Da. S. apologizes for appearing as a lecturer, being a woman; but hardly could Mr. Castelar have surpassed her, grand as he is as an orator. "The ebullition of the age," she says, "throws to the surface new substances—hence her appearance"; and "if all creation works, so should we. . . . In this age of light, when all talk, we think it just that woman should talk also. But one says derisively: 'When was she ever silent, her tongue being the nearest thing to perpetual motion?' Jest-jest aside, the Spanish woman has been dumb; she has been trampled under foot by religious fanaticism; and we know that this kind of error fanaticism makes stupid the people—it is an *embrocamiento*. . . . Years ago, when it was proposed to unite, by a canal, the Manzanares and the Tajo, the king consulted not an engineer but a priest, who said: 'If God had designed that these two rivers should be navigable, it would not have been necessary for man to take the trouble to do it; . . . it is contrary to the design of Providence to attempt to better that which is left imperfect.'" Here follows an address to Science that is grand, with high praise of the Catalans as an industrious portion of Spain's population, and "Gloria, gloria to Clave, the founder of the Coral Societies in Barcelona! In this latter city, in 1756, the first Spanish newspaper was published; here also, in 1408, the first book in Spanish was printed, eleven years after Gutenberg's invention of the art of printing (1437). In 1848 the first Spanish railroad was built—to run from Barcelona to Mataró. The celebrated 'Codigo de Comercio' was written in Barcelona in 1279. On the 17th June, 1543, Blasco de Garay discovered the means of using steam as a motor, and applying it to the 'Trinidad,' a vessel of two hundred tons burden, impelled it about the harbor of B. The king, Charles I., received the

inventor with honor and valuable gifts." After many pages of deeply interesting matter the authoress, toward the close of her remarks, says: "There is no liberty, no progress, no life where religious fanaticism is dominant."

ITALY.

The *Annali Dello Spiritismo*, Turin, for February, continues its translation of "Catholicism Before the Time of Christ," taking in testimony from the "Codice di Manu," recounting old forms and ceremonies, with notices of the Madonna, etc. Following is an article on the "Beginning of the World," by Mons. Flammarion; some remarks on the "Boston Monday Lectures"; a continuation of "Animal Magnetism," which is exciting more than ordinary interest, and a "Tangible Manifestation," which I shall endeavor to refer to again.

SOUTH AMERICA.

From Buenos Ayres I have the *Constancia* and No. 3 of the new *El Espritismo*. The former has articles from Msdms. Soler and Sans, but is largely taken up with a favorable report of the Society's (Constancia) secretary of the treasury, and addresses at a special session of said Society. A particularly noticeable communication is a reply to some strictures by the editor of the *Revista* of Montevideo relative to a celebration by the Spiritualists of Buenos Ayres, which was made much of, and called a "baptism." That all institutions should be productive of results in keeping with their own character and design seems natural, yet it is evident that opposing sentiments often thence accrue; for, as the respondent here says: "The doctrine of Jesus produced San Jeronimo and Anaocretas; the proclamation of the rights of man, Marat and Robespierre; and Spiritualism, which is a faithful interpreter of the evangel, and the light of reason illustrated by science," "cannot escape a like disgraceful fatality, having their origin in the weaknesses of the human heart."

The other paper named above, though unpretentious, has quite a number of short articles, and a quantity of brief items worth remembering, such as: "A religion is the more true the less fanaticism there is in it"; and, "The culture," etc.

MISCELLANEOUS.

La Chaine Magnétique, Paris, for January, contains much that is important, including learned remarks by Mons. Flammarion on Mr. Crookes's *radiant matter*, beginning with Mr. Faraday's observations in 1810-19, and, in reference to Mr. Zöllner's discoveries, saying: "This fourth estate of matter is an open gate to an infinity of transformations; it is man invisible, impalpable, become possible without ceasing to be substantial; it is the world of spirits entering without absurdity in the domain of *hypothèses scientifiques*; it is the possibility of the materialist to believe in a life beyond the tomb without renouncing a material substratum which he considers essential to the maintenance of individuality." *La Chaine* gives us also the outlines of figures—Isis magnetizing her son Iloras. This is followed by an account of a number of cures, by magnetism, by the Baroness de Vauris, accredited by the St. Petersburg medical council; and by letters "On the Theory of the Transmission of Thought," and on "Somnambulism," by Messrs. Dupare and Meunier.

Rothlyngaren, the Radical, of Litchfield, Minn., is devoted to the well-being of the Swedes in this country, and contains, in its English department at least, items of interest. Its editor, Mr. Widstrand, is a candidate for the Senate. *Licht, Mehr Licht*, Paris. I have in hand three numbers of this handsome and valuable weekly, but cannot do justice to their contents. The first article that invites attention is on the "Theory of Preexistence"; then Mr. Louis Braun writes a couple of letters from St. Petersburg which seem to traverse the field of Spiritualism with its noted mediums; while Mr. Relmars, from London, "Montanus," from Budapest, Elise Lavater (a name that will ever awaken profound interest) of Zurich, and many others, impress one with the absorbing interest that is everywhere evoked by our religion.

Op de Grenzen van Twee Werelden, &c., published at the Hague, is a handsome brochure of forty-seven pages, edited by Me. Elise van Calcar, and is the second of a series which seems to be most ably and liberally devoted to the cause of Spiritualism.

Spiritualism in Charleston, S. C.

A correspondent of the Charleston, S. C., *Courier* writes to that paper in reply to an article that had previously appeared in its columns from one who, judging by the light and flippant way in which he expressed himself, evidently knew nothing of the subject. In the course of this sharp and caustic criticism the writer says:

"In the first place let it be known that Charleston has a 'Society of Spiritists,' a good many spiritualistic circles, and advocates and believers in Spiritualism, numbering nearly five hundred. Among them are at least twenty-five mediums known to one circle, over a hundred persons who have held and are still holding direct communication with the spirit-world, and among these Spiritists are lawyers, physicians and practical business men, who are certainly not laboring under any delusion, and who speak only from knowledge and facts—and such material facts for which their physical senses can vouch."

THE SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent. Published by Colby & Rich, Boston.

Mr. Sargent is known to be a conscientious and able supporter of Spiritualism, and one peruses his pages with confidence as to the sincerity of the author. He asserts and maintains that nothing occurring in the realm of nature can be supernatural, and that all phenomena whatever are subjects for cool scientific investigation and analysis. With this proposition for his text, he proceeds in the fairest manner to relate evidence of successful experiments and clear results, which will command the strongest interest in the reader's mind. The whole tenor of the argument is that of profound and reverent belief in an Almighty Godhead. —*Boston Sunday Budget* for Dec. 5th, 1880.

REST AT LAST!

The stranger, wandering in the Swiss land,
Before its awful mountain-tops afraid,
Who yet, with patient toil, hath gained his stand
On the bare summit, where all life is stayed,
Sees, far, far down, beneath his blood-dimmed eyes,
Another country, golden to the shore,
Where a new passion and new hopes arise,
Where southern blooms unfold for evermore.
Oh! Truth's lone pilgrim through earth's twilight
Have,
Heart-tried and weary 'mid thine's whiter snows,
Who on more gloomy mountain summits gaze
Than ever frowned above the vine and rose—
Be cheered of climb, nor hold your strength in vain;
But upward climb where steeply heights arise,
For past the Alpine shadows of great pain,
The path to Alden's restful splendour lies!

The Reviewer.

Current Spiritual Literature — "The Principles of Nature," by Mrs. Maria M. King.

To the Editor of the Banner of Light:

The work of gathering and collating the scriptures of the Spiritual Dispensation would be the work of a lifetime. Tons of manuscripts—the recorded utterances of Spirits—exist in this country alone; the greater part of which will never be subject to public inspection. So various and extensive are these writings that we can almost justify the hyperbolic language of John the Evangelist, who fancied that if the things connected with the origin of the Christian Dispensation were all written, the world itself could not contain the books. A very large proportion of this matter possesses but little intrinsic interest, except as it serves to illustrate the different shades of character, together with the varying degrees of individual knowledge, moral elevation and progressive development in the Spirit-World. If the Spiritualists should ever assemble a council to examine, sift and classify the Modern Scriptures, there can be no doubt that the new "sacred canon" would be no innumerable *catholus*, where the Apocryphal books of Spiritualism might suffice to keep a paper-mill running until the close of the century.

Among the really valuable books which have come to us through the beneficent ministrations of the Spirits, is a handsome octavo, in three volumes (the first we have not seen), bearing the title of "The Principles of Nature." This truly inspired work is a revelation through the mediumship of Mrs. Maria M. King, of Hammon, New Jersey, with whom we have no personal acquaintance. The production of this philosophical treatise is, in itself, a spiritual fact of the most profound significance. I do not propose an elaborate review of this remarkable book. The proper treatment of the subject would require too much of your space. Nor is this the only reason for limiting myself to this notice of a work which I must regard as one of the most important contributions to our spiritual literature. I am reminded that your readers would wrong themselves, and unjustly discount the righteous claims of the Spirits and their gifted Medium, were they to content themselves with the perusal of any review, however learned and comprehensive. Every Spiritualist should purchase and read this masterly cosmological, moral and metaphysical exposition of the laws of the inspiring Spirit, in and through all material formations and the higher realms of spiritual life.

Here is a book that will command respect on its merits, and it should silence the caviling skepticism that regards everything which bears the name of Spiritualism with derisive scorn. Behind the visible Author we recognize the presence of a far-seeing and all-explaining Spirit, who comes to us

"Teaching divine things by analogy

With mortal and material—

The different states of Spirits, and the kinds
Of being in all orbs, or physical,
Or intellectual."

With irresistible power of thought and tenacity of purpose, the inspiring Spirit takes hold of the greatest problems of physical nature, the subtle forces and laws of the Invisible World; and the relations of the human mind to the realms of universal intelligence. The Spirits who inspire Mrs. King do not attempt to command our reverence by an array of great names and the assumption of high prerogative; but they bring with them the internal evidence, in what they say, that they belong to the Immortal Inhabitants, that pour such a flood of light into the darkness, that things before obscure are clearly seen and comprehended.

The following are prominent among the topics treated in the second and third volumes: The Planetary Eras; Origin of Life and Laws of Procreation; the Organic World; Office of Man in the Natural Creation; Evolution of Species; Relations of Spiritual Forces and Beings to the higher nature and immortal constitution of Man; the Race in Prehistoric Times; Development of Language, Art and Civilization; the Historic Age; Laws of Mediumship; Phenomena of Materialization; the Phantom Creation; Psychologic Force and Spiritual Phenomena; Sexuality, Marriage and Maternity; Permanency of Races; Terrestrial Magnetism; Power of Spirit over Matter; Occupations of Spirits; Light and Color; Malignant Spirits; Law of Spirit Control; Law of Association as applied to Circles.

The preceding paragraph presents but a very imperfect recitation of the principal themes embraced in these volumes. Many of the most important questions which can possibly engage the attention of a rational being, are here treated with great freedom of thought and rare intelligence; with a truly masculine vigor, and yet with all becoming modesty. The inspiring intelligence is evidently familiar with the record of scientific discovery; but he is not restrained by its limitations. He steps over the boundaries as if they were imaginary lines, and leads the way into unexplored regions. The work contains much that has the appearance of truth, while it yet lacks the confirmation demanded by the recognized principles of a scientific philosophy. We have strong faith that the future may bring the required demonstration. In the meantime the inspiring spirit of Mrs. King will expand the minds of such as may be disposed to follow so bold a leader. Down into the solemn depths of being; up to the sublime heights where no mortal has left his footprints; beneath the overhanging clouds, and out through all the darkened ways of benighted souls, the Spirits carry a flaming torch to reveal the way.

That this work is free from error will not be pretended by any one competent to analyze and appreciate its contents. The human mind, however enlightened by the ordinary methods of education or otherwise, may not grasp the truth in its entirety. But the inspiring Spirit, in his hold reach outward, inward, and upward from his sky-light point of observation, approximates the absolute standard so far, that the attentive reader must see many things in a clear, strong light which before were either vaguely discerned or invisible. The author's style is not faultless, and the method—in respect to the classification of materials, and the mechanical arrangement of the several parts of the work—would admit of improvement. Whether these defects are to be attributed to the Spirit-author, or to the Medium's lack of early literary training and her inexperience in the external art of book-making, it is trifles unworthy of serious consideration. Imperfection is stamped upon everything which bears the impress of human hands; and we cannot say that the noblest objects in the natural world are absolutely perfect. We know that even Man—the immortal crown of the visible creation—is very far from having reached the invisible standard of the absolute Perfection. Even the fair face of the Sun is freckled with several dark spots, and some of these are estimated to cover an area of more than thirty times the whole surface of the Earth; but we cannot dispense with the Sun and live. While fools stumble in the darkness, the wise man walks in his light.

What will our physical scientists and material philosophers do with this book? They will probably let it alone. If it were worthless, the secular press would doubtless publish extracts for the purpose of ridiculing the hollow pretensions of Spiritualism, and the *doctors of the old school* might entertain us with a disquisition on the prevalence of *dementia* among great men in the Spirit-World. The men who form the skeptical line of material science and popular skepticism will prudently retire from the presence of the serene Spirit who comes down to this mortal battle-field to strike for Truth! This is emphatically a case in which "discretion is the better part of valor." The weapon of the Spirit is a two-edged sword, which instantly penetrates the shield of dignified ignorance, and daylight follows the stroke. The enemy is prudent when he argues with gossips; when he lets the master spirits alone, and treats such a book as Mrs. King's "Principles of Nature" with feigned indifference. The fellow who is only trained to the use of a club, a jack-knife, or a blunderbuss, might cut his fingers if he should meddle with a Damascus blade.

"The Principles of Nature" is a worthy companion of "Nature's Divine Revelations." In the judgment of the present writer, it is the most important work which the Spirits have given to the world since the publication of "The Golden Age," by Thomas L. Harris. We are pleased to know that it comes to us through the mediumship of a Woman. Some one has said, "The world yet waits to see the first profound philosopher among women. If the world—true to its mortal instincts—presumes to dispute the Spiritual origin of this book, it need wait no longer to witness the advent of such a Teacher. *Eccce femina!*" S. B. BURTAN.

The Lexington, New York City.

Seeing Beyond.

The ability to make themselves visible to mortals, not confined exclusively to those who are by nature disposed to favor such a belief; but they likewise come to persons of the most skeptical turn of mind, those who have been educated to believe this life is all they are to possess, hence in the impossibility of the existence of any such manifestations. They come also uncalled to those who stand at the other extreme of the line of human thought, the worshippers of a creed embodying a belief in a God whom it is possible for them to grievously offend, and thereby incur his displeasure and eternal punishment. These latter, while persistently denying the possibility of mankind during their life and health to see spirits or to hear their voices, hesitate not *sacredly* to believe that, as their hour of departure from this life draweth nigh, the world of spirits is opened to their view, and they see those who have preceded them in this and hear their greetings of glad welcome. The power of spirits, at that moment to render themselves visible, and of mortals to be conditioned to see and hold converse with them, is universally admitted, even by those who professedly look upon the varied phenomena of Modern Spiritualism as a delusion or a snare. The admission being allowed, it is natural for one to ask, provided the future life is one of progression in knowledge and power, whether it is not reasonable to suppose its inhabitants, conscious of possessing the ability of making themselves seen and heard to the sick and dying, would not seek to so develop that ability, in order to be seen and heard by those in health?

An interesting account appeared in the *Gardner (Mc) Home Journal* of Jan. 12th, of the last moments of John Pope, the artist, as given by a New York paper. Mr. Pope was a native of Gardiner, his mother still living there. He studied in Paris under Couture, and subsequently lived in Italy, making himself familiar with the works of the old masters, then came to Boston, remaining here until about twenty-five years ago, since which time he has resided in New York. He was an Associate of the National Academy, and one of the founders of the Artists' Fund Society.

"A man more thoroughly enraptured with his calling never lived. He painted while daylight lasted, and then spent the evening in producing the crayon drawings so much admired in the exhibitions at the Academy of Design. Though as a portrait painter he excelled, the dream of his life was to produce strong figure pictures, in which the background landscape would form as effective a part as the figures themselves. This was the ruling passion of his life, and as he neared the end the passion grew stronger.

On Wednesday evening, as he lay back on his pillows, very weak, and ill with hemorrhage of the lungs, his wife, with their two children, was watching at his bed, was startled by his suddenly rising in bed, and crying, feverishly:

"Quick! Give me my palette and brush. I must paint. Do not attempt to stop me now, for I have just discovered the art through the influence of visions of exquisitely graduated music. It is plain as day at last!"

His wife, alarmed at his excitement, made a weak attempt to dissuade him, but as opposition only increased his excitement, and it was evident that his end was near, she humored him. His paints, brushes and canvas were brought, and his tearful relatives arranged the coverings of the bed so that they would look more like the drapery of his studio. He began his work with a haste amounting almost to frenzy.

"At last, at last," he cried, "I have found the beauty which all my life and over all the world I have been struggling for!"

He painted faster and faster, evidently believing that the canvas would show the beauty that he conceived, although it was but a sad re-

alization of the conception. It was late in the day when he began his death-bed picture. It grew darker and darker as he went on, and his sorrowful family sat around him, powerless to ease his last moments. At length it grew so dark that even he in his excited, excited state, could not see the studio, he exclaimed:

"Let us go to the studio," he cried. "No, no, not to-night. Wait until to-morrow." "We must go to the studio," he exclaimed, making an effort to rise to his feet. The tax upon his strength was too great; without another word he fell back on his pillows, dead."

Remembering upon the above, Mr. Morrell of the *Home Journal* says:

"May we not believe that his spirit has entered that other life, where his genius shall find beauties of which it never dreamed; where, freed from the clogs of earth, it shall go on developing; and that he has really at last found the beauty which all his life, and over all the world, he had been struggling for?"

RELIGIOUS PERSECUTION.

BY THOMAS R. HAZARD.

To the Editor of the Banner of Light:

Many of the spirit mediums of this, the nineteenth century, are at times much cast down, and others kept out of or driven from the field of labor, because of the persecutions they are subjected to, more often than otherwise at the hands of professing Spiritualists. I have thought it might be well that such should think of the dreadful sufferings that were inflicted on those Spiritualists (the Quakers) of two hundred years ago (the seventeenth century), both in Europe and America, by the persecutors of that period. And yet those early Spiritualists, called Quakers (in derision), led on by George Fox, never, so far as I have learned, flinched from bearing testimony to the truth as it was revealed to them from the angel-world, although in thousands of instances it led to stripes, imprisonment, torture and death. How much less, then, should our mediums shun or abandon the field of labor for the comparative light afflictions they are forced to submit to in introducing the far more glorious dispensation first brought to light through the ministrations of the two juvenile prophetesses Margaretta and Catharine Fox. I propose here to make a few extracts from George Fox's "Journal," and Sewall's "History of the People Called Quakers," for the perusal of such of our persecuted mediums as may not be fully informed on the subject of religious persecution in the past:

"I went out of the meeting to see George Fox. 'Being moved of God to go to the steplehouse. When I came there I found the most of the chief of the parish together in the church. I went up to them and began to speak; but they immediately fell upon me; the clerk up with his Bible as I was speaking, and struck me on the face with it, so that my face gushed out with blood; and I bled exceedingly in the steplehouse. The people cried, 'Let us have him out of the church!' When they had got me out they beat me exceedingly, threw me down and turned me over a hedge. They afterward dragged me through a house into the street, stoning and beating me as they dragged me along, so that I was all over besmeared with blood and dirt. They got my hat from me, which I never had again."

This certainly was quite as savage treatment as any of our mediums have ever been subjected to. But did it cause the faithful spirit-medium (for such, for several phases of the modern manifestations, George Fox undoubtedly was) to forbear standing firm and declaring his testimony in behalf of truth? By no means. Says Fox, in continuance of his narrative: "Yet when I got upon my legs I declared the word of life and showed them the fruits of their teacher and how they dishonored Christianity."—*George Fox's Journal*, page 111.

After many horrid details—most of which I must leave for lack of space—Fox says:

"It was the manner of the persecutors of that country (Lancashire), for twenty or forty people to run upon one man. They fell so upon Friends in many places that they could hardly pass the highways, stoning, beating and breaking their heads. When I came to Swarthmore, I found the Friends there dressing the heads and hands of Friends and friendly people, which had been broken or hurt that day by the professors and hearers of Lamplitt (the yellow, black and blue, with the bruises I received among them. . . . Next morning I went in a boat to James Lancaster's. As soon as I came to land, there rushed out about forty men, with staves, clubs and fishing-poles; they fell upon me, beating, punching me and endeavoring to thrust me backward into the sea. When they had thrust me almost into the sea, and I saw they would have choked me down in it, I went up into the middle of the boat and stood on the cabin, and knocked me down and stunned me. When I came to myself I looked up and saw James Lancaster's wife throwing stones at my face, and her husband lying over me, to keep the blows and stones from me."—*Ibid.*, p. 126.

"After some further discourses (says Fox), they committed me to prison again, there to lie till the next assize; and Col. Kibby gave order to the gaoler to keep me close, and suffer no flesh alive to come to me, for 'I was not fit,' he said, 'to be discoursed with by men.' I was put into a tower, where the smoke of the other prisoners came up so thick it stoked as dew upon the walls, and sometimes it was so thick that I could hardly see the candle when it burned; and I being locked under three locks, the under gaoler, when the smoke was great, would hardly be persuaded to come up to unlock one of the uppermost doors for fear of the smoke, so that I was almost smothered. Besides I raised in upon my bed, and many times, when I went to stir up the rain in the cold winter season, my shirt was as wet as muck with the rain that came in upon me while I was laboring to stop it out. And the place being high, and open to the wind, sometimes as fast as I stopped it the wind blew it out again. In this manner did I lay all that long cold winter till the next assize, in which time I was so starved with cold and rain that my body was all over shelled and my limbs much benumbed."—*Ibid.*, p. 380.

Fox's journal of 672 pages is full of such cases of sufferings as I have narrated, and but I must pass them by for brevity's sake and turn to Wm. Sewall's "History of the Christian People called Quakers," a thoroughly reliable work in two large volumes of 823 pages. After referring to a petition to Parliament asking for the release of one hundred and forty "Friends" (Quakers), all distinguished by their names, who had been cast into prison for conscience sake, "one and twenty of whom died either by sickness in prison or by violent abuses," Sewall proceeds to state how a friend by the name of Sale, who lived near West Chester, England, was on some puerile charge committed to prison "and thrust into a hole called 'Little Ease,' which was so strait that it could not well receive his body; but he was thrust in with such violence that his body was bruised, and he spit blood, and shortly after grew sick; and his body swelling, occasioned by the squeezing it into the hole, he died in great pain. In the foregoing account it was also said that in the last six years, about two thousand persons for being Quakers had suffered in their bodies and goods." (Subsequently more than four thousand Quakers were in jail at one time.)

To this was added a paper, signed by more than one hundred and sixty persons (several of whom I know) whereby they offered to the Parliament to put themselves instead of their brethren, who were confined either in prisons, houses of correction, or in dungeons, some being fettered and others lying sick only on a

little straw, wherefore they declared themselves ready to change places with them, out of true love, that so they might go out, and not die by hardship, as many had done already, to prevent which they were willing to take upon themselves the sufferings of their brethren, and lay down their lives for them."—*Vol. I., p. 228.*

Speaking of George Fox, and some of his companions, who were sentenced to imprisonment in a dungeon in Cornhill, called *Doomsdale*, Sewall says:

"Being settled in prison upon such a commitment that they were not likely to be soon released, they forbore giving the jailer seven shillings a week apiece for themselves, and as much for their horses, which he had in a measure extorted from them; but upon this he grew so very wicked that he turned them down into a . . . place, where they used to put persons condemned for witchcraft and murder. This place was so noisome, that it was observed few who went into it did ever come out again in health. . . . It was much talked of that spirits haunted this dungeon, and walked there, and that many persons had died in it."—*Ibid.*, Vol. I., p. 152.

The persecution of the Quakers were about equally severe under both the Protectorate of Cromwell and the Kingship of Charles II., through the exercise of the royal pardoning power, fourteen hundred and sixty imprisoned Friends in England were set at liberty, in response to ten petitions, in which it was set forth, among other things, that of the above number of prisoners—

"More than three hundred and twenty have died in prison since the year 1660, nearly one hundred thereof by means of this long imprisonment, as it is judged since the account delivered to the late king (Charles Second) and Parliament, in 1680, thereby making widows and fatherless, and leaving them in distress and sorrow; the last two hard winters' restraint, and the close confinement of great numbers in their jails, unavoidably tending toward their destruction. And here in London the jail of Newgate hath been from time to time so crowded, within these two years (sometimes near twenty in one room), to the prejudice of their health; and several poor innocent tradesmen of late have been so suffocated by the coldness of the prison that they have been taken out sick of a malignant fever and died in a few days after."—*Ibid.*, Vol. II., p. 125.

It is held that "the blood of the martyrs is the seed of the Church," the truth of which maxim has been abundantly exemplified in the history of the early Quakers, who multiplied so prodigiously in England during the persecuting period, that it seemed at one time as if nearly all of the northern counties would embrace their faith. Nor did this excessive increase in their numbers cease, until some over-wise members of the Society, with the view of restraining in their utterances some of the erratic spirit-mediums or inspired ministers, called "Public Friends," with the object of making their fraternity more respectable, succeeded in forming a quasi organization of the "Church," and subjecting all their ministers to the rule of certain men and women who were clothed with powers to decide who were worthy of speaking in public, and who were not. After which restraining supervision, the Society of Friends began to decline alike in spiritual power and number in England, and have continued to do so, until now there is scarcely a handful of formalists remaining in the kingdom, and even these are dwindling and apparently fast approaching the period of utter extinction.

[Concluded in our next.]

Mr. S. C. Hall upon the Death and Burial of his Wife.

The distinguished author and Spiritualist, Mr. S. C. Hall, writes as follows to the *Medium and Daybreak* (London) upon the passing on of his wife, of the obsequies over her earthly remains, and of his thoughts and feelings respecting the change in his earthly associations:

I am sadly prostrated, although I know that my beloved is in heaven; I know also that she is by my side. I have already had clear corroborative and emphatic evidence that it is so, but I know also, and with reverence I say it, that heaven could not be a heaven to her—a state of bliss—if, retaining consciousness and memory—she knew that God would not permit her to comfort me when I most needed comfort, and guide me when I most needed guidance. That is not the way in which God rewards his "good and faithful servants."

In a word, I know that those who are called "the dead" do not die; that they are merely removed from the earth sphere into some other sphere—the first, but not the only removal; and that under certain conditions which at present we cannot comprehend, much less control, the soul that has left earth can and does communicate with the soul that for a while remains on earth.

I lack energy and strength, but I do not want faith, to get further length in this deeply interesting and exciting subject, and wish to add these lines from a poem—"Hereafter," which I recently printed for private circulation:

"CHANGE there will be: as flowers from branches burst

And I shall see thee—as I see thee now:

But more resplendent what thou wert, when first

I kissed thy smoothing cheek and unwrinkled brow:

"As in the glory of thine early prime:

Through all thy life earth-life bright at every stage:

THE SOUL IS NEVER OLD: and knows no time:

GOODNESS IS BEAUTIFUL AT ANY AGE.

"Together still; if one have earlier birth:

In Paradise: divided; and yet near:

Though one in heaven may wait for one on earth:

A guiding, guarding spirit—THINE AS HEART!"

How any thinking and rational person who believes in God and the immortality of the soul can for a moment doubt this, I have difficulty in imagining; yet surely I may not forget that I myself had such doubt before the beneficent Master, knowing that scripture light was not sufficient for my guidance, sent me in His mercy an additional light—that of Spiritualism—which did suffice.

I feel now more intensely than I ever did the blessing of Spiritualism; but it is Christian Spiritualism, the light that enables me to read rightly Divine revelation, and to see how best and safest to walk in the footsteps of the Lord and Master, Christ. It is the teaching by which she was taught—and which she taught—during the whole of her long and useful life. It was "peace and good will" based on his precepts and example. But on this head I will not trespass on you with details. We were—we are—both faithful Spiritualists—and grateful Spiritualists: that is enough.

I had made this home beautiful; full of such things as would delight the eye and mind, and give the enjoyment it is fitting and right we should have, while it is our earth dwelling. But a million times more beautiful is the house that is now her home. She now not only worships in spirit and in truth, but sees the Master she loved and served; and sings with the seraphim, among a cloud of witnesses, the merciful and loving grace of the Redeemer.

I may take some other opportunity of striving to impress on the minds of those who are yet but on the threshold of the immeasurable blessing of belief in that which is conveyed by the word Spiritualism—depriving death of its sting, and giving not hope but certainty that the instantaneous removal may be to a scene infinitely more beautiful than the earth dweller can conceive.

The "natural body" was laid in the churchyard at Addlestone on February 6th. It is a village in Surrey, where the happiest years of its life were spent. The coffin was of oak, grown in her native Bannow—the scene of her early Irish "Sketches"; it was an old chest, brought by her family to England in 1815. She had often expressed a wish to be buried in it—and was.

At the grave side a group of little children sang a hymn; they came from the school close by, which school she, in 1855, built. It is an infant school.

The church is clothed with ivy almost to the summit, which we planted with our own hands, bringing it (in 1856), for the purpose, from all-beautiful Killarney.

Among the few friends present was Sir Theodore Martin, who brought me a gracious message of condolence from the Queen.

In the grave are the remains of her dear mother—one of the best women who ever lived. She was of our "household" more than thirty years, and I never saw evidence of wrong thought in her.

There is room for one more in that grave; it will soon be occupied.

But I wish to lay some stress on this:

There were no hired "mourners" at the funeral; no black banners or feathers; no black hat-bands or black gloves (what these and other paraphernalia might have cost I gave to the little children).

I followed the coffin in a plain carriage, not in one painted black with prancing black horses. Neither have I written a letter upon black bordered paper, or thought it would preserve a holy memory to send for tallows and dressmakers to take fittings for new black clothes.

There was an abundance of flowers and wreaths sent by loving friends, but I did not suffer them to be crushed to premature death by heaping clay upon them in a grave that was not theirs. Before the coffin was lowered they were removed, and conveyed to the children's school-room, to give a little more healthful joy before their natural death.

The thought to do this was given to me by our long-esteemed and valued friend Mrs. Newton Crossland, in a very beautiful and touching poem written by her, entitled "The Plea of the Flowers," their prayer not to be "doomed to wither in darkness" where the "relies of all flowers are laid"; it is the plea of all Nature as well as the flowers:

"Send us to homes where poverty has sway,
Send us to school-rooms, and to places where
The sick and suffering bear their load of care,
Send us where eyes can see, and hearts can pray."

It was in the house of our friends Mr. and Mrs. Newton Crossland, some twenty-five years ago, the light of Spiritualism was first lit for our guidance. We did not then see it in its full light: as we did some months later, at the house of our valued friends William and Mary Howitt. But it did not become perfectly clear to us until we became acquainted with our dear friend D. D. Home—whom I have loved and respected from that time to this: never changing thought of his truth and honor for a moment—my regard for him constantly increasing.

I wish others would follow the humble example of one of whose love for the "removed" home will doubt; as little will be questioned the devoted husband to her happy memory of one to whom she was companion, friend, counsellor, and wife during fifty-six years of wedded life.

If any other good woman is gone from earth there is another saint added to the hierarchy of heaven. Yours very truly, S. C. HALL.

Devon Lodge, East Malvern, Surrey,
(By Hampton Court Feb. 1881.)

In accordance with Mr. Hall's suggestion we add the following, which he says he wrote some time ago, and adds—"When I little thought I should draw comfort and consolation from my own lines":

BELIEVE AND TRUST.

A childless widow, seemingly forsaken,

Gave words to wraiths—Gibberings, fancies and wild;

Wraith that the gift "The River-giver" was taken,

And a wailing-wardon God, who took her child.

She had a waking-vision: saw a band

Of happy children, there she knew her boy;

Each held a lighted lamp in his young hand,

And, as they passed, each sang a hymn of joy.

All but one murmured child; his solemn tread,

And face, were gloom; his lamp—It had no light;

When, sobbing through her tears, the mother said,

"How comes it, dear, your lamp is dark as night!"

"Mother!" he said, "yon mother, make me sad,

Your tears put out my lamp, and stay my voice;

I must be mournful when I would be glad,

And silent where, in soul, I should rejoice."

Up rose the mother from her knees and smiled,

Her soul were heaved, of tears remained none,

She clasped her arms about said child, "His WILL BE DONE."

Out burst the lamp, with a wide-spreading light!

Out burst, from all that group, a joyful hymn!

"T was as a change to perch by from night,

When heard and echoed by the seraphim,

July, 1879. S. C. HALL.

Some Medical Conundrums. [C]

Have the people requested laws to regulate the practice of medicine?

If the people are competent to elect their Judiciary, Superintendent of Public Instruction and all other executive officers, why are they not competent to elect the Medical Examiner?

Please state the difference between a "makers" and a medical trades' union?

If the people of Colorado cannot stand a railroad monopoly, how can they stand a medical monopoly?

Is the possession of a diploma evidence of ability to care for the sick?

If persons can legally put up a bottle of patent medicine and label it good for every disease under the sun, why cannot they do that bottle to the bedside and modify those directions?

Who discovered the medical virtues of electricity, Ipecaca, cinchona—quacks or orthodox practitioners?

Have you any more right to compel the public to patronize a certain class of doctors of medicine than of divinity?

Has the world ever seen good come from sumptuary medical or hospital laws?

Can you not open a private school and teach any branch or branches you please, plead your own case in a Justice-court, and follow it in person to the highest court in the land, and do all these things without a license or an examination? Why, when sick, are you not competent to select your doctor as well as your preacher?—*Charles Ambrook, M. D., in The Great West, Denver, Colorado.*

[Extracts from an article bearing this title and published in Pomeroy's new paper.]

WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM. By Allen Putnam. Boston: Colby & Rich.

Who would not welcome any rational treatment of the witchcraft delusion—the most horrible chapter in New England history—which would relieve it of any of its blackness? Historians have not agreed at whose door the main responsibility is to be laid. The controversy between Upham and Poole on this point is well known to antiquaries, and we presume it will be revived in Mr. Poole's forthcoming article on the Witchcraft Trials in the "Memorial History of Boston."

Mr. Putnam here comes

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial comments and the communications (and not otherwise) of correspondents. The columns are open for the expression of important thoughts, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not feel ourselves justified in endorsing any communications. The name and address of the writer in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When new papers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for notice.
Notices of Spiritual Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, APRIL 2, 1881.

PUBLICATION OFFICE AND BOOKSTORE.
No. 9 Montgomery Place, corner of Brattle Street (Lower Floor.)

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, Business Manager,
LUTHER COLBY, Editor,
JOHN W. DAY, Assistant Editor.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing Office, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

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This fact alone should, and undoubtedly will, fill the spacious Hall to repletion.

Anniversary Ball.

Mr. J. B. Hatch informs us, in the name of the Committee of Arrangements of the Music Hall Celebration, that a Grand Ball will be given as an adjunct of this enterprise at TURNER HALL, 29 Middlesex Street, Boston, on the evening of Thursday, March 31st. Dancing will continue from 8 o'clock P. M. to 1 A. M. Persons receiving a Music Hall ticket for 75 cents will hold a coupon admitting to Turner Hall free; all others can procure ball tickets at 50 cents each.

As connections will be held all over the Union, in this connection we ask Societies and Committees in different localities to forward to this office for publication accounts of proceedings, which will be published in the *Banner* from week to week as our space permits.

Those Who Don't go to Church.

The *New York Sun* has shown, from carefully-prepared statistics, that fully half a million, or nearly half of the population of New York City that are of an age to attend church, are regularly absent on Sundays. It says that this great number is by no means made up of the vile and degraded, the vicious and dissolute, of those who make no pretence of obedience to moral and religious principle, but that they are among the reputable, law-abiding, industrious, intelligent and sincere inhabitants of the city. It says that if any one were to take a census to-day of the congregations in the churches and of those who stay away from church, on the basis of virtue and all the more estimable qualities of human nature, the absent majority would compare favorably with the minority present in the temples of worship. Rev. Dr. Bellows is ready to admit this to be the fact. He has even taken the pains to proclaim the fact. And he even goes to the extent of inquiring whether the signs do not show that church-going is so steadily declining that it will eventually fall into disuse altogether.

It is found to be the same in Chicago, where Rev. Dr. Goodwin has been collecting statistics of church attendance. He finds that there the great majority of the people keep away from the churches. The Methodists have one-third of their pews vacant every Sunday. The Baptists and Episcopalians can show no better attendance on their church services. The Congregationalists have more unoccupied seats than any other denomination. In all, there are some one hundred thousand sittings in the Protestant churches of Chicago, with but two-thirds of them filled, or sixty-six thousand attendants all together. And adding the fuller attendance on the Roman Catholic churches, it is found that probably less than a quarter, and perhaps not more than a fifth, of the half-million inhabitants of Chicago are church-goers. The same is true elsewhere. Even in New England, in the larger towns and cities, the church members are not increasing, where they are not actually falling off. There are empty seats in plenty every Sunday.

The population of New England, however, has steadily increased, thus making the proportion of non-church-goers to the church-goers larger than it was twenty-five years ago. Looking over the whole country, and estimating it on the basis above presented, between thirty and forty millions out of our entire fifty millions of population are non-church-goers every Sunday. This is an exhibit that is really calculated to lead those who hold that ours is a

nation of Sunday church worshippers, and to make those bigots pause who are so fiercely bent on incorporating God in the Constitution. As the *Sun* remarks, in the face of all this the churches are supine, and appear to be doubtful about the means to be adopted for meeting such an acknowledged emergency. If anything is needed, it says, it is a revival; "but it must be a revival of pure and undivided Christianity in the churches themselves—among the Baptists, the Methodists, the Presbyterians, the Congregationalists, and the Episcopalians. They need a more vital faith and a more consistent practice." All this is true; yet we shall see that the Pentecost is coming from outside the churches rather than from within, from that wicked outside world whose generous contributions go to the construction of the edifices within whose walls it is denounced and damned.

Services with William Eglinton: Remarkable Manifestations at the Home of Daniel Farrar, Esq.: Testimony from W. J. Colville regarding the Unmistakable Genuineness of the Phenomena Witnessed at his own Residence.

On Friday evening, March 25th, in company with a party which in its entirety—counting the host and hostess—numbered four ladies and four gentlemen, we had a conclusive and wonderful sitting with Mr. Eglinton, at the residence of Daniel Farrar, Esq., who is well known among the prominent merchants of Boston. Mr. Farrar has been for years a pronounced and fearless endorser of the spiritual phenomena, and has been privileged to witness in his spacious parlors many striking evidences of spirit-power, some of them dating back to the time of the medium Colchester, and other workers in Spiritualism's earlier days.

The attendants at the séance on the evening in question were arranged about a table in the centre of the front parlor—the ladies and gentlemen being placed in what approximated an alternate order. Upon the table was a paper speaking-tube, which the medium improvised out of such material as was at hand just as the party seated themselves; in addition to the tube were an harmonicon and two music-boxes—the one a large instrument, verging closely upon twenty pounds in weight, and the property of Mr. Farrar; the other—a smaller—belonging to a lady member of the circle.

The medium, at the outset of the light séance, produced a packet of perfectly blank white cards—of the same description as those used at the séance described by Mr. H. G. White, in our issue of March 19th—and requested each person in attendance to select one, and mark it in some manner for future identification. These cards were at first placed upon the table, and then thrown indiscriminately about the room; but upon being gathered contained no writing; the medium then desired that the company should designate some special individual upon whose card the power necessary to direct writing might be centred. The host, Mr. Farrar, was at once chosen by acclamation as the one to be favored; the card to be written on had one corner torn off by Mr. Farrar, who placed the piece in his pocket for further reference; a book was taken up at random by one of the party from an *etiquette* near the table, and handed to the medium, who placed it, in full view of all, and perfectly blank as at first—as could be plainly seen—in this book, together with a small fragment which he broke from off the point of a lead pencil. The large music box was next put across this book as a "paper weight," Mr. Farrar touching one end of the volume with his hand, while Mrs. Farrar, who sat next him at the table, did the same by the other. One gas jet was burning at the time, and situated nearly over the table, which was, therefore, in a good degree of light. In an exceedingly brief space of time the signal to look for results was given by the invisible operators, and on the book being removed from under the music box, and opened, the card was found to contain the following message, written in small but decided cursive, and signed by Mr. Farrar and his son George:

Dear Father and Mother:
That I am again with you is as much a fact as it is that you will not be humiliated. Tell me if you should like me to go to you, for indeed you should know and feel there is no such place, except it exists in the conscience. I am with you all the time, and in sending my love to sister and brother, forget not to send it to you. Great changes are soon to befall you. Your loving son, George.

The writing which appeared on this card, we have since been informed by Mr. Farrar, has by himself and his wife been compared with that executed by their son George while in his earthly life, and we are requested by these worthy and reliable witnesses to state publicly that in their judgment the independent writing resembles that of their spirit-son.

Writing to the following effect was also found on another card which during the previous experiment had been lying loose upon the table: "Ask Mr. Eglinton to bare his arm and we will try and write upon it."

Mrs. Farrar being deputed by the company to receive this test at the hands of the medium's guide, proceeded, by direction, to tear from off a sheet of paper upon the table a portion, upon which she wrote a question to a spirit-friend, addressing the party concerned with full name—the medium, while she thus wrote, being absent from the table, and walking up and down at a distance from it. When the writing was completed, Mr. Eglinton from his station ordered that the paper be folded closely to prevent the possibility of any idea that he would read the inscription before the test was given; he then returned to the table, seated himself thereat, bared his left arm, and, taking the closely-folded billet from Mrs. Farrar, proceeded to burn it to ashes by means of a friction match. The sooty tinder thus obtained was then rubbed violently upon his fore arm by Mr. Eglinton, the result after a while being that black letters began to appear, and to take their places gradually in the form of words. The medium and the members of the company—save Mrs. F.—were totally ignorant of the contents of the paper which had been thus so summarily destroyed; but, upon examination, the ladies and gentlemen present distinctly discovered the words "God bless" and "George," and another attempt at a word upon which no definite decision could be arrived at, some, however, agreeing with the writer of this account in thinking it an unsuccessful effort to produce the surname "Farnsworth," which, together with the given name, "George," constituted the earth-designation of the gentleman addressed by Mrs. Farrar in the note consumed.

A dark séance followed, during one portion of which the medium and the company sat at the table, with hands closely joined—Mrs. Farrar being seated at Mr. Eglinton's left, and Mrs. —, and afterward Miss M. T. Shelhamer, on his right; those ladies maintaining a hold upon his hands. Both music boxes during this part of the séance were wound up, lifted above the heads of the sitters—the "music in the air" prov-

ing their varied gyrations—suddenly stopped, and started at the request of different people in the circle, and caused to play from one to six notes at a time when so requested. The harmonicon was also sounded, while the boxes—one or other of them—were in full motion in the air. The large box was placed on the head of at least one of the sitters in answer to a mental request. One gentleman of the circle was pulled up violently from his chair by the grasp upon his own of a strong and nervous hand. The medium was also controlled, and "Joey" and others talked freely with the company.

In the latter part of the dark séance the sitters were arranged in what has been designated by another "a horse-shoe circle," the medium being seated in a large arm chair in the open space at the base, and so near Miss Shelhamer (who was on the left point of the formation), that that lady averred that during the startling manifestations which followed she was able to continuously hear his labored breathing. The illuminated faces already so fully described in these columns appeared in rapid succession, and with marked distinctiveness of features. While none were recognized as being the faces of the personal friends of the sitters, still each countenance bore a marked individuality. In some instances the floating figures—which seemingly consisted of the head and bust only—ascended to the high ceiling of the parlors, the phosphorescent illuminating power flashing upon the white kalsomine, and thus making it a reflector which threw a white light upon the figure bearing it, and made it even more plain to the view.

This manifestation closed the séance, the exhaustion of the medium preventing any attempt at full form materializations in the light. As far as we are informed, the members of this sitting were each and all thoroughly satisfied of the entire honesty of Mr. Eglinton (who came to the house alone, and brought nothing in the way of paraphernalia with him—the music boxes, even, being the property of others) and the utter groundlessness of all theories involving "confederacy" or any of the senseless explanations of the phenomena at present so much in vogue among well-behaved scientific newspaper (and other) scribes.

The following particulars, as given us by W. J. Colville, will prove of interest to our readers, and serve to add additional weight to the mass of testimony already extant, in proof of the verity of Mr. Eglinton's mediumship:

To the Editor of the *Banner of Light*:

On Wednesday evening, March 16th, Mr. W. Eglinton, the widely known physical and materializer of medium, held a very successful séance in the parlors of 94 Pembroke street. There were eleven persons present, exclusive of the medium. Shortly after 8 o'clock the party were seated around a large mahogany table in the front parlor, and singing and cheerful conversation ensued for a few minutes, when suddenly Mr. Eglinton's spirit-guides made themselves manifest by binding up and causing to play a large musical box, weighing fully ten pounds. This box was lifted from the table, and floated around the room over the heads of the sitters, while all at the table were keeping close hold of each other's hands. Spirit-voices were heard distinctly, particularly the voice of "Joey," who presides over the séances. A sheet of music did duty for a speaking-tube, and through this apparatus the materialized voice spoke distinctly several times. A mouth-organ played well-known airs, varying them at the bidding of the sitters in various parts of the room, sometimes apparently several feet away, then again close to the heads of the sitters. Fully materialized hands touched several of the persons present, and most beautiful lights were frequently seen by all.

This description will give your readers but a very poor idea of a truly remarkable and thoroughly convincing dark circle, which occupied nearly half an hour. Your correspondent was seated in the front of the circle, where the results have been so surprising, but cannot call to mind any one where so much genuine proof of the power of spirit over matter was given in so pleasant, orderly and thorough a manner as on this memorable occasion.

After striking a light and quitting the table, the sitters were requested by Mr. Eglinton to form themselves into a horseshoe circle in the front parlor, facing the cabinet, which they accordingly did. As just here it would be well to say that a purple curtain was hung over the folding doors dividing the parlors, the doors being thrown wide open; just behind this curtain a large sofa was placed, on which the medium sat alone. The door leading from the passage into the back parlor was securely locked, the key being in the writer's pocket. While we were sitting in the dark two beautifully illuminated forms made their appearance; they seemed to be carrying lamps, for their hands, with which their faces were lighted up. Nothing more beautiful can be imagined than these appearances; they seemed to be floating in air, and increased and diminished their luminosity at will.

After a most delightful sitting in the dark we were instructed by "Joey" to light the gas, and let it burn dimly; he permitted a light strong enough to enable us all to clearly distinguish each other, as well as every object about us. Mr. Eglinton, evidently deeply under control, walked down the centre of the circle, and placed his hands lightly on every one's head, apparently as though to gather force; he then quickly retired behind the screen, when instantly, in less time than it takes us to record, a perfectly formed, beautifully dressed female figure stepped out of the cabinet, bowing gracefully, and showing herself clearly. It would have been a physical impossibility for any expert actor, with a whole wardrobe of costumes at his disposal, to have personated by changing his dress in less than a second, and though there were those present who were not avowed Spiritualists they expressed themselves convinced that there could have been no deception in this manifestation. After a short interval "Abdullah," a tall Persian spirit, appeared—over six feet in height, and at least six inches taller than the medium. He showed himself very plainly, coming out several times, and remaining two or three minutes. Two other forms also manifested in an equally satisfactory and perfect manner.

About ten o'clock "Joey" wished all the sitters "good night," thanking them for their presence, and for the faithfulness with which they had observed conditions.

On Saturday, March 19th, Mr. Eglinton held another séance in the same place, with similar but scarcely such great results. On this evening the number of sitters was eighteen, and it has been found repeatedly that twelve, or at most fourteen, is a better number. On two occasions fraud was out of the question, and the manifestations were enough to convince any honest-minded person that whatever produces the phenomena, it is certainly neither the medium nor an accomplice, as Mr. Eglinton brings no one with him, and mingles freely with the sitters from the time he enters the house.

Yours in the interests of truth,
W. J. COLVILLE.

Dr. Henry Slade, the excellent physical medium, speaks before the Spiritualists of Salem, Mass., next Sunday. He has thus far been very successful in the line of his medial development; and his rooms at the Adams House, Boston, have been visited by many investigators since his arrival in the East.

Mrs. A. E. Cutter, M. D., is actively engaged in lecturing upon physiological subjects in Florida. A series of lectures upon the laws of health delivered by her in Jacksonville, were very highly commended by the press of that city.

Medical Notes.

New Brunswick.

The efforts of the medical fraternity of several of the States to secure a forced patronage by compelling those who have proved to be more capable than their practices, have extended their influence to the British Provinces, the question being before the Legislature of New Brunswick as to the advisability of enacting a law for the regulation of the practice of medicine. A correspondent of *The Capital*, published at Fredericton, N. B., cites an instance of a cure produced by Dr. G. W. Smith, a clairvoyant physician of that city, upon a lady who had been pronounced past all hope of recovery by the regular M. D., and who, on that account, feeling herself to be fast approaching the hour of death, had made all her final arrangements for the event. Commenting upon the fact, the correspondent Mr. Geo. Botsford, says: "The proposed law would prohibit such practitioners from practicing clairvoyant healing under a penalty of \$20 per day, if passed. It will also abridge the natural right of all to consult, within this Province, whomsoever they may prefer, when sickness or disease attacks themselves or their families."

New York.

The Tribune, Honesville, N. Y., speaks very highly of the skill of Dr. Dillings, as a magnetic healer, and reports interviews had with a number of patients whom he has successfully treated and restored to health after they had been pronounced incurable by the regular physicians. Facts like these are the strongest arguments that can be used against the enactment of laws prohibiting the people from obtaining a cure from those who have the power to furnish it, regardless of the possession or non-possession of a diploma.

Indiana.

A correspondent of the *Indianapolis Sun*, noting the fact that the Allopathists were "again knocking at the State House door for admittance," says:

"It appears that they want the present generation of M. D.s to be pronounced the people of the State, with the hereditary title of 'king of the invalid corps,' with exclusive privileges, something like the priesthood under Aaron, of golden calf celebrity."

Alluding to the natural sequence by which the other two members of the professional trinity—Law and Theology—could come in for a share of the protection, if Medicine were granted its demands, the same writer avers that:

"When that time comes, a Hoosier cannot be born without feeling an M. D., he cannot inherit his father's estate without feeling an L.L.D., and cannot climb the golden stool without feeling a D. D."

Connecticut.

To the Editor of the *Banner of Light*:

The Judiciary Committee kept its promise so far as not to endorse a bill that would discriminate against our natural physicians; and yet it has reported a bill relating to transient doctors that has an ugly look, since it may be used as an entering wedge to insert something worse. It is substantially as reported by the subcommittee of doctors with the penalty reduced from \$20 to \$25.

The Chairman intimated to me that he would favor a law to restrain traveling doctors of the irresponsible order. Capt. Brown is preparing objections to the bill.

I have induced a local to publish two or three articles on the doctors, in order to awaken the people. Now that the ice is broken, the murky, medical waters may be "troubled" by a little stirring up.

BYRON BOARDMAN.

Norwich, Conn., March 25th, 1881.

Spiritualism in the West Indies.

Our friend Mr. Charles E. Taylor, a merchant of St. Thomas, W. I., being on a visit to St. Croix, was urged to deliver a public lecture on Psychic Force, and consenting to do so an attentive and appreciative audience assembled on the evening of February 2d, a report of his remarks at the time being given in the *St. Croix Avis* of the Saturday following. The lecture is alluded to as "an able one, eloquently delivered, and illustrated by practical examples," these being given to show the power of one mind over another through the influence of animal magnetism. In the second part of the lecture the subject of Spiritualism was fully considered, descriptions being given of the experiments of Professors Hare, Zöllner, Crookes and others, in the way of examining into its phenomena and demonstrating its truth. A correspondent of the paper above mentioned remarks upon this portion of Mr. Taylor's lecture that "he handled the subject in a manner calculated to give no offence to the opinions of others, while with great earnestness maintaining his own."

Mr. Taylor's services in the cause of Spiritualism have been unremitting, and he is deserving of the thanks of all persons interested in a dissemination of a knowledge of its truths, for his zealous and efficient labors.

The Mendacity of the Boston Globe.

Is unparalleled in the annals of the newspaper press, when it boldly asserts that Mr. William Eglinton, the reliable English physical medium, now in this city, is a fraud. Some of the most intelligent citizens of Boston, ladies and gentlemen, have witnessed of late the spiritual manifestations in his presence, and unqualifiedly pronounce them genuine. The account we give in another column of a séance with Mr. Eglinton, held on Friday evening, March 25th, at the residence of Mr. Daniel Farrar, (one of Boston's most prominent and respectable citizens), is strictly correct in every particular, as can be attested by sworn affidavit, if necessary. Others in Boston—equally reliable—endorse as genuine the manifestations at Mr. Eglinton's séances.

Not only has Mr. Eglinton's mediumistic power been endorsed by Profs. Crookes, Wallace, Barret and Blackie of England, but also by many eminent Professors on the continent, including Prof. Zöllner, the celebrated anatomist Prof. Theodor of Leipzig, and Profs. Edlund, Berlin, and others in Sweden.

In a letter to *Spiritual Notes*, dated "The Hague, April, 1880," A. F. Riko says in proof of this assertion regarding Mr. Eglinton's endorsement by the talented writer of "Transcendental Phenomena":

"Prof. Zöllner has also written me. He is very satisfied with his experiments with Mr. Eglinton, from which he learned very much—*St. waren sehr lehrreich*, as he says. He will publish them in time, and so a new, great and good work is being performed. I intend translating these experiments later for investigators on the Continent."

As certain Spiritualists in New York and elsewhere have taken it upon themselves to call in question the *Banner of Light* Message Department, falsely stating in public that but few of the spirit-messages have been verified, etc., we shall in our next issue prove that these self-righteous censors have mistaken their calling altogether. A large number of these messages have been fully verified during the past twenty-four years. That they have proved a solace to many of the earth-friends of translated dear ones we have ample proof.

The Anniversary at Paine Hall.

On our eighth page will be found the report of the Secretary of Children's Progressive Lyceum No. 1, of Boston, concerning the doings of that body at Paine Hall, Sunday morning last, in commemoration of the Thirty-Third Anniversary of the advent of Modern Spiritualism. He also makes an announcement regarding the Anniversary Ball, to which the attention of readers in this vicinity is directed.

On the afternoon and evening of the 27th, the Ladies' Aid Society held appropriate anniversary exercises in this hall, Dr. A. H. Richardson presiding.

In the afternoon the place of meeting was crowded to repletion. Mr. J. Frank Baxter rendered several songs of a spiritual nature to the marked appreciation of his auditors, and delivered a stirring and thought-laden address—the occasion being made additionally important and interesting by a goodly number of recognized tests from the platform, which demonstrated that Mr. Baxter's mediumistic powers were keenly alive to the needs of the hour. A quartette choir, under direction of Mrs. L. C. Clapp, also furnished two vocal selections.

During the day successful séances for the benefit of the Aid Society were held in the ante-rooms by Mrs. H. W. Cushman, musical medium, Mrs. Carlisle-Ireland, Mrs. C. H. Wildes, Mrs. Nellie Nelson and Mrs. Thayer.

At the close of the afternoon service such as chaste (and they were many) patronized the well-furnished refreshment room overhead, where ladies connected with the Society gracefully presided over the service of the supper table.

In the evening a general conference was participated in by Dr. Richardson, presiding, assisted by Mrs. H. W. Cushman, J. Frank Baxter and E. W. Locke; and I. P. Greenleaf; Katie B. Robinson; Dr. H. B. Storer; Mrs. Morse; of Albany; Dr. John H. Currier; Mrs. N. J. Willis; John Wetherbee; Dr. Henry Slade; Dr. Samuel Grover; Rev. Mr. Lathrop; and Dr. Beals, President of the Lake Pleasant Camp-Meeting Association, made brief remarks.

Owing to a severe cold, Mrs. Laura Kendrick, who was present, was not able to address the people; and presumably from lack of time, others who had been announced among the speakers—such as Mrs. Clara A. Field, Miss Rhind, et al., were not presented to the assembly.

We shall speak more fully of these services in our next issue.

Thursday, March 31st, the parlor of the Ladies' Aid Society, 718 Washington street, will be open during the entire day and evening for circles and meetings.

Friday, April 1st, the regular day of meeting of the Society, their parlor will also be open day and evening for circles and meetings.

A Singular Legend.

Not long since the Central Square Baptist church in Cambridgeport, Mass., was destroyed by fire under the most singular and unaccountable circumstances—though we believe, for want of a better explanation, the members settled down to a conviction that the furnace pipes must have for some reason "gone awry," generating a more than usual amount of caloric in the basement. The *Cambridge Chronicle* has, however, a correspondent, Judson Burnet by name, who assigns a different reason in its columns for the "accident." From his account we extract the following, and present it to our readers for what it is worth:

"It seems this society suffers periodically by the loss of their buildings by fire, and some think it can be traced directly to the faulty construction; however, many think otherwise. The writer, in conversation with a prominent citizen of Cambridge a few days since, in regard to their recent misfortune, said: 'There is an old legend that runs thus: Many years ago, when the Indians inhabited this section, the Chief of the tribe occupied a wigwam on or near the site on which this church stood. The story runs that this Chief was cruelly and maliciously put to death by a gang of whites living near what is now called Saugus. The tribe, after losing their leader, became sad and despondent, and wandered off to some distant Western settlement, but without leaving a curse upon the old camping-ground, for one of them was heard to say, 'The pale-face will suffer, for poor Wamaska [the Chief] will be avenged.' And now comes the most curious part of the story. At the burning of the church in 1846, one of the oldest citizens, now deceased, has been heard to relate many times his strange experience at that fire. While the fire was raging fiercely, and the sheets of flame shooting up around the roof, he stated that he could plainly hear unearthly yells, not loud, but exactly resembling the Indian war-whoop, with which he had become familiar, he having been considerably with the savages. At the burning of the church, a few days since, a person, whose veracity he has no reason to question, and who asserts that the above story had not been heard of by him, says that while passing the church, and before the fire had made its appearance, he could hear terrible yells, and, as he describes it, not unlike an Indian war-whoop. He turned twice around to see what was going on in the church, but could see nothing. A few minutes after, the building was enveloped in flames."

William Eglinton will leave Boston Monday, April 4th, for a week at Melrose; and thence to Rochester, N. Y., for a week; from thence to Providence and Phoenix, R. I.; and then on to New York City, Philadelphia, Pa., and other points. All letters to be addressed in care "Banner of Light Office."

Persons desiring his services had better apply immediately for vacant dates to prevent disappointment, as he may be obliged to leave for Europe at any moment, in consequence of family matters engaging his attention.

At the request of numerous friends Mr. Eglinton will give two séances for ladies at 11 A. M., on Friday and Sunday, April 1st and 3d, at the St. James. Admission one dollar.

Application in all cases in advance, either by letter or in person.

One of the most important adjuncts to good health is good food, and a most excellent means of obtaining information respecting good food is a weekly perusal of *Food and Health*, published at 704 Broadway, New York, by Mrs. Amelia Lewis, a lady who has written much and well upon the subject, both in this country and in Europe. Its typographical appearance is very creditable, and its contents exceptionally good. It is a large 16-page publication, and the price is \$3.00 a year.

W. Harry Powell, the celebrated slate-writing medium of Philadelphia, will visit the following places: Pittsburgh, Allegheny, Harrisburg, Lancaster, Reading; he will be at Christiansburg on or about April 20th. Parties on the line between Pittsburgh and Philadelphia wishing to make arrangements to have him stop off, can address him at Pittsburgh. Before visiting the above places he will stop at Mantua, Ashtabula and Geneva.

Messrs. Colby & Rich have just received from the publisher a new edition of *THE RELIGION OF SPIRITUALISM*, by the Rev. Samuel Watson. The talented author of this comprehensive work has made divers corrections in the matter of its contents, and has numerically increased the number of its pages (by twenty)—a spiritual picture being also added as a frontispiece.

E. Duncan Sniffen, the popular advertising agent, has removed to elegant quarters at No. 3 Park Row, New York City.

Spiritualism Abroad.

Robert Cooper, in the *Medium and Daybreak*, speaking of Mr. J. Holmes, mentioned by us a short time since as an able and distinguished lecturer of the Spiritualists of England, who has become an advocate of Spiritualism, says that he has already met with persecution in consequence of his change of views, and had notice to quit the house he occupies.

Mr. F. O. Matthews is engaging public attention, and convincing many of the truth and value of Spiritualism by his lectures in London, followed, after the manner of those given by Mr. Baxter in this country, by descriptions of spirits seen among the audience.

Mr. T. M. Brown, the inspirational lecturer recently returned to England from South Africa, says that it is probable he may make a visit of three or four months to this country, in compliance with the request of many Americans whom he has met in London, but loud calls from Australia indicate to him that the field of his labors is for the most part in that country.

Harry Bastian has discontinued his séances in London.

In Liverpool an important step has been taken to bring the subject of Spiritualism more directly and prominently before the public, under the auspices of the Liverpool Psychological Society.

At Newcastle, March 6th and 7th, Mr. J. J. Morse concluded his fifth year's engagement with the Society in that town. At the close of the exercises votes of thanks were accorded to him and his guides for their past services.

A soirée was announced to take place at Goswell Hall, London, on the evening of March 31st, as a part of the general programme in observance of the Thirty-Third Anniversary of the Advent of Modern Spiritualism.

Funds Received in Aid of Mrs. E. V. Wilson.

We gratefully acknowledge the receipt at this office of the following amounts in aid of the widow of the late noble, earnest, veteran medium and lecturer, E. V. WILSON. See her earnest appeal in last week's *Banner of Light*. We trust it will be generously responded to by all sincere Spiritualists:

W. Farnsworth, Boston Highlands, Mass.	\$5.00
W. F. Young, Chicago, Ill.	10.00
Luther Colby, Boston, Mass.	10.00
N. A. Milik, Chicago, Ill.	1.00
Frank Burdett, New York, N. Y.	1.00
Augustus Day, Detroit, Mich.	1.00
W. P. Smith, Seattle, W. T.	1.00
C. A. Friend of the <i>Banner</i>	10.00
	\$41.00

On the evening of March 1st, Dr. J. W. MacLennan, the celebrated healer of San Francisco, met with an onus upon his journey of life—somewhat shadowed of late by legal persecution—in the form of a pleasing recognition of his thirty-third birthday by a hundred or more friends, who single and in groups "happened" to call on him at that time. A band of music announced the opening of proceedings, after which Thomas Gales Forster was chosen Chairman. Prose and poetical congratulations to the recipient of these tokens of personal regard were then presented by Mr. Forster, Mrs. Robinson, Mr. W. E. Coleman and others. A song by Mrs. Loomis, brief addresses interspersed with choice instrumental music, social converse, reviews of the past and prophecies of the future, combined to render the occasion one of the most enjoyable kind. The meeting terminated at ten, with a fine rendition of "Auld Lang Syne" by the band.

A new batch of impostors of the H. Melville and Eva Fay genus are just now cropping out in various parts of the country—some exposing (?) the legitimate spiritual phenomena, and some advertising copiously in the secular press and by handbills, setting forth their "wonderful" media powers. Of this class is a fellow calling himself "Dr. Chas. Slade," from New York, who asserts he is the brother of Dr. Henry Slade, the well-known excellent medium—a statement which is utterly false. We caution Spiritualists especially and the public generally against these leeches.

BISHOP A. BEALS has labored very effectively in St. Louis, and the result has been, as stated by a correspondent of *The Olive Branch*, order out of chaos and the formation of a thriving Society of Spiritualists in that city. His next field of labor is Whittier, Ill., where he commences on the third Sunday in April, continuing there until the first of May, when he will go to Sheboygan Falls, Wis., for the months of May and June. Parties desiring his services can address him accordingly.

The subject of George Chaine's lecture last Sunday was "A Study of Robert G. Ingersoll." To his mind, Ingersoll is "one of the greatest men of the age—a hater of slavery, the foe of superstition, and the champion of liberty." He considered him to be for this age what Luther was for the age in which he lived. The attendance was large, and the speaker, during the delivery of the address, was frequently applauded.

Dr. H. P. Fairfield, the clairvoyant, magnetic, medicinal physician and trance speaking medium, has permanently located in Worcester, Mass., where he will continue his profession of healing the sick and answering calls to lecture. Persons at a distance can have a clairvoyant examination of their cases by letter on sending a lock of hair, name in full, age and sex, with one dollar. Address Dr. H. P. Fairfield, P. O. Box 275, Worcester, Mass.

Prof. Youmans tries to criticize Mr. Sargent, but the comparison is like a child criticizing his teacher while learning the alphabet. He thinks he is a scientist, but the true scope of science is as far removed from his narrow, prejudiced mind as the Orthodox hell is from the Spiritualist heaven.

The *Gazette*, of Owego, N. Y., avers that William Eddy recently gave materializing séances at the residence of Mr. Newell Morse, of that place, which proved to be of a highly satisfactory nature.

Persons at all acquainted with William Eglinton will be incapable of ascribing to him for a moment the singular language regarding the Spiritualist ladies of Boston, which the mendacious *Globe* has reportorially put in his mouth.

Prof. S. B. Brittan has (on our second page) a marked tribute to Mrs. Maria M. King's new work, "The Principles of Nature," to which the reader's attention is specially directed.

To Mr. George Sanderson we return thanks for a profusion of choice flowers furnished to the table of our Public Free Circle-Room, from his spacious greenhouse in Weston.

Assassins of Character.

A SCATHING DENUNCIATION OF SCANDAL-MONGERS BY DR. HARTOL.

At the West Church, on Sunday forenoon last, the pastor, Rev. C. A. Bartol, delivered a sermon on the subject of "Assassins of Life and Character, and How They Reason in Europe and the United States." The speaker, after commenting upon the assassination of the late Czar, and the prevalence of assassins in the old countries, said that we had among us some fully as desperate, and they are the assassins of character. "These assassins are hidden, and backbite and slander us, saying things about us they would not dare to say to us; using the printed and unprinted weapons of anonymous communications, and by general scandal and talebearing become moral assassins far more contemptible and despicable than any of those who kill the human body. He said that there was one among his acquaintances who, when absent friends were being keenly and maliciously canvassed, always appeared in their defense, and he earnestly prayed that the time might come when all would feel persuaded to become similar plunders."

The assassin of character is not one who, through passion caused by a grievance, hastily and without thought seeks revenge by publishing some real or fancied fault his adversary may have, but his action is deliberate, mean and malicious; mean because it is engendered by envy of the superior position held by its victim, and malicious because of the advantage the wily aggressor has over his prey. Some people never can speak well of any person, no matter how grandly the maligned person may have performed his part. The speaker delivered an assassination, which he said was always futile in accomplishing its proposed object, and in the long line of history there was no instance recorded where it had brought liberty to the people. So also will the assassin of character be frustrated in his aims; for, as when a despot is slain, the people are minded as to his good qualities if he has any, so will the world treat one who has for a time been exposed to the slings and arrows of calumny. The speaker closed by exhorting his hearers to refrain from the vice alluded to, and implored them on all occasions to act as far as possible as shields against the darts of the moral assassins, by bringing into public notice the good qualities and virtues of the maligned and slandered person.

Mrs. Ross, materializing medium, will commence at her residence, 132 Chandler street, Boston, on Sunday evening next, her regular series of séances, which will occur hereafter as follows: Tuesday, Wednesday, Friday and Sunday evenings of each week. She will also hold a séance each Monday afternoon for the accommodation of those who cannot attend sittings in the evening. These séances, whether in the evening or day-time, can be attended only by previous engagement made by the parties wishing to be present.

Movements of Lecturers and Mediums.

[Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.]

J. B. Campbell, M. D., informs us that Mrs. Bliss, the materializing medium of Philadelphia, Pa., is now in Cincinnati, O., and will hold séances every evening for a week or two at 265 Longworth street, in that city.

Mrs. Abbie N. Burnham spoke in Portland, Me., March 6th, 13th and 20th, her efforts being attended with excellent success. She was in Beverly, Mass., March 27th. She speaks in Newburyport April 3d; in Beverly April 10th; and in Providence, R. I., at the anniversary exercises, March 31st.

J. Wm. Van Name, M. D., will lecture in Portsmouth, N. H., April 3d, for the celebration. The last two Sundays in April he will be in Beverly, Mass.

L. K. Conoley, M. D., will for a time have charge of the office and business of the late Dr. Amasa S. Welsh, at 423 Essex street, Lawrence, Mass.

Mrs. Lizzie Lenzberg, medium, has removed to 351 West 35th street, New York City.

Dr. G. H. Geer, of Michigan, lectured in Greenfield, Mass., during March, and will continue through April in the same place. He is open for engagements for May and June. Will also respond to calls for week-day evening lectures within one hundred miles of Greenfield during April. Permanent address, Greenfield, Mass.

Mrs. Katy Robinson, now on a visit in Boston, will be at home April 5th, at No. 2123 Brandwine street, Philadelphia, Pa.

Dr. H. P. Fairfield will lecture in Worcester, Mass., Sundays, April 10th and 17th. He would like to make further engagements. Permanent address Worcester, Mass., P. O. Box 275.

Dr. Wm. Wiggins, the successful healer, is now located at Santa Ana, Los Angeles Co., Cal. The doctor is one of the most earnest workers in our ranks.

C. B. Lynn will speak in Orange, Mass., April 10th; in Stafford, Conn., April 17th and 24th; in Lynn, Mass., May 1st. Permanent address, *Banner of Light* office.

Spiritualism in Haverhill.

To the Editor of the *Banner of Light*:

Two excellent addresses were given the Spiritualists of this city last Sunday, by George A. Fuller, who then spoke here for the first time. The congregations are increasing in numbers and growing stronger in unity of spirit.

On Thursday evening the Thirty-Third Anniversary of the advent of Modern Spiritualism was celebrated in Good Templars' Hall, by a supper, musical and literary exercises, speeches, &c. This was the first celebration of that anniversary in this city.

Dr. L. K. Conoley will speak here next Sunday. E. P. H.

Haverhill, Mass., March 28th, 1881.

W. J. Colville's Meetings.

On Sunday morning last, March 27th, W. J. Colville delivered a powerful discourse, his subject being "The Practical Good which Spiritualism has Already Accomplished." The speaker showed the absurdity of the Churchman's idea that evil spirits can communicate with men while the pure and holy are unable to do so. He admitted that the evil spirits could and did oppress men, under certain circumstances, and that our only effectual protection against them was the putting away from us the evil desires which enticed them. If they came to pure-minded mediums they appear in order to warn them of impending vicious propensities, by showing them the effects of crime in the hereafter, and to elevate themselves by entering the sphere of those on a higher plane than themselves. Spiritualism has during the past thirty-three years, done more than every other agency combined to weaken the power of priestcraft and deliver the minds of the human race from the bondage of superstition. It is the unseen force controlling the spirit-communion, and has been and is in the past, largely to tear down idols; its new era will show it to be a great builder. Iconoclasts are opening the door for the new religion they often ignore. Spiritualism has in many instances unmasked corruption, but its tendency always has been and always will be to improve morals, by showing the real consequences of all ways of being.

In the afternoon an interesting discourse was delivered on "Joseph Priestley and his Philosophy of the Universe." On Sunday next, April 3d, Mr. Colville will speak, at 10:30 A. M., on "Spiritualism in the Light of a Religion"; at 3 P. M., on "Social Reform; How best to Promote It." At 7:30 P. M., a grand concert will be given.

W. J. Colville's out-of-town discourses have been very successful. He lectured in Plymouth, Mass., March 22d and 23d, and speaks there again April 1st. He will speak in Salem last Sunday evening, and is engaged at Melrose, April 5th; Rockland, April 13th; and Winsted, Conn., April 27th. He holds a weekly reception at 94 Pembroke street, on Mondays at 8 P. M., and Fridays at 2 P. M., but on Friday evenings he will be in Lynn, attending the Anniversary services.

The Thirty-Third Anniversary in Boston.

To the Editor of the *Banner of Light*:

The Committee of the Shawmut Lyceum having in charge the arrangements for the forthcoming services in honor of the Thirty-third Anniversary of Modern Spiritualism, to be held in Music Hall, this city, on Thursday, March 31st, beg leave to offer the following as the programme of exercises on that day and date:

Morning.—At 10 o'clock, exercises to open with selections by the Lyceum Orchestra under the direction of Miss Lizzie Dawkins; select reading, Miss Emma Greenleaf; address by Mr. W. J. Colville, closing with an improvised poem; exercises by the Shawmut Lyceum, closing with a reading by Mr. Geo. W. Coats.

Afternoon.—At 2 P. M., the service will open with an organ concert by Mr. W. J. D. Leavitt; recital of a poem in commemoration of the day, given through the mediumship of Miss M. Theresen Shelhamer, and recited by Miss Lizzie J. Thompson; singing by the entire audience of an ode entitled "Fidelity," written by Miss Lizzie Doten, and sung in Music Hall in connection with the celebration in 1868; reading by Miss Belle Bacon; address and inspirational poem by Mrs. Cora L. V. Richmond; reading by Miss Alice S. George; remarks by J. Wm. Fletcher.

Evening.—At 7 o'clock, organ concert by Mr. Leavitt; select reading by Miss Jeanette Howell; song, Miss Mamie Reed; address by J. Frank Baxter, who will also at the close of his lecture exhibit his wonderful phase of mediumship. [During the day Mr. Baxter will sing one or more of his choice selections.] Reading by Miss Thompson, after which remarks will be made by Mrs. N. J. Willis, Mrs. S. A. Byrnes, Mrs. Yeaw, Mrs. Wood, Dr. Storer, Henry Lull, Geo. A. Fuller, and others who have kindly proffered their services.

At intervals during the day and evening, vocal music will be rendered by the North Carolina Jubilee Singers, and other talent that will be present.

Everything pertaining to the general management has been perfected, and no pains have been spared to make this one of the most enthusiastic celebrations ever held in this city or elsewhere. The Lyceum organization, under whose auspices all arrangements have been made, feel confident that what they offer the public will meet with approval; and whatever credit is ascribed it is desired that it be given to the spirit-world, as the movement was there originated, and has been fulfilled according to the directions of the higher intelligences.

Delegates will be present from most of the cities and towns in Massachusetts; also representative friends from New Hampshire, Vermont, Maine, New York, Philadelphia, &c.

Among the invited guests who will occupy seats upon the platform will be Dr. Henry Slade, Mr. Wm. Eglinton, Mrs. Lizzie Davenport-Blandy, the officers of Lake Pleasant and Onset Bay Camp-Meeting Associations, &c.

Capt. Richard Holmes will preside the entire day, except at the session of the Lyceum, which will be under the supervision of the Conductor, J. B. Hatch. All members of the organization will wear a white badge, with the figure of an Indian and the words "Shawmut Spiritual Lyceum" upon its surface. The members of the committee will be distinguished by a red badge, and will be located in different parts of the hall, to attend to the comfort of all visitors. The ushers will wear blue badges, and will attend to the seating of the audience.

The grand piano and cabinet organ to be used are kindly provided by Henry Miller and Geo. Wood & Co.

As a closing word we would invite all to participate in this grand intellectual feast, and make the anniversary of 1881 one long to be remembered.

J. B. HATCH, J. FRANK RAND, MAY L. BIGGS, E. STEVENS, HATTIE E. WILSON, M. S. HATCH, E. J. RAND, MAGGIE FOLSON, HATTIE RICHARDS, A. J. SMITH, J. B. HATCH, JR., Committee.

Celebration in Lynn.

To the Editor of the *Banner of Light*:

The First Society of Progressive Spiritualists of Lynn, with their friends, will celebrate the thirty-third anniversary of Modern Spiritualism at G. A. R. Hall, Exchange Building, Market street, on Friday afternoon and evening, April 1st. They expect a large attendance. An invitation is extended to all lecturers, mediums and friends, to be present with us upon the occasion.

The afternoon meeting will be a social one, with addresses from Bros. W. J. Colville, Capt. H. H. Brown, G. A. Fuller, and possibly J. Frank Baxter and others, at the close of which a free collation will be served to our out-of-town friends. Admission to this meeting FREE.

The evening session will be devoted to music, recitations, an original poem for the occasion, and an address through the mediumship of Capt. H. H. Brown, of Connecticut, closing with a grand ball.

Admission to every entertainment, twenty-five cents. Ball tickets only twenty-five cents. For sale at the hall.

Dr. H. B. Storer, of Boston, occupied the platform of our Society March 26th with good acceptance. Speakers engaged: W. J. Colville, April 10th; C. B. Lynn, May 3d.

G. W. FOWLER, Pres.

14 Highland avenue, Lynn, Mass.

Geo. A. Fuller's Meetings.

George A. Fuller lectured in Good Templars' Hall, Haverhill, Mass., Sunday, March 27th, at 10:30 A. M. and 7:30 P. M. The audiences were quite large and intelligent. Mr. Fuller spoke in his usual manner, holding the close attention of his listeners, although his lectures were quite lengthy.

Mr. Fuller's morning address was upon "The Bible of the Past and of the Present." The speaker seemed to think that we could write a Bible to-day that would be quite an improvement upon the Bibles of antiquity. He said that the Bible of God did not belong to any particular age of the world, and that it had not all been revealed yet. Inspiration did not cease with Jewish seers. He concluded by saying that we are living in an age of inspiration, surrounded on the one hand by the wonderful works of man, showing the skill and genius of the human spirit; on the other hand are spread out before us the beauties of nature and the revelations of science, speaking of the wisdom and love of the Infinite. We are slowly reading this great Bible of God page after a page—and it gives us strength to battle with the trials and troubles of our earthly existence, for it reveals to us the certainty of a future life.

In the evening, Mr. Fuller chose for his subject, "National Spiritualism." At the close, the audience seemed unwilling to leave the hall, many expressing a desire that Mr. Fuller's voice might be heard again soon in Haverhill. Mr. Fuller speaks at the Thirty-Third Anniversary of Modern Spiritualism in connection with Mr. W. J. Colville and Capt. H. H. Brown at Lynn, Mass., Friday afternoon, April 1st. He also speaks in Manchester, N. H., April 3d and 10th.

To Foreign Subscribers.

The subscription price of the *Banner of Light* is \$3.50 per year, or \$1.75 per six months, sent to any foreign country embraced in the *Universal Postal Union*.

Brooklyn Spiritual Society Conference Meetings.

At Everett Hall, 393 Fulton street, every Saturday evening at 8 o'clock.

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

J. DAVIS, Chairman.

Removal—The Brooklyn (N. Y.) Spiritual Fraternity.

Holds Sunday services in Novelty Hall, 61 Fulton street, at 10 A. M. and 7 1/2 P. M. Speaker engaged: April, J. Frank Baxter.

Conference meetings every Sunday, at 3 P. M., March 21st, celebration of 33d Anniversary of Modern Spiritualism. Opening address by Dr. Eugene Crowell.

April 3d, Mrs. A. E. Cooley, M. D., of New York City.

S. B. NICHOLS, Pres.

Eastern District Brooklyn Spiritual Fraternity.

Meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7 1/2 P. M.

D. M. COLE, Pres.

The Brooklyn Eastern District Spiritual Conference.

Meets every Wednesday evening, at Phoenix Hall, at 7 P. M.

CHARLES R. MILLER, President.

W. H. COFFIN, Secretary.

Old men, tottering round from Rheumatism, Kidney trouble or any weakness, will be made almost new by using Hop Bitters freely.

Subscriptions Received at this Office.

FOR

MINN AND MATTER. Published weekly in Philadelphia, Pa., \$2.50 per annum.

THE SPIRITUAL RECORD. Published weekly in Chicago, Ill., \$2.00 per annum.

THE SPIRITUALIST. A Weekly Journal of Psychological Science, published weekly in New York, N. Y., \$3.00 per annum.

THE MEDIUM AND DAYBREAK. A Weekly Journal devoted to Spiritualism. Price \$2.00 per annum, postage 50 cents.

OLIVE BRANCH. Published monthly in Utica, N. Y., \$1.00 per annum.

LIGHT FOR ALL. Published monthly at San Francisco, Cal., \$1.00 per annum.

THE TRIUMPH. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5.00 per annum.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page.

Special Notices forty cents per line, Minimum, each insertion.

Business Cards thirty cents per line, *Agate*, each insertion.

Notices in the editorial columns, large type, inserted matter, fifty cents per line.

Payments in all cases in advance.

Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

Mrs. Sarah A. Dunsin, Physician of the "New School," asks attention to her advertisement in another column.

Dr. F. L. H. Willis.

Dr. Willis will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M. A. 2.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four-cent stamps. REGISTER YOUR LETTERS. A. 2.

R. W. FINE answers sealed letters. Terms \$2 and two-cent stamps. Address 1327 Broadway, New York City. If no answer, money returned. Mr. 19.4w

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 23 Sibley Road, Dalston, London, E. England. Mr. Morse also keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

LONDON (ENG.) AGENCY.

J. WM. FLETCHER, No. 22 Gordon street, Gordon Square, is our Special Agent for the sale of the *Banner of Light*, and also the *Spiritual, Liberal, and Reformatory Works* published by Colby & Rich. The *Banner* will be on sale at Steinhay Hall, Lower Seymour street, every Sunday.

AUSTRALIAN BOOK DEPOT.

And Agency for the *BANNER OF LIGHT*. W. H. TERRY, No. 84 Russell street, Melbourne, Australia, has for sale the works on *Spiritualism, LIBERAL AND REFORM WORKS*, published by Colby & Rich, Boston, U. S., may at all times be found there.

SAN FRANCISCO BOOK DEPOT.

ALBERT MORTON, 210 Stockton street, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

H. KNOW'S PACIFIC AGENCY.

Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of the *Banner of Light*, and the *Spiritual, Liberal, and Reformatory Works*, by sending their orders to HERMAN KNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Know at the Spiritualist meetings now held at 1209 Hall, 727 Mission street. Catalogues furnished free.

CLEVELAND, O. BOOK DEPOT.

LEES BAZAAR, 105 Cross street, Cleveland, O., circulating the *Banner of Light*, and the *Spiritual and Liberal Books and Papers* published by Colby & Rich.

ST. LOUIS, MO. BOOK DEPOT.

THE LIBERAL NEWS CO., 629 N. 5th street, St. Louis, Mo., keeps constantly for sale the *Banner of Light*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

NEW YORK BOOK DEPOT.

D. M. BECK, 100 Broadway, New York, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

PHILADELPHIA AGENTS.

The *Spiritual and Reformatory Works* published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 505 1/2 North 4th street, Philadelphia, Pa., and by the *Banner of Light* at \$2.00 per year. The *Banner of Light* can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritualist meetings.

JAMES A. BLISS, 713 Sanson street, Philadelphia, Pa.,

will take orders for any of the *Spiritual and Reformatory Works* published by Colby & Rich, and will take orders for any of the *Spiritual and Reformatory Works* published by Colby & Rich.

D. H. HENCK, No. 446 York avenue, Philadelphia, Pa.,

is agent for the *Banner of Light* and will take orders for any of the *Spiritual and Reformatory Works* published by Colby & Rich.

PHILADELPHIA PERIODICAL DEPOT.

WILLIAM WADE, 823 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each Saturday morning.

ROCHESTER, N. Y. BOOK DEPOT.

JACKSON & BUELL, 101 Bookers, Arcade Hall, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

HARTFORD, CONN. BOOK DEPOT.

E. M. ROSE, 47 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

DETROIT, MICH. AGENCY.

AUGUSTUS DAY, 73 Baggs street, Detroit, Mich., is agent for the *Banner of Light* and will take orders for any of the *Spiritual and Reformatory Works* published by Colby & Rich. Also keeps a supply of books for sale or circulation.

ROCHESTER, N. Y. BOOK DEPOT.

WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published at the *BANNER OF LIGHT* Publishing House, Boston, Mass.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1019 Seventh street, above New York avenue, Washington, D. C., keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

BALTIMORE, MD. AGENCY.

WASH. A. DANSEMAN, 38 North Charles street, Baltimore, Md., keeps for sale the *Banner of Light*.

ADVERTISEMENTS.

Message Department.

Public Free-Light Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every Tuesday and Friday afternoon, from 2 to 4 o'clock precisely, at which time the doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earthly life, in that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine but faith by his own soul. All expressions must be of truth as they perceive it.

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

As our angel-visionaries desire to hold natural flowers upon our circle-room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

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

Letters and questions, if they are of such a nature as to ensure prompt attention, should in every instance be addressed to Collyer A. Rich, or to

LEWIS B. WILSON, Chairman.

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

Science Jan. 14th, 1881.

Invocation.

Spirit of Truth, we would invoke thy presence continually, abide with us, shed thy light into the heart of man, that he may behold thy unfoldings and thy beauties, and learn of thee. Spread abroad thy light and glory, that all may see of what thou art composed, and whither thou dost lead. Oh, what an art of thee thy continual unfoldings and strength, that all humanity may feel a thrilling sense of thy divine power permeating their lives, and guiding them upward and onward to the better land. We would receive of thee a blessing; we would ask of thee thy divine beneficence, that our own souls may unfold under thy beautiful light, that we may blossom out in knowledge and wisdom. And we would ask, oh, beautiful Soul of all Truth! for every one from the lowest in the scale of existence to the highest, that they may be able to go beyond strength and knowledge, that they may all rejoice in thee; that they may all realize the divine descent of the human soul; that they may reach upward over for new light, and knowledge, and understanding, in order to comprehend the divine laws, and find satisfaction and peace in all the experiences of life.

Questions and Answers.

CONTROLLING SPIRIT.—We are ready, Mr. Chairman, for your queries.

QUES.—[By Dr. R. Franklin Clark.] Mrs. Richmond's spirit-guides say that it is impossible for the spirit of a human being to enter an animal or a bird. If this be true, what are we to think of the story in the eighth chapter of Matthew, of Jesus suffering the evil spirits to go into the swine?

ANS.—Our opinion harmonizes with that expressed by Mrs. Richmond's spirit-controls. We cannot believe that the human spirit can ever enter into an animal or bird. We believe that the lowest forms of human life are immeasurably above the highest expression of the animal creation. Nature never retrogrades in her movements; therefore we cannot believe that a human spirit can occupy the form of an animal or bird, for any space of time; but it is possible for a human spirit, by the force of its will-power, to exercise an influence over animals and birds, just as the mesmerizer exercises his influence over the psychological subject; his spirit by no means enters the form of his subject, but his will does control the actions of that subject. In precisely the same way may the human spirits have exercised control over the swine, and caused them to disappear down the brink. A malignant spirit, occupying a human form, in cases of obsession, if so disposed, in his rage and vehemence, may very readily exercise a strong will-power over any animals with which he comes in contact, causing them to obey his inward desire.

Q.—[By the same.] Has the controlling spirit ever seen an Irish landlord, who had evicted a poor tenant, enter the spirit-life? If so, what was his condition?

A.—We have not only seen an Irish landlord who evicted his tenant when on the earth, but we have also seen many spirits who when on earth have exercised a despotic power over those dependent upon them for employment or for homes, and we may readily tell you that the condition of those spirits was indeed deplorable in the extreme. The soul that is stripped of its outward form, and has no inward adornment to beautify its being, is in a pitiable condition. Thus the spirit who, when in the form, exercises his power of might over others to their injury, oppressing them, persecuting them in any way, will find himself stripped of all possessions in the spiritual world. He is, indeed, for a time, homeless and friendless; but there are missionary spirits who have these unfortunate beings under their supervision, and by-and-by, through their exalted influence, there will be awakened in the soul a knowledge of its true condition and the cause of it; then will these individuals seek to throw off their terrible condition; they will seek to become better and purer, that they may live a happier life. This can only be done by retracting their mistakes and errors, by smoothing away blemishes from their lives, by returning to earth, and through their influence by hard labor perform some good and lasting work for humanity.

Q.—[By C. A. K.] How far is it both expedient and proper to address prayers for aid, for counsel and support, to the spirits of departed friends and others?

A.—Where the individual can find opportunities to work for himself, to bring aid and support to himself, through outward avenues, prayer would not be expedient; but where it is impossible for the individual to work to his own blessing and his own advantage, then, by addressing prayers to a supreme being, or, better still, to angel friends and guardians, he will bring his spirit into a condition whereby it becomes receptive to angel influences; he will open an avenue by which the angels can come into rapport with his own spirit, bring him spiritual support and strength, and influence others to give him the knowledge or assistance for which he yearns. So far as this goes, it is expedient to address a prayer for assistance. It is always wise to keep the soul in a prayerful, earnest condition. Aspiration of life, an earnest desire to reach out to the higher powers, will keep the soul in a receptive mood, whereby the angels may commune with it, and not only work for its advantage, but guide it onward to the better land.

Q.—How are spirits materialized?

A.—There are two processes of materialization which spirits avail themselves of, one of which is this: The spirit builds up a temporary form independent of its own spiritual structure, which it may operate upon as you would operate upon an automaton or puppet.

Another form of materialization: the spirit attracts to itself elements from the atmosphere and from the bodies as well as the spirits of those in its presence, and encases its own spiritual form within this temporary material body. In both these forms of materialization we can see the result of natural law. The spirit operating upon the elements of the atmosphere must possess a knowledge of chemical

law, or its advisers and instructors must be versed in the science of chemistry. If this knowledge is possessed, there will be no difficulty in providing and erecting a temporary, evanescent body for the use of the spirit from the elements of the atmosphere and from those emanations which friends in the form give off from their own bodies, provided there be a sufficiency of power and of information.

Henry Adams.

In response to a long-felt desire I return here this afternoon, Mr. Chairman, to speak a few words, and to send a message of love and cheer to my family. I know that they will read my message, that it will be placed before them, and I hope that it will be received in the spirit in which I offer it, that of earnest love, sympathy and kindly good will. I passed away in '78. I have been striving to gain experience of the spiritual since my departure. I knew of Spiritualism; I received its truths and beauties; and oh! it was a blessing to my soul to feel that I could drink in of all it showered down upon humanity, to feel myself unfolding in new strength and vigor; and when I passed to the spirit-world I found myself in that condition whereby I could associate with my loved ones gone before, and be happy and at rest; but I have often returned in silence to my friends, to bring an influence from the higher life that should encourage and cheer them on. I have often come to my old home, to bring tidings of the better land, and, in silent ways, guide my loved ones on, over the path which they are called to tread.

And now I say to each one, "Let not your heart be troubled, neither let it be afraid," for the angels have you in their charge, and a beautiful home awaits you, which by-and-by you shall inhabit, side by side with those dear ones you have missed from your earthly places, who are waiting earnestly, longingly for that time to come when there will be a blessed reunion for all in the spirit-world. To my friends and neighbors I would say, I rejoice in the truths of Spiritualism even more than I did when in the body. I feel that it is a blessing which humanity will enjoy, which will cause every heart to blossom out in gladness and in purity of life.

I remember me as one who, although having passed beyond the grave, still thinks of you with affection, still sympathizes with your labors, still guides and watches over his friends, that they too may feel the grandeur and glories of this spiritual life showering down upon them. I was sixty-two years old when I passed away. I am from Putnam, Conn. Henry Adams.

Lucilla Warner.

[To the Chairman.] My name, sir, is Lucilla F. Gibbons. My father's name is John; my mother's, Augusta. I feel so glad to find myself here and enabled to speak to my friends and tell them I am living and watching over them. Although disease fell upon me, yet do I find myself strong and vigorous and well in this beautiful home which I have entered; and although oftentimes sadness will come across my spirit, because of earthly separation from my friends and loved ones, yet I feel and know that I can come to them and minister to their hearts in silent ways, to bring them peace and consolation and watch over their well-being. As I realize that the years are passing away, for by one, I rejoice with joy unspeakable, for I know that each year in its passage only brings my dear ones nearer to my spirit-home, and by-and-by I shall have the privilege and pleasure of welcoming each one and introducing them to that beautiful home where my friends and I live, and where we love each other; where all is harmony and gladness, where the very flowers seem to speak in musical tones, and the birds warble their sweet songs to my ear. I feel that all life rejoices with me in my existence, and I know that life itself shall ring with a sweeter joy and gladness when I shall have welcomed each one to my spirit-home. I shall seek for opportunities of returning in private ways, that I may speak as I would like to do concerning my earthly life and concerning those months and years which have passed since my departure to the spirit-world. I am told that this privilege will be granted to me, and that I shall find myself able to come, strong and vigorous, close to the hearts of those I love, to communicate as it would please me to do. I was twenty years old when I passed out of the body. I lived in Boston.

Cyrus Morton.

It is many years since I was called upon to leave the material form. I have spent part of my time since then in watching the course of my friends and associates on earth. I am pleased and gratified with the course a few of them have taken, and I am pained with the course of others. Still I realize that I cannot mark out each one's life after my own pattern, and I must expect to see others working at cross-purposes with myself; consequently I do not feel so badly as I might under the circumstances. I have long felt that it is a duty I owe myself and my friends to return through mediumistic channels and announce my presence. I scouted the idea of Spiritualism when I was in the body; I believed it to be a stupendous delusion, which at some time would be exploded, to the consternation of some and the detriment of many whom I thought were imposing upon others, but I find myself mistaken. I find that I was the deluded one; that, as a general thing, you Spiritualists are on the right track, and have level heads. I know that you have many eccentricities, but as I look abroad outside of the spiritual ranks I find very few people who have no eccentricities, and consequently I think every one is constituted just as he is, for a wise and noble purpose, each one to fit in his corner or niche, the whole number to make up one complete circle of human beings which will be harmoniously blended and rounded out.

I have been studying into spiritual law since my departure to the other life, and I find that I wasted a great many hours and days and months when on earth; that I might have learned more concerning the real nature and destiny of humanity; that, had I paid more attention to the interior laws of being and less to the external wants of man, I should have been more spiritually unfolded to-day. But I think I am on the right track; and while I would bring a blessing to my friends, and assure them of my love and my assistance whenever it is possible for me to render it to them, yet I would urge them to seek into these spiritual things. I would not ask them to plunge into Spiritualism head and heels, for that would be foolish; but I would like them to investigate for their own satisfaction; to learn something of the laws of the interior being; for by-and-by they are to enter that world where existence is to speed on and on through an eternity of ages, compared to which this mortal existence is like a drop in the great ocean.

I feel impressed that my friends will see my remarks, some of them at least. I hope they

will heed them. I am not here for any idle purpose; I feel earnestly and deeply the necessity of calling my friends out of their material condition. Some of them are sinking into a condition which is very material, having no hope, no desire for a future existence; others of them are enwrapped in theological creeds and dogmas, and believe that they are on the right track. Now, I have no objection to any religion, provided it exercises tolerance and liberality of spirit, and if my friends can find good in the church, I do not object to it, but I do hope they will reach out for all the spirituality they can receive; that they will seek to learn something of their friends who have passed beyond the portals of the tomb. I am the first one to return and announce myself. I may be followed by others, for we desire to reach down deep to the sensibilities of those dear to us, to touch them up, that they may feel quickened with new desire to learn of the immortal laws of being. Cyrus Morton. I belonged in Portland.

B. Kent.

I feel that it is really and truly good to be here. When I find that I can take possession of a human organism and transmit my thoughts to my friends in the mortal, I feel that I am blessed in spirit, and that I have cause to rejoice indeed. It is not yet two years since I was called suddenly from the mortal form. Lying down at night to my rest, my spirit passed out from the body, and severed the connection with it, so that I was unable to return to mortal scenes through my own physical organism. Were it not for the suddenness of the change and my being somewhat unprepared for its coming, I would have had not one cause for regret, for I found myself surrounded by spiritual intelligences who desired to give me light and instruction, and to clothe me in the garments of beauty and truth which they themselves wore, and which seemed to beautify and adorn their being. I was welcomed to a sweet home, nothing lofty, no grand display, but all humble and homelike, giving forth an influence of peace which seemed to fill my spirit with comfort and delight. I sought to return to my companion and friends, and found that I was enabled to do so. I felt that I could make my wife realize my presence, for we know something of this life; we realized that spirits could live beyond the grave, and perhaps, at times, exercise an influence over mortals; and I would say to my friends I rejoice in that knowledge, which was to me hope and desire when in the form. Now to faith is added knowledge, and I know that I am not only alive myself, but that each one of you will live and in the future will be with me; that we shall dwell together in unity of spirit, and shall be enabled to work on and on, for the benefit of others and for the unfoldment of our own individual lives. I feel to send out a word to my friends. I was to take a journey—had started upon that journey when the angel of death called me. I felt that I had left certain things incomplete, but to-day I feel satisfied with all that is and all that has been. I realize that I have been planned by a master hand, and that I am only his subject, to work out his will in the ways provided for me, consequently I cannot demur, but can only determine to work on earnestly and well to the best of my ability. I am from Cherry Creek, New York. B. Kent. My companion's name is Charlotte Kent.

Lucilla Warner.

I wish to reach Mary Warner, of Montgomery, Ala. For many years have I sought to return and speak my desires and wishes, and to tell my friends of my whereabouts and of my welfare. I have been disappointed in every direction, but to-day I am blessed with this privilege. Oh, I would have you know, dear Mary, that I am frequently by your side, seeking to bring you counsel and strength. I know the weak and weary days that come to you. I realize how your spirit feels depressed, and unable, almost, to bear the experiences of life. I feel that if you could only know of my presence, if you could feel the sympathy which I give to you, you would be willing to wait, and to bravely do your work till the time comes for you to join me in the spirit-world; yet I know that you are patient, that you have been self-sacrificing in many things and ways, and were I in the body I would say, Do not give up so much of your own pleasure for the benefit of others; but now I am disembodied, in the immortal form, and can see the workings of the spirit, I know that daily you are adding to the joys and beauties of your inner being; that you are ripening for the better home beyond this world, so I watch and wait, hoping to give you one word, to make some movement whereby you may feel my presence. I expect, by-and-by, I shall succeed, for I understand that little Charlie is a medium, whose powers will be unfolded in the future, and we shall be able to use him as our instrument, in order to evoke the melody of the spheres, which is sympathy, love and good-will, and which will beautify your spirit and your life for all coming time. Then cheer up, dear one; feel that your angel friends are with you; that your mother is by your side; that your father comes to give you counsel and cheer; that those dear ones who have passed beyond still are interested in you, and would, if possible, chase every shadow from your life. I do not feel that you need counsel in material things. I know that you possess a will and strength of spirit to press on, and to push on, to work out your own way, and to do that which is right, and that which is well for yourself and others; but I feel that you need spiritual encouragement; that you need to understand that loving ones surround you, that helpful hands stretch out to you to uphold your spirit, and to give unto your heart consolation and peace in the hour of trial which is yours to-day; also in the hour of grief which I know is to come to you, when another dear one will pass out from the mortal life. When you shall be called upon to lay the dear face and form away from sight, you will have our ministering help and comfort; then shall we bring the loved one back to you; and oh! I may feel his presence, and realize that he will be to you a guardian angel, for he will guide you onward to a brighter home, where there is no more sighing, nor death, nor sorrow, nor any pain; where all is joy and peace; where only love is felt, and misunderstandings are unknown; where peace may abide with every spirit who wills it so. Lucilla Warner.

Edmund Dole.

[To the Chairman.] I am a young man, sir. I have not been in the spirit-world a great while. I went out through an accident, and I felt somewhat stunned when I stepped out of the body. I could not realize my surroundings nor understand my condition, but to-day I realize where I am fully, and I can say that, although I should have preferred to remain in the body a great many years, and to have lived a full life—to have worked out my plans and

ambitions, to have been of some use and benefit in the world, yet I do not know but what I may succeed just as well now as I could have done had I remained on earth. My friends have felt very sad because of my early departure; they have felt that my life was nipped and blighted; and so it would have been, were there no conscious existence, no active experience to be mine after the death of the physical, but I find that all this I am to attain; in fact, that conscious existence is mine to-day, and that active experience is coming to me, hour by hour, by which I may work out my powers and the possibilities of my being, and become unfolded into a true and dignified manhood. I have been attending a school—a college, I might say—in the higher life. I have been striving to attain knowledge and information for my own advancement, and, in returning to earth to speak to my friends, I would assure them that I am blessed above mortals in the privileges which are mine. There is nothing that I want and earnestly desire—in this way of opportunities for work and unfoldment, with the possibilities for obtaining an education—but what it is mine. And I find them opening out before me, day by day, with so much of glory and beauty, that I rejoice in spirit, and I would return to impart to you a knowledge of these spiritual things. I would say to my friends: Do not feel that I have gone out from your lives; do not grieve for me, but rather rejoice that I have ascended to a higher plane of life. I do not know as my mortal existence would have been for the best advantage to my spirit had I lived any number of years on earth. I do know, at this time, that my spiritual experiences will be for my advancement and benefit, that I may be able to return to you in different ways, and bring you some knowledge, some gleam of truth or light that shall be of benefit to your spirits. I feel that death itself shall not be so terrible to you, because I have encountered it; that the grave shall not hold so much of fear for your souls, because I have passed beyond it in triumph—it has no power over me. I shall be ready to welcome you all. I shall rejoice that you can at any time give me an opportunity to return in private and speak to you concerning much that is of interest to my spirit and of interest to you all. My father's name is Edmund Dole, and Edmund Dole is my own name, also. I am from Linington, Me.

Mary J. Ellis.

I am here with my father, Charles Ellis, who met me when I passed to the spirit-world. I was surprised and gratified to meet him, and find him ripened out into a higher condition than I had hoped for. My spirit did indeed rejoice in meeting all the friends and dear ones who gathered around me to give me strength and support in my entrance to another life. It was my experience to pass away far from the home of childhood, far from many friends whom I would have liked to see and bless; but I feel now that all was for the best, that although the genial clime of that far-off place could not hold me here to the material form, yet I have entered a home where the climate is more genial and beautiful and pure than that from which I was called to go, and I would say to my friends, Oh, dear ones, feel that I am now at rest; that there is no sorrow for me; that I can grow strong and vigorous; that I can bring you strength, and that, if you will reach out to me in spirit, and learn of my existence and of my welfare, the path which I have trod is open for you, and you may walk over it, onward to the Summer-Land, to meet with me and with those who are gathered there, in sweet communion and in joy. It is my earnest desire to be able to come to you privately, to give you some of my experience, not only in spirit, but of what I was called upon to pass through in the latter days of my earthly existence. My spiritual vision seemed opened, and I beheld the forms of loved ones. I could see their shining raiment, and I rejoiced in spirit, although not expressing it outwardly, for I felt that I should indeed be welcomed home by a host of friends, who were even then waiting to give me greeting. I was not disappointed, for the vision which opened before me seemed to broaden out. I beheld angels gathering together from afar to rejoice over the birth of a spirit into the higher condition, the higher state of existence.

I have witnessed many such spirit-births. I have seen dear ones rejoicing over the translation of their friends to a higher life, and I have thought, Oh, mortals, if you could realize this you would not mourn and grieve in spirit at the decease of your dear ones; you would feel that they had only gone home to a beautiful world, where, loved ones awaited them, where joy unspeakable can be theirs, if they are only true and pure in their outward lives. I am told that many are to pass away in the months that are to come; that many, many mortals are to put off the garments of materiality and don the robes of immortality, and that they are to pass one by one perhaps, or in great numbers, to a higher stage of being, where they will gain new experience for themselves and be able to broaden out this great pathway of spiritual return for the blessing and instruction of those who are still in the mortal life; and I would say, Do not grieve nor fear at the departure of any one; only speed the spirit on with calmness and peace, for this will be of benefit; only feel to rejoice in its welfare, in its new-found liberty and gladness, and you will find a reaction coming to your souls, a reflection of that peace and gladness which shines above, which shall sink down deep into your hearts for your own comfort and blessing.

I passed away in Sierra Madre village, Los Angeles, California. I cannot tell exactly how long, but it is only a few months since my departure. I have taken no account of time. What would be a month to you here, seems but a moment of time in my new home; whatever events flash about my being stand out startlingly clear and distinct, and take the place to me of years, days and months. I am Mary J. Ellis. My father wishes me to send his love and his greeting to his friends in Roxbury and Boston.

Science Jan. 18th, 1881.

Questions and Answers.

QUES.—[By T. R., Charleston, S. C.] Is there a special providence? If so, what is the difference between it and a general providence?

ANS.—We recognize a supreme power, author of all life and being, ordainer and controller of all destiny, whose goodness is exercised in general ways over every living thing, as it embraces and enfolds all existence; whose tenderness and care are exercised in special ways, as they are bestowed upon each being individually. We recognize and understand that the ministry (or guardianship) of angels or spirits is exercised over humanity in a general way, as there are guardian spirits who associate in bands and watch over the welfare of humanity collectively; it is also exercised in a special manner, as every

individual, whether in mortal form or inhabiting the spiritual spheres, is guided and controlled by a guardian spirit, who is attracted to his charge by similarities of nature and ties of affection. It is, at times, possible for the guardian spirit to seize upon circumstances and conditions, and through their power operate upon his or her charge in a favorable manner, by which he may impress his charge with the idea of some impending evil, or warn him of approaching danger, and thus cause him to sever aside and escape the evil to come. This, certain ones of earth would call a special providence. It is only the action of the spiritual guardian operating upon the charge through temporary favorable conditions. Did each one give but one hour daily to self-examination and soul-culture he would thereby open the avenues to spirit approach, and would be able to receive much instruction and to gain much knowledge from his guardian, whereby he could avert evil and receive of good. There is no such thing as a special providence outside of this, as we understand it.

Q.—[By W. J. Judson, Kansas City, Mo.] If, as has been said, each individual is "a part of one stupendous whole," God in us, and we in God, hence each a part of God—do we, when we pray, pray to ourselves?

A.—It will be conceded by all that we are a part of our earthly parents: when we pray to our parents for some favor, do we pray to ourselves? It will be conceded that, individually, each one is a part of his community: when he prays or petitions to the directors of the community for some special favor, does he pray to himself? We certainly recognize the great fact that we are each one a part of a "stupendous whole," "we in God and God in us," but when we pray to God, our Father, or when we pray to ministering angels, we certainly do not pray to ourselves; we pray to that part of the great whole which is separate from us. Individual beings; we reach out to those connected and associated with us, thus forming a complete circle of existence, for those special blessings and requirements which we feel we need; and did every spirit seek to pray and to aspire upward to the great fountain of light, and life, and love, to reach out to those spiritual intelligences who are advanced in all the purifying influences of life, they would find that they were indeed themselves advancing in knowledge, and strength, and power, thus beautifying, and rounding out the circle of harmony and of existence.

Q.—[By G. H. C., Lynn, Mass.] Is it possible for one to be so deeply interested in Spiritualism, or so anxious in regard to his own spiritual advancement, as to retard thereby his mediumistic development?

A.—We believe that this is possible. Anxiety of spirit will very often retard the very movement which we most desire to take place. We very often find spirits retreating, so anxious to manifest themselves, that they retard their advancement back to earth, and consequently they cannot manifest as they would. It is possible for a person to be so anxious regarding his spiritual advancement as to retard the development of his mediumistic qualities; it is possible for an individual to become so desirous of advancing his soul's interest as to take no account of his physical welfare, thus causing the body to become disordered and diseased, the mental balance to be overthrown, the whole structure to be put out of order. When this is the case the soul is unable to progress in the right path, and there occurs a stop in the whole onward movement. If, while you seek to become advanced in spiritual things, you will reach upward to the angels for aid and instruction, and be willing to receive of their teachings, you may go forward in spiritual things, without neglecting the requirements of material and physical life.

Benjamin Kenney.

I heard the gentleman talking about "special providence," and I crowded in too close upon him. I was thinking to myself that I did not know of any providence, except that city of Providence from which I came. I don't feel well, at all. I went out under peculiar circumstances, by my own volition, and I cannot speak to you very clearly. The gentleman who has just been speaking invited me here, and I seemed to feel that I am under his protection. I don't like this way of living; I don't see the sunlight as I wish I could see it, and consequently I feel disturbed. I was told to come here and speak, but now I am here I don't seem to get my thoughts readily, at all. If any one will know me, please let me know, and I want him to know that I am here, and I am told I shall be able to work out, and be as strong and happy as any one. I don't understand it as yet, but I hope I will. It seems clouded to me. I was a young man, still in my teens, when I went out; and I seem to be just the same now as I was then. I see a great many kind faces around me, and they appear so pleasant and encouraging, I feel that I have found a good many friends. If any of my friends will say anything about my coming, I hope they will feel that I remember them and send them my love. My name is Benjamin Kenney.

Special Notice.

BY THE CONTROLLING SPIRIT, IN REGARD TO ADVANCING SPIRIT MESSAGES.

A few words, Mr. Chairman, I wish to say, in behalf of the land who control this, and as the expression of my own ideas; that we consider it best not to advance spirit messages given here, unless there is something important in the message which demands immediate publication. We are forced to speak in this way, because we are receiving many requests from friends in the mortal that certain messages which they see announced for publication in your columns may be advanced. If we allow this to be done, from time to time, it will work an injustice to other spirits who have manifested before them, whose messages should take precedence. If, at any time, a spirit controlling at this place feels that it is important for his message to be advanced, we shall be pleased to give permission; or, if the friends of the spirit show that there is something important which is needed to be seen before the regular time, we are also willing such messages should be advanced; not otherwise.

MESSAGES TO BE PUBLISHED.

Jan. 18.—Dr. Artemus S. Carter; Lizzie P. Woods; S. B. Thaxter; Rufus B. Kinsley; Clara Morrison; George A. Barney; Jennie Sprague.

Jan. 21.—Laura Markham; P. B. Randolph; Cordelia Wheelock; Sarah Kettow; Charles S. Richardson; Willie Harris; Mary Ann Jones; Edna M. Lincoln; William Anderson.

Jan. 23.—S. S. Campbell; Leontine Tonnell; Charles Johnson; Lucy Harlow; Lydia M. S. Lincoln; William Anderson.

Jan. 25.—Dr. John Clough; George Stone; Susan B. Atherton; Ezra Eames; Amanda Perkins; Capt. Ellen Wheeler; Mrs. E. Sebastian; George P. Morris; W. Hamilton; Sarah A. F. Wright; Charles Barker; Lillian Smith; John A. Morgan; Mrs. Elizabeth Abbott.

Jan. 27.—Children: Day, Clara Felger; Jimmie Ryder; George E. Hatcher; Fannie Clawsen; Ada; Emma; George; May Spaulding; Charlie Gurney Snow; Ralphie Fay; Jones; Lizzie Strong; Herbert Fowler; Annie Jenkins; Nellie Buntick; Harry Woodard; George Wilson; Cora L. Witter.

Feb. 4.—John Pierpont; Mrs. Anne R. T. Snelcher; Eliza G. Sumner; Albert Mason; Mrs. Sallie Goodwin; James Brewer; William Barton; Lillian M. Smith.

Feb. 11.—Edna Moore; Mrs. Louisa Reed; George W. Jones; Mrs. Susan V. Sturcott; William H. Lavender; Nathaniel Davidson; Mrs. Georgina A. Currier.

Feb. 18.—Amos Tuck; Mrs. Emma W. Jack; A. J. Lott; George Lyman Strong; Sallie Fisher; Hattie A. Davis; H. A. Bullock; Jennie Gray.

Feb. 18.—William Allens; Mrs. Mary W. Bartlett; John Rutley; Isabel Hulings; Estella Yager; Mrs. Lott; C. A. Thayer.

Feb. 23.—Thomas Smallwood; Edna B. Safford; Charles B. Benson; Lemuel Thompson; Edna S. Somers; Henry Merrill; Ula M. Shield; Sophia Havens.

March 1.—George P. Morris; Miriam Mitchell; Walter Evans; George Moore; Hannah N. Thresher; John Buckman; Chauncey Paul.

March 4.—Thomas Greene Mitchell; Alice Wilder; Lydia Langlands; Dove-Edna.

March 8.—Sarah P. Sanborn; John S. Morris; John B. Rice; Eliza Snow; Dolly Hartman; Edna S. Somers; Henry Merrill; Ula M. Shield; Sophia Havens.

March 11.—Edna W. Love; John N. Mudders; Nathana Fletcher; Charity Akers; George N. Rice; Dr. Thomas W. Wiley.

March 15.—James Bowen; Henry A. Jenckes; Lizzie F. McIntosh; Capt. Samuel Searle; Mary E. Thayer; Albert Gooding; Herbert Gooding.

March 18.—Eliza Spaulding; Nellie E. Street; George W. H. Bartlett; L. Avery; John W. Knight; Mrs. Mary A. Jones; Peter Walcott.

March 22.—Rev. Elphinst P. Crafts; Marion White; William Jennings; Frederick A. Johnson; George B. Beale; Edwin Plummer; Isabel A. Britton; Hattie A. Davis; H. A. Bullock; Jennie Gray.

March 25.—Col. C. C. Benton; Hattie Ames; Joseph Morrill; Wilder Bush; James Beard; Kate Seely.

